



The State Historical Society

The Living Church

VOL. LVI

MILWAUKEE, WISCONSIN.—APRIL 21, 1917

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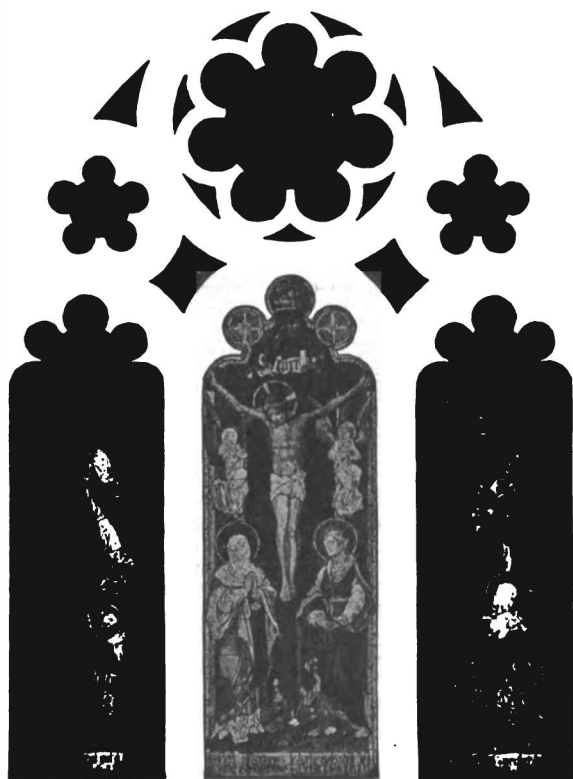
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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	799
Democracy and Individual Efficiency—War Time Economics—Bishop Lawrence and Communion by Intinction—Marriages Inconsistent with the Canons—Our Churchmen in Germany—"Caring for the Orphans of France"—War Relief Funds	
A TELEGRAM FROM CANTERBURY.	801
SPRING: A SEQUENCE. By the Rev. C. Adolphe Livingston. (Poetry.)	802
THE SECOND SUNDAY AFTER EASTER. By the Rev. William H. Bowd.	803
THE SECOND SUNDAY AFTER EASTER. By Thomas William Parsons. (Poetry.)	803
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	803
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	804
POSTPONEMENT OF WELSH DISESTABLISHMENT SOUGHT. London Letter. J. G. Hall.	805
CARING FOR THE ORPHANS OF FRANCE. By Anna Milo Upjohn. [Illustrated.]	806
BISHOP OF MASSACHUSETTS COMMENDS COMMUNION BY INTINCTION.	807
JESUS THE BOY. By S. A. C. (Poetry.)	807
APPEAL FOR ASSYRIAN CHRISTIANS. By the Bishop of Ottawa.	808
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	809
CORRESPONDENCE:	810
Intinction or the Common Cup at the Holy Communion (The Bishop of Vermont)—The Flag in Church (Rev. Edmund Banks Smith, D.D.)—"Higher Criticism" and Some of Its Results (James K. Bakewell)—Psalm Captions (Rev. R. B. Nevitt)—"Weary of Earth and Laden with My Sin" (Juliet C. Smith)—Woman Suffrage and the Church (Frances E. Wallis, Rev. C. C. Kemp)—Unitarian Prayers for the Dead (Rev. Albert N. Gilbertson)—Interpretation of the Scriptures (Rev. Seth C. Hawley)	
THE RURAL SCHOOL AS A SOCIAL CENTER. By the Rev. Alan Pressley Wilson.	811
LITERARY.	812
RELIGIOUS EDUCATION. Rev. W. L. DeVries, Ph.D., Editor.	813
THE TEACHER AND THE MISSIONARY MEETING. By Ida Ahlborn Weeks.	814
PERSONAL MENTION, ETC.	815
THE NEW YORK LETTER.	818
EASTER IN BOSTON CHURCHES MARKED BY WAR SERMONS. Boston Letter. By the Rev. J. H. Cabot, Ph.D.	819
PATRIOTIC ACTION OF PHILADELPHIA CHURCHES. Philadelphia Letter. By the Rev. E. J. McHenry.	820
HOLY WEEK AND EASTER SERVICES IN CHICAGO. Chicago Letter. By the Rev. H. B. Gwyn.	820

THE MEANING of life is to be found beyond life. Life is not just existence, but also exertion, not mere action but as well achievement. To draw breath is not of itself to be a human being. Everywhere the Bible appeals to men to make a life, and not just to earn a living; to rub the sleep from their eyes, to awake from the dead, and to press toward the mark of a highly developed, that is, a spiritualized manhood. To potter around in a social whirl is not to achieve a career, nor is the course of a man who spends his waking hours in a sustained effort to rob his fellows the road to success. The symbol of a true life is neither a dormouse nor a dragon, but a pilgrim's staff, a workman's trowel, or the healing hand of a good physician!—*Zion's Herald*.



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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 21, 1917

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EDITORIALS AND COMMENTS

Democracy and Individual Efficiency

FORMS of government vary in proportion as they bring the individual, the unit of citizenship, into touch with the governmental function. In an absolute monarchy the contact of government with the individual is *nil*. In an oligarchy, since there must be some accident or principle of selection which can scarcely avoid a representative aspect, the contact is small. A wide jump into a republic, in which the representative feature is preëminent, brings the individual into very close touch with the legislative and executive: while socialism, the ultimate thing in the dispersion of governmental function, makes the contact absolute and immediate.

A monarchy can, for a time, conduct itself in seemly fashion despite a low average grade of citizenship which may exist among its units. An oligarchy may, by a series of happy accidents, shuffle to the top the few individuals out of a nation or tribe who can adequately and with probity manage affairs of moment to the whole. A republic, however, reflecting by its representative principle the attitude of the units that compose it, MUST have a high grade of citizens in order that the political entity may conduct itself with decency and comfort, both as to internal management and external relations. Socialism cannot discharge its functions at all unless the body politic be composed of units of assured integrity. Thus it is apparent that in proportion as governments tend to become what is called, somewhat fantastically, popular, they must take measures to secure for themselves a grade of citizenship ever growing better.

This improvement in citizenship can mean but one thing, and that is the imbibing by the rank and file of the units of citizenship of the ideals and principles upon which the political entity is founded. Even this cannot save a nation unless those ideals be pure. But, given rational and sound ideals, their translation into the thinking of individuals is the salvation of the corporate body. Hence patriotism is not only love of country or nation or governmental establishment, but also intelligent love of country. That is to say, the good citizen must love his country, not so much for what it is as for what it set out to be, and what its first, unselfish aspirations pointed toward. For this he must know why it exists, what purpose it serves, what it ought to be, and what vision for it its founders had before their exalted imaginations. He must be able to reconstruct it ideally. If he can do so he is a constant corrective of its tendency to degenerate. He is the cure for all threatened ills of it, and the antidote to what would poison its life. And these truths are as evident whether a given popular establishment be political, social, or ecclesiastical.

The Episcopal Church, set up in geographical separation in these United States at a period when the Republic was new and its faith in itself unbounded, endeavored to accommodate itself, so far as a divinely-given organization can be adapted to a human accommodation, to the political form to whose life the Episcopal Church hoped to contribute largely of her good. To this end experiments were begun in giving to this

part of the Kingdom of God a popular nature and aspect, and, insofar as a Kingdom can follow the lines of a Republic, to conform it in several features to the infant government under which its life was to be lived. Thus the laity, the average citizen, was invited into and given a place in legislative matters differing very considerably from that which had been customary in other lands. The Church in this land, in short, committed herself to the same venture as did the nation. She could not give government for, of, and by the people in any absolute sense, because behind her local organization is the Organism which draws the life of the Kingdom from the divine King at its head. But in so far as she could she did. She gave hostages to fortune as the nation had done.

"Trust the people." The Church has trusted the people. "Organize for the average man." The Church has organized for the average man. The people and the average man are in immediate touch with all her high administrative functions, even, by popular selection of functionaries, with the highest. There is nothing, save only supernatural grace and its imparting, in which our rank and file of Churchmen are not bearing their witness and recording their voice. The Church, in a word, is where the nation is, dependent upon the grade of her units for the showing to the world of what she is. From her highest offices down she reflects the degree of religious intelligence of her units. What prestige and power reside in the clerical office and caste are nearly if not quite neutralized by the popular election of individuals and the influence of the lay judgment in control of the output.

The Church continues, under all circumstances, entitled to the descriptive word "holy," because it describes a fact of the Church as the *Corpus Mysticum* and its potentialities. And this regardless of the moral and spiritual standing of the bulk of her members. But as to her conduct of her own affairs in this world, as to her working as an organization, whether that conduct and working are wise, temperate, just, sensible, foolish, inane, or suicidal, must depend absolutely upon the intelligence of her membership.

And here again intelligence means, not so much a knowledge of the ways of the unchurched world, not so much a reliable opinion as to what will be expedient or "canny" for the Church to do, as it means a knowledge of what the Church should do, considering who she is. Having regard to her origin and divine purpose, what should the Church do? is the question to be asked in any grave crisis.

Mr. Chesterton has called attention to the fact that when your airship is slightly out of order a mechanic can repair it. But when it is seriously out of order you must get some wild theorist to repair it. And the more serious the disorder the wilder must the theorist be. Which is no more than saying that the ultimate appeal in any disorder is to the mind that had the first vision of the thing disordered.

Such considerations throw light upon the fact that each recurring situation in the affairs of the Church is due largely to

the neglect of theoretical education of our laity (not to mention a suspicion of a like lapse in clerical education) in favor of so-called practical education. When the theory of the Church is thoroughly digested by her rank and file, great stress can be laid upon the actual productivity of her inherent methods by practical means. But alas, as things are now, the trouble has not been in finding out the How but in agreeing on the Why. Conflicting schools of thought diverge at the point where one asks "what can be done" and the other asks "what should be done".

Disagreements as to matters of practical policy, which are inevitable wherever human minds are functioning upon the question of expediency, are soon compounded; indeed they solve themselves, and that promptly. For nothing so soon reveals the impractical as does practice.

But theoretical differences are much deeper, much more distressing to the peace of the Church, and infinitely longer in resolving themselves into plain differences of right and wrong. That is to say, we must ruin a Church and change a spiritual existence during the lifetime of several generations before we can prove to a given generation that its idea is wrong. And when it is proven, the proof is laid before the great-grandchildren of the generation we set out to convert. Experience is a sure teacher, but experience is a desperately extravagant teacher. And while there are other means of instruction, experience should not be resorted to.

THE AMERICAN CHURCH gets into tense situations because this retroactive education is being given. Because she is educating a generation that ought to have imbibed its education in a less expensive manner. The republicanized external organization chafes against the thoroughly monarchical organism which is beneath it, because the rank and file of citizens (at least a very considerable number of them) are not made acquainted with that inner thing which seeks to propagate itself along a popular line. Why are they not so made acquainted? The answer is multi-form. It is everybody's fault. The clergy are to blame because they do not instruct. The laity are to blame because they will not be instructed. The one because it will not preach doctrine; the other because it is impatient of doctrinal instruction. Bishops because they take things for granted, priests because, oftentimes, serious matters are sidetracked to make way for a "record." Laity because they do not wish to be bothered with that which does not show its practical side in the little time they give to examining it. Everybody is to blame because of the prevalent readiness to believe that where there is so much good nature and so much sincerity there must also be intelligent agreement as to fundamentals. And as a consequence, men who will call rectors, elect bishops, sit in judgment in General Convention upon the practical application of essentially theological questions, are gathered into the list of the Church's communicants on the basis of evident good will, pious intention, and, oftentimes, the barest adventitious circumstances, BUT with no fair chance to know the ancient and changeless heritage of that Mother who makes them her own; men who will not read, who will not bear doctrinal instruction, and who can see in any difficulty of pure theory nothing but the practical short cut.

The placing of the blame matters little at the moment. The event will put it where it belongs beyond peradventure. Our plea is to the laity to remember how confidently the Church has thrown herself upon their good offices, and to justify that confidence. Scarcely a problem which jeopardizes the peace and future welfare of this American Church but would resolve itself by the knowledge of what this Church set out to do and what this Church set out to be. Let the laymen read, let them study, let them seek learning in historical matters. As applicants for citizenship are not given it merely on the ground of loyal intention, but are scrupulously examined as to their understanding of that to which they are ready to profess allegiance, so let laymen, the rank and file of the citizenship of the Kingdom of Heaven, learn the constitution of that realm and grasp clearly what it is, as well as what it is not: what it can be, as well as what it cannot be.

It is inevitable that practical people, living in the world, should tend to be practical in everything: even the empirical and experimental. Problems of government might and do suggest to citizens experiments along lines seen to be practicable among other peoples. We may yearn after the organization of Switzerland, Thibet, or the five nations of the Iroquois. And we may safely yearn, since there is in the background the inevitable question, "Is it constitutional?" Or, in other words, "Being

what we are, may we have that, or do this?" Or, "How far may we adopt such a thing without violence to the basic formula of our national law or organization?" No one really desires to change the government so as to make it a different government. And the answer to the question, as a rule, settles the matter.

In like manner, the laymen of the Church, seeing about them, in the world, marvelously successful organization, progressing constantly nearer and nearer to perfection, smoothly and efficiently producing their own results, desire it for that Church which, after their varying manner, they love. But there is a question of constitutionality to be encountered and dealt with first. The American Church has called them into her councils and given them voice there on the antecedent understanding that they will not go farther in applying her to the needs of the American people than she can properly be made to go. She has trusted them as gentlemen who will not compromise her, as citizens who wish her to be herself and no one else, as sons who love her because she is their own Mother and not another. And for the faithful and satisfactory discharge of the duties of these relations it is essential that every layman learn to know her as she is.

For while he labors under any misapprehension concerning her, her task of mothering the nation languishes and goes unfinished and takes its chance of utter failure.

WITH the new conditions that have come to the American people there are old virtues that become imperative duties where before they may have seemed rather counsels of perfection.

One of these is to avoid waste. During the next year there will probably not be food enough to feed the whole world comfortably. We shall hope that the American people will not go hungry; but any waste of food will become criminal and sinful.

War Time
Economies

The American women are seeking to discover what they can do in time of war. Those who manage households can see that their households are managed with no waste of food. We have been very prodigal in our larders. We have believed that what we buy and pay for is subject to no one's interference. But in time of stress this is wrong. To waste food may be almost a blow to the nation.

We can avoid extravagance and display. In serious times these are vulgar and unfitting. Entertainments may be made quiet and modest. The show of wealth may be curtailed. Taxes may be—should be—multiplied on a very large scale. The wealthiest and the poorest ought to meet at least some part of that extra cost by economies at home.

We can set the example of paying taxes without grumbling. We can accept the added burden, in whatever form it comes to us, as an opportunity for patriotic service.

We can help to mould public opinion to respect the government. We can realize that we cannot know all the circumstances concerning matters that the executive departments, the army, and the navy, have to decide, and we can give them the benefit of any doubt.

We can pay our bills promptly. With a general rise in costs of production every merchant will find it inconvenient to extend credits beyond a period of perhaps thirty days at most. To make a practice of leaving accounts unpaid longer than that is to be guilty of putting expense unjustly upon those who are paying interest that we should pay.

These are suggestions that may well be developed in the form of sermons. Christian people have new duties resting upon them in time of war. Let them fulfil these cheerfully to the uttermost.

THE Pastoral Letter of the Bishop of Massachusetts on the subject of administration of Holy Communion by intinction—dipping the wafer into the chalice and so administering both kinds together—is printed on another page. It is a serious document, treating of a serious

Bishop Lawrence and
Communion by Intinction

subject, and will receive very careful consideration much beyond the confines of that diocese.

A memorandum also made available to the clergy suggests that, in this administration, "the priest holds the cup and the paten with square wafers in his left hand, and as he administers to each communicant he dips a corner of the wafer in the wine, and delivers the same 'to the people', 'into their hands'." It is

explained that a connected chalice and paten easily held in one hand is available.

We recognize that this use is provided for the sake of those who fear infection from the common chalice. But the customary use is thoroughly vindicated by the fact that the clergy, who are required to consume whatever remains of the consecrated elements at the close of each communion, are reputed the best insurance risks, averaging practically the longest lives, of any profession or calling. Hence the possibility of danger must be microscopic—less than in almost any other function of life. Of course there is *some* element of danger in every breath we breathe, in every morsel of food we eat, and in everything we may undertake.

While we perceive the usefulness of this proposed method in private communions, in which the Bishop's suggestions may well be considered, we regret exceedingly that it has seemed wise to suggest it for public ministrations. For alternative uses cannot and will not long prevail in any parish. The constant suggestion of danger from the chalice is bound, of itself, to create danger. The thoughts of the communicant, whichever method he practises, when both are offered, must necessarily be diverted from the great sacrament of love to the sordidness of the imperfect material which is consecrated for use in the sacrament. With the best of intentions, reverent administration will be found practically impossible and a proper mental and spiritual attitude on the part of the communicant even more so. Intinction will be bound to make way for communion in one kind—to the great spiritual loss, we are confident, of the laity.

So, though we recognize the thoughtful desire to make provision for persons who are nervous over any possibilities that they may fear from the chalice, we regret that the great weight of the Bishop's influence should be given to this practice in public ministrations. Rather should we have preferred some reassurance to them, such as was given a few years since in a report to the House of Bishops and earlier by the Lambeth Conference. The suggestion of danger is contrary to all therapeutic principles which have been so widely commended in our own day, and, we believe, is unnecessary.

WHEN one sees at intervals in the New York papers reports of marriages glaringly inconsistent with the canons of the Church, performed at the Church of the Ascension in that city or by the rector outside the church, one cannot but feel

Marriages Inconsistent with the Canons

that Mr. Grant, the rector, is either the most frequently misrepresented man in New York or else that he is sadly deficient in that loyalty which would lead a man willingly to obey law even if his private judgment runs counter to its provisions.

For lawlessness is a form of immorality, and it is useless for a clergyman to preach obedience to the law of God or the law of man unless he renders obedience for himself. To preach is easier than to practise; and to disregard law, while yet continuing to preach, is to render one's own counsels folly and one's own life a failure.

We cannot feel that any priest, anywhere, can deliberately hold his functions such that he is superior to the law of the Church; and if any have unwittingly placed themselves in the category of law-breakers, with respect to the solemnization of Holy Matrimony, we earnestly press upon them the wisdom of obedience to law.

AFTER the breach of diplomatic relations between Germany and the United States this office cabled \$1,000 to Archdeacon Nies through his bank in Switzerland so that he might be able either to arrange for the continuance of the

Our Churchmen in Germany

work among British prisoners in Bavaria, or, if he thought best, to use the amount according to his discretion in closing up that work and the work of the American Church in Munich. A letter from him dated March 6th is at hand acknowledging the receipt of the money. Of course very much has happened since that letter was written, and necessarily it affords no

indication as to present conditions or as to the Archdeacon's plans. No reply has been received to our cablegrams of last week sent to the banks in Switzerland and Denmark respectively through which we communicate with Archdeacon Nies and Mr. Welwood. In the meantime, at least until we have word from either of these gentlemen written after the declaration of war, we shall venture to send no money for their accounts and shall await their opportunity to advise us before determining what steps to take. Small balances in our hands specified for work for one or other of these parishes will, therefore, be held at this office until we can learn what ought to be done in regard to the matter. We trust our readers may appreciate that every precaution is being taken to prevent their benefactions being misapplied.

SOME of the "Fatherless Children of France" have grandmothers as well as mothers, of whom France may remain unashamed. In an article printed this week Miss Anna Milo Upjohn tells of these and others who care for the war orphans.

"Caring for the Orphans of France"

Miss Upjohn, a niece of the late Rt. Rev. Dr. John Henry Hobart Brown, first Bishop of Fond du Lac, is now in Paris

acting as official visitor in connection with the "Fatherless Children of France"; and the Rev. Dr. Watson, who is an officer of that efficient organization as well as rector of the American church, asked her to write a statement of just what she found in her tours of investigation, with her impressions of the mothers and children and also of the value of the work carried on.

"We are just completing a systematized visitation," Dr. Watson writes, "of every fam-

ily to whose orphaned children we contribute; and it is gratifying to learn as a result of these visitations that the instances are very few indeed where aid has been given that has not been eminently deserved and admirably used."

The second assignment of the "Fatherless Children of France" has now been received at this office, being from No. 60 to and including No. 80 on THE LIVING CHURCH ROLL OF BENEFACTORS. As in the case of the previous assignment, letters and photographs will be forwarded direct from France to the several benefactors, but if there are any who fail to receive such information and they will communicate with THE LIVING CHURCH, mentioning their numbers, we will gladly give them such information as is in our possession.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 16th:

Araby for April	\$ 1.10
"Marina", New Haven, Conn.	10.00
Mrs. Louisa M. Gowan, Baraboo, Wis.	5.00
Members of St. Mark's Church, Louisville, Ky.	25.00
St. Thomas' Church, Terrace Park, Ohio	25.52
W. E. F., Easter offering	2.50
Mrs. G. C. Sutton, Oxford, Md.	3.00
E. D. of St. James' Church, Goshen, Ind.	2.00
St. John's Church, Norman, Okla.	8.00
Florence Dandridge, Kearneysville, W. Va.	2.00
Turners Falls Episcopal Mission, Turners Falls, Mass.	5.00
Church of Gethsemane, Minneapolis, Minn.	50.00
St. Paul's, Whittemarsh Parish, Trappe, Md.	26.00
Trinity Church, Crowley, La.	11.70
St. John's Church, Washington, La.	3.65
Church of the Epiphany, Opelousa, La.	7.65
Christ Church, Rugby, Tenn.	1.40
L. H. Y.	4.00
St. Thomas' Church, Thomasville, Ga.	21.00
K. K., Bloomfield, N. J.	10.00
St. Augustine's Church, Wichita, Kans.	1.07
In memory of F. H. V., Bay City, Mich. *	25.00
Granite City and Belleville, Ill. *	1.60
Epiphany Church, Detroit, Mich. *	20.00
In memory of E. H. V., Bay City, Mich. †	25.00
Anonymous †	1.00
Trinity Church, Pass Christian, Miss. †	7.25
Rev. C. E. Roberts, Farmington, Conn. †	5.00
A. J. H., Dubuque, Iowa **	5.00
David H. Mason, Okarche, Okla. **	1.00

* For relief of French orphans.
 † For relief of Belgian children.
 ‡ For Belgian relief.
 † For relief work in France through Dr. Watson.
 ** For relief work in Rome through Mr. Lowrie.

Zion Church, Hudson Falls, N. Y. ††	\$ 50.00
Church of the Good Shepherd, Buffalo, N. Y. ††	103.00
The Bishop of Marquette ††	200.00
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Total for the week	\$ 669.44
Previously acknowledged	45,377.33
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	\$46,046.77

†† For British prisoners in Germany, \$10.00; for French relief, \$10.00.
 †† For French orphans, \$34.33; for Belgian children, \$34.33; for Belgian relief, \$34.34.
 †† One-half for Munich; one-half for Dresden.

[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.

154. M. S. B. and M. L. B., Delafield, Wis.	\$ 36.50
155. George M. Block, St. Louis, Mo.	36.50
156. Mrs. Della C. Meysenburg, St. Louis, Mo.	36.50
157. L. M. Richmond, Concord, N. C.	36.50
158. Mothers Meeting of Chapel of the Prince of Peace, Philadelphia, Pa.	36.50
159. St. Stephen's Church, Milwaukee, Wis. (two children)	73.00
160. In loving memory of Thomas Nicholas Carroll	73.00
1. St. Alban's School, Knoxville, Tenn.	13.10
5. Miss Elizabeth Briscoe, Wilmington, Del.	9.00
19. James H. Pershing, Denver, Colo.	10.00
31. Rev. and Mrs. Bert Foster, Grass Valley, Calif.	10.00
36. G. H. S., Louisville, Ky.	18.25
49. Eugene C. Quinlan, Newark, N. J.	27.37
62. St. Paul's S. S., Wickford, R. I.	9.13
63. Mrs. Wm. G. Bliss, Katonah, N. Y.	10.00
113. H. H.	3.00
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Total for the week	\$ 438.35
Previously acknowledged	5,816.28
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	\$6,254.63

[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

In loving memory	\$ 5.00
Junior Auxillary, St. John's Church, Scottsville, Va.	5.00
Friends at Sundland, Calif.	1.00
Anonymous	3.00
M. R., Rochester, N. Y.	5.00
Mrs. W. D. Pratt, Indianapolis, Ind.	2.00
Mary Pratt, Indianapolis, Ind.	3.00
Miss Adaline T. Miller, Cedar Rapids, Iowa	25.00
St. Paul's Church, St. Joseph, Mich.	4.00
St. Andrew's Church, Jacksonville, Fla.	3.70
W. E. F. Easter offering	2.50
E. S. M., Washington, D. C.	1.00
Rev. Dr. J. M. D. Davidson, Macomb, Ill.	5.00
St. Mary's College, Dallas, Texas	17.00
Church of the Holy Nativity, Jacksonport, Wis.	5.00
R. A., North Brookfield, Mass.	2.50
E. D. of St. James' Church, Goshen, Ind.	3.00
A widow's mite	1.00
A Churchwoman, Staunton, Va.	5.00
Grace Church, Madison, Wis.	22.05
Miss Elizabeth Knight, Santa Barbara, Calif.	10.00
Anne Ambridge, Chicago, Ill.	10.00
Church of Our Saviour S. S., Cincinnati, Ohio	12.20
Christ Church Parish, Norwich, Conn.	14.90
Washington Park Presbyterian Church, Milwaukee, Wis.	1.00
B. H., Essex	3.00
A member of St. John's Church, Los Angeles, Calif.	5.00
In memoriam Edward H. Lawrence	33.00
H. D. B., Christ Church Winnetka, Ill.	5.00
St. Peter's P. E. Church, Washington, N. C.	30.00
Trinity Parish, Southport, Conn.	13.50
Woman's Auxillary, St. Paul's Church, Peoria, Ill.	45.00
St. Paul's Church, Lancaster, N. H.	25.00
St. Paul's Church, Batesville, Ark.	6.60
St. James' Episcopal Church, Ormond Beach, Fla.	82.20
Trinity Church, Pass Christian, Miss.	5.30
David H. Mason, Okarcho, Okla.	1.00
A member of St. John the Evangelist's Church, Boston, Mass.	10.00
E. N.	25.00
Communion offertory, Easter, Minion, Texas	8.13
Emmanuel Church, Shawnee, Okla.	3.60
St. Andrew's Church, Stillwater, Okla.	6.00
St. Stephen's Church, Chandler, Okla.	4.25
A member of St. Clement's Church, Philadelphia, Pa.	5.00
L. H. Y.	4.00
All Saints' Church, Torrington, Conn.	4.65
In memory of Annie Molloy MacLagan	10.00
St. Thomas' Church, Thomasville, Ga.	10.00
Anonymous	5.00
Emmanuel Church, Miles City, Mont.	4.50
A communicant, Louisville, Ky.	2.00
S. N.	5.00
St. John's Church, Helena, Ark. *	5.00
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	\$535.58

* For relief of children.

SERBIAN RELIEF FUND

Church of the Holy Nativity, Jacksonport, Wis.	\$5.00
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BELGIAN RELIEF FUND

T. S. V.	\$ 1.00
Church of the Holy Cross S. S., Paris, Texas	5.77
St. Luke's Church, Atlanta, Ga.	12.00
J. H. F.	5.00
H. D. B., Christ Church, Winnetka, Ill. *	62.30
	<hr/>
	\$86.07

* For relief of children.

FUND FOR ALL SAINTS' CHURCH, ROME, ITALY

"F."	\$1.00
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SPRING: A SEQUENCE

I

A reminiscence stirs my soul's repose;
 A vague, uncertain drowsiness, remiss,
 Like lingering essence of a mother's kiss,
 Or ghostly scent of a long withered rose
 Throbs through my soul in tidal ebbs and flows
 Of hopes that span the dismal night's abyss
 And once more bids me wake to promised bliss
 That always spends itself in waking throes.

My spirit feels its way through limpid seas,
 Back to the body it is using now;
 I pass a listless hand across my brow
 To find the morn is here, and in the trees
 The phantom of some long forgotten runes,
 A robin trying out a few old tunes.

II

There is a drowsiness about the air
 In Spring, a sensuousness that dulls the mind;
 A mild narcotic doth the senses bind
 And holds the soul in its seductive snare.
 We yield perforce before we are aware,
 We seem so far away from all our kind,
 And in a listless quest we seem to find
 A group of new ambitions unaware.

The hum of insects seems so far away
 And, still more vague, a newer sense is born;
 We feel like aliens in a world forlorn
 And dream dim visions of a coming day.
 Is it that Spirit filters through the haze
 And holds the senses in delirious maze?

III

No longer spring with song of birds doth bring
 The quickened pulse, the animated tread,
 But, unperceived and slow, prevail instead
 The languors of the past that closely cling.
 And even when the robin tries to sing
 Of joy it seems to us as if he plead
 For old, fond memories of times long dead,
 And wornout hopes renew their poignant sting.

As May returns in each new short'ning year,
 Like antiquated craft with sails half furled,
 Compelled to navigate a newer world,
 The soul drifts through the hazy atmosphere.
 With anchorage near, reluctant rides the main
 And, trembling, feels the keener joys of pain.

C. ADOLPHE LIVINGSTON.

WAR AND RESURRECTION

[From an Easter sermon by Bishop Fawcett, preached in the Cathedral at Quincy, Ill., before the Fifth Regiment, Illinois National Guard, of which he is chaplain.]

TRouble is a plow, and when used aright prepares the soul for harvests. The nation is troubled. We are at war; and the issue of this war must greatly determine whether our institutions will survive and whether the people of the world will be permitted to govern themselves, or whether monarchical principles and military parties are to rule the multitudes.

War is trouble. It is better than peace at any price. It is better than the dishonor of passivity in such a world crisis.

If there shall be a revival of the true American spirit, this war will do us good. If there shall be a resurrection from the vapidness of our fatness; if there shall be a resurrection from the self-complacency of prosperity; if there shall be a resurrection from the materialism of our intense commercialism; if there shall come forth an awakened appreciation of moral principles, and a new respect for the things of the soul; this war will be the agent of resurrection.

There is a new world being born into the sweet sisterhood of stars. It is a world which men will win by their spurning of the old world which was; and by their daring to give their lives in defense of the right. Multitudes may fall, and like that Figure on the cross they may seem to have failed; but they will not have failed—they will be alive forevermore; and by their heroic sacrifice they will have wrought in a resurrected world a new and fairer world, in which justice and humanity will prevail.

TO-DAY WE COME to dedicate the nation to the will of God. The task which we have accepted cannot be performed without sacrifice. It is the suffering which must be endured, not inflicted, which will test and prove the spirit of the nation now as ever in the past. America has no enemies but selfishness, oppression, and dishonor. Wherever these may become embodied, whether in others or ourselves, they shall be our common foe, against whom, without hatred and without enmity, we take up arms, willing to risk all that God may use us for His purposes.—The Bishop of Rhode Island.

THE SECOND SUNDAY AFTER EASTER

BY THE REV. WILLIAM H. BOWN

THE GOOD SHEPHERD

ALL the days of our Lord's life on earth were spent in making preparation for our salvation; and in all this life of self-sacrifice there was a joy far beyond our human comprehension—not the joy of man, not the joy of angels, but the joy of God, a joy drawn in lines of sublimity and painted in colors of surpassing splendor.

There is nothing equal to it on earth. The infinite heart of our Infinite Lord throbs and glows with the holiest passion—the passion of love.

And the whole thought of the day turns about one idea: the recovery of the lost through the love of our Lord, the Good Shepherd; or, as one has well said, "It goes back to the Cross, taking the Resurrection for granted, but not dwelling on it."

But the idea may be practically lost in our day. It has been known so long, and exploited so often, that the edge has been taken off its exceedingly strict and sharp meaning.

Of course, we regard ourselves as in peril at times, and likely to be lost, but what that losing is seems quite vague and indefinite.

But what is it to be lost?

Whenever we wander out of our way through bewilderment or perplexity, we are lost. Whenever we become alienated from right purposes, we are lost. When Satan comes into our hearts, and drives us away from our Lord and His Church, we are lost.

Nevertheless, our Lord—the Good Shepherd—gives His life for us, and in that there is a love that has never been equalled on earth.

But this love must bring us to our Lord. The times are too desperately in earnest to listen to mere words. Who wants intellectual dissertations, mental gymnastics showing how high one can jump, or how far? What is the good of always arguing about our religion, or the lack of it? What we want most is to come to our Lord—to seek Him, and to find in Him our joy, our strength, and our life.

Nothing else will avail us in the day of our need. That is why the collect prays: "Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life."

An Almighty Saviour whose power can create within us a clean heart, whose presence can go with us always and everywhere, whose love and wisdom can help us in all the rough round of our daily life—this is what we want, and to have anything less is to be lost.

No wonder the collect sets before us our Lord's two-fold service of Sacrifice and Example; and prays for grace to receive the benefit, to appreciate its unmeasurable value, to endeavor to follow in His holy footsteps, and to make this endeavor daily!

This is the thought of the epistle for the day, and the collect is founded on the epistle. "Christ also suffered for us"—there is the sacrifice for sin; "leaving us an example, that ye should follow his steps"—there is the example of godly life.

The epistle, then, contains the thought of submission. But we cannot pretend to receive gratefully the "Shepherd and Bishop of" our souls, unless we submit to His commandments, obey His loving will, and respect and partake of the memorial of His Death and Sacrifice. This is why He gives His life for us. The gospel is His own picture of Himself as the Good Shepherd.

And we can have no difficulty in seeing the pastoral character of our Lord. He buys us, guides us, feeds us, and defends us. He has knowledge of us, individual knowledge, sympathetic knowledge; and, if we are His true disciples, His true "sheep", we shall have knowledge of him.

"Shepherd, with Thy tenderest love,
Guide us to Thy fold above;
And at last, oh, let us stand,
With the sheep at Thy right hand!"

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Second Sunday after Easter	Exod. 34, 1-14 & v. 27, end Isa. 26, 1-19	II Cor. 2, 14—3, end	Jeremiah 23, 1-8	John 21
Monday	Exod. 35 & 36, 1	Acts 2, 22-40	Deut. 6, 1-15	Philippians 2, 1-10
Tuesday	Exodus 40	Acts 3	Ezekiel 1, 1-14	Acts 12, 24—13, 13
S. Mark, Ev.	Isalah 62	I Peter 5	Jeremiah 36, 1-10	II Timothy 4, 1-18
Thursday	Numbers 10, 1-13 & 29-36	Acts 4, 23-33	Deut. 7, 12-26	Romans 6, 1-13
Friday	Numbers 11, 1-30	Acts 5, 12-32	Deut. 8	Romans 8, 1-11
Saturday	Numbers 11, 31—12, end	Acts 9, 32-end	Deut. 9, 1-10	Romans 10, 1-11
Third Sunday after Easter	Num. 13, 1-3, & v. 17—14, 10 Zechariah 4	Heb. 3, 1—4, 13	Job 14	Mark 16, 9-18

THE clergy are asked to keep constantly in mind, in reading the lessons for the Easter season and until Pentecost, that the aim of the new lectionary is, in the Old Testament course, to apply the story of redemption from Egypt, entrance upon the Promised Land, and the wanderings of the Wilderness, so as to enforce the teaching that redemption is not salvation; and, in the Life of our Lord, to do justice to the Great Forty Days and lead up to the Gift of the Spirit on Pentecost.

The first Old Testament lesson on Sunday is the account of the renewal of the covenant after the first great act of disobedience that followed the coming out of Egypt, in the worship of the golden calf. It is a warning against the same sin which the collect is designed to prevent, viz., receiving the benefit of redemption without accepting its ethical requirements.

The Old Testament alternate lesson from Isaiah is an appropriate selection for this season, singing of salvation and of resurrection and inci-

dentally supporting the truth that redemption alone does not save and that grace may be abused, with the declaration that the wicked will not learn righteousness though favor be shown to him and his environment be all that could be asked.

The New Testament lesson was selected to give the teaching of St. Paul based upon the Old Testament incident of the shining of Moses' face and the veil with which he covered it. True religion is the religion of the spirit and not of the letter; and this chapter should help us to look forward to the glorification of our Lord in the Ascension and also to the coming of the Spirit.

The New Testament Sunday evening lesson is the story of our Lord's appearance at the Sea of Tiberias, including that wonderful conversation with the penitent Apostle and restoration to his office, with the threefold mission to sheep and lambs of the flock. The first lesson is Jeremiah's indictment of false shepherds and the promise of true shepherds, with prophecy of the coming of the true King, who should not only reign in justice and righteousness but also be the principle of righteousness within us.

The week-day lessons in the morning continue the Old Testament history and parallel it with selected passages from Acts bearing on the Resurrection. The evening lessons from the New Testament are from the epistles and bear on the relation which should exist between the Resurrection and our lives. The Old Testament lessons are continuation of Deuteronomy; and especially to be noted are the prophetic-ethical appeals to make use of their redemption and press forward to the Promised Land, obeying the God who had redeemed them (Deut. 7: 8-11).

THE MAN of faith is the man who shapes his course by the stars rather than by the current, and who looks at the stars oftenest when the current runs swiftest. Small-minded men regard faith as a theory; large-minded men use it as a practical working power to get things not only done, but done right.—Arthur Hadley.

THE SECOND SUNDAY AFTER EASTER

Almighty Sire! who gavest human kind,
A sacrifice for sin, Thine Only Son,
And that in Him we might ensample find
Of godliness, give grace to everyone
With grateful heart such blessing to receive
And dally endeavor in such way to live
That we may never falter in the strife
The steps to follow of His faultless life.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignotus



FROM an Elmira, N. Y., daily paper I take a deeply moving account of the Easter service in the local German Evangelical church. Seven hundred people were assembled for the first time since the declaration of war against Germany. The pastor, Rev. Rudolf Vieweg, addressing his people, said:

"Before I begin my Easter sermon, I must try to roll away a stone which rests heavily upon my heart and upon the hearts of many of you—a stone which holds down our Easter joy. We have entered the great war; and many of us feel bitterly that it is a war against our own flesh and blood. This terrible situation has cast us into a sea of confusing and conflicting opinions, emotions, sympathies, and duties. We must now take our compass to find our bearings. The time for argument has past. We must now enter the state of coöperation. There is no room for divided fealty; we must all stand together, and lend a hand to bring this conflict to a speedy, successful, and honorable termination. We shall do our duty, but with a bleeding heart, not with a smile. The Word of God is explicit as to our duty as citizens. 'Let every soul be subject to the higher powers'; 'obey them that have the rule over you'. And we understand the Master's words, 'Render unto Caesar the things which are Caesar's' to mean that we must now and always give to our country and to the powers in authority the tributes they can justly claim: Obedience, love, sacrifice, service, honor. Furthermore the Scriptures tell us, prophetically and emphatically, that in pursuit of moral obligations situations will arise when a brother shall be against a brother, and the father against the son.

"Realizing that we need an inspiration, and that some of us need a special effort to come to a definite decision as to our supreme duty in the present crisis; feeling that we all need the guiding hand of our heavenly Father in the fulfilment of a difficult task, and believing that it will be well for us and fair to our fellow-citizens if we stand up to be counted, I ask all who are ready to endorse my remarks to stand with me, lift up their right hands to the Throne of God, and renew their oaths of allegiance to the Flag of the Free and the United States of America:

"So schwer es sei,
Dir sind wir treu
Dem neuen Vaterland,
Mit treuem Herz und fester Hand
Der Fahne blau-weiße-rot,
Treu in dieser Not!
So sprech ich in aller Namen,
Gott hilf' uns in Gnaden. Amen."

Every member arose; and, after the oath, joined in singing *America*.

How different from what the Pan-German conspirators anticipated! Here spoke the true heart of the honest folk of German race, by whom we justify our hope for the future when we think of Edelsheim and Zimmermann and Bernstorff and the Kaiser. Thank God for their *Deutsche Treue*.

BY WAY OF CONTRAST, I read in the *Volks-Zeitung* of Berlin, a Roman Catholic paper, a really satisfactory explanation of America's entrance into the war. "Wilson, Bryan, and Roosevelt are Free-Masons, and Free-Masonry is rampant in all departments of the American Government." How lucid!

PROFESSOR RICHARD GOTTHEIL, of Columbia University, calls attention to the orders given by the Caliph Abu Bekr when one of his armies was about to attack Damascus. This was thirteen hundred years ago, and the ruler was an Arab chieftain who had never known the light of Christianity. I quote the instructions:

"See that thou avoid treachery. Depart not in any wise from the right. Thou shalt mutilate none: neither shalt thou kill children, aged men, nor any women. Injure not the date palm, neither burn it with fire. And cut not down any tree that is food for man or beast. Slay not of the flocks or herds or camels, saving for needful sustenance. Ye may eat of the meat which the men of the land bring unto you in their vessels, making mention thereon of the name of the Lord. And the monks with shaven heads, leave them un-

molested. Now, march forward in the name of the Lord, and may He protect you from sword and pestilence."

What a contrast shown by the account of the wilful devastation wrought by the retreating German army in Northern France! The American ambassador to Paris reports that none of the stories has been exaggerated; so we have, on the highest authority, evidence not merely of such destruction as would serve a military purpose, but of deliberate, wilful, and malicious endeavors to make all evacuated regions uninhabitable, at whatever cost of suffering to the non-combatants and civilians. Islam has been called a religion of the sword; and the Turkish Government has certainly far outdone the Arabs and Saracens in cruelty. But Abu Bekr might well hold up his hands in horror at the outrages wrought under the instructions of him who has professed himself to be the Protector of Islam throughout the world.

A TEN-YEAR-OLD CHILD of New Jersey contributed this apologue of Preparedness to her school paper recently. The moral is distinctly pacifist.

"A LESSON IN PREPAREDNESS"

"Mrs. Cat sat in the middle while her kittens sat about her. 'When you see a dog,' began Mrs. Cat, 'hump your back up so.' Mrs. Cat stood up and made a perfect V upside down with her back. 'Also spit, and make a great fuss.'

"The little kittens tried it, and it worked very well. 'We will take a stroll now,' said Mrs. Cat. Mrs. Cat with her kittens walked along till they came to Bobby's play dog.

"Mrs. Cat and her kittens humped their backs, and began to spit and make a loud noise.

"That is only a play dog,' said one of the kittens. 'They walked on and very soon they came to a *real* dog. The kittens and Mrs. Cat ran up trees and jumped over fences and hedges, trying to get away.

"As soon as the dog left them, Mrs. Cat and her kittens went home very weary from running.

"It just goes to show,' said Mrs. Cat, 'that there is no use in being prepared!'"

HERE IS A POEM worth consideration by our inconsiderate advocate of peace always:

"CROCUSES AT NOTTINGHAM"

"FROM A TRENCH"

"Out here the dogs of war run loose,
Their whipper-in is Death;
Across the spoilt and battered fields
We hear their sobbing breath.
The fields where grew the living corn
Are heavy with our dead;
Yet still the fields at home are green
And I have heard it said

That—

There are crocuses at Nottingham!
Wild crocuses at Nottingham!
Blue crocuses at Nottingham!
Though here the grass is red.

"There are little girls at Nottingham
Who do not dread the Boche,
Young girls at school at Nottingham
(Lord! how I need a wash!)
There are little boys at Nottingham
Who never hear a gun;
There are silly fools in Nottingham
Who think we're here for fun.

When—

There are crocuses at Nottingham!
Young crocus buds at Nottingham!
Thousands of buds at Nottingham
Ungathered by the Hun.

"But here we trample down the grass
Into a purple slime;
There lives no tree to give the birds
House room in pairing-time.
We live in holes, like cellar rats,
But through the noise and smell
I often see those crocuses
Of which the people tell.

Why!

There are crocuses at Nottingham!
Bright crocuses at Nottingham!
Real crocuses at Nottingham!
Because we're here in Hell."

POSTPONEMENT OF WELSH DISESTABLISHMENT SOUGHT

Time for Adjustment Needed After War's Close

FATHER VELIMIROVIC AND THE
REVOLUTION IN RUSSIA

The Living Church News Bureau }
London, March 26, 1917 }

A MOVING appeal, signed by six peers and five members of the House of Commons, all influential Churchmen, has been issued, drawing the attention of the public to the present anxious position of the Church in Wales.

It is recalled that the act of the disestablishment and disendowment of the Church in Wales and Monmouthshire received the royal assent on September 14, 1914. But, by a Suspensory Act simultaneously passed, the date of the disestablishment, though not the operation of the Act, was postponed until a date not later than the conclusion of the War:

"It was pointed out at the time, and it has become since more and more clear, that this was an arrangement which must create great difficulty for Churchmen in meeting the crisis of disestablishment. As matters stand, the Church in Wales will be disestablished and disendowed immediately the War is over. Until the war is over the attention of every one is occupied by the war, and their efforts are concentrated upon supporting its burdens. Men are thinking and must think of the many duties that the war lays upon them, and cannot make preparation for disestablishment. Meantime since, though the date of disestablishment is postponed, the Disestablishment Act is in force, the life interests for which commutation will be payable are steadily diminishing. And, what is much more important, the growing taxation imposed as a consequence of the war makes the task of raising by voluntary subscription the necessary funds for the disestablished Church more and more difficult."

It is also pointed out that the leading men responsible for the Welsh Act have frankly recognized that further time (free from the preoccupations of War) ought to be allowed to Churchmen for making the arrangements necessary for the temporal well-being of the disestablished and despoiled Church. A bill to give more time before the date of disestablishment was introduced by the Radical Government in March, 1915, but was withdrawn out of deference to the implacable attitude of certain Welsh politicians. Mr. Lloyd George, the present Prime Minister, supported it, and his words on that occasion are reproduced in this appeal. The signatories invite the coöperation of men of all schools of political opinion in asking Parliament to postpone the date of disestablishment at least to a year after the signing of peace.

Father Nikolai Velimirovic, the distinguished Serbian monk and Belgrade University Professor, at the request of the editor of the *Church Times*, has given in a special interview his impressions and opinions on the revolution in Russia; and they are of very special value and interest as coming from so intelligent and well-informed a source.

He does not anticipate that the transition to a new order will be effected without difficulties of several kinds. But, in spite of excesses in speech and action, he believes that the nation will soon settle down:

"There are many strains of tradition in it which make for moderation, and the moderates will hold their own. There are three men whom it is of immense advantage to have in the group of ministers and leaders of the nation at the present time. They are Mr. Rodzianko, President of the Duma, Mr. Gutchkoff, Minister of War and Marine, and Mr. Shingareff, Minister of Agriculture. They are patriots, men of moderation, constitutionalists; and of them Mr. Gutchkoff is prominent, as representing by birth and by election to the Duma the spirit of old Russia as exemplified in Moscow."

At present the revolutionary movement is largely imitative, as shown in the adoption of the revolutionary color, red, for badges of the adherents of the movement. But as the movement becomes known to the country at large it will take on a different complexion. And, while at present it is largely *doctrinaire*, it may hereafter assume a much more religious aspect:

"For the greater part of the Russian Church is at heart democratic. Gapon, the priest, was one of the leaders of the movement in 1903, and he led the revolution as a Christian movement, and in the name of Christ. Another priest who was at that time prominent in the struggle for reform was Petrov Gregorius, who, being suspended by the ecclesiastical authorities for his political propaganda, became a journalist, and is now living in Moscow as a correspondent of *Russkoe Slovo*. He was a man of ideas, the ideologue of Russian democracy. And it is to be remembered

that one of the chief movers at the beginning of the reactionary movement, against which the revolution was a protest, was the monk Ilyodor, and that he was banished by Archbishop Antonius, then Metropolitan of Petrograd and himself a prelate of liberal ideas, to a town on the borders of the Caspian Sea. The influence of Ilyodor upon the Empress was of a most unfortunate kind. But Ilyodor was succeeded by an influence even more sinister, that of Rasputin."

The sway which Rasputin exercised in Court circles, Father Nikolai went on to say, was inexplicable:

"He was neither monk nor priest—much misunderstanding of the Russian Church has been caused by the constant attribution to Rasputin of priesthood and monastic profession—but a man possessed of extraordinary psychic power. He had a doctrine of sin which corresponds closely to antinomianism. . . . This doctrine was naturally very acceptable to certain circles in Petrograd. And the Church had in late years become too weak to contend with Rasputin, supported as he was by a section of the Court. The Church excommunicated Tolstoy, who had no influence at Court; it did not even touch Rasputin, though his heretical doctrine of sin called for the severest censure. Rather the Church made some kind of alliance with him, in that it suffered him to make and unmake prelates, and to control ecclesiastical appointments through the Court. It was through this reactionary movement that Archbishop Vladimir, late Metropolitan of Petrograd, was relegated to a practical banishment at Kieff, and the Metropolitan Pitirim, a more plastic prelate, put in his place."

The last batch of Russian newspapers which Father Nikolai had received from Russia before the revolution spoke of the Metropolitan Pitirim as one who, unlike his predecessor, cared little, or at least appeared to care little, for the poor of his flock in a time of suffering. In the future, Father Nikolai anticipates, the life of the Church will not be found to have been greatly affected by the revolution, though its administration will doubtless be modified. The reactionary party has not found much support from the Church outside the circle over which Court influence has been supreme and among the black or monastic clergy. The Church is sound at heart, though not very highly cultivated. The Tsar Nicholas was a good man personally. The Romanoff dynasty has been a good one, apart from the continual irruption of German influences through the wives of Tsars. These German Tsaritsas have altogether misunderstood Russian autocracy, "which is paternal and—in the original sense of the word—familiar". German Tsaritsas have taken autocracy to mean absolutism. In conclusion, Father Nikolai pertinently pointed out an historical fact in connection with the Romanoffs, and one probably not generally known—namely, that the first Tsar of this dynasty (Michael) came to the throne (in 1613), not by hereditary right, but by the vote of a National Assembly. And so the refusal of the Tsardom at this time by the Grand Duke Michael, unless it was offered to him by the representatives of the people, was not without precedent.

The new Dean of York (Archdeacon Norris) sends a letter to the *Wakefield Diocesan Gazette*, stating that up to March 6th he had received over 650 letters—"and they are still pouring in"—all on the subject of the Deanery of York, and in taking that way of thanking the writers he says:

"The charge of the Minster is a very heavy responsibility, especially at this moment. At the same time it does, as so many of you point out, offer an almost measureless opportunity—spiritual, educational, industrial—that is coming after the War. Visions arise before one's mind of what the noble Minster at York might again become as the natural home of great causes in the North."

The *Church Times*, referring editorially to the new scheme adopted by the Church in the United States for pensioning its clergy, comments as follows:

"Our brethren across the Atlantic are deserving of all praise for their vigor in dealing with a problem that called for a solution, and for showing us how it can be solved; how we can atone for the long postponement of a duty which the Church collectively ought to have performed ages ago."

Some account of the Church Music Conference, recently held at the Church of St. Mary the Virgin, Primrose Hill, and opened by the Vicar (the Rev. A. S. Duncan-Jones), has been given in the *Church Times*. The conference showed the keen interest taken in the practical problems of Church music, even in these strenuous war times.

J. G. HALL.

THE DISCIPLES did not follow the Master because they believed in Him. They believed in Him because He made them believe in their own lives. The faith of the Son of God was His faith in the sons of men. It is His divinity that He strives with men, not through a book, but through a life that completes the book.—G. Stanley Lee.

Caring for the Orphans of France

By ANNA MILO UPJOHN

SINCE the first months of the war the world has talked of a new France; I do not find it so. An intensified France, a glorified France, if you will, with her strength accentuated and her weakness suppressed, but the iron fibre, the cool intelligence,



LUCIE AULIN

Boulevard de Châteaudun, St. Denis
 "Our own orphan," to whose support the office force of The Young Churchman Company is contributing.

the courage and thrift and *amour propre*, the dramatic instinct and complex temperament which weeps and laughs and defies discouragement—these are not new. The French have never seemed to me a lightheaded, irresponsible people. What I have missed them heretofore is a realization of their tenderness. Now I am having a revelation in that. Of course, there is nothing surprising or even meritorious in a mother's love for her children, but in the devotion of the widowed war-mothers for their little ones there is often a veritable passion of self-sacrifice. Each child is the son or daughter of a hero of France, and as such is the greatest treasure in the life

of the relative to whose care it is left. After agonizing since the beginning of the war over the poor little orphans, it is almost disconcerting to find them for the most part a sturdy, merry lot of youngsters—on the whole, for their station of life, the healthiest, finest-looking, most intelligent group of children I have ever seen.

This is largely the result of sane and systematic feeding and care, a thing not accomplished in war time without infinite self-sacrifice on the part of the mother.

The milk in Paris is excellent, but it costs ten cents a quart. Often the baby's daily allowance goes for that, even in cases of extreme poverty.

In every family which I have visited it is necessary for the mother to make a supreme effort to keep herself and her children. Of course, in some cases this is done with greater intelligence and resource than in others. If there are instances of harrowing poverty, it must be remembered that these people are not the habitually poor. They have not come to their present state through incapacity, or laziness, or vice, but through an overwhelming catastrophe which has swept away all the usual means of support. Not only are the men of the family lacking, but the ordinary occupations by which many of these women might earn their living in times of peace are no longer open. The large laundries are closed, the dressmakers and milliners have comparatively few customers, the export of artificial flowers has dwindled. One young mother, whose work was the embroidering of fine gowns, is now covering buttons at home, as she can do that and keep her baby with her. Many women go out by the day, cleaning or sewing, or work in the munition or tobacco factories. But the hours are long, and if there is no grandmother at home the children must be left in a crèche during the day. This means very early rising, and the toil of preparing a meal and putting the children to bed after a hard day's work. One young woman works from mid-day to midnight in a newspaper office, but in order to do this is obliged to send her child to the country. Another, more fortunate, having had a position as secretary

before her marriage, now has her typewriter at home and finds plenty of work from business offices in the city. In that way she keeps her little boy with her. Still another has kept open a little creamery, doing alone the work which formerly she and her husband did together. As a result the baby is a wonder of freshness and health, living at the source of all things good for babies.

Considering the difficulty of finding work and the real pinch of poverty, it is the more laudable that on the whole the children are strong and well-cared for. In no single case have I found our children without warm shoes. The State is largely responsible for this, as in the primary grades of the public schools shoes are provided for those who are really needy. Often the children wear little felt slippers inside their shoes, and their underclothing is always warm. Usually there is a big gingham apron worn over everything.

Of course, this has been a very dirty winter in Paris as well as an extraordinarily cold one. With the temperature approaching zero and only a handful of coal, you cannot strip a baby and bathe it. No more can you wash clothes with soap at a prohibitive price. And if the coal is kept in the general living room, as it usually is, it is impossible to keep in spotless condition little children who play on the floor. But the hair is a sure indication. If it is soft and fluffy I know that it has a thorough going-over every day.

As to the food, I have not yet seen a child under four or five eating fried things or meat. Eggs, milk, potatoes, or cereal cooked in milk when possible, are the usual food, sometimes soup with bread. When we think that among our working people in America the baby often sits on the mother's lap during the meal, taking a sip of coffee or beer or a snatch of pie, the sanity of the French baby's feeding is the more impressive.

Of course, I am speaking only from my own personal observation as visitor for the "Fatherless Children of France". After many fruitless visits, I am learning that the middle of the day is the surest time for finding the family at home. Accordingly, I deliberately make myself a nuisance between the hours of twelve and two, breaking in upon the preparation or consummation of many meals, and in this way it is not difficult to make a general estimate. If I go a little later in the afternoon the baby is invariably taking a nap. Later still, the door is apt to be locked and the family out.

I mention these things in order to let the people who have adopted these children know that the money sent for the purpose is being on the whole intelligently and conscientiously used, and that in no case is it not both needed and greatly appreciated.

That which makes the work so hopeful, so immensely worth while, is the promise of the children. If only the mothers can be helped over the first hard years, they—the children—will do the rest.

I am not forgetting the cases of physical weakness, but I have not found one of mental deficiency—weak little legs there are, and some weak eyes, and cases of incipient tuberculosis. If there could be a small extra fund provided for sending such children into the country, they could, in almost every case, be cured. Of course, the struggle to live from day to day is so great that when a crisis comes the mother has no reserve with which to meet it. The high courage and devotion of these French mothers cannot be over-estimated. Often they are very young, often middle-aged and not strong, but there is no lamenting, no flagging among them. Some might defy Fate, not one would back down before it.

I had expected more or less this spirit in the mothers, but



WAR ORPHANS OF MOURET, AVEYRON

I had not taken the grandmothers into account—and can anything exceed the valor of the French grandmother! Beginning life a second time, often alone, with failing strength, under conditions harder than she has ever known, without the remotest prospect of compensation for herself, she undertakes with indomitable spirit the charge of the morsel of the French nation left to her. And why not? Is she not the mother of the men who have gone out and made a rampart of their own bodies against the enemy? In so doing they have only fulfilled their inheritance from her.

If men realized the full heroism of some of these little French women they would take off their hats at the mention of them. Often the welfare of the whole family pivots on the grandmother.

Here is one in a family of refugees from Rheims, consisting of grandfather, grandmother, mother, and three children. The mother alone is able to earn, and in order that she may work, the grandmother takes charge of the children and household and of her own husband, who is feeble. They live on the seventh floor of a tenement house, and though they have light and air, the stairs are a severe strain on the grandmother. After taking the children to and from school, she has mounted 800 steps, and her back and legs pain her cruelly. Of late, the two elder children have shown signs of a very run-down condition. The doctor has prescribed cod-liver oil for one and a tonic for the other, but says what they really need is the country. If means could be found to hire a small house on the outskirts of Paris, near enough for the mother to keep her work in the city, it might mean the saving of the whole family. If the grandmother falls ill the mother will be obliged to give up her work.

In Rheims they had a little house and garden, a cow and chickens. I asked if it had all been destroyed— Oh, yes, even the ground unrecognizable.

Quite simply, the grandmother told of the flight to Paris, carrying the youngest children in their arms, seeking the shelter of the ditches as night came on, of the hunger, the bewilderment, the racking fatigue, the fear of madness.

"But, Madame," she ended, "that does not matter. *C'est mes enfants!*" Two sons killed and one taken prisoner on the Marne!

In another family, the mother has a good position as fitter in a department store. This must be kept at all odds; the little boy of three must be left with his grandmother. But she has her own son of twelve in school to support. So she has taken a night post in a factory and by day, between dozing and waking, she attends to the needs of her small grandson, struggling to her feet at noon to prepare a meal for him and the lad who comes in from school.

Or, as in another instance, she is entirely alone, both parents of the little war orphan being dead. She also has a boy of ten of her own to care for. He is temporarily lame with chilblains and stays in bed to keep warm. As there is no coal, and even the few sous for the crèche cannot be spared, the baby is left with a sympathetic neighbor, while the grandmother earns a sparse wage as charwoman, coming back at night to the quaint, bleak room to prepare an evening meal over a handful of charcoal.

Many a woman has said to me during the *crise du charbon*: "We have reached the bitterest part of the war." No one has said: "I can bear no more."

If I marvel at the courage of the French there is but one answer: "What is there for the French to be but brave?"

YOU CANNOT HAVE charity without being humble. The reason the lawyer was perplexed about his neighbor was because he was willing to justify himself. For opinion is a matter of contrast. When we think highly of another, it means that we see in him qualities which we lack. The worst part of being proud is that we cease to be able to admire. How happy the Pharisee might have been if he could only have seen the Publican through the eyes of Jesus Christ! Our Lord taught the lawyer the only possible way to justify himself when He sent him looking for his neighbor. For it is only by frankly admitting the superiority of other people that superiority, or the Ideal, will have any meaning for you and me.—Wallace Herbert Blake.

BISHOP OF MASSACHUSETTS COMMENDS COMMUNION BY INTINCTION

[A Pastoral Letter]

DIOCESAN HOUSE, 1 JOY STREET,

BOSTON, MASS., March 15, 1917.

MY DEAR BROTHER:

FOR several years I have been carefully considering the question of the common cup at the Holy Communion in relation to possible infection and to the changing feelings, habits, and laws of the people. Clergymen, physicians, and other communicants have repeatedly asked me to advise or act.

The subject is one in which tender traditions, spiritual influences, sanitary questions, and personal habits are involved. One naturally speaks, therefore, in the spirit of suggestion and advice rather than that of authority. Indeed I do not see that a bishop has authority to direct or license in such a matter. He may, however, in the light of a broader experience than is given to most clergymen and as Father in God give his clergy such suggestions or advice as he may think helpful.

Omitting reasons and authorities, I simply want to say that, under the conditions of this state, I feel that it is justifiable for a rector to give communicants such opportunity as he thinks wise to receive the Holy Communion by what seems to me a reverent method, that of intinction.

While the rector has in my judgment the authority to act in such matters, he will, if he be wise, confer with the wardens, and also make sure that there is a strong and reasonable necessity for such a change before entering upon it. Where tender sentiment, rich traditions, and spiritual associations are involved, we have no right to shake them rudely or unnecessarily. At the same time we may have a duty to offer communicants an alternate use.

That the method of intinction is reverent those of us who have been present at its administration are glad to recognize. I am aware that strong reasons for and against this advice may be advanced. I have considered them carefully and state my conclusions simply by way of suggestion.

This method has been adopted in various parts of the country and in some parishes in this diocese. One motive that I have had in writing this letter is that, in cases where the alternate form of administration is given, I might encourage some uniformity of action and a reverent method of administration. I have left in the Archdeacon's room at the Diocesan House a few simple suggestions in detail which may be helpful to those who feel bound to consider the subject. Yours faithfully,

WILLIAM LAWRENCE,
Bishop of Massachusetts.

ἸΗΣΟΥΣ Ὁ ΠΑΙΣ

[Jesus the Boy]

Can this be God? This lissome twelve-year Lad
With the wild tangled curls about His face
And all His budding body breathing grace,
So young, so innocent, and yet so sad—
Can this be God, who makes the whole world glad
In His redemption of our fallen race;
Standing, a Child, within the Holy Place
Among the priests—God, in our nature clad?

Yea, I believe! My heart leaps up with joy
In the dear knowledge that once, long ago,
The God I worship from the heaven's high throne
Came down, and walked this earth, a glad some Boy,
With lithe, strong body and with cheeks aglow
Like many another lad that I have known.

S. A. C.

THE WAY to grow is to grip—the path to power is often a sub-way. The root must strike down in order that the stem may rise upward, and the branches finally bend beneath the weight of the waving fruit. The soul of a Christian man must grip the elemental spiritual forces of the world if it would develop and enlarge and fructify, as a tree full of sap and a bearer of the finest intellectual and spiritual fruit.—Zion's Herald.

APPEAL FOR ASSYRIAN CHRISTIANS

BY THE RT. REV. JOHN CHARLES ROPER, D.D.

Bishop of Ottawa

“THE needs of our nation are very great.” So writes Surma, the sister of Mar Shimun, Patriarch of the Ancient East Syrian Church. Those who have read the story of the recent awful sufferings through which these Christian people have been passing will know the terrible truth and tragic pathos which lie behind these simple words.



ASSYRIAN REFUGEES

War at least is a great teacher of geography. It has also the effect of linking age with age and clothing with urgent modern interest ancient peoples and ancient places. From the point of view of the student in seminary days, it was perhaps not always easy to maintain our interest at its highest when we studied Nestorius, and Cyril, and the Council of Ephesus. They seemed remote from modern life in America and the great problems and claims of the Church to-day in great cities, in the West, in China, and Japan. And yet we did give our minds to the study and we had some insight also into the later history of the great Church of the East; its personal loyalty to the Patriarch Nestorius, whether his special trust were understood or no; the removal ever Eastwards of the center of its influence, to Edessa, to Nisibin, to Ctesiphon, and near to Bagdad; its great ecclesiastical expansion until in the zenith of its prosperity some twenty-five Metropolitans owned allegiance to the Patriarch; the great missionary activity, when Nestorian missionaries carried the gospel and grace of Christ to Arabia and India, to China and Tartary; its fate in the fourteenth century under the ravages of Timur, the Scourge of God, when only a feeble remnant of the great Church was left along the upper waters of the Tigris and in the mountains of Kurdistan. Names and places of long ago! But to-day these same names and places are prominent on the war map. They mark vital points in the advance and retreat of British, Russian, and Turkish armies. In the midst of these great war movements, the poor Christians of the East, survivors of the tragedies of long ago, have been for two years under the very horror of the vindictive and rapacious barbarities of Turks and Kurds.

But the Nestorian Church has for us more than an historical interest. In the American Church some of us at any rate have long been in personal touch with Mar Shimun and his people. Under the leadership of Dean Hoffman, Dr. Body, and Mr. Woodbury Langdon in New York, a committee was formed to act in concert with the Archbishop of Canterbury's Mission of Help sent out to the Patriarch near Urmi more than thirty years ago.

In this practical way we have learnt of the Apostolic Order of the Ancient Church under Patriarch and Bishops, of the slight hold in their present theology of Nestorianism as we have understood it, of their sacraments, and of their ancient liturgies, one of them probably the most ancient of any liturgy now in use in Christendom. We have had a share in teaching and training the priesthood, in establishing schools in the villages, and in promoting industrial work. Two General Seminary graduates, members of Mar Shimun's flock, have come to us and have returned again to work among their people, Mr. Neesan as a priest in American orders, Mr. Paul Shimmion as a layman in industrial work.

The East Syrian or Nestorian Christians seem quite near to us now. It is not difficult to feel a wide-awake and keen interest in their needs and sufferings. The latter others will describe. I have read the documents that Lord Bryce has published and for which he vouches. They seem to me to compare with the letters from the Martyrs of Lyons and Vienne that touched the heart of Christendom in the second century.

Eastern Christians and Armenians have confessed Christ, they have added to the honor roll of Christian martyrdom, they have lost their all. Now some 80,000 of Mar Shimun's people are refugees, safe at last, thank God, behind the Russian lines, but wanting all the barest necessities of life.

“The needs of our nation are very great.” This is the message from Mar Shimun and his sister, touching in its simplicity and self-restraint. It comes to us with threefold force. We hear in it the appeal of the ancient Church of the East, of men and women and children with whom in the Anglican Church we have been in personal touch for many years, and the appeal of bitter, urgent need of human folk than whom none have suffered more in this prolonged and terrible war.

THE CHRIST FOR TO-DAY

NEVER have more people been keen about a working religion than now. Never has there been a more honest desire to make faith a practical power. Never has it been realized as now that this power is for all of life, public as well as private, social as well as individual, for the city and the state and the nation as well as the home, for the office and the shop as well as the house of worship.

And the wonderful thing is that with this leaven at work in the world we are discovering daily so many forgotten things in the life and teaching of our Lord. A remarkable study of Christ appeared recently under the title of *The Unappropriated Christ*. It gave some hint of the lessons we have yet to learn from Him: lessons of citizenship from One who cleansed Jerusalem and the temple of petty graft; lessons of fellowship from One who made human brotherhood the basis of His kingdom; lessons of optimism from One who never despaired of human kind. Every hopeful movement of social reform has its root in His teaching, whether acknowledged or not, and we are finding in His words the only safe guiding principles for the new kingdom that is coming in power, we are seeing more and more clearly that where His spirit is absent there is no justice and righteousness wide enough and charitable enough to promise permanence and lasting peace.

His has been a progressive revelation. Men thought that Christianity was something other than it really is, and with the impatience of zealots in a crusade they had thrown away the old

faith and sought elsewhere for light and inspiration. Now they are coming back to Him. All they asked for, He had all the while to give. Many of His own followers did not know it, and the blame for the rejection lay with them. There had been no need to seek new paths—He had already led the way. There was no hope in new systems—His was always the best. We need go nowhere else for light. Indeed, where could we go, had He failed? “Each period in civilization has had, in turn, its own peculiar interest and its own spiritual demands, and each, in turn, following its own path back to the teaching of Jesus, has found there what seemed an extraordinary adaptation of that teaching to immediate issues and needs. . . . As it has happened a thousand time before, so it is likely to happen again, that the gospel, examined afresh with a new problem in mind, will seem again to have been written in large part to meet the needs of the new age.”—From *Back to Christ*, by BISHOP FISKE (Longmans).

MAN, MADE in the image of the divine, shares to some possible degree the creative power—the power to shape conditions, to control circumstances, to range himself with the creative forces. It is ignoble to sit down and repine, or even to endure passively limitations which energy and faith would easily surmount.—*Lilian Whiting*.



ASSYRIAN REFUGEES

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A REPORT ON THE CAUSES OF POVERTY

THE Social Service Commission of the diocese of Asheville was asked by the diocesan convention to investigate and report on the causes of poverty in urban and rural populations of the district. It made an investigation and presented the following report to the convention:

"The causes of poverty, in urban and mill populations as well, are ill health and low wages. Poor health, as a cause of poverty, is caused by bad housing, poor food, long hours of work, and bad domestic management. These conditions can best be changed by legislation, imperative for the improvement of labor conditions in the state. Low wages are a cause of poverty when it becomes impossible for the wage to support a family in health and comparative comfort. In this connection the commission presents the following resolution:

"Resolved, That an industry cannot be legitimately conducted, unless it gives to the workers the means for physical health and comfort, opportunity for mental development, and reasonable assurance for a strong next generation."

"The causes of poverty in the rural population are found to be lack of a practical education, poor marketing facilities, and tenancy. Lack of a practical education results in bad management. This has resulted in small returns from our farms. In some counties less than \$25 in cash is realized per farm; and other counties pay more for supplies than they receive for their produce. Lack of practical education also results in bad cooking and monotonous food, hence poor health, cramped housing conditions, and monotonous living. Poor marketing facilities result from lack of railways and highways, and failure to organize. Tenancy is increasing in seven counties of the district; 31.1 per cent. of the farms in the district are occupied by tenants. This condition is most unfortunate, as it encourages a shifting, and eventually a shiftless, population."

AID FOR IMPECUNIOUS GIRLS IN THE CITY

Asking the question if there was a place in New York where a girl could go without money, and find food and lodging, the New York *Herald* recently made an investigation with the most satisfactory results. The Charity Organization Society was one of those tried. The investigator, Miss Grosvenor-Ayers, reported that especially gratifying was the statement that her interviewer was neither condescending, patronizing, nor curious. "He offered the society's aid in getting me work if I had none and said, as he shook hands and saw me out, 'Remember, it isn't necessary for you to go without food or shelter. While you're in need let us help you.'" The society had no knowledge that it had been investigated until the article in the *Herald* appeared. Needless to say, the occurrence is a matter of satisfaction, illustrating as it does the daily routine work of the society.

This bit of evidence is also encouraging in view of the frequent charges made in magazines and novels that everyone is against the stranger in the large cities. Taking into consideration the natural disinclination to ask for help, anyone who really needs it will find open avenues in every place, beginning at the railroad station and at the steamboat docks where the Traveler's Aid representatives are on hand, right up to the police station, where there is usually a matron ready to make helpful suggestions.

AN EFFICIENT SUPERINTENDENT OF THE POOR

"A Rich Man in the Poor House" is the way in which W. D. Lane describes the very remarkable administration of V. Everit Macy as superintendent of the poor of West Chester county. For many years Mr. Macy has been one of the conspicuous figures in all forward movements in New York City. As a business man he has been prominent in directing the policies of banks, public service corporations, and railroads. In 1913 he became a candidate for the office of superintendent of the poor. The opposing candidate was the nominee of the dominant party, which was thoroughly organized. Mr. Macy was, of course, called a theorist; and it was declared if elected he would be merely an absentee office holder. He was elected and has applied all of his ability and public spirit to reorganizing the care of the

poor in West Chester county, with results that amount to little less than a revolution, all of which Mr. Lane has told in an interesting way in his leaflet, which can be had of the County Government Association of New York, at 15 Court street, White Plains, N. Y. One of the striking incidents of the situation is the fact that Mr. Macy was overwhelmingly reelected.

IN THE COAL FIELDS OF PENNSYLVANIA

If there is any place where social service can be taught and practised it is in the coal mines of Pennsylvania, declares the Rev. Frank T. Eady of the Church of the Ascension, Kulpmont, Pa. "Our Church is endeavoring to do that here," he says.

"A new church in a new town, where two-thirds of the people are of foreign birth, we are reaching in various ways about three hundred young people and children. It is wonderful work and in one year I have seen wonderful improvements in the lives of many. We teach cooking, reading, athletics, politeness, industry, and religion. But because we have so few grown people I have my troubles raising the money to keep all this going. Also because we are reaching three hundred instead of a hundred and fifty, the capacity of our parish room—we simply have to enlarge the room or curtail the work."

A WHITE LIST FOR PLAYS

The (Roman) Catholic Theatre Movement published a White List which is a "suggested and not an imposed guide to plays which, in the main, are free from objectionable features". In the words of its bulletin:

"The purpose of the List is not to induce people to go to the theatre nor even to encourage Catholics to patronize the plays listed. Plays are included which must be tolerated rather than approved. There is no white list of managers or of theatres. Not every play on the list is suitable for a Catholic benefit performance. Combinations and stock company theatres are not in any sense safe family resorts. In all of them bad plays jostle the good ones."

THE PERILS OF CHILDBIRTH

It has been shown that a large number of women die year after year in this country from childbed fever, a disease proved over forty years ago to be almost entirely preventable; and that a still larger number die from other conditions connected with childbirth which are known to be to a large degree preventable or curable. The proportionately small number of women lost from these causes in certain foreign countries, in the opinion of G. L. Meigs, M.D., demonstrates the needlessness of the greater part of our losses.

THE REV. GEORGE CRAIG STEWART, L.H.D., of Evanston, Ill., the Rev. W. Russell Bowie, D.D., of Richmond, Va., and the Rev. E. L. Parsons, of Berkeley, Calif., have been appointed members of the Joint Commission on Social Service. Dean Bell of Fond du Lac has been nominated for membership and his name sent to the President of the House of Deputies for approval.

AN EXTENDED EFFORT to interest labor, and especially organized labor, in the fight on the liquor traffic has been undertaken by the Federal Council of Churches. As part of this campaign, there will be extensive paid advertising in the labor press, "both as a war measure and as a means of counteracting the liquor men's attempt to control the American labor movement".

THE EASTERN PENITENTIARY of Pennsylvania, in Philadelphia, has a library of 12,000 bound volumes, to which books are added at the rate of 500 a year. In 1913, 1,000 borrower's cards were in use. The Philadelphia county prison has a library of 20,000 bound volumes, and adds about 100 volumes a year.

A MILLION DOLLARS were realized for the tuberculosis campaign from the sale of Red Cross Christmas seals in 1916.



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.

INTINCTION OR THE COMMON CUP AT THE HOLY COMMUNION

To the Editor of *The Living Church*:

THE *Churchman* for March 31st records the growing use in Massachusetts churches of giving Communion by intinction instead of by the common cup, with Bishop Lawrence's favorable opinion thereon. This is not the occasion for a full discussion of the questions involved in this innovation; but I beg permission to make two suggestions.

1. Can it be considered lawful for an individual bishop, priest, or vestry to make such an alteration in the mode of administering the Sacrament of our Lord's Body and Blood, involving (beside deeper questions) departure from the rubrics and words of the Prayer Book, when, according to the Constitution, any change in the Prayer Book (even a modified rubric or an optional prayer) requires the concurrent action of the two houses in two successive sessions of the General Convention?

It may be said that the provisions for Prayer Book Revision are antiquated and impracticable. Possibly; that is certainly open to debate; but, if so, let them be changed in orderly fashion. To spend days, as the General Convention did at St. Louis in 1916, and as it will have to do at Detroit in 1919, and somewhere else in 1922, over (many of them) comparatively trivial improvements (or the reverse), when an "alternate use" like this can be adopted without any general authorization, is surely straining at a gnat while swallowing a camel.

When it comes to legislation, or authoritative deliberation, we shall be told, I suppose—as with regard to other practices—that the custom is now so widely spread that it is impossible to forbid it.

2. I have always understood that administration by intinction meant the dipping of the consecrated Bread (or Wafer) into the cup and then putting it into the mouth of the communicant. But, according to this Massachusetts custom, "the wafer is dipped in the wine and laid on the palm of each communicant". If the wafer is wet, this would seem exceedingly objectionable; if it is dried, there can be no sort of compliance with the command, "Drink ye all of it."

I am not unmindful of the grave reasons urged for some change in our ordinary and prescribed mode of administration. Only let this be well considered, and then, if judged necessary, authoritatively decided on and regulated. Special cases must be dealt with as such. But the establishment of parochial alternate uses is an exceedingly serious matter, which can hardly fail to cause a fresh rent in our unity.

ARTHUR C. A. HALL.

Burlington, Vt., April 12th.

THE FLAG IN CHURCH

To the Editor of *The Living Church*:

IHAVE read with interest Mr. Congdon's letter in your issue of April 7th on The Flag in Church, and I appreciate his kind words in reference to my article on the same subject in *THE LIVING CHURCH* of March 24th.

I thoroughly agree with what he says in the matter of nomenclature *re* "Decani" and "cantoris", which is of course entirely correct. Had my reference been to the choir only, I should have used those terms. My article was devoted to the right or left side of the church, however, rather than to the choir or sanctuary. I knew that some of your readers would refer it to the choir and some to the sanctuary, as events have proved. The terms "gospel" and "epistle" are in a way more general than "decani" and "cantoris" and I intended "epistle" to denote the south side of the church, from the altar to the nave.

The National Flag should hang or be placed on the *south* side of the church, *not* because it is south or decani or epistle, but because that side is the *right* side. I used the term "epistle" and would so use the term suggested by Mr. Congdon, or any other ecclesiastical term, to indicate that the flag should be on the *right* side. The right side of what? Clearly, the right of the people in the church. The flag is their flag and, as is well known, the proper position of the flag is on the right hand of those whose it is.

The flag in church is not an ecclesiastical object. It bears no relation whatever to altar or cross. It has no connection with the clergy except as they are individually patriotic citizens. It has its own silent lesson to teach. It will do this at any point in the church building where it can be readily seen. But, inasmuch as in churches everything must be done decently and in order, I pointed out in my article that the place of military distinction in the Army, where things are not only done well but in accord with sound principles, is on the right, and I claim that is the rationale we should follow.

I trust I have made clear that my use of "epistle" *vs.* "decani" was intelligent as describing in a way the entire south side of the church, sanctuary, and choir, from the altar down to the nave. But these terms are simply indicative of position.

If it is true that the flag is not an ecclesiastical object but a patriotic emblem, it is clear that there is no ecclesiastical "side" for it. This being so, it would be most inappropriate to "change hands" in the event of the flag being in the sanctuary. Even the book of the gospel is kept habitually on the south side.

But the point to be kept in mind is that we are not seeking to honor the flag by changing it from side to side or, indeed, have any idea that we are making more of our patriotism by mixing it up with details of ecclesiastical proprieties.

The flag is a thing apart from all this. The people want it on their right because that is the time-honored side of importance; and the Army, which can teach the Church in such matters, has put it there. Therefore, if it is the people's flag they should have it on their right hand; and the placing of it east of the sanctuary line, a few feet nearer to the altar with which it has no relation, is not in the mind of the writer any reason whatever for putting it on the wrong side of the people in the church.

EDMUND BANKS SMITH, *Chaplain.*

Governors Island.

"HIGHER CRITICISM" AND SOME OF ITS RESULTS

To the Editor of *The Living Church*:

IS it not true that we can trace German frightfulness to Higher Criticism of the Bible? And is it not true that Higher Criticism in the Church is producing a Church without God?

Good, honest, and sincere men in the Church, realizing that power in the Church and in their own lives has been lost, through loss of faith, fail to recognize the cause; and in seeking a remedy they turn to what they call the Brotherhood of Man, in which infidel, Jew, heretic, and nominal Christian may unite for the uplifting of the masses. This is a godless movement, having a form of godliness, but denying the power thereof; and, as the result in Germany, so, surely, will the result be in the Church if this error, which is the result of Higher Criticism, be persisted in.

The only remedy is a return to the Catholic faith once for all delivered to the saints. But here we meet a difficulty quite as serious as the one from which we desire to be delivered. There is a strong Catholic party in the Church who are seeking a restoration; but of what? Is it the faith of the early undivided Church, or is it the so-called Catholic faith of the present century? Is it the simple evangelical faith in the Sacraments and the Power of God as it existed prior to the great schism, or is it the faith of the middle centuries and the Council of Trent?

If there is to be salvation for the Church, it can only be obtained by the corporate union of all true evangelical Catholics, who shall stand fast in the faith, opposed to Protestant and Liberal error on one side, and mediaeval error and superstition on the other. Toleration has indeed become intolerable. Is it not time to act?

JAMES K. BAKEWELL.

Pittsburgh, March 21st.

PSALM CAPTIONS

To the Editor of *The Living Church*:

IT is rather strange that Mr. Wright should have encountered so much difficulty in finding an explanation of his problem. The captions are taken from the old Sarum Breviary. The Vulgate was not finally stereotyped for some years later than the appearance of English Prayer Books.

The other divergency which he mentions, the lack of correspondence between tenses, arises out of the fact that Coverdale did not make his version directly from Hebrew, Greek, or Latin, but borrowed freely materials from the Zurich German Bible, from Martin Luther's version, as well as from Santes Pagnino, an Italian of the Roman faith, who made an excellent Latin new translation from the Hebrew. Between his first complete Bible, issued in 1535, and the publication of the Great Bible in 1539, Coverdale thoroughly revised his version guided by the Latin translation of Sebastian of Muenster, a scholarly Lutheran court preacher to the King of Hanover. This version became the Psalter of the Great Bible, and when in 1549 it was necessary to find a Psalter in English, that could be chanted, recourse was had to Coverdale's great work.

Thus the Church of Rome, the Orthodox East, and the Church

of England, and the Churches in communion with her, each uses a Psalter which is not a literal translation of the Hebrew. But each version is so true to every Psalm that it is able to reproduce the atmosphere of rapt devotion which inspired the poet.

Dr. Westcott made some investigations along these lines, and Dr. Driver in his *Parallel Psalter*. There are also other works. Worthing, England, March 5th. R. B. NEVITT.

"WEARY OF EARTH AND LADEN WITH MY SIN"

To the Editor of *The Living Church*:

IT has been said that even atheism can be proved from the Bible, by omitting the clause, "The fool hath said in his heart." The comment on the second verse of the Eighty-second Hymn as recorded in the woman's department of your issue of March 31st seems to me almost equally unfair. The stanza referred to does not stand alone, but is one step—the lowest—in a grand progression from almost despairing penitence to the assurance of the "perfect pardon which is perfect peace". The latter half of the hymn is certainly one of the most comforting statements we possess of full atonement and free forgiveness. The comment made in the second paragraph of the article referred to seems to me to be based on an entire misconception of the nature of the hymn. "Weary of earth and laden with my sin" is not to be taken as a statement of an oft-repeated experience or a habitual state of mind. The hymn describes a crisis in the spiritual life analogous to Christian's release from his burden at the foot of the Cross, and is written in the present tense to render it more graphic and to stimulate more thoroughly the deep sense of thankfulness for pardon which we all should feel.

Forgiveness and cleansing from all unrighteousness are promised to all who confess their sins, and how can we confess them to God, if we do not acknowledge them to ourselves. The "calm, sweet, contented persons who go through life unconscious of real sin" might, in my judgment, well study carefully such tests for self-examination as are provided in the *Treasury of Devotion*, for example, based on the Ten Commandments and the seven deadly sins, not that they may be "grieved and weary with the burden of their sins", but that they may be able to say from their hearts: "We bless Thee for Thy patience with us, notwithstanding our many and great provocations." JULIET C. SMITH.

Topeka, Kans., March 31st.

WOMAN SUFFRAGE AND THE CHURCH

To the Editor of *The Living Church*:

WITH most of your editorials I am in perfect sympathy, but in *THE LIVING CHURCH* of April 7th there are two that do not harmonize.

You print in large type part of the President's message to Congress, and begin your editorial with "God is calling to the American people". In that "message" we read: "We shall fight for the things we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments."

Then, when you speak of Woman Suffrage you call it a political question—like the tariff or free silver. Now I know nothing about the Protestant Episcopal Suffrage Association, of which you speak, but I do know that women who battle with the world for a living look upon suffrage as simple justice. And we of the Church, who have been taught to be "true and just in all our dealings", would like to see the Church take a forward movement, "for the right of those who submit to authority to have a voice in their own governments."

Are women people?
Princeton, N. J., April 7th.

FRANCES E. WALLIS.

To the Editor of *The Living Church*:

MAY I respectfully ask a few questions bearing upon the subject? Is it not a primary mission of the Church to preach the Gospel, viz., of the Kingdom of God—the ideal social order? Does not that ideal social order include the State and all that concerns its well-being? Has not the question of Woman Suffrage a moral bearing? If it may not be imported into the Church because it will create division, why may it be imported into the State? And how shall we defend the raising of any question in Church or State? C. C. KEMP.

Bad Axe, Mich.

UNITARIAN PRAYERS FOR THE DEAD

To the Editor of *The Living Church*:

AMONG the things that would startle the Puritan fathers if they should visit the Boston of to-day is the fact that prayers for the dead (a point of special attack by Protestant orthodoxy) are in use in a larger number of churches in Boston than in any other city in the land. This condition is due not only to the large number of Roman Catholics but to the fact that Boston is the center of Unitarianism. I do not think it is generally known that prayers for the dead form a stated part of Unitarian worship. The follow-

ing prayers are taken from the Communion service set forth by the American Unitarian Association for use in churches of that denomination:

"We remember those who have fallen asleep in Christ, in the joyful hope of resurrection unto life eternal, O Lord, refresh their spirits with the light of thy countenance."

"We remember the fathers from the beginning of the world, and all who have wrought righteousness, even down to the present day. Refresh their spirits and give them abundant entrance into the joy of our Lord. And grant unto us, O God, that we may have our part and lot with all Thy saints."

ALBERT N. GILBERTSON.

Cambridge, Mass.

INTERPRETATION OF THE SCRIPTURES

To the Editor of *The Living Church*:

SO long as the Church is supposed to interpret Holy Scripture, but actually does not, why could it not do as the Roman Church does and put its interpretation at the end of the chapters of the Bible? Might not the Lambeth Conference, when it next convenes, and provided it has authority to do so, appoint a commission for the undertaking of this work?

This question of the Church interpreting Holy Scripture and the possible solution were discussed at the meeting of the Mount Desert clericus held a few weeks ago. Very truly yours,

SETH C. HAWLEY.

Hull's Cove, Maine, March 29th.

THE RURAL SCHOOL AS A SOCIAL CENTER

By ALAN PRESSLEY WILSON

THE Sunday school of a rural church looking for something definite to do may now realize its ideals and accomplish some very practical work. This, done from purely humanitarian motives, will have a reactionary effect upon the local school, whose officers and members will have the satisfaction of success in their efforts to draw young men and women to remain on the farm rather than attempt a doubtful improvement of their condition by moving to the city.

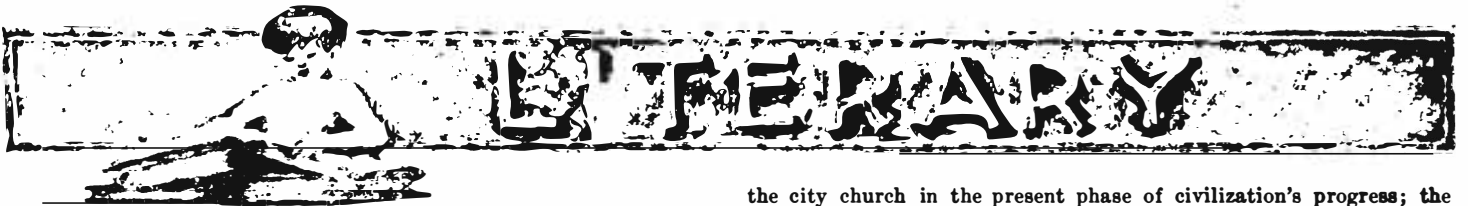
This practical work is best done by organizing activities that will afford amusement through the week. For instance, one school organized a literary society and announced that its weekly meetings would be held on a certain night. Noting the interest thus created, a neighboring school organized a similar society, and sent a challenge to the first school for a joint debate. For miles around the young people were aroused and, on the night of the meeting, the large schoolroom was packed to overflowing.

This meeting, which was a revival of the old-fashioned country debating society, was followed by others of a similar character, and a regular interchange of visits was made. A meeting was held with the second school, the members of the society of the first school attending in a body. The society of the school acting as host rendered a programme of recitations and music. The next week this was reversed and the members of the second society visited the first school, whose members provided the entertainment. At its close a committee of criticism, appointed beforehand, and consisting of the pastor, on whose charge both schools were located, and the superintendent of each school, rendered a verdict as to which society was winner of the contest. This was all entered into so heartily and conducted so fairly that another was called for, and will be given later.

These literary societies can provide the very amusement and instruction needed to arouse the young people from the social lethargy into which they had sunk, and they will have the effect of creating a more favorable sentiment relative to country life. Some young people who mentioned their intention of seeking positions in the city have had little or nothing to say about the venture since the advent of these societies with their opportunity for social culture and amusement.

This plan is recommended to country ministers and superintendents of Sunday schools as a way of serving to keep boys and girls in the country through their social gatherings. At the same time, city pastors will have much of the burden of looking after country boys and girls lifted from their shoulders.

SELF-CONTROL may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each day do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.—W. G. Jordan.



SOCIAL TOPICS

THE price of paper may be going up, but it seems not to have much influence on the output of books dealing with social work, although it is compelling publishers to raise the price of their products. The paper famine is having another effect, and that is to curtail the space available for book notices, so the readers of THE LIVING CHURCH will have to be content with less extended reviews and much briefer evaluations. We will try, however, to give to them sufficient information to afford help in making selections.

Christian Feminism, by Margaret Fletcher, published by P. S. King & Son (Orchard House, Westminster, London) for the Catholic Social Guild, distinguishes between divine law "which is unalterable, and human laws, habits, conventions, and prejudices, all of which latter offer a legitimate field for change and development." Miss Fletcher therefore aims to stimulate "constructive thought as a basis of sound action among (Roman) Catholic women". The brochure (price 6d.) is a healthy sign of the growing social consciousness among Roman Catholics both in England and this country. This little "charter of rights and duties" should be read in conjunction with *Practical Socialism*, by Mrs. S. A. Barnett and the late Canon Barnett, already noted in these columns.

Edward R. Pease, himself a member of repute and standing in its ranks, has written *The History of the Fabian Society*, which, during a period of thirty years, has played so interesting and striking, and, as many believe, so influential a part in stimulating thought in England on social subjects and of creating a real social consciousness. The volume, which is published in America by E. P. Dutton & Co., contains pictures of most of its leading members. In commenting on the Society, an English critic has said: "The Society has done much for democracy, but would probably have done more if its faith in democracy had been greater. How much it has done this history, on the whole very modestly, indicates. The great extent to which its influence has been a factor in the moulding of public opinion is moderately indicated. The weakness of the Society has been in too great reliance by the aloof student on a purely intellectual appeal; its too great distrust of emotion as the driving force in all real reform; its lack of imagination sufficiently sympathetic to appreciate the position of the bottom dog; its failure to realize that permeation works both ways, and to recognize that the gain of practicality found in compromise may be outbalanced by the concomitant loss of impetus due to dimmed idealistic fervor. In short, it has the defects which might be expected from its qualities. History will recognize, however, that in spite of those defects the progress of mankind owes much to the Fabian Society, and not least to its begetter and historian, Edward R. Pease."

Fatigue as an economic factor is being investigated by Dr. Robert Oleson of the federal bureau of public health. The experiments are being conducted in several cities of Wisconsin and are part of a general study of the conditions surrounding working women. In a recent address Dr. Oleson made public some of the facts unearthed. One of these discoveries is that more time is lost in gossip among women working in a ten-hour day than in an eight-hour day. This simply means that the power of concentration upon the work in hand becomes less under the continued strain of one long day after another. It has usually been found by experience with men workers that production is actually greater in an eight-hour day than in one of ten hours. Fatigue is in both cases, of course, the determining element. Another fairly elaborate study of this subject has been made by Frank H. Gilbreth, of the American Society of Mechanical Engineers, and Lillian M. Gilbreth, Ph.D., in their volume, *Fatigue Study* (Sturgis & Walton Co., New York). They call it "a first step in motion study", and they aim to put the available material for fatigue study into such shape that those interested in it may make immediate and profitable use of it. While one might dispute the claim that the aim of life is happiness, there is abundant reason to study the suggestions herein made for the general benefit of the individual and of society in general. [\$1.50.]

The Church in the City, by Bishop Leete (of the Methodist Church) is something more than a social service volume. If a theologian were preparing a note of this book he would say that it is something more than a contribution to pastoral theology. Classification aside, it is a substantial addition to the Constructive Church Series, published by the Abingdon Press (150 Fifth Ave., New York), based upon extended experience and an abiding belief that the world awaits "the fulfilment of the divine ideal in the production, through the agency of the people of God, of a society adapted to all the needs of man, a society that both permits and assists his complete development and qualities of his being". Written from the Methodist point of view, it is not without helpful interest to those of our own Church who are concerned about such questions as: the strategic position of

the city church in the present phase of civilization's progress; the downtown church; the opportunity and service of the metropolitan pastor; the responsibilities of laymen and attempts to secure church endowment. In this latter chapter there are friendly references to the experience of our Church. Bishop Leete is convinced that the trend toward institutionalism as he calls social service is in the interest of the larger mission of the Church. He commends advertising of a judicious character, and contends that the central or metropolitan church has a large debt of responsibility to suburban efforts, as well as to a clean, prosperous, and wholesome city life.

Miss Frances A. Kellor makes a stirring "call to national service" in her *Straight America*. It is a part of her vigorous campaign for Americanism. Here is the way she puts the problem: "The American dollar has been the goal of success, and 'Safety first' the national motto. Whether, in the absence of a great dramatic crisis, we shall attain that heroic spirit by which a nation is finally welded together remains to be seen. America needs nationalized vision and action. America needs universal service from each and every citizen. America needs to get together, to study itself, to have records of its needs and action, to organize, to plan, to standardize its efforts. America needs national incentives and national rewards outside of politics. America needs leaders who see its future in terms of international duties, Americanism, and efficiency—a synonym for preparedness". To all of which one promptly, instinctively, and fervently says "Amen". [The Macmillan Co.]

Louis F. Post, who for many years has been one of the foremost writers on the single tax and on democracy, has embodied in his volume, *Ethics of Democracy*, his ripest thought. While there is little that is new, especially to those who have followed Mr. Post in the pages of *The Public*, nevertheless it is convenient and helpful to have this formal and effective presentation of one who sees clearly, writes effectively, and sympathizes deeply with the modern democratic movement. This is the third edition, which is strong evidence of the interest in the subject and the writer's presentation. [Indianapolis: Bobbs, Merrill & Co. \$1.50.]

A revised and enlarged second edition of Hugh Northcote's *Christianity and Sex Problems* has been issued. Its dedication reads: "To all my fellow men and women, however much tempted and however far fallen, whose faces are still turned toward the ideals of love and holiness and truth." This gives one an idea of the spirit and purpose of the volume, which abounds in quotations from the well known writers on these vexed and vexing problems of sex. Written with great frankness and yet with becoming dignity, the book will prove suggestive to the confessor and social worker, but it is not designed for general or promiscuous reading. The "Note on the Virgin Birth of our Lord Jesus Christ" is a reverent one. The author is a priest of the Church in New Zealand, who since 1903 has been in England and France. [F. A. Davis & Co., Philadelphia.]

In her book, *The Slavery of Prostitution*, Maude E. Miner writes out of her experience as secretary of the New York Probation and Protective Association, and her extended observation in the night courts of New York. It is neither maudlin, salacious, nor sensational, but with a sure grasp of the facts, and a complete sympathy with the awakened social conscience and the modern spirit of prevention, it is put forth in a belief that it is possible to free girls from the slavery of prostitution not only by helping those who have been enmeshed in it, but by preventing others from entering it. One of the most illuminating chapters is the one dealing with the personal factors. It is entitled "Who Are the Girls?" Another deals with the social factors leading to prostitution; but enough has been said to indicate the scope and purpose of the book, although we must take time to say that an important section deals with a carefully worked out programme. [Macmillan Company. \$1.50.]

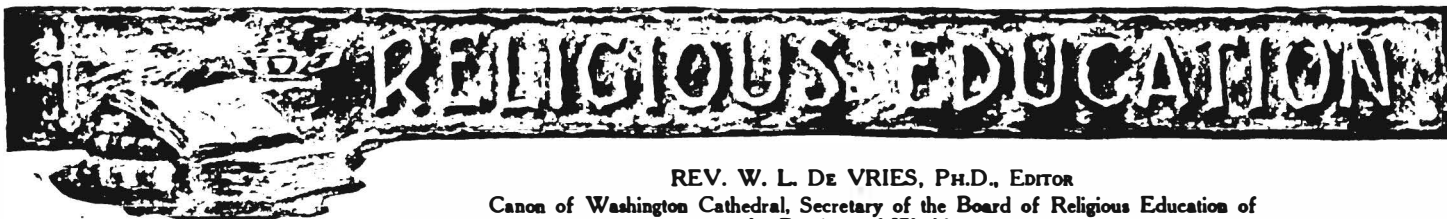
A more lurid book dealing with white slavery (a somewhat different slavery from that which Miss Miner deals with and which might be called a phase of economic slavery) is Virginia Brooks' *My Battles with Vice*. [New York: The Macaulay Co.]

CLINTON ROGERS WOODRUFF.

Russian Folk-Tales. Translated from the Russian. By Leonard A. Magnus, L.L.B. E. P. Dutton & Co. Price \$2.00 net.

This is an interesting collection of the best of Russia's folk tales, not hitherto accessible. The book is not intended for children, but one which will prove of use to students of Russian literature.

THERE HAS just been published *The Little Treasury*, a selection of simple prayers compiled by Isabel K. Benjamin. It is an admirable manual for the Holy Communion and for daily use in simple form and well printed in readable type. Much simpler than many similar manuals, it cannot fail to find an appropriate place among Churchmen at large. [Edwin S. Gorham, New York, 35 cts.]



REV. W. L. DE VRIES, Ph.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of
the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

THE problems of the Church in regard to candidates for holy orders and theological education, at the instance of Dean Bartlett, were committed by the Pennsylvania diocesan convention of 1916 to a special commission to survey and study and to advise remedies. This commission is composed of some of the leading presbyters and laymen of the diocese, including professors in the University of Pennsylvania and in the Philadelphia Divinity School. It took energetic hold of its task, has accomplished a surprising amount of work, and has uncovered a good deal of information that ought to be of profound and indeed disquieting concern to the whole Church.

The topics of survey and study have been such as these: The number and quality of the men in the ministry of our own and other communions, both now and formerly; requirements for admission to candidacy to deacon's and priest's orders,

A Survey of Problems of Curricula now and formerly, together with comparisons of standards in other Christian bodies; the support of theological education in our own Church and elsewhere; comparisons of standards in law, medicine, and theology; seminary curricula and courses; the interest shown by the Church in theological education; the financial status and difficulties of candidates; how does the Church attempt to interest and enlist its young men in the ministry?

These and like vital topics will be embodied in a full report to be presented at the next diocesan convention, meeting May 8th. Meanwhile the commission, with the endorsement of Bishop Rhinelander, has prepared and published for advance study, in preparation for convention, a very striking pamphlet of twelve octavo pages, entitled *What Next? Whom Have We to Pension?* In large type the front page says:

"The Pension Fund has turned the eyes of laymen upon the ministry. 'If we maintain this great system,' they are beginning to say, 'we must see to it that the clergy are efficient, and that there are enough of them to do the work.' The pension scheme thus raises 'previous questions'—as to the numbers, quality, training, of the clergy. The facts are not at all reassuring.

"Fewer men were ordained in 1912 than in 1890.

"There are to-day 8,054 posts in the home field to be manned, and 5,451 possible ministers to man them. Yet, of these, 1,341 are reported as not engaged in parochial work. A considerable percentage of this number are without regular parish work because they have not proven efficient.

"The admission requirements of the ministry are lower than those of good schools of Law and Medicine. The Church has done little to raise them; while Law and Medicine, for a generation, have been steadily raising their standards.

"The curricula of other professional schools have been transformed in a generation; those of our seminaries are almost what they were.

"The proportion of college graduates in our principal seminaries is 60 per cent. The average proportion in the principal seminaries of the chief Protestant Churches is 75 per cent.

"These are disquieting facts. But they can be cured. Once known, they will be cured.

"The compilers of this pamphlet desire to state the case, and to call for concerted action. They have placed first certain bald figures, that he who runs may read. If the reader is impressed, they ask him to turn to their later pages, where the significance of these figures is somewhat more fully unfolded."

The pamphlet thus introduced is divided into three parts. The first deals with vital statistics. The second undertakes to interpret the meaning of the statistics. The third part suggests remedies.

The most astonishing of the vital statistics are quoted above from the introductory page of the pamphlet.

In interpreting the facts, the commission makes some very pertinent observations, of which several follow:

"I. As to the Numbers of the Ministry.

"The mere fact that the task laid upon the average minister is, numerically, greater than it used to be, does not prove that this task is too great for him to handle effectively. It is probably impossible

to answer the question thus raised. The following considerations bear upon it:

"1. There certainly is a point at which the task becomes too great for efficient handling—a 'saturation point'. The disquieting fact (assuming for the moment that we have not already reached this point) is that we are approaching it, whatever it be, so rapidly, and so much more rapidly than the other Churches examined.

"2. It should be remembered that, while the minister has more conveniences for his work nowadays, *the variety of the demands upon him is greater than ever before*. Whether this increased complexity is more marked than is the case with business and with other professions, it is hard to say: the compilers of this pamphlet believe that it is.

"3. It should be remembered that the Church's problem is not merely to hold its own in settled communities, but to undertake aggressive work, on the frontiers, and, not least, in our Western missionary districts. And the cry of every missionary bishop is for more men: 'the harvest is ripe but the laborers are few', too few to seize the opportunities. Meanwhile the congestion of communicants has become greatest in some few dioceses, because a comparatively small proportion of our parishes contain the majority of our communicants. Consequently the number of clergy must be increased at these points—and many weaker stations (*below the average in membership*) must be left to care for themselves; and this neglect obviously will postpone their growth and independence. Thus with 8,054 parishes and missions in the United States (irrespective of the foreign mission field) we have to-day only 5,598 clergy in this country. And of that number, 1,341 are reported as not regularly engaged in parochial work; 25 are chaplains in Army and Navy; and 122 are bishops. *This leaves, on the face of it, only 4,110 ministers to man 8,054 stations.*

"4. During the entire history of our Church, the greatest rate or percentage of gain in the numbers of the ministry occurred during the decade 1840-50, an increase of 50 per cent. It is undoubtedly in part the immediate result of this that *the gain in our communicant list during the succeeding decade, 1850-60, was the greatest in our records, reaching the surprising point of 75 per cent.* The percentage of gain in the ministry fell promptly from that high mark of 50 per cent. to 32 per cent. in 1850-60, to 25 per cent. in 1860-70, to 13 per cent. in 1900-10; *and the gain in communicants has never since reached a figure at all comparable with that for 1850-60. These facts seem to show that the Church's work, measured in terms of membership, was most effective when the ratio of members to ministers was lower than now.* In 1850-60 it stood at about one minister to 100 members; in 1915 it stood at one minister to 182 members, and is steadily and rapidly rising, as we have seen.

"II. As to the Quality of Men for the Ministry.

"A. The number of non-parochial clergy mentioned above, viz., 1,341, contains 'all sorts and conditions of men'; teachers, archdeacons, diocesan secretaries, the aged and infirm, and even some who ought to be considered as engaged in parochial work. But with every abatement there must be a large number who simply have not proven effective in the regular ministry, and so have drifted into professional idleness. *This fact is the strongest kind of argument for raising our standards of admission.* The change must come, first, as to *intellectual* standards; for the man of intelligence and mental power is, in most cases, faithful in other matters; and the man of intelligence and mental power is the man likely to prove adaptable to the conditions of parochial work. *But the standards should also test more adequately PRACTICAL TRAINING and capacity; and above all should somehow test character and SPIRITUAL FITNESS more surely.*

"B. It is not because the intellectual test is the most important, but because it is concrete and capable of brief explanation, that the compilers of this pamphlet give it special emphasis. At least 90 per cent. of our candidates are quite without private means, and come from families that can do little or nothing for their financial support; in this respect there has been a marked change in the last fifty years. Consequently they must rely upon remunerative work and scholarship aid to meet their expenses while in the seminary—though these expenses, since there is no tuition fee, are comparatively light.

"1. Because of this financial condition a *large number* of those who offer themselves for the ministry are imperfectly prepared and without that measure of refinement and cultivation which a

broad college experience often gives to those who do not gain it by inheritance and home training. Many of these men have not even had a full high-school course.

"2. The scholarship funds available (either from 'education societies' or from seminary endowments) do not even suffice for those who have already managed to enter our seminaries; they scarcely pretend to meet the need, which is almost greater, of aiding prospective candidates to complete their education in school or college.

"3. Hence there is a tremendous pressure upon our dioceses and seminaries to keep the entrance requirements low in order to maintain a reasonable supply (in numbers) for the ministry. The seminaries do their best to supplement imperfect elementary training; but the best they can do is poor.

"4. There are only two solutions. *Either* more candidates must be drawn from families of some means who can afford to give their sons good school and college education; *or*, if recruits for the ministry are still to be drawn, for the most part, from circles where this is impossible, then the Church must provide funds and insist upon an adequate education prior to seminary training."

Coming to remedies, the following suggestions are made:

"Five things seem urgently needed.

"1. A deeper realization of the importance of the ministry.

"2. New and better methods of winning more men and better for the ministry.

"3. Higher entrance requirements, mental, moral, and spiritual, to be enforced by dioceses and seminaries alike.

"4. Generous contributions to our seminaries, that, where necessary, they may so improve their equipment and their curriculum as to attract the best men to the ministry, and give them the best possible training for its work.

"5. Adequate scholarship funds to be provided by diocesan and provincial action, and ultimately by the corporate endeavor of the whole Church.

"Unless some such programme is adopted by the Church, and carried through, the pension system will not be wholly a sound investment: for it will be applied to a ministry which, spite of many and great excellencies, is less effective than it should be and could easily be made."

Now the editor submits with confidence that the work of this commission is one of the most important tasks ever undertaken by a diocesan convention, and that the printed pamphlet, and advance copies of sections of the full report in his possession, show that the work has been greatly done.

The full report should not be buried in the convention journal nor in the diocese, but printed separately in large quantities and distributed throughout the Church. It should be studied and gravely weighed and acted upon by bishops, conventions, seminary faculties, examining chaplains, and all interested in the welfare and progress of the Church.

Those already apprised of the work of this commission will await with live concern the discussion and action upon the report by the Pennsylvania convention. The policies initiated and the results aimed at in this strong diocese will be suggestive and helpful all over the Church. And the whole subject and its details offer very much more profitable material for the debates and action of the innumerable May and June convents than the usual canon-tinkering and the frequent partisan discussions and maneuverings which in the former case deaden and in the latter case enliven but rarely really help our annual Church councils and the cause of religion.

In any case let us hope that the work of this commission along with that of the Washington Provincial Examining Chaplains, and that of the new council of the General Board of Religious Education on theological studies and standards, will prove but the first steps in an immediate and rapid advance of the Church toward a better equipped, a larger, and a more efficient ministry, and the consequent better fulfillment of our mission for God and mankind.

THE TEACHER AND THE MISSIONARY MEETING

By IDA AHLBORN WEEKS

ONE evening the teacher went to a missionary meeting. After the brief programme was over, the President called for volunteer speakers, and, by and by catching sight of the English teacher, said: "Will not Miss Thompson make a few remarks?" The young woman rose good-naturedly and prefaced by saying: "My young friends, calling upon me in this unexpected fashion, you will have to accept whatever comes to my mind to say.

"Once when I was traveling I was obliged to spend a good many hours in a dull little town. I picked up a volume that lay on the hotel parlor table—it was Pollard's *History of the*

Civil War. To me who had been brought up to revere the Union and the men who fought for it, the book was startling, not to say shocking, revelation. Under the circumstances, however, this abuse of honored men, as Grant, Lincoln, Sherman, proved to me rather refreshing reading. Now, I do not intend to abuse the missionary cause—that would be shameful; yet I may give you a point of view a little different from the customary one.

"To begin, then, I have never been able to get up any personal enthusiasm for missions. The people who want to be missionaries, they have sometimes struck me as being of a singular, not to say abnormal, type. I once had a pale, sickly little girl—think of it, *little* girl—pointed out to me as one determined to be a missionary. I regarded her with the wonder that a strange specimen calls forth. And once a college student came to me, under his arm one of those fine Oxford Bibles, gold and red all a-shimmer on the edges, and said to me proudly, 'I expect this Bible to go with me through Africa.' And I felt foolish, and likely said something foolish in reply. It must be that deep in my blood runs the sentiment that Longfellow expressed:

"'Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander, they know not where,
Are full of trouble and full of care;
To stay at home is best.'

"Yet I will recognize that when the missionary call comes to a young life, then to stay at home is to go abroad; and I, to whom it never came, have still, in the deepest sense, been a supporter and promoter of missions. That young Japanese there in Tokio, interpreting for the Bishop, where did he get his English? I helped to make it. I well recall how he used to come to me after class for light on such idioms as 'too many irons in the fire', 'other fish to fry', and like expressions that puzzled him. That young woman down in India, where did she get the educational inspiration that finally carried her to college and to the mission field? From a certain teacher; and when I say this I say only what comes into the experience of every teacher, especially of every teacher in a Christian college. Such a teacher with a long experience has missionary students all over the world.

"We must all either go or send, prepare others in some way, or set forth ourselves. Perhaps the old attitude toward missions—it still lingers somewhat—exalted unduly those who went over those who sent. To stay at home and do the commonplace work of instruction, of giving money, that does not look especially heroic. Imagine a company of people sitting in a pleasant parlor. The warmth, the light, the conversation of the well-attired company—everything speaks of culture and refinement. The talk turns upon heating systems and some one proposes that the man in charge of the furnace be called up to give his views. So here he comes in overalls and grime. That is the teacher who stays down below, out of sight, shoveling in the academic coal that the missionary furnace must have in order to keep going. If we can not be heroic right here at home in our chosen careers, as heroic as if we traveled with dogs over icy seas or made our way through Indian jungles, we are not material that a modern missionary board is anxious to secure."

Miss Agatha sat down abruptly, and the leader of the singing started up, "From Greenland's icy mountains", which closed the meeting with enthusiasm.

"Was it a missionary speech?" asked the President of the Secretary.

"Well, well, I hardly know, not the regulation kind certainly, but somehow it doesn't give you any chance to shirk at home or abroad."

"No, it doesn't," replied the President. "And did you know that last summer Miss Agatha took Grace Howells, our returned missionary, and hid her for ten days in the country on Doctor Thompson's farm? Grace said it was the best rest she had had while in America."

"That was like her. I guess Miss Agatha is a missionary after a fashion of her own. She may seem to say, 'I go not,' but she goes every time in person or by substitute."

As for Miss Agatha she thought: "To think of my speaking in a missionary meeting! I have no gift that way and I must see that I stay in the furnace room hereafter where I belong."

WE ARE REALLY saved only when we are born into the spirit of love, and progressively saved as we are growing in the grace and power of love which makes us saviours of others. Because Christ has made us lights, we are to "shine as lights in the world; holding forth the word of life".—*The Examiner*.

Church Calendar



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

CALENDAR OF COMING EVENTS

- April 25—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- " 25—Consecration of Rev. G. H. Sherwood D.D., as Bishop of Springfield, Trinity Church, Rock Island, Ill.
- " 25—Massachusetts Dioc. Conv., Boston.
- May 1—New Mexico Dist. Conv., Church of the Holy Faith, Santa Fé.
- " 2—Western Massachusetts Dioc. Conv., Christ Church, Fitchburg, Mass.
- " 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.
- May 14—North Carolina Dioc. Conv., St. Timothy's Church, Wilson.
- " 15—East Carolina Dioc. Conv., Christ Church, Elizabeth City, N. C.
- " 15—Mississippi Dioc. Conv., St. Paul's Church, Columbus.
- " 15—Olympia Dioc. Conv., St. Clement's Church, Seattle, Wash.
- " 15—Rhode Island Dioc. Conv., St. Michael's Church, Bristol.
- " 15—Sacramento Dioc. Conv., Trinity Pro-Cathedral, Sacramento, Calif.
- " 15—Western New York Dioc. Conv.
- " 16—Eastern Oregon Dist. Conv., St. Peter's Church, LeGrande, Ore.
- " 16—Florida Dioc. Conv., Christ Church, Pensacola.
- " 16—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
- " 16—Southern Ohio Dioc. Conv., Christ Church, Dayton, Ohio.
- " 17—Arizona Dist. Conv., Prescott.
- " 20—Iowa Dioc. Conv., St. John's Church, Dubuque.
- " 20—North Dakota Dist. Conv., Church of the Advent, Devils Lake.
- " 20—North Texas Dist. Conv., St. Mark's Church, Plainview, Texas.
- " 20—Spokane Dist. Conv.

MISSIONARY SPEAKERS 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).
- Mr. J. A. Wilson, Jr. (in Third Province).

JAPAN

TOKYO

Rev. R. W. Andrews.
Rev. C. H. Evans.

LIBERIA

Miss M. S. Ridgely.

THE PHILIPPINES

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

PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for appointments with the above should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE Rev. T. R. A. ALLISON is a patient at the Union Protestant Infirmary at Baltimore, Md., where he is recovering from an operation.

THE Rev. DAVID CLARK BEATTY has accepted the unanimous call of the vestry of St. John's Church, Decatur, Ill., to become rector. His address is 152 West Eldorado street.

THE Rev. R. J. CAMPBELL has accepted reelection as rector of Grace Church, Cedar Rapids, Iowa, which he resigned last fall owing to poor health. He entered upon his rectorship on Low Sunday.

THE Rev. RUSSELL K. CAULK, rector of the Church of the Holy Spirit, Cleveland, Ohio, who has been in ill health for a year, has left the diocese for rest and recuperation. The Rev. F. B. Hornby will be in charge of the services during Mr. Caulk's absence.

THE Rev. ALEX. H. GRANT has resigned the rectorship of St. Paul's Church, Des Moines, Iowa, to take effect September 1st.

THE Rev. DEVAL L. GWATHMEY entered upon his duties as rector of St. Paul's Church, Wilmington, N. C., on March 25th.

THE Rev. HERBERT HAWKINS, secretary to the Bishop of Kansas, will act in the absence of the Bishop as chaplain at the College of the Sisters of Bethany. He has also taken charge of the colored mission of St. Simon the Syrian, Topeka.

THE Rev. GEORGE F. HILL has accepted the rectorship of St. Paul's Church, Greenville, N. C., and will take up his duties about September 1st.

CHRIST CHURCH, Springfield, Ill., has called to the rectorship the Rev. W. F. KLEINSCHMIDT of Duluth, who has accepted.

THE Rev. A. M. LLOYD; late vicar of Phoenix, British Columbia, and formerly of St. Peter's, Vauxhall, London, is in temporary charge of the Church of the Advent, San Francisco.

THE Rev. E. RUPERT NOEL, curate at St. Stephen's Church, Providence, R. I., has accepted a call to work in England and will leave as soon after Ascension Day as opportunity offers for sailing.

THE Rev. B. W. PAXTON, rector of St. Andrew's (colored), Cleveland, Ohio, has resigned because of ill health, and the Rev. W. B. Suthern, rector of St. Monica's, Hartford, Conn., has been appointed to succeed him.

THE Rev. A. T. PINDELL, rector emeritus, is in temporary charge of services in Sherwood parish, Maryland.

THE Rev. CHARLES L. W-REESE, D.D., has accepted a call to St. Paul's Church, Port Townsend, Wash., and is now in residence.

THE Rev. WILLARD H. ROOTS on May 1st takes charge of the Church of St. John the Evangelist, Mansfield, and St. John's Church, Sharon, Mass. He should be addressed, accordingly, at 73 Park street, Mansfield.

THE Rev. REGINALD H. STARR, D.D., now in charge of St. Saviour's Church, Bar Harbor, Maine, should be addressed at P. O. Box 56.

THE Rev. JENKIN WATKINS, priest in charge of the stations at Perry, Unionville, and Geneva, Ohio, has resigned, and will go to the diocese of Erie about the first of May.

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.

QUIET DAY

NEW YORK.—The Board of Religious Education of the diocese, in cooperation with its Fellowship for Religious Education, will hold its second quiet day and conference at the Cathedral on the morning of May 5th. Dean Fosbroke will be among the speakers. This conference is especially planned for the teachers and social workers of the Church.

RETREAT

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st, the Feast of St. Matthew. The conductor of the retreat will be the Rev. William T. Manning, D.D., rector of Trinity Church, New York. No charge is made to those who attend the retreat. We shall be glad to hear as soon as possible from those who hope to come. A postal card to the GUESTMASTER will be sufficient.

ORDINATIONS

DEACONS

ATLANTA.—CHARLES EVANS PATTILLO, D.D., formerly a Methodist minister, was ordered deacon at St. Luke's Church, Atlanta, on Palm Sunday, April 1, 1917, by the Rt. Rev. William Crane Gray, D.D., first Bishop of Southern Florida. The Rev. C. B. Wilmer, D.D., rector of St. Luke's, presented the candidate, Bishop Gray preaching the sermon. Dr. Pattillo is a graduate of Emory College, Oxford, Ga. He was admitted to the Methodist ministry in the North Georgia Conference of the Methodist Episcopal Church South. He has held pastorates in Little Rock, St. Louis, Jefferson City, and Kansas City, as well as in Georgia, and has also held the presidency of Reinhardt Normal College, Waleska, Ga. He received the degree of Doctor of Divinity from Central College, Fayette, Mo. At present Dr. Pattillo is acting as rector's assistant at St. Luke's Church, Atlanta.

BETHLEHEM.—At St. Michael's Church, Birdsboro, Pa. (Rev. Harry Howe Bogert, rector), on Tuesday, April 10th, ALFRED QUENTIN PLANK was ordained deacon by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem. The Rev. John Porter Briggs read the Litany, and the Rev. William Du Hamel read the epistle, Mr. Plank reading the gospel. The Rev. Harry Howe Bogert presented the candidate and preached the sermon. The Rev. Brayton Byron and the Rev. Mr. Knless, of Scranton, were present. Mr. Plank has been a life-long member of St. Thomas' Church, Morgantown.

FLORIDA.—On Tuesday, March 27th, at St. Mark's Church, Palatka, the Bishop of Florida ordained deacon MELVILLE EDWARD JOHNSON. The candidate was presented by the Rev. C. R. D. Crittenden, rector of the parish. Archdeacon Wyllie, Bishop's chaplain, the Rev. W. W. Fowler of Federal Point, the Rev. L. Fitz-James Hindry of Trinity, St. Augustine, were present. The Bishop preached the sermon. The Rev. Mr. Johnson is assigned work on river points under the direction of the rector of St. Mark's, Palatka.

PRIESTS

FLORIDA.—On Friday morning, March 29th, at the Church of St. Michael and All Angels', Tallahassee, the Rt. Rev. Edwin G. Weed, S.T.D., Bishop of the diocese, advanced to the priesthood the Rev. JOHN HENRY BROWN, deacon. The candidate was presented by the Rev. Francis Yarnall. The Bishop preached the sermon. The Rev. Messrs. W. T. Cavell, L. W. Doud, F. Yarnall, and Archdeacon Wyllie assisted in the service.

LEXINGTON.—At St. John's Church, Bellevue- Dayton, Ky., on the Wednesday after Easter, the Rt. Rev. Lewis W. Burton, D.D., ordained to the priesthood the Rev. PETER LANGENDORFF. The presenter was the Rev. J. Howard Gibbons; the preacher, the Ven. Charles G. Reade, Archdeacon of Cincinnati; and the master of ceremonies, the Rev. Guy Emory Shipier. Others participating in the service and in the laying on of hands were the Rev. J. E. Thompson of the diocese of Lexington, and from the diocese of Southern Ohio, the Very Rev. S. B. Purves, the Rev. Messrs. F. H. Nelson, F. L. Finchbaugh, J. B. VanFleet, G. P. Symons, H. G. Raps, A. H. Ross, and the Rev. Dr. J. H. Lynch. The Rev. Messrs. M. R. Long, G. T. Lawton, T. W. Attridge, and C. J. Crookston, all from the diocese of Southern Ohio, were also present. After the services a luncheon was given by the people of St. John's to the clergy and their wives. The Rev. Mr. Langendorff was formerly a minister of the Lutheran Church. During his candidateship and diaconate he has

ministered to the congregation of St. John's, Bellevue-Dayton. He now becomes the rector of the parish and will also have charge of St. Stephen's, Latonia.

MISSOURI.—At St. George's Chapel, St. Louis, on Friday, March 30th, the Rt. Rev. F. F. Johnson, D.D., ordained to the priesthood the Rev. AUGUSTUS P. REIN. The candidate was presented by the Rev. F. M. Weddell, and the sermon was preached by the Rev. B. T. Kemerer.

SPOKANE.—On the Third Sunday in Lent, March 11th, the Rt. Rev. Herman Page, D.D., advanced the Rev. ARTHUR C. PEABODY, deacon, to the priesthood. The service took place at St. John's Church, Okanogan. Mr. Peabody was presented by the Rev. George H. Severance, Dean of the Okanogan deanery. The Bishop preached the sermon. The church was well filled to see what was probably the first ordination that ever happened in that part of the state. Mr. Peabody was graduated at the Episcopal Theological School at Cambridge last June and was ordained to the diaconate in Massachusetts. He came to the district of Spokane in September and was placed in charge of the Church's work in the towns of Okanogan, Omak, and Conconully, all in Okanogan county. This is a new field and full of singular promise.

WYOMING.—On Thursday, April 12th, in St. Andrew's Church, Basin, Wyoming, the Rev. ALAN REED CHALMERS was ordained to the priesthood by Bishop Thomas. The sermon was preached by the Bishop and the candidate was presented by Dean Nash of Basin. Dean Watkins of Riverton, Dean Nash, and the Rev. W. H. Haupt of Powell joined in the laying on of hands. Mr. Chalmers has been in charge of Christ Church, Cody, Wyo., and several outlying points and will continue for the present in the same field.

DEGREES CONFERRED

WESTERN THEOLOGICAL SEMINARY.—D.D., *honoris causa*, by the trustees of the Western Theological Seminary, Chicago, upon the Rev. GRANVILLE H. SHERWOOD, Bishop-elect of the diocese of Springfield. Dr. Sherwood is a graduate of the Western Theological Seminary.

RESOLUTIONS

SOPHIA GROSSHEL YOUNG

At a meeting of the faculty of the La Grange Settlement Training School, held April 2, 1917, the following resolutions were adopted:

"WHEREAS, It has seemed best to our Heavenly Father to call unto Himself the soul of SOPHIA GROSSHEL YOUNG, a student in our school, who departed this life March 28, 1917:

"WHEREAS, Our school and community, in which she has rendered faithful and loyal service, have suffered a great loss:

"Resolved, That the warden, priest in charge, and faculty place on record their appreciation of her services, of her generous and willing efforts to carry out all duties laid upon her whether in home, school, or Church relations.

"Resolved, That we extend to her relatives and friends our deepest sympathy, and we pray that God may comfort them.

"Resolved, That a copy of these resolutions be sent to her family and published in the local and Church papers.

"(Signed) CHARLOTTE A. WING,
Secretary of the Faculty."

MEMORIAL

LEVERETT S. TUCKERMAN

The Association for the Work of Mercy in the diocese of Massachusetts at a meeting held on Wednesday, April 4th, passed the following resolution:

"WHEREAS, In the death of LEVERETT SALTONSTALL TUCKERMAN, Esq., this society has met with a grievous loss in that as treasurer for twenty-one years he gave generously of his time and thought to our affairs, working for us with all the exactness and faithfulness which were such marked traits of his character, we desire to place on record our deep appreciation of this long and valuable service, and to extend to his family our heartfelt sympathy.

"CATHERINE A. CODMAN, President,
GRACE A. STORER, Secretary."

DIED

CONGDON.—At Kingston, Jamaica, B. W. I., April 6, 1917, in his fifty-first year, ERNEST ARNOLD CONGDON, elder son of Henry M. Congdon and the late Charlotte Greenleaf, his wife. Temporarily interred in Kingston Parish cemetery. Burial in Providence, R. I., at convenience of the family.

Philadelphia, Boston, and Providence papers please copy.

GREEN.—In Saginaw, Mich., on February 8th, Mrs. ANNIE GREEN, beloved mother of the senior

warden of St. Paul's Church. Interment at Forest Lawn cemetery, the Rev. Paul R. R. Reinhardt officiating.

"She went about doing good."

WRIGHT.—On Saturday, April 7th, at the Plaza Hotel, New York City, ANNA FRANCES WRIGHT, widow of G. Granville Wright, and daughter of the late George and Sarah A. Laws. Burial was from the Church of the Transfiguration, Wednesday, April 11th, at 10 o'clock. Interment at Cambridge, N. Y.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST (MARRIED) WANTED for chaplain of girls' school in Middle West. Daily services, mostly choral; two hours' teaching. Address, giving information about self and family, with references, PRINCIPAL, care LIVING CHURCH, Milwaukee, Wis.

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 PRESBUTEROS, 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.

CLERGYMAN DESIRES SUMMER *locum tenency*, two to four months; East preferred. Experienced, capable. Highest references. Address CATHEDRAL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, AVAILABLE FOR SUPPLY during July and August within diocese of Central New York. Address H. C. A., care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST, YOUNG, ACTIVE, desires parish or assistantship. Experienced. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHOIRMASTER AND ORGANIST WANTED for choir of men, women, and boys. Best references and successful experience expected. Good salary. Address REGULAR, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE WANTED. CHURCH-WOMAN, young, with executive ability, to manage a new farm for convalescent women, near large city. Apply FARM, care LIVING CHURCH, Milwaukee, Wis.

OFFICE SECRETARY WANTED for missionary society, a man experienced, accurate, and systematic, and a rapid typist. Address SOCIETY, care LIVING CHURCH, Milwaukee, Wis.

REFINED PROTESTANT WOMAN as assistant matron, wanted for small institution. Give reference. Address MATRON, 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.

POSITION WANTED BY EXPERIENCED organist and choirmaster, graduate of the New England Conservatory, and director of music in a college for several years. Communicant. Address H. C. H., 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.

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

INSTITUTIONAL MATRON, experienced house-keeper, nurse, and seamstress, wishes position in institution or private family. Address CHICAGO, care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER, holding position in New York City, will make change May 1st. Address LIBER, 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.

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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.

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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.

BOARDING—NEW JERSEY

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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.

STAR NEEDLEWORK

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

MISCELLANEOUS

WHITE-COLLIE PUPPIES. Pedigreed stock, beautiful and affectionate. The best of companions. Miss **J. MORRIS**, Paces, Halifax Co., Virginia.

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 DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

THE BOARD OF MISSIONS

Correspondence is invited 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.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth 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 27th 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.

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

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

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll S. E cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

LOUISVILLE:

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.]

D. Appleton & Co. New York.

The Physical Basis of Society. By Carl Kelsey, Professor of Sociology, University of Pennsylvania. \$2.00 net.

George H. Doran Co. New York.

The Faith and the Fellowship. By Oscar L. Joseph, B.D., Author of *Christ in History*, etc. With an Introduction by Rev. S. Parkes Cadman, D.D. \$1.25 net.

Sunday Story Hour. By Laura Ella Cragin, Author of *Kindergarten Stories for the Sunday School and Home*, *Kindergarten Bible Stories*, *Old Testament Stories*, etc. Illustrated by Helen W. Cooke. \$1.25 net.

E. P. Dutton & Co. New York.

Grapes of Wrath. By Boyd Cable, Author of *Between the Lines*, *Action Front*, and *Doing Their Bit*. \$1.50 net.

The Call of the Republic. A National Army and Universal Military Service. By Jennings C. Wise, Author of *Empire and Armament*, *The Long Arm of Lee*, etc. \$1.00 net.

Society for Promoting Christian Knowledge. 130 Wilton Rd., London, S. W., England.

Christian Faith and Practice Papers. Groups I, II, III, and IV.

Lothrop, Lee & Shepard Co. Boston.

Rosechen and the Wicked Maggie. By Evalene Stein, Frontispiece by John Goss. Illustrations by L. G. Bridgman. \$1.00 net.

Blue Robin, the Girl Pioneer. By Rena I. Halsey. Illustrated by Nana French Bickford. \$1.35 net.

Macmillan Co. New York.

St. Paul the Hero. By Rufus M. Jones, Author of *The Inner Life*, etc. \$1.00 net.

A. C. McClurg & Co. Chicago.

Serbia: A Sketch. By Helen Leah Reed, Author of *Napoleon's Young Neighbor*, *Miss Theodora*, etc. Written and Published for the Benefit of the Serbian Distress Fund, 555 Boylston St., Boston. \$1.00 net.

James Pott & Co. New York.

The Story of St. Paul's Life and Letters. By J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L., Late Professor of Pastoral Theology, University of Dublin; Author of *The Gospel of the Hereafter*, *The Bible in the Making*, *How We Got Our Bible*, etc. \$1.00 net.

Longmans, Green, & Co. New York.

The Sayings of Christ Collected and Arranged from the Gospels by J. W. Mackail. 75 cts. net.

Duffield & Co. New York.

The Vintage. By Sylvia Chatfield Bates, Author of *The Geranium Lady*. Frontispiece by Paul Julien Meylan. 75 cts. net.

Journal of Small Things. By Helen Mackay. \$1.35 net.

Society for Promoting Christian Knowledge. 68 Haymarket, London, S. W.

Mine Hour. A Companion to Holy Week. By Gertrude Hollis, Author of *Our Wonderful Bible*, *The Land Where Jesus Lived*, etc. With illustrations from old masters. 60 cts. net.

The Christian Armour. Being Studies in Ephesians VI. 10-18. By J. O. F. Murray, D.D., Master of Selwyn College, Cambridge. 60 cts. net.

PAMPHLETS

American S. C. L. Keene, N. H.

My Part in Christ. By John S. Littell, Secretary of the American Society of Church Literature, Keene, N. H.

American Institute of Sacred Literature of the University of Chicago. Chicago, Ill.

The Institute. Published Monthly. Vol. I., No. 1.

Society of Oriental Research. 2738 Washington Blvd., Chicago, Ill.

Journal of the Society of Oriental Research. Edited by Samuel A. B. Mercer, Professor in the Western Theological Seminary. Vol. I., No. 1, March, 1917.

From the Author.

Christian Loyalty. By the Rt. Rev. Paul Jones, Bishop of Utah, Salt Lake City, Utah.

Armour & Company. Chicago, Ill.

The Armour Year Book for 1917.

Rev. V. C. Griffith. Norman, Okla.

The Story of King Hall, the Church House for Women Students of the University of Oklahoma maintained by the Authorities of the Episcopal Church in Oklahoma, at Norman, Okla.

New York Sunday School Commission. 173 5th Ave., New York.

The Step Catechism. In certified form planned for easy and attractive memorization, being The Church Catechism together with an explanation of the Meaning of the Words in the Catechism. Compiled by Rev. William Walter Smith, M. A., M. D.

Government Printing Office. Washington, D. C.
War and Criminal Anthropology. Including Official Testimony as to Armament, Military Training in Schools, Moral Evils of War, and Atrocities; also Principles for the Study of Humanity with Bibliography of the Author's Publications. By Arthur MacDonal, Washington, D. C., Honorary President of the Third International Congress of Criminal Anthropology of Europe. Published in the *Congressional Record*, February 27th and March 15, 1917. United States House of Representatives.

University of Wisconsin, Extension Division. Madison, Wis.
Prenatal Care. Extracts from Home Economics Correspondence Course 7. Written by Dr. Dorothy Reed Mendenhall. Serial No. 849. General Series No. 643.
Bathing the Baby. Extracts from Home Economics Correspondence Course 7. Written by Dr. Dorothy Reed Mendenhall. Serial No. 850. General Series No. 644.
Infants' Clothes. Serial No. 851. General Series No. 645.

Community Music and Drama. Serial No. 843. General Series No. 638. 10 cts. net.
Wisconsin Baby Week Campaign 1917. Serial No. 847. General Series No. 641. 10 cts. net.

PAPER COVERED BOOKS

Missionary Education Movement. 156 5th Ave., New York.
Federal Council Year Book. An Ecclesiastical and Statistical Directory of the Federal Council, its Commissions and its Constituent Bodies, and of all Other Religious Organizations in the United States covering the Year 1916. Prepared under the Auspices of the Federal Council of the Churches of Christ in America, by H. K. Carroll, LL.D., Associate Secretary in Washington. 50 cts. net.
Longmans, Green, & Co. New York.
The Place of Scripture in the Church in Ancient and Modern Times. By Thomas B. Strong, Dean of Christ Church, Oxford. 40 cts. net.

Colorado was given permission to use \$2,000 of unexpended balances for clerical salaries.

HOME DEFENSE

A company for the Home Defense League has been organized at Incarnation Chapel. The Rev. Vincent Kline, who has had experience in military tactics in the Seventh Regiment, is to be the captain.

VIRGIN ISLANDS BECOME AMERICA'S POSSESSION

THE DANISH West India Islands were solemnly transferred to the sovereignty of the United States on Saturday, March 31st. The ceremony was very simple but most impressive. Commander Pollock of the U. S. S. *Hancock* took possession in the name of the President of the United States, and both he and the retiring Danish Governor had guards of honor composed of marines of their respective nations. When the guards were drawn up in front of the barracks, the two governors arrived and went into the offices of the barracks and signed the protocol, making the transfer effective. Immediately the Danish governor issued his proclamation, in English, to the effect that the Islands had been sold and the sovereignty transferred to the United States, and ordered the flag hauled down, which was done, followed by a salute from the two warships and the shore battery. It was a sad sight to see the flag brought down, signifying the end of an association which had lasted for just 251 years, and many tears could be seen throughout the assemblage, as the two commanders saluted the banner which was coming down with honor, never to be raised in these islands again. The two guards then changed places and Commander Pollock issued his proclamation taking possession in the name of the President of the great northern Republic, and ordered the flag run up. A salute of twenty-one guns boomed out from the three batteries, and simultaneously the Stars and Stripes was raised on all the government buildings. Prayer was offered by the Moravian Bishop, the Rt. Rev. E. C. Greider, a resident of St. Thomas, and the benediction was given by the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, when the ceremonies were ended.

There are three parishes of the Church of England in the Islands. As far as known, there has been as yet no movement on the part of the Church of England to transfer their work to our jurisdiction.

WAR REGULATIONS IN SYRIA

A SPECIAL CORRESPONDENT of *As Sayeh*, in New York, writes as follows concerning war regulations enforced in Syria:

"What can I say about Syria, other than it is a land over which the angel of death seems to hover permanently? It is impossible to describe conditions there, for my pen would refuse to move and my heart faint. Death is using Syria as a plaything throughout the length and breadth of the land.

"Among the regulations of the government is this: No one living on the plains shall kindle a fire in his house for warmth or cooking, nor light it at night, lest the French aeroplanes or warships use them as targets. Hanging? Yes, that is the punishment for the infringement of this order, and on the spot. The gallows, like starvation, claim hundreds of victims every day.

"The land is without medicines and doctors. If one is ailing ever so little, the only relief is that which death affords. And if there were medicinal relief there is no food to nourish the emaciated bodies. I do not exaggerate when I say that almost every one alive in Syria to-day is at least partially demented because of the awfulness seen on every side."

THE NEW YORK LETTER

New York Office of The Living Church }
 11 West 45th Street }
 New York, April 16, 1917 }

CONSIDERABLY more than one hundred men of the Diocesan Missionary Committee met in St. Bartholomew's parish house, East Forty-second street, on Monday evening, April 9th. After supper the annual spring meeting was called to order by Mr. Oscar W. Ehrhorn, the chairman. Later, Bishop Burch presided and introduced the speakers.

An important action was taken after an interesting discussion had been opened by the Rev. Robert W. Patton, D.D. It was voted to inaugurate an educational campaign throughout the diocese next fall in the interests of the cause of missions. As is well known, Dr. Patton has already furthered two such campaigns in several Southern centres and is preparing to undertake others. His success has been remarkable. Great things are hoped for as results of this new venture in the diocese of New York.

CATHEDRAL LEAGUE

The annual meeting of the Cathedral League of the diocese will be held in Synod Hall on Saturday afternoon, April 28th, at 3:30 P. M. The Bishop will preside. Addresses will be made by the Rev. Dr. Frank Warfield Crowder, the Hon. James W. Gerard, late Ambassador to Berlin, and others. Reports will be read and officers elected. All persons interested in the Cathedral are invited to attend.

SUNDAY SCHOOL CELEBRATION

The annual Sunday school celebration at the Cathedral of St. John the Divine will be held on Saturday afternoon, May 5th. This service, which has come to be one of the great events of the year at the Cathedral, will begin at three o'clock. The long procession of clergy, vested choirs from many parishes, and the delegations of Sunday school pupils, is decidedly picturesque and inspiring.

G. T. S. ALUMNI

On recommendation of the board of examiners, the executive committee, associate alumni, General Theological Seminary, has unanimously awarded the McVickar prizes in Ecclesiastical History and Greek to Mr. Charles Eldredge McAllister, B.A., an alumnus of St. Stephen's College, Annandale-on-Hudson, and a candidate for holy orders in the diocese of Washington. The annual meeting of the alumni, Girls' Friendly Society, will be held on Thursday morning, May 24th.

ST. STEPHEN'S COLLEGE

A meeting, in the interests of St. Stephen's College, Annandale-on-Hudson, will be held on

Friday afternoon, April 20th, at the residence of Mrs. Myles Standish, on East Seventy-fourth street. The speakers will be Bishop Burch, President Rodgers, Professor Chauncey Brewster Tinker of Yale University, and Haley Fiske, Esq.

"SAILORS' DAY SERVICE"

On account of the large attendance expected at "the second united annual Sailors' Day service" in the Old First Church, Fifth avenue and Twelfth street, on Sunday night, April 22nd, admittance will be by card. Applications for admission cards must be made to the Sailors' Day Committee, 25 South street, New York. The service will begin at eight o'clock.

TRINITY PARISH

Clergy of the nine churches of Trinity parish met on April 9th, at the call of the rector, to organize for war work. The plans discussed call for the cooperation of the entire clerical staff of the parish in inspiring the congregations to useful work of a patriotic character. There are now about thirty clergy and 10,000 communicants in the chapels of Trinity parish, which extends from Governor's Island to Washington Heights. The clergy perfected the Trinity Parish Committee for War Work, and chose Dr. Manning as chairman. The membership will include representatives from each one of the congregations. An executive committee will be formed within the body, composed of experts on methods of service in time of war.

At the annual election of churchwardens and vestrymen of Trinity parish, held on April 10th, Mr. Arthur W. Watson was chosen a new member of the vestry. Other members were reelected.

AMERICAN CHURCH INSTITUTE FOR NEGROES

The Rev. Robert W. Patton, D.D., secretary of the American Church Institute for Negroes, is to visit New York from April 20th to April 24th, inclusive. He will be accompanied by a quartette from St. Augustine's School, Raleigh, N. C. Various engagements have been made for their appearance in New York and vicinity. Dr. Patton can tell, in the most graphic and delightful way, the story of negro development and their ability for becoming most useful citizens.

BOARD OF MISSIONS

The April meeting of the executive committee of the Board of Missions was devoted to routine business. The Rev. R. W. Andrews was authorized to appeal for \$8,000 for the purchase of land and the erection of a church, kindergarten, and residence at Kumagaya in the district of Tokyo. The Bishop of Western

EASTER IN BOSTON CHURCHES MARKED BY WAR SERMONS

Bishop Lawrence in War Conference with Clergy—"Union" Communion Service—Reception to the Bishop

The Living Church News Bureau }
Boston, April 16, 1917 }

WAR and weather combined to make Easter unusually impressive. A militant note was heard in many sermons, flags were carried in solemn procession and hung in conspicuous places within the churches. After two days of rain, Easter itself had a perfect blue sky and a keen, invigorating breeze. The day following was marked by a snow storm which had all the characteristics of mid-winter. It is said that in all churches the congregations were larger than ever before. Everywhere one felt the seriousness due to our entrance into the great war.

It would be impossible in this letter to give many details of the events on the Queen of Feasts. At the Cathedral in the evening, the Bishop pointed out that the success of America in the war will depend upon the cooperation and steadfastness of every American citizen. There will, he said, be some heroes in the conflict, but there is work for the millions whose only reward will be the satisfaction of taking a humble part in the war—the satisfaction of sticking to one's job, and doing it a little better than ever before. We must stand steadfast behind our leader, as we face we know not what sacrifices. In the coming months the strain will be upon us and time and again we shall be tempted. We must not yield. Preaching in the Advent, Dr. van Allen said: "Because death is more imminent now, the Easter message is all the more welcome this year and we lift up our hearts with fresh faith. Easter has shown us the gate of life immortal. There is no waste in God's providence. We hear the wailing of those who lament the death of young men. The dreadful pageant of death is spread over the whole earth with devilish violence, until men cry that the end should come. The end draws near. Meantime, we need not weep for those who have died—their lives go on, we know. Lent has seen the end of despotism in the mightiest autocracy, so that we may anticipate a contagion of revolution and a brotherhood of free men, a fellowship of Christian democracy. Who shall question that it is worth the price? Let us rejoice that we shall pay our share of the price, that our flag is looming in the van of humanity."

CONFERENCE OF BISHOP AND CLERGY

Bishop Lawrence, ever in the lead of all good works, summoned all the clergy of the diocese to a conference on Wednesday in Easter week, at the Cathedral. After a corporate Communion, when the Bishop made a brief address on the war and what the clergy should do, the conference was held in the Cathedral rooms. First of all, the Bishop spoke, telling what had been done to equip seven chaplains of Massachusetts regiments. He had already received enough money to buy the equipments, but said more money would be required as such needs arose. The chaplains are not all churchmen (as was wrongly stated last week) but of course no distinction will be made on denominational lines, unless a denomination might desire to buy equipment for the chaplains of its own faith. He then went on to tell briefly what he thought the clergy could and should do. He showed that at present there was almost no opportunity for anyone to become a chaplain either

in the army or navy and that in order to fill the post a priest must be of very special fitness in every way. "Regarding the question of whether or not clergymen should bear arms," the Bishop said, "in 1864 the House of Bishops passed a resolution that to bear arms was not consistent with the clerical vocation," but there is no law on the subject. At present, he continued, he did not think the question really entered the realm of practical matter and need not, therefore, be answered. The clergy would have a great field of vital work, without bearing arms, by sustaining the people's spirits and especially the soldiers and sailors and their families, and assuming leadership in many fields of activity behind the lines. The clergy should urge further recruiting. With great emphasis, the Bishop said that "military efficiency demands total abstinence, not only by the soldiers and sailors, but by the whole people." This statement was cheered to the echo and was endorsed by the conference with practical unanimity, after hearing Dr. Worcester's suggestion that this may be "the psychological moment to put down the blood-guiltiness of drunkenness." The Bishop also said: "Let every Christian—clergyman, layman, laywoman—see to it that the hands of the governor of the state and the authorities of the towns and villages near camps and small details of troops be supported in keeping their towns and villages clean and thus preventing them from being a source of moral and physical infection to the soldiers."

The Bishop appointed a general committee, which in turn will name sub-committees, to have general oversight over the activities of the clergy in war-work. Of this committee the Bishop himself is chairman.

All our parishes will "do their bit," one may be sure, either as entities or by the work of the parishioners in civil organizations. For instance, Easter Monday evening a hundred women met at the Church of the Advent and were enrolled, under Sister Helen, S.S.M., as a unit for Red Cross work.

"UNION" SERVICES

The following paragraph is reproduced as printed in the Boston *Evening Transcript*, apropos of the so-called union services in Brookline, during Holy week.

"A congregation that filled practically every available seat attended the union service of Holy Communion of the Protestant churches of Brookline in St. Mark's Methodist church, Thursday evening. The service was most impressive. Owing to the large number participating it took three quarters of an hour for all to go to the rail and receive the sacraments. Baptists, Congregationalists, Methodist Episcopalians, Presbyterians, Protestant Episcopalians, Unitarians, and Universalists all partook of the elements together, kneeling at the altar rail. The officiating clergymen were Rev. W. P. Odell, Methodist, Rev. Ambrose W. Vernon, Congregationalist, Rev. Abbott Peterson, Unitarian, Rev. Charles Conklin, Universalist, and Rev. W. W. Iliffe, Presbyterian. It was an occasion which will be long remembered by those present. It was a foretaste and a forecast of a unified Christianity."

THANKSGIVING SERVICE AND RECEPTION

On Tuesday, April 24th, the Suffragan Bishop and the Standing Committee have arranged a service of Thanksgiving for the completion of the Church Pension Fund, to be held in Trinity Church, at half after three o'clock. From half after four to six o'clock, there is to be a reception to Bishop Lawrence, at the Copley-Plaza Hotel.

EQUIPMENT OF ARMY CHAPLAINS

Trinity Church, Boston, in response to the suggestion by Bishop Lawrence, has within the week given over \$4,500 toward the equipment of our regimental chaplains. The prompt response, Dr. Mann writes, testifies to the way in which the Bishop's appeal went home, as an eminently practical and Christian thing for the Church to do for the soldiers. This amount will furnish complete equipment for three chaplains, the estimated cost for each being but \$1,500.

MISCELLANY

By the will of Brainard P. Emery, of West Newbury, whose death was chronicled last week, All Saints' Church in that village is to receive two memorial windows in honor of his parents—the Rev. Rufus Emery and Adelaide B. Emery. Another bequest provides an income to be used in paying for the services of an organist and a boy choir.

On Easter Day the Rev. Francis L. Beal blessed a pair of brass altar vases, given to the Church of the Ascension, East Cambridge, in honor of Isaac Joy, for many years sexton of the parish, and at the same time an oak credence was given by the men's club.

The diocesan Junior Auxiliary gave a Chinese Festival in Boston, on Saturday, April 14th, lasting all day, with plays by the juniors in morning and afternoon, and an evening entertainment by Chinese students, the proceeds being for the Church General Hospital, Wuchang, China.

The local assembly of the Brotherhood of St. Andrew meets at St. John's Church, East Boston, on Tuesday, April 17th, with a conference on Brotherhood Work in the Army, led by the Rev. Lyman Rollins, rector of Marblehead and chaplain of the Fifth Regiment, Massachusetts National Guard. The rector of the church, the Rev. W. Dewees Roberts, gives the devotional address.

At the Church of the Redeemer, South Boston (Rev. E. L. Eustis, rector), a new chalice was blessed on Palm Sunday, given by a parishioner, and a national flag was unfurled with appropriate exercises in which buglers from some of our battalions took part. J. H. CABOT.

NEW ENGLAND ASSEMBLY BROTHERHOOD OF ST. ANDREW

FOR THE first time in several years, Boston is to play the host to the New England Brotherhood of St. Andrew men who gather for their annual meeting May 4th to 6th., inclusive. From advices already received from all over New England, the assemblage promises to go far ahead of former meetings.

Delegates should report at the parish house of Trinity Church on Copley Square between 3 and 9 o'clock Friday, May 4th, when they will be assigned to accommodations. At 8:30, on the same evening, addresses of welcome will be made in the parish house. Saturday morning at 7:30 Holy Communion will be administered at various Boston churches, the remainder of the day being taken up with conferences, business meeting, and recreation, the day to close with a preparation for the corporate Communion, conducted by the rector of the Church of the Advent.

On Sunday at 8 A. M. the corporate Communion will be celebrated by the Bishop Suffragan at the Cathedral Church of St. Paul, and breakfast will be served in the Cathedral parish rooms directly after the service. At 10:30 A. M., at the Church of the Messiah, the Rev. A. J. Gammack will deliver the charge, and at 3:30 P. M., in Jacob Sleeper Hall, a public meeting will be held, with Henri S. Bowen, president of the New England Assembly, presiding. The speakers at this meeting will be E. C. Mercer and Tom Farmer of New York.

PATRIOTIC ACTION OF PHILADELPHIA CHURCHES

Clergymen Released for War Service —Easter Notes—Canonical Exam- inations—Miscellany

The Living Church News Bureau }
Philadelphia, April 16, 1917 }

THE rector, wardens, and vestrymen of Christ Church, Philadelphia, at their meeting on April 10th adopted a minute pledging loyal support to the government. They offered the use of the parish buildings for government purposes, and granted to the rector, should he be called afield, adequate leave of absence with salary.

Several parishes have offered their parish houses, in case they are needed by the government, and others have signified their willingness to grant leave of absence for their rectors if the latter should be called to the front. Many of the clergy who cannot go into the field have volunteered to take such services as may be necessary to carry on the work of the volunteers.

EASTER SERVICES

The Easter Day services were well attended, and splendid music was rendered by the choirs. We have been unable to learn how the offerings compared with former years. The day was notable for St. James' Church, Twenty-second and Walnut streets. More than one thousand people made their communions, four hundred and fifty being men, at the nine o'clock service for Stonemen. Mr. Stone was the celebrant, with Dr. Mockridge assisting. Bishop Rhinelander gave the absolution and pronounced the benediction.

The services at the Church of the Holy Apostles were also attended by large numbers of men. A special effort, made under the suggestion of the rector, was the cause for the unusual gathering. The men assembled in the gallery, which was reserved for them, and after the communion of the congregation all went in a body and received. Between eight and nine hundred members made their communions. In the congregation were many old members, who now live at a

distance, and who have been unable to attend services in their own parish for several years.

In the afternoon the annual Sunday school festival was held in the church, at which time the Easter offering was presented. This offering amounted to \$6,086.35, which as usual will be devoted to missionary work.

CANONICAL EXAMINATIONS

The canonical examinations were held in the Church House last week. Eight men took the examinations under Canon 6, and six under Canon 4.

MISCELLANY

The annual service for the presentation of the Sunday school Lenten offerings will be held on Sunday, April 29th, at 4:15 p. m., in Holy Trinity Church, Nineteenth and Walnut streets. The speaker will be the Rev. Phillips E. Osgood, who will build and explain A Fisherman's Boat.

The boys' rally, under the auspices of the Missionary Scouts of the diocese, will be held on Saturday morning, April 21st, at 10:30, at the Church House. Dr. Karl Kumm of England will make the address.

The United Offering of the Woman's Auxiliary will be presented at a service in St. Matthew's Church, April 26th.

Bishop Suffragan Garland is taking a rest for a few days, and is away from the city.

Bishop Rhinelander has been nominated as an overseer of Harvard University by the alumni association.

Last Sunday closed the ministry in the parish of St. Paul's Memorial Church, Overbrook, of the Rev. William R. Turner. For the present the Rev. H. M. G. Huff will be in charge of the parish, and special preachers will speak at the morning services.

About sixty unidentified bodies from the explosion of the ammunition plant at Eddystone were buried in a large grave on Friday of last week. The services were under the charge of about thirty ministers and priests of all the religious bodies in the town of Chester. About one thousand people attended the services, and many sad occurrences took place.

EDWARD JAMES MCHENRY.

HOLY WEEK AND EASTER SERVICES IN CHICAGO

Reflect the Spirit of the Times—Many Services—Moderate Offering

The Living Church News Bureau }
Chicago, April 16, 1917 }

THE sadness and seriousness of Holy Week were emphasized by the coming of the war, which was formally declared on Good Friday. Now that we have cast in our lot with the nations fighting for the things our dear Lord lived and died for, we feel Holy Week comes to us with a clearer meaning. Easter Day, too, had a deeper meaning than for many years. This tone is reflected in the brief records from the fifty odd parishes and missions of the diocese, reporting to your correspondent. In all these tidings there is, too, strong faith and joy. There was little of the "social" lightness, so evident at many Easters.

The number of services held during Holy Week and Easter was generally large. In nearly every case a daily celebration of the Holy Communion (except on Good Friday) was the rule. On Maundy Thursday several parishes had services of preparation for the

Easter Communion. Bishop Kinsman conducted this service at St. Chrysostom's. At Christ Church, Winnetka, there was a celebration that evening. At Christ Church, Woodlawn, the day was kept as one of special devotion. The singing of Stainer's *Crucifixion* during the week was quite general, besides the works of other popular composers.

The Three Hours were honored in practically all of the churches reporting. Each year the demand for this devotion seems to grow in Chicago, if we may judge from the increase in attendance, and the marked seriousness of the congregations. The Bishop Suffragan conducted the Three Hours at St. Simon's, and Bishop Kinsman at the Church of the Ascension. The attendance at this service at the Church of the Redeemer was 825, the largest in the history of the parish. Few baptisms were reported on Easter Even.

Easter Day was fine, though cold. There were many services, beginning in some churches at 5:30 and 6 o'clock. Some few had a full choir at the first celebration, as St. Bartholomew's, Englewood. The Church of the Redeemer had six choral services in all, beginning in the early morning.

The Bishop, who had preached to large crowds during Holy Week at the noon-day services, celebrated the Holy Eucharist and preached at the Cathedral as usual at 11 o'clock on Easter Day. The Bishop Suffragan was at the Church of the Atonement for that service. Many Sunday schools held their special services in the afternoon.

The number of communicants in the smaller parishes and missions was good; occasionally running over 75 per cent; in the larger, it was fair or poor, which would seem to bear out the old contention that the larger the flock the harder the herding of the flock. This is particularly true of city pastures. St. Peter's, as many times before, had the largest number, 900.

The offerings on Easter Day were not large, partly because several parishes, both within and without the city, have been making extra efforts to clear themselves of current indebtedness during Lent. These efforts and the recent Pension Fund Campaign had the natural effect of diminishing the Easter offerings somewhat. Some of the larger sums given were: Grace, Oak Park (in cash and pledges), \$7,262.34, besides \$332.46 by the Sunday school; St. Luke's, Evanston, \$5,600; the Atonement, \$3,583.61; St. Peter's, \$3,000.

The usual Easter-time gifts were forthcoming, among them a number of national flags.

The Church of the Messiah, one of the missions on the South Side recently begun under the auspices of St. Paul's Church, Kenwood, with Mr. St. Clair, a student at the Western Theological Seminary, in charge, had a very happy, successful Easter. Thirty-seven communions were made on Easter Day. The mission has as yet no building of its own, and rents a Methodist church for services Sunday afternoons. Plans have been made for a chapel to be built shortly. A branch of the Woman's Auxiliary has been organized; the Bishop's finance committee is very active and interested, and the people are working together in a right, neighborly, Christian way.

The Rev. John William Jones, priest in charge of St. Joseph's, West Pullman, in reporting the best Easter that St. Joseph's had had in years, commends the probationary chapter of the Brotherhood of St. Andrew, lately organized there, for its work in more than doubling the attendance at the vesper service. People and priest are very much encouraged and talk of plans for a rectory. Both St. Joseph's and All Saints', another mission near by in Roseland, are doing vigorous work among laboring people.

The Rev. William A. Gustin, rector of St. Michael and All Angels', Berwyn, has been given leave of absence for a short time because of a nervous breakdown. He is at present resting at Johns Hopkins Hospital, Baltimore, and at last reports was doing well.

H. B. GWYN.

CONSECRATION OF ST. JOHN'S CHURCH, PHOENIX, N. Y.

ST. JOHN'S CHURCH, Phoenix, N. Y., opened for worship on Easter Day, 1911, was consecrated on Thursday in Easter Week by the Coadjutor Bishop of the diocese of Central New York.

St. John's, which has been a mission of Calvary parish, Syracuse, has been under the charge of the Rev. Walter E. Jones. There was no church building before 1911. The mission has been very successful, more than one hundred persons having been baptized in the past few years and seventy-five presented for confirmation. The offering on Palm Sunday was used for the clearing of all indebtedness on the church and the guild house, and the mortgage on the property was burned on Easter Day. The Rev. Dr. Coddington of Syracuse read Morning Prayer, the lessons being read by the Rev. Karl Schwartz of the same city. The Rev. R. H. Gesner, D.D., read the epistle, and the Rev. Dr. Beauchamp read the gospel. The instrument of donation

was read by Mr. George C. Taylor, the senior warden. The priest in charge read the sentence of consecration for the Bishop and also assisted at the celebration of the Holy Communion.

Bishop Fiske preached the sermon. He stated that on account of the growth of Calvary parish, Syracuse, which has doubled in size in a few years, it would be no longer possible for the Rev. Walter E. Jones to continue in charge of the mission, and that it would now be under the pastoral care of the rector of Grace Church, Baldwinsville, the neighboring parish.

PAYMENT OF NATIONAL INCOME TAX

THE COLLECTOR of Internal Revenue at Milwaukee writes suggesting that in view of war conditions the prompt payment of income taxes becomes a patriotic duty which will be of unusual value to the government. If the taxpayer is able to make payment without undue inconvenience, he should do so at once. The Commissioner of Internal Revenue has no power to make rebate or discounts on such anticipated payments, but hopes that in view of conditions now facing the country a large and ready response may be made to this suggestion, which offers a form of patriotic service.

DEATH OF CANADIAN PRIEST

THE REV. CHARLES PETER ABBOTT, the oldest priest in the diocese of Montreal, died at the age of 82 on Easter Even, April 7th, at the home of his daughter, Mrs. P. C. Godfrey, Burlington, Vt.

The funeral was held at St. Paul's Church, Burlington, the Rt. Rev. J. C. Farthing, Bishop of Montreal, and the Rt. Rev. George Y. Bliss, Bishop Coadjutor of Vermont, officiating. Canon Robinson of Montreal was also present at the funeral.

DEATH OF REV. D. L. TRIMBLE

ON TUESDAY, April 10th, Bishop Winchester, who was assisted by the Rev. H. A. Stowell, officiated at the funeral services of the Rev. David L. Trimble, a retired priest of the diocese of Arkansas.

Mr. Trimble was the son of the Rev. Robert W. Trimble, who in 1860 organized Trinity parish at Pine Bluff, built its first church, became its first rector. He attended the University of the South and received his education in theology at Nashotah, which gave him a bachelor's degree in divinity in 1871. He was made deacon in 1871 by Bishop Pierce and advanced to the priesthood in 1876 by Bishop Talbot. He was missionary at Augusta and Searcy, Ark., from 1871 until 1877, thence going to Indiana, where he was in charge of various parishes. In 1880 he returned to Pine Bluff for a short time, serving as rector of the parish his father had organized. Later he had charge of the church in Camden and a mission in Pendleton, but during the past few years he lived in retirement on his plantation at Pine Bluff. He was a deputy to the General Convention of 1889.

DEATH OF REV. W. F. KERNEY

NEWS OF the death of the Rev. William F. Kerney, a non-parochial priest, has caused sincere regret among those who knew and admired him. He died on March 6th and was buried on the 8th at Fowlerville, Mich., the Rev. J. W. Collins of Lansing, Mich., officiating. Mr. Kerney was for some time Archdeacon or priest-missionary in the Southern part of the diocese of Springfield, with headquarters at Harrisburg, Ill., and did a splendid work. While engaged in this work his health gave way and for the past four years he has been unable to do anything. His wife, after an heroic struggle for a year

or more, died of overwork and anxiety last year in Chicago. Two sons remain, one a hopeless cripple.

DEATH OF REV. J. W. REESE, PH.D.

THE REV. JAMES W. REESE, Ph.D., died at his home in Westminster, Md., on March 30th. Known as a clergyman and educator in the diocese of Maryland for sixty years, Dr. Reese was an alumnus of St. Timothy's Hall, Catonsville, from which at various times he received the degrees of bachelor and master of arts and doctor of philosophy. He was also graduated from the General Theological Seminary. For a time he was in charge of the Church of the Ascension, but devoted himself to educational work after the failure of his voice. A man of the highest type of character and of scholarly attainments, he was for many years professor of ancient languages and literature at Western Maryland College.

THE FLAG IN THE CHURCH

NUMEROUS REPORTS come of the installation of the flag in churches throughout the nation. On Easter Day, a flag given by Mrs. Milroy Steele was blessed in Trinity Church, Waterbury, Conn.; one in St. Barnabas' Church, De Land, Fla., was presented in commemoration of the twenty-fifth anniversary of the rector, the Rev. Francis E. Alleyne; one in the Church of the Incarnation, Atlanta, was given by the children of the Sunday school; one in Trinity Church, Lincoln, Ill., was given by the Daughters of the King, and a processional flag in the same church was given by the senior warden in memory of his wife.

On Easter Day also a silk flag was blessed with a handsome brass processional cross in the Church of St. John-in-the-Wilderness, White Bear Lake, Minn., being gifts respectively from the men's club and from the junior warden and his sister in memory of their mother; while in St. Paul's Church, Rahway, N. J., a very handsome flag was dedicated as the gift of Mrs. Frederick C. Squier, at the same time that two memorial windows were unveiled. A flag was presented to St. John's Church, Columbus, Texas, at a service under the auspices of the Knights Templar. Flags were presented to St. Mark's and St. Jude's Churches in Brunswick, Ga., on the same day.

On Palm Sunday a new flag was used in Trinity Church, Rock Island, Ill., and in Trinity Church, Haverhill, Mass., state and national flags presented by Mrs. J. Otis Wardwell were blessed. In the week before Easter the flag was raised in the church and rectory grounds at Biloxi, Miss. All Saints' Church, Millington, N. J., has received from two loyal members of the congregation a flag which was dedicated on Easter Even; and the vestry of Christ Church, Calumet, Mich., has provided a handsome silk flag as part of the permanent chancel furnishings.

A FLAG SERVICE

AT THE REQUEST of the Buffalo Chapter, Sons of the American Revolution, a most impressive service, known as the Trooping of the Colors, was held in St. Paul's Church, Buffalo, N. Y., on Sunday afternoon, April 15th. The patriotic societies participating were the Buffalo Chapter, Sons of the American Revolution, Sons of the Revolution, Daughters of the American Revolution, Niagara Frontier Landmarks Association, Society of Colonial Wars, Mayflower Descendants, Daughters of 1812, Spanish War Veterans, and Grand Army of the Republic. The regiments represented were the Third Field Artillery, N. G. N. Y.; Seventy-fourth Regiment, N. G. U. S.; Troop I, First N. Y. Cavalry; Naval Militia, N. G. U. S.

This ceremony is one more frequently held in camp but sometimes in a church, although it was the first time such a service was ever witnessed in Buffalo. The Bishop of the diocese set forth a special form. After a brief

explanation by the rector (Rev. Charles A. Jessup, D.D.), concerning the purpose of the occasion, namely, the blessing of the colors of the Buffalo regiments now about to go out to war, the service followed. This consisted in the opening sentences, Psalm 46, the Lord's Prayer and versicles, one lesson taken from 1 Kings 8, verses 44 to 61, Creed and prayers and collects, the singing of *America*. A bugler from the Boy Scouts called for the colors of the regiments, which were borne by their bearers and officers to the foot of the chancel steps where Bishop Walker blessed them, using three prayers adapted from the offices of the Church, and the benediction. Full vested choirs rendered the anthem, "Grant Us Thy Peace," by Mendelssohn, the processional and recessional being Onward Christian Soldiers and Through the Night of Doubt and Sorrow. Needless to say the church was packed to its standing capacity, while throngs were turned away, the dense crowds being efficiently handled by the ushers and police.

DEATH OF REV. H. B. HITCHINGS, D.D.

THE REV. HORACE B. HITCHINGS, D.D., died at 1:30 A. M. on the morning of April 13th, at Mishawaka, Ind.

Dr. Hitchings was among the very aged clergy, having received the degree of Bachelor of Arts from Trinity College in 1854. He became a Master of Arts three years later, and in 1904 was again honored by Trinity with the degree of Doctor in Divinity. He was made deacon in 1857 by Bishop Williams of Connecticut and advanced to the priesthood the following year. From his ordination until 1862 he was in charge of the Church at East Haddam, Conn. He then went to the charge of St. John's Church, Denver, Colo., where he remained for ten years, until his departure to Trinity Church, New York, where he remained as assistant until 1880. He retired from active service in 1883, but was so closely associated with his former work that in 1910 he was declared rector emeritus of St. John's Cathedral Church, Denver.

The interment was in Denver.

TRANSPORTATION OF WAR RELIEF

THE NOTICE advising withholding of bulky relief supplies for France, issued a month ago by the War Relief Clearing House, has been recalled. It is expected that a small amount of space will be used on each outgoing French mail ship, which will make possible the transportation of urgent supplies, including those for the hospitals. Clothing and foodstuffs may for the present be forwarded chiefly by sailing vessel, and as the insurance rates are very high, no insurance will ordinarily be placed.

The need of relief in France was never so great as now. Appeal is made for contributions of every sort—money, hospital supplies, clothing, soldiers' kits, and foodstuffs, including flour, rice, dry peas, beans, dried fruits, and evaporated milk. The executive secretary, Clyde A. Pratt, 40 Wall street, New York, will give further information.

BEQUESTS

THE CHURCH OF THE REDEEMER, St. Louis (Rev. Edmund Duckworth, rector), has received a bequest of \$5,000 under the will of Mr. Henry Wood. Mr. Wood left the greater proportion of his wealth to charity, St. Luke's Hospital of St. Louis being one of the principal beneficiaries.

MEMORIALS AND GIFTS

IN CHRIST CHURCH, Coxsackie, New York (Rev. John Johnson, rector), a beautiful cut-glass and silver bread box, the gift of Miss Kate Rice, was blessed on Easter Day.

IN ST. JUDE'S CHURCH, Brunswick, Ga., a rood beam has been erected by the vicar as a memorial to his wife, Mrs. Emma Rikeman French, who entered into rest on the 27th day of August, 1916.

TRINITY CHURCH, Logansport, Ind. (Rev. Charles E. Westman, rector), has received a present of a house and lot, and \$1,000, from a member of the parish. It is hoped to build a parish house in the near future.

A TABLET to the memory of the Hon. William Kemp and Mrs. Kemp was dedicated at Christ Church, Troy, N. Y., on Easter Day. The tablet was executed by the Gorham Company and is constructed of Siena marble and bronze.

THE RECTOR of St. Mark's Church, Brunswick, Ga., the Rev. Elliott Boykin, received at Easter a handsome set of Eucharistic vestments of white silk, given and made by the altar guild. Complete sets for all seasons are now in use.

MR. ALBERT W. SCHELL, junior warden, has presented to Grace Church, Avondale, Cincinnati, Ohio, a chime of twenty tubular bells, which were heard for the first time on Easter Day. The bells are of bronze and of rare sweetness and purity of tone.

ST. ANDREW'S CHURCH, Waterville, Minn., has received the gift of a handsome altar of quartered oak with necessary appointments. As a result of the work of the late minister in charge, the Rev. B. D. Dagwell, the church has been entirely renovated and redecorated.

A BEAUTIFULLY carved oak credence has been presented to St. Paul's Church, Saginaw, Mich., by Mrs. Annie Law, the oldest communicant of the parish. The inscription on it reads:

"To the glory of God and in loving memory of All Saints. Presented by Annie Law, on St. Paul's Day, January 25, 1917."

GRACE CHURCH, Waverly, N. Y. (Rev. Charles P. Bispham, rector), was the recipient on Easter Day of a handsome silk flag on a brass mounted oak shaft, given by Mrs. John H. Murray. The Daughters of the King also presented two sets of exquisitely embroidered altar linen, together with a red and a green silk veil and burse.

A PROCESSIONAL CROSS, the work of Spaulding & Co., Chicago, was given to the Church of the Redeemer, Biloxi, Miss., by the late C. H. Truesdell and Mrs. Truesdell of Waupaca, Wis., winter tourists of Biloxi, in loving memory of their son, Edward Brown Truesdell. On Easter Day it was blessed by the rector of the parish, the Rev. C. B. Crawford.

A BRASS tablet to the memory of the Rev. Jacob Albert Biddle, first rector of Christ Memorial Church, North Brookfield, Mass., was unveiled by the Rev. Raymond Adams at Evensong on Easter Day. Mr. Biddle was Archdeacon of Hartford, Conn., at the time of his death, having twice served in that position. The tablet is the gift of Connecticut friends.

A BEAUTIFUL alms bason, given by Mrs. H. K. Cochrane of Little Rock, Ark., in memory of her husband, was blessed by Bishop Winchester in Trinity Cathedral, Little Rock, Ark., on March 23rd. And on Easter Day the Young Churchman's Union gave two collection plates, corresponding with the alms bason, which were blessed, and used for the first time at the morning service.

AT THE EARLY service at Christ Church, Wellsburg, N. Y. (Rev. Charles P. Bispham, priest in charge), on Easter Day, a check of \$100 was given by H. C. Reeser of Pittsburgh, to be used in paying the debt on the house and lot purchased last December. The money to acquire this property was raised in three months, and the small balance now owing will probably be liquidated by June 1st.

THROUGH THE generosity of Charles Bloomer and Sherman Bloomer of Newark, N. J., the debt on St. Mark's Church has been eliminated. The debt, which amounted to \$3,800, was reduced to \$2,800 by a gift of \$1,000 from the Bloomer brothers. They agreed further to give \$1,400 more, providing the Easter offering amounted to \$700. The required sum was met on Easter morning. In addition, Messrs. Bloomer have deeded the old Sherman property, valued at about \$4,000, to the Church.

ST. JOHN'S CHURCH, Wilmington, N. C. (Rev. R. E. Gribbin, rector), was presented on Easter Even with a private communion service which was bought and used by the Rev. George Patterson, D.D., a former rector, while chaplain of the Third Regiment North Carolina State Troops during the Civil War. Dr. Patterson gave the service to a member of St. John's Church whose husband had received the Communion from this service but a short while before his death. The service was bought in England.

ON PALM SUNDAY, in Grace Church, Cortland, N. Y., the rector, the Rev. H. L. Ford, blessed three gifts recently presented. Dr. H. J. Ball presented an altar missal in memory of his mother, Mrs. Jennie L. Ball; a new ciborium, manufactured by the Gorham Company, was presented by an anonymous giver in memory of Mrs. Frances J. Schermerhorn; and a new silk flag for use in processions was presented by the ladies' guild, the pole being topped by a solid brass eagle, presented by Mrs. Mary Bauder Chaplin.

TWO NEW YORK churches received notable gifts during the elaborate services of Easter Day. At grace Church, members saw for the first time the pair of Gothic silver vases with Gothic decorations, provided by the generosity of J. Lawrence Aspinwall, architect. An altar cross was received by the Church of the Holy Trinity. This cross, forty inches high, with the front richly ornamented with engraved and etched passion flowers, and having the sacred monogram, I. H. S., at the intersection of the arms, and a pair of vases, similarly decorated, is the combined gift of Mrs. Robert Johnson and the vestry, in memory of the late Robert Johnson, assistant minister, 1908-1911. In each case, the work on these gifts has been executed by the church furnishings department of the Gorham Company.

GIFTS AND MEMORIALS installed in St. Paul's Church, Syracuse, N. Y., during Lent, include: Communion silver from Mrs. H. R. Lockwood, in memory of the Rev. Henry Roswell Lockwood; ciborium from Mrs. Neal Brewster, in memory of George C. and Emma M. Pierce; six brass alms basons from Mrs. F. S. Wickes; flag for the chancel from Mr. E. S. Dawson, Jr.; for the Sunday school from Miss Isabel Snaith; for the chapel from Mrs. Florence Carr; clock for the pulpit from Mrs. Samuel H. Cook; Litany desk from Mrs. Robert Gere, in memory of Mrs. Kate Benedict Filer; small silver paten, for use at early Communion, from Mrs. J. A. Nottingham; two new ornamental notice boards from Mr. J. D. Barnum; purple, white, and green Communion sets (chalice, veil, and burse) from the altar society, the 1917 Confirmation class, and the Girls' Friendly Society; electric lights for the church, from the Leavenworth Circle; silk cord for the chapel, from the University Circle; velvet cushions for the chancel (purple and green), from Mrs. W. L. Smith.

ALBANY

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

Fifty Years' Service in Vestry

MR. CHARLES CLEMINSHAW of Troy, N. Y., on Easter Monday completed fifty years of

service as a member of the vestry of Christ Church. On that occasion the members of the vestry presented him with a set of resolutions embodying their congratulations.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Sunrise Pageant—Notable Easter Offering

AT CHRIST CHURCH, Little Rock, besides the usual services, the Sunrise Pageant of the Resurrection was given at 5:30 A. M. by a number of young people, under the direction of the wife of the rector; and repeated at night for the benefit of those who were unable to attend at the early hour.

AT ST. JOHN'S CHURCH, Helena, the Easter offering of more than \$7,000 will be used in raising the debt from the new church.

THE VEN. D. E. JOHNSON reports, as an evidence of the increasing influence of the Church among colored people, that not only was Holy Week observed by the congregation of St. Philip's Church, Little Rock, but by the various denominations as well.

ATLANTA

Girls' Friendly Society Organized at Columbia

MISS HELEN H. TURNER of Knoxville, Tenn., Provincial Secretary of the Girls' Friendly Society in America, visited Trinity parish, Columbus, on the First Sunday in Lent, organizing the first chapter in the diocese.

CENTRAL NEW YORK

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

Bishop Fiske's Patriotic Service

COMMENTING on a great patriotic service for citizens of foreign birth, at which over fifteen hundred persons pledged allegiance to the government, the Syracuse *Post-Standard* says: "Bishop Fiske delivered the most important address of the dramatic meeting. It was the most important, because, better than all others, it plumbed the depths of the hearts of all in the great audience and brought such response as Syracuse has seldom known. Aside from Bishop Fiske's great speech, which brought the great audience to its feet in cheers and applause, the greatest interest of the meeting attached to the short, often-impassioned speeches by representatives of the various classes of our citizenship. A Jew, an Italian, a Greek, a Polish leader, who brought a company of his fellow-countrymen with him, ready to volunteer, an Austrian, and a German, each in turn pledged loyalty. Solemn courage, boundless enthusiasm, and a determination that this nation, in its supreme crisis, shall be one nation, undivided and indivisible, marked the meeting from its opening to its close." The Bishop offered his services to the War Department and to Governor Whitman for any service he may be called upon for. Both he and Mrs. Fiske are on the executive committee of the Red Cross.

CONNECTICUT

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

St. Michael's Parish, Naugatuck

THE EASTER offering of \$2,190.98 at St. Michael's Church, Naugatuck, was the largest in the history of the parish, and makes possible the payment of current expenses for the first time in five years. A handsome silk American flag, surmounted by a bronze eagle, a gift to the parish from two patriotic young men, was carried in procession for the first time on Easter Day. The total attendance at the services was 1,107. Nearly four hundred parishioners received the Holy Communion, the largest number since the records were begun in 1908. The rector, the Rev. Philip C.

Pearson, received as a personal gift a sterling silver gold lined Communion service for the sick, consisting of chalice, paten, two cruets, bread box, and spoon and contained in a handsome leather case. It is presented by Miss Dorothy Schaffer, in memory of her mother. The paten bears the following inscription:

"To the Glory of God
and in loving memory of
MELICENT ALMIRA SCHAFFER.
November 1, 1865—January 12, 1914."

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Mission at Denton Revived

ST. BARNABAS' MISSION, Denton, Texas, had its "first real Easter" this year, the people say. Services are held in a large room over a corner store on the courthouse square, which has been given a very Churchly appearance by the efforts of a few interested Churchwomen. A mission has existed here for a quarter of a century, but its vitality was questionable till within the last year and a half, during which Mr. J. L. Lockett, a lawyer of Fort Worth, has been giving it regular services. This year, the Rev. E. H. Eckel, following his annual custom of serving some vacant parish or mission during Holy Week and Easter, gave this time to Denton. The town is the seat of the North Texas State Normal School, with 1,600 students, and the College of Industrial Arts with 1,200 girl students. Some thirty-five of the latter are communicants of the Church. They have recently given an altar cross to the mission, and the Daughters of the King of the state contributed a sterling silver chalice and paten. Both these gifts were blessed by Mr. Eckel and used during Holy Week. Daily and nightly services were held in the mission with most gratifying response. An afternoon Lenten service was held, and there was a Maundy Thursday Eucharist. Mr. Eckel addressed the student body and faculty of each institution on two other occasions. The Three Hours' service and an Easter Communion preparation service were held in the mission. Easter morning a vested choir of college girls sang. The communicants numbered forty-four.

EAST CAROLINA

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

Centennial of St. John's, Fayetteville

ST. JOHN'S CHURCH, Fayetteville, celebrated its centennial on Low Sunday. The Rev. Thomas Atkinson and the Rev. I. W. Hughes, former rectors, preached at morning and evening services respectively. Col. C. W. Broadfoot, a distinguished member of the parish, delivered an address in the afternoon. Monday evening, at a parish reception, Bishop Darst was one of the speakers.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Portable Church—Bishop Rowe—Fiscal Year—Church Club

THE ARCHDEACONRY of Brooklyn has erected for St. Agnes' Mission, a portable building, adaptable for church and parish house purposes. The building, which seats one hundred and cost \$1,500, and is of a type that can be erected in less than a week. A system of sliding doors makes it possible to shut off the altar when the building is used for a parish house.

BISHOP ROWE addressed the March meeting of the Woman's Auxiliary. A large and enthusiastic audience listened with interest to his stories of heroic work done by the men and women in Alaska.

IN ORDER to conform diocesan affairs to the new legislation of General Convention, all reports to the next convention meeting in

Garden City on Tuesday and Wednesday, May 22nd and 23rd, will only cover the period of eight months, or from May 1, 1916, to December 31, 1916. This change will apply to all parochial as well as financial statistics.

AT THE meeting of the Church Club in the Diocesan House on Monday evening, March 26th, the Rev. Dr. St. Clair Hester gave an illustrated lecture on Moscow, the Holy City of the Russians. Afterward Walter H. Young was elected president, and George M. Allen, secretary.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Trinity Church, Houghton

IN TRINITY CHURCH, Houghton (Rev. W. R. Cross, rector), on Easter Day the offering exceeded \$3,000. The rector blessed a silk flag, presented by Commodore and Mrs. A. F. Rees. He announced for the duration of the war an intercession service in the church every Friday morning.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

A Prospering Parish

ST. ANDREW'S MEMORIAL CHURCH, Detroit (Rev. William L. Torrance, rector), is rejoicing in its material blessings. At the reorganization four years ago the parish found itself, after years of adverse struggle, with a standing debt of \$11,200 and the necessity of receiving assistance from the diocese to pay current expenses. By careful management and with a growing income, one-third of the

diocesan grant was surrendered last year. This year the entire grant of \$600 will be relinquished. The salary of the rector has been raised. The campaign for the Church Pension Fund brought in subscriptions for \$2,726, which so inspired friends of the parish on the diocesan committee of the fund that their influence and generosity reduced the standing debt to \$7,800, and refunded it at 4 per cent. in place of 6 per cent.

MILWAUKEE

W. W. WEBB, D.D., Bishop

The "Fatherless Children of France"

ST. STEPHEN'S CHURCH, Milwaukee (Rev. Walter G. Blossom, rector), held a special service for the Sunday school on Easter Day. The procession was led by the cross and the flag. After an address by the superintendent on the suffering in France, the children unanimously voted to care for two "Fatherless Children" for the next two years.

MONTANA

WILLIAM FREDERIC FABER, Bishop

Church Improvements

THE HANDSOME granite church at Havre is nearing completion, and it is expected that the diocesan convention will meet there in June.

THE CHURCH at Malta will soon be completed and ready for use. The altar is the gift of the Bishop, and the altar furnishings have been given as memorials of her daughter, by Mrs. John Survant. They are from the Gorham Company and include a brass

You Can Make Excellent Cake With Fewer Eggs

Just use an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

This applies equally well to nearly all baked foods. Try the following recipe according to the new way:

CREAM LAYER CAKE

Old Way

- 1 cup sugar
- 1/2 cup milk
- 2 cups flour
- 2 teaspoons Dr. Price's Baking Powder
- 3 eggs
- 1/2 cup shortening
- 1 teaspoon flavoring

New Way

- 1 cup sugar
- 1 cup milk
- 2 cups flour
- 4 teaspoons Dr. Price's Baking Powder
- 1 egg
- 2 tablespoons shortening
- 1 teaspoon flavoring

Makes 1 Large 2-Layer Cake

DIRECTIONS—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Dr. Price's Baking Powder together, two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing.

**DR. PRICE'S
CREAM
BAKING POWDER**

Made from Cream of Tartar, derived from Grapes

No Alum

No Phosphate

cross, altar desk for missal, vases, candelabra, and Communion service.

ON APRIL 11th the parish house of St. John's Church, Butte (Rev. Charles F. Chapman, rector), was opened and dedicated by Bishop Faber, assisted by several of the clergy.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp
Excellent Year at Gallup

AT THE annual convocation last May, the Bishop spoke of the work at Gallup as difficult and discouraging. Shortly afterward he placed the Rev. D. A. Sanford there, and gradually the work has been revived. Twenty-five children have been enrolled in the Sunday school. The ladies' guild is now actively at work, and a choir leads the music of the church. At Easter, six children were baptized. The past indebtedness has been paid, and offerings have been made for various outside objects. The coal-mining camps are frequently visited by the missionary, and in some measure the children of foreigners are reached.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Mission Organized—Convention—Deaths—Centennial Anniversaries

A NEW CONGREGATION has been formed in Toledo and placed on the list of organized missions under the name of The Holy Spirit, the petition for organization having been signed by twenty-one persons.

AT A RECENT meeting of the Board of Missions a resolution was adopted, expressing gratitude to Mr. William G. Mather for his many years of continuous and efficient service as treasurer. He was elected to that position to succeed his father, Mr. Samuel Livingston Mather, in 1890.

BISHOP LEONARD has announced that the diocesan convention will be held at the Cathedral, Cleveland, on May 22nd and 23rd, and that this will be followed by the annual meeting of the Woman's Auxiliary.

THE DIOCESE has recently lost by death four of its communicants, well known for their devotion: Mrs. Elizabeth Mary Butcher Warner, of Trinity Church, Jefferson; Col. C. V. Hard, of St. James', Wooster; Mrs. Emily Keeler Hyatt, of Trinity Mission, Bryan; and Judge Horace Steven Buckland, of St. Paul's, Fremont. Mrs. Warner had been a communicant and devoted worker in her parish for fifty years; Colonel Hard had served in the army and was senior warden of his parish; Mrs. Hyatt was one of the founders of Trinity Mission; while Judge Buckland was a life-long member of his parish, and for nearly twenty years its senior warden.

IN THE month of March, three parishes celebrated the centennial of their organization, St. Paul's, Medina, St. Luke's, Ravenna, and Christ Church, Windsor Mills, a rural parish under the oversight of the Board of Missions. The first two were founded by the Rev. Roger Searle, who came out to Ohio on a tour of missionary inspection in February, 1817, and the third by the Rev. Philander Chase, being the first which he organized in the state. The history of St. Paul's, Medina, illustrates the primitive methods of Church work in the early days. Following the service at which the parish was organized, interest grew so rapidly that it was decided to build a place of worship at once. Accordingly, on the 10th day of April, immediately following, the people assembled in the forest with teams and tools and by 4 P.M. of that day had a log cabin completed and ready for occupancy. At the hour named, the Rev. Mr. Searle read Evening Prayer and preached

in the new church. In 1865 St. Luke's Church, Ravenna, was reorganized and given its present name of Grace. The first Churchman to locate in the neighborhood of Windsor Mills was Judge Solomon Griswold, a cousin of Bishop Griswold, the Presiding Bishop at the time. He also built a log church, which is still called "Solomon's Temple", although the building has long ago disappeared. The present church building, a frame structure of the pioneer type of architecture which prevailed at the time, was consecrated by Bishop McIlwain in 1833.

OREGON

W. T. SUMNER, D.D., Bishop
War and Patriotism—Missions

THE PORTLAND CLERGY, led by Bishop Sumner, plans to take part in a patriotic parade in the city. A flag has been placed in nearly every church in the diocese. The Bishop recently addressed several large patriotic meetings. The Good Shepherd parish of Portland has offered the use of its parish house for a section of the Red Cross work.

ALL SAINTS' MISSION, Portland, has obligated itself to support an orphan boy in France for one year, an offering of \$42 on Easter Day being devoted to this purpose.

THE FIFTH Sunday in April will be Missionary Sunday in the diocese. Concerted effort will be made to enlighten the laity and to increase support for Church missions at home and abroad.

THE PORTLAND Church school institute, after a successful year, has recommended that the Sunday schools throughout the diocese be continued through the summer months.

THE LENTEN noon-day services at the Baker Theatre, under the Brotherhood of St. Andrew, were a splendid success.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Church to be Consecrated

THE CHURCH OF THE ASCENSION, Pittsburgh, will be consecrated by Bishop Whitehead on Ascension Day. When the Rev. Dr. Wyatt Brown became rector, in October, 1915, there were 351 listed communicants and a parish debt of \$30,000. The communicants have increased to 676 and the entire parish debt has been paid, the Easter offering of \$26,000 liquidating the residue of a long outstanding obligation. Of this, \$10,500 was given by the children of the late junior warden, Mr. Reuben Miller, in accordance with his written request.

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.

QUINCY

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

Lent Summary

THE DIOCESE had an unusually earnest Lent and a good Easter. Over 230 people attended the Good Friday services at St. Paul's Church, Peoria (Rev. H. L. Bowen, rector). There were 327 communions at the various celebrations on Easter. The Easter offering was \$1,700, \$500 more than the vestry asked. At Kewanee, the Rev. Dr. Hartley, rector of St. John's, held noon-day services during Holy Week at the Majestic Theatre, with large attendance. The number of Easter communions was thought to be the largest in the history of the parish. At Trinity, Rock Island, Bishop-elect Sherwood's parish, there was a large attendance on Good Friday. On Easter there were 230 communions, the largest in the history of the parish. The offering was \$1,256, \$100 for the parish endowment, which now totals \$10,100. At Macomb, a vested young people's choir was installed in St. George's Church on Easter morning. A large number of young men and a number of young women from the parishes of the diocese have volunteered for various departments of service in the war. The national flag was generally used on Easter Day in churches throughout the diocese.

RHODE ISLAND

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

Parish House for Crompton—Patriotic Service

ST. PHILIP'S PARISH in Crompton (Rev. William Smith, rector), a large manufacturing village, is to have a new parish house, upon which work has already begun. It will be two stories in height, with ample basement, and will provide rooms for boys' and men's clubs, parish guilds, and a large assembly hall for parish receptions and entertainments. The Crompton Manufacturing Co. and the Richmond family have been large contributors and the building will be known as the Howard Richmond Memorial Hall.

THE PROVIDENCE OPERA HOUSE was completely filled and many turned away at noon on Saturday, April 7th, when a service of prayer for the nation was presided over by the Bishop. The governor of the state and the mayor of the city were both present. Bishop Perry offered prayer and made the principal address and the Rev. Edward Holyoke, D.D., of the Calvary Baptist Church, and the Rev. Augustus M. Lord, D.D., of the Benevolent Congregational Church, assisted in scripture reading and prayer. The Community Chorus led the singing of the hymns, "O God our help in ages past" and "Nearer my God to Thee".

A RECENT confirmation class in Christ Church, Lonsdale, was called by the rector, the Rev. Albert M. Hilliker, a "parochial class". Of the class, twenty-four had been baptized in the parish church, and seventeen, or one half of the whole company, by the present rector. There were nineteen boys and men in the class.

THE PARISHES of St. Philip's, Crompton, and St. Andrew's, Harris, near together in the Pawtuxet valley, arranged during Holy Week to have joint services.

SOUTHERN OHIO

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

Social Service—Easter Services

THE FEDERATION of Churches in Cincinnati has successfully cooperated with the Roman Catholic organization to regulate the moving picture houses. While a film pronounced indecent could not be entirely banished, yet the producers were prevented from allowing boys and girls to visit the places where it was shown.

AN INTERESTING service took place on Easter Even at the Cincinnati Tuberculosis Sanatorium. The superintendent of the City Mission led in a brief service, the children singing the hymns in which they had been trained by a deaconess. Prayer was offered by a Presbyterian clergyman, after which a Roman Catholic priest made an address on the meaning of Easter and pronounced the benediction. The service was followed by an entertainment in which various nationalities took part. Easter cards were distributed to the patients.

ON EASTER DAY snow, biting winds, and leaden skies were depressing, but large congregations are reported.

AT PLEASANT RIDGE, Cincinnati, the Mission of All Saints has been placed under the care of the Rev. George Thomas Lawton, rector of the Church of the Good Shepherd, Norwood.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Roanoke's Easter Services

THE EASTER services at Roanoke were most gratifying. At Christ Church the people gave within a few dollars of the \$15,000 asked for the new church building under construction. St. Peter's Church was in charge of the Rev. John G. Scott from Palm Sunday through Easter. His services were especially valued, as the church is without regular services.

SPRINGFIELD

Synod—Easter—An Anniversary—Pipe Organ Presented

THE STANDING COMMITTEE, acting as the ecclesiastical authority, has appointed Wednesday and Thursday, May 23rd and 24th, as the dates and St. Paul's Church, Springfield, as the place for the meeting of the synod.

REPORTS FROM places throughout the diocese state that Lent was well and profitably kept and the attendance at Easter services was unusually large. At St. Paul's Church, Springfield, a splendid mission was conducted by Fathers Anderson and Mayo of the Order of the Holy Cross. The church was filled at the chief services on Easter Day, and the offering was nearly \$1,200. At Christ Church, Springfield, there was a large attendance and an offering something over \$1,100. At Trinity Church, Lincoln, all but four of the actual communicants received their Easter Communion.

THE MASONIC fraternity of Greenville, Ill., uniquely honored the Rev. Joseph G. Wright, president of the Standing Committee and senior presbyter of the diocese, on the occasion of his seventy-first birthday anniversary on Monday, March 26th, giving him a surprise party in their hall, when a large portrait of himself was unveiled by the Dean's two little granddaughters. The Hon. C. J. Lindley was master of ceremonies. Mr. Owen Scott referred to Mr. Wright as "Greenville's best loved man", and Mrs. C. E. Davidson paid an eloquent tribute to his life and char-

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acter. Dean Wright was ordained by Bishop Seymour on December 30, 1879, has served thirty-eight years in the diocese, and has never had a cure anywhere else than in Springfield.

THE NEW rector of Holy Trinity Church, Mattoon, the Rev. Frederick James Compson, has been presented with a small pipe organ by the ladies' guild. The Bishop-elect intends some time in June to dedicate the organ, when there will also be a large class for Confirmation.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Congregation Takes Pledge of Total Abstinence during Period of War

THE ENTIRE Easter congregation at Christ Church, Springfield, pledged itself to abstain for the period of the war from the beverage use of all intoxicants. The rector, the Rev. John Moore McGann, preaching on what the congregation could do in the world war, expressed his eagerness that the congregation do this one thing to make the nation stronger. While he yet spoke, one big man stood alone up near the pulpit, and there was no mistaking his meaning. Soon another prominent member arose, and within a few seconds every person in the congregation rose to take the desired pledge.

CANADA

Notes of War and Peace

Diocese of Montreal

EASTER SERVICES were well attended in Montreal, notwithstanding the unreasonably cold weather. Bishop Farthing was the celebrant in Christ Church Cathedral at mid-day. He left for Toronto on April 11th, to be present at the meeting of the executive committee of the Missionary Society of the Church in Canada. The Bishop dedicated St. Mark's honor roll, Valleyfield, on the occasion of his visit to the parish in March.—ALL SAINTS' CHURCH has been so far restored since the recent fire that it was possible to use it for the Lenten services.—SERGEANT DUGAN, a member of the choir of St. John the Evangelist, Montreal, was killed in Flanders.—THE ARCHDEACON of Clarendon, the Ven. W. H. Naylor, has applied for his superannuation allowance. He has had a long and arduous career, having held various charges in the diocese for over forty years. He was thirty-one years in the parish of Clarendon.

Diocese of New Westminster

AT THE monthly meeting of the diocesan branch of the Woman's Auxiliary a very encouraging account was given of work done among the Japanese in Vancouver. The Woman's Auxiliary has undertaken to assist in repairing the Indian hospital at Lytton. The annual meeting of the Woman's Auxiliary is to be held in Christ Church, Vancouver, on three days beginning May 31st.

Diocese of Ottawa

A FAREWELL presentation was made by the congregation of St. Matthew's, Ottawa, to Dr. A. Weagant, who has represented the church for the past seventeen years in the diocesan synod. He will reside in Winnipeg. A handsome traveling bag accompanied the address.

Diocese of Quebec

THE BISHOP of Quebec has been detained in England, as Mrs. and Miss Williams were unable to obtain passports to Canada.

Diocese of Toronto

AT THE convocation of Wycliffe College, Toronto, April 8th, in Sheraton Memorial Hall, an honorary degree was conferred upon the Primate of All Canada, Archbishop Matheson, and degrees were also given to Bishop Sweeney, of Toronto, and Bishop

Atcheson.—THE CANTATA, *The Solitudes of the Passion*, was presented for the first time in St. James' Cathedral, Toronto, April 4th.—THE ANNUAL meeting of the diocesan Woman's Auxiliary will be held in Toronto the first week in May.

Educational

THE COMMITTEE of the Oregon Summer School for Clergy has announced the personnel of the faculty for the second session of the school, at St. Helen's Hall, Portland, June 26th to 29th. The Bishops of Milwaukee and Sacramento, and the Rev. H. H. Gowen, D.D., of Seattle are named.

The Magazines

FEBRUARY'S ISSUE of the *Fortnightly Review* contains an amazing quantity of good things which tempt the reviewer to quote at length. The first item is one of those short satiric poems which Thomas Hardy can achieve better than any other man living. "I Met a Man" is worth pondering over. It certainly does not belong to that type of literature that he who runs may read. The war articles include an account, written by M. Leon van der Essen, Professor of History in the University of Louvain, and furnished with careful detail, of the Belgian deportations. "Germany's Latest Crime"—no longer, alas, the latest. Mr. Archibald Hurd contributes the first of two studies on the Two Germanies, this one being an account of the Germany previous to Sedan, England's "old and traditional ally". Mr. Charles Woods' account of German Intrigues in the Near East deals with affairs in Greece, Roumania, etc., showing some of that unfairness towards Greece which is so marked a feature of English thought to-day; it leads on very appropriately to a most charming description of Roumanian country life which leaves one with the impression that it consists mainly of dancing and love-making, carried on with extraordinary romance and vigor by amazingly beautiful peasants clad in embroidered garments woven by themselves with the utmost art. The darker side of the picture, the bitterness of the feeling between rich and poor, the unequal system of taxation, is only lightly touched upon. Political questions are dealt with by Mr. Sidney Low, who carefully examines from the constitutional historian's point of view The Cabinet Revolution, and attempts to estimate its effect upon the future. "We are in for a régime of state-socialism," he says, "and that implies a more numerous, if also a more efficient, bureaucracy, controlled by a larger staff of high political officers. We may anticipate that government in the future will continue to be, as it is at this moment, largely carried on by great administrative commissions, such as those which are supervising our trade with neutral countries, the regulation of our food supplies, our mineral production, our dealing with enemy property, and many other matters." James Davenport Whelpley writes appreciatively of President Wilson's Pro-Ally Propaganda, and offers a warning against anti-American feeling in England. The two countries should be friends. . . . "The possibilities that open up before a close coöperation between these two nations are limitless. The Germans fear such coöperation more than they fear anything else in the world. They have spent millions of pounds and exercised the best brains of their people to prevent it, or at least hinder its operation. Their effort began long before this war was on, and it has persisted with redoubled vigor during the past two years and a half. A thoroughly good working understanding between the British and American peoples would be the death-blow to many German hopes for the future,

SCHOOL LEASE FOR SALE

Texas

School to Lease

The Diocesan School Board of the Diocese of West Texas has determined to lease the West Texas Military Academy, the diocesan school for boys and young men, for a term of years. This school is situated three miles out from the city of San Antonio. It is furnished with a modern fire-proof three-story concrete building; with outside buildings for the schoolmasters and a modern swimming pool. This school was established in 1893. It offers a great opportunity for the lessee. Write to

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For Catalogue Address the Superintendent

and recent comment on America to be found in the British press is salve for the wounds now being inflicted upon them by the Allied forces. One might almost conclude that the German anti-American propaganda in England was bringing more tangible results for its promoters than was the German anti-British propaganda in America." It is strange to feel that these wise reflections are based on a state of affairs now relegated to the past: this so desirable friendship between Great Britain and the United States has been finally cemented by the events of the last few days.

ACCORDING to David Jayne Hill, whose article, Europe's Heritage to Evil, is announced for the May Century, if there were no economic questions involved the conflict of nationalities could soon be ended. Modern wars are trade wars. Modern armies and navies are not maintained for the purpose of ruthlessly taking human life or of covering rulers with glory. They are, it is stated, on the one hand, armed guardians of economic advantages already possessed; and, on the other, agents of intended future depredation, gradually organized for purposes alleged to be innocent, and at what is esteemed the auspicious moment despatched upon their mission of aggression. Mere international misunderstandings are readily adjusted where there is the will to adjust them; but against the deliberately formed policies of national business expansion—the reaching out for new territory, increased population, war indemnities, coaling-stations, trade monopolies, control of markets, supplies of raw materials, and advantageous treaty privileges, to be procured under the shadow of the sword—there is no defense except the power to thwart or obstruct them by armed resistance.

HER MASTERPIECE

I ONCE KNEW a woman who wrote stories. Her stories were eagerly sought after, for they were well written and charming. And yet she wasn't just satisfied with them.

"Some day," she used to tell us, "I'll do something really fine."

And then, one afternoon, while we were at a little tea party, she came in smilingly, happily, and cried out as she saw us:

"I've written my big story—my great, big, beautiful story. I'm tired, and I'm sleepy, but I'm glad; for I've done the best thing that I have ever hoped to do."

And then, several years later, she died suddenly. And the literary world felt its loss keenly. And one critic said: "Her work was so—even! She never did bad work, or careless work. She never went below a certain standard. She never went above it, either, but the standard was so high. . . ."

And the story that was in its creator's mind a masterpiece was included in the phrase, "A good story—up to her standard!"

And then, one day, one of her friends who conducted a personal department on a magazine, showed us a letter. It was a letter from a farmer woman somewhere in the Middle West.

"I think you might like to know," wrote the farmer woman, "about a little experience that I once had with a famous authoress. Maybe you knew her—when she was alive.

"My son and my husband were both killed on the same day in a terrible accident, and I was just about crushed when the news came to me. My heart and soul and body seemed all one empty ache for them. And after the funeral, to take my mind away from terrible thoughts, I sat down and wrote a letter.

"I wrote the letter to her. She was my favorite writer. I wrote it because it was necessary to confide in some one, but I never expected an answer.

"And yet, she did answer! And her letter to me was the first thing that showed me that I could still go on living my life without

my husband and my son. She enclosed a little poem in her letter. I want you to read it."

The authoress was, we discovered, our friend. She had done so many kind little deeds! And, a group of us together, we read the tiny poem that she had sent to the grief-stricken farmer woman, the strange woman that she had never seen. It was brimming over with tenderness and sympathy and love—that little poem; so full of her spirit that we were very silent for a moment after we had finished reading it; and then some one said:

"It is her masterpiece." And we all knew that it was.

So the story that was worked over and struggled with was spoken of as "up to standard"—no more. But the little poem, written for only one pair of eyes to see—written from the fulness of an understanding heart—was the perfect bit of work.—MARGARET E. SANGSTER, JR., in the Christian Herald.

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