

The Living Church

The State Historical Society

VOL. LVI

MILWAUKEE, WISCONSIN.—APRIL 28, 1917

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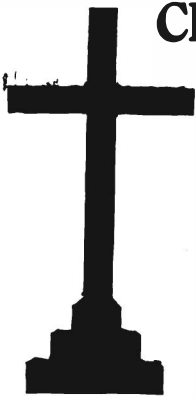
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A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

OUR FLAG. By L. L. Robinson. (Poetry)	831
EDITORIALS AND COMMENTS: \$7,500,000 Plus—Thanksgiving Service in St. Paul's—War Relief in France and Belgium—In Germany	832
MOSES IN MIDIAN. By the Rev. Louis Tucker. (Poetry.)	834
ENCHANTMENT. By Lilla B. N. Weston. (Poetry.)	834
ST. PHILIP AND ST. JAMES' DAY. By the Rev. William H. Bown.	835
THE THIRD SUNDAY AFTER EASTER. By Thomas William Parsons. (Poetry.)	835
THE NEW LECTIONARY. By the Rev. C. B. Willmer, D.D.	835
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	836
REVIVAL OF TUDOR AND ELIZABETHAN MUSIC. London Letter. By J. G. Hall.	837
REMARKABLE SERVICE IN ST. PAUL'S, LONDON.	838
A PRAYER. Authorized by the Bishop of Montana.	838
DR. COUPLAND ELECTED BISHOP OF ATLANTA. [Illus.]	839
BISHOP LAWRENCE ON THE PENSION FUND.	840
COMFORT. By Ida Ahlborn Weeks. (Poetry.)	840
BERNARD SHAW AND THE MARRIAGE LAWS OF SOUTH CAROLINA. By T. W. Bacot.	841
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	842
CORRESPONDENCE: The Need for a Spiritual Ministry (Erving Winslow)—Sacra- mental Wine (Rev. Stuart L. Tyson)—The "Enforcement" of Peace (Rev. S. D. Palmer)—From a Chaplain in the Field (Rev. Royal K. Tucker)—"Are We Ministers in Dead Earnest?" (Rev. Upton H. Gibbs)—Lloyd's Clerical Directory (Rev. An- drew D. Stowe)—A Church Auditor (Rev. Seth C. Hawley)	843
LITERARY.	845
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	846
THE BALLOT AT ATLANTA.	847
PERSONAL MENTION, ETC.	848
DR. MANNING ADDRESSES DAUGHTERS OF CINCINNATI. New York Letter.	851
MALDEN PARISH OBSERVES SEMI-CENTENNIAL ANNIVERSARY. Boston Letter. By the Rev. J. H. Cabot, Ph.D.	852
CHICAGO CHURCHES' RESPONSE TO THE NATION'S CALL OF WAR. Chicago Letter. By the Rev. H. B. Gwyd.	853

How MUCH others have given to make us what we are! .
We say that our friends are everything to us, and it is no exaggera-
tion, if we have known what real friendship is. They are always more
than themselves to us. They are what their alliance with grander
natures than ours has made them.—Lucy Larcom.

WE TREAT God with irreverence by banishing Him from our
thoughts, not by referring to His will on slight occasions.
There is nothing so small but that we may honor God by asking
His guidance of it, or insult Him by taking it into our own hands.—
Ruskin.

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 28, 1917

NO. 26

Our Flag

Flag of our Nation! Fain would we doubt
That thou insensate art, and not possess
Of heart, and soul, and life alert, as we;
That in thy folds, outspread upon the breeze,
That rise and fall, e'en like a heaving breast,
There throbs no human pulse, no mortal thrill!

So short a time, erstwhile, thou seem'st at rest;
Wrapped in fond dreams of long, enduring peace;
But lo! a Giant strong, aroused from sleep,
Thou callest, now, from every spire, and height.
Forth to the world thy gleaming hues are flung,
Proudly they float, constraining every eye;
And dead, in truth, the soul that answers not
With quick, responsive throb, and proud salute!

O banner loved, go forth our hosts to lead,
On land or sea, where'er the great world's need;
And as they lift, full oft, brave eyes to thee,
Bid them thy colors fair aright to read:

“Blue, as my shield, let Love thy heart imbue;
E'en as my stars, thy loyal Faith keep bright;
Shed, if thou must, thy blood red as my stripes,
But with a conscience pure, aligned in white!”

L. L. ROBINSON

EDITORIALS AND COMMENTS

\$7,500,000 Plus

SEVEN and one-half million dollars for the Church Pension Fund! This is the stupendous announcement made by Bishop Lawrence at the Boston Church Club dinner on Monday night. And we understand that it is not the whole story. The bookkeepers of the Pension Fund are still counting contributions and the final official announcement, to be made within a few weeks, probably will run several hundred thousand dollars or so up toward eight millions.

Five million dollars was what Bishop Lawrence and his colleagues asked of our Churchpeople a year ago. This exceeded anything that had previously been undertaken by the American Church. It set a new record, and there were necessarily those who doubted if it could be done. It has been done, and done in such generous measure that the overflow equals half of what was originally asked. Praise be to God for the noble generosity of His servants!

It is not only the American Church, however, that sets up a new standard of giving. We understand that in the whole history of the world, in all lands, there have been very few movements to raise money that have exceeded or even equalled this campaign of the Church Pension Fund. There have been none, we believe, where a sum equally great has been raised within such a short time and under such stringent conditions. Praise be also to God that He has made His American Church as a beacon light unto men.

Our duty from great achievement is rather more to learn than to rejoice. Let us consider why the Church Pension Fund has been a phenomenal success. We may then apply the lesson to other tasks.

The Pension Fund succeeded because Bishop Lawrence and his colleagues grappled resolutely with their problem. The Church had said to them: "Find a solution for this problem of old-age support in the Church." They did not evade the task, they did not return some superficial or crude answer. They summoned the best skill that the world afforded; they gathered together the whole range of the world's thought and experience; they applied their own ripened judgment diligently and continuously to this mass of evidence and to this technical advice. They thus presented to the Church a solution which they could honestly declare to be a real solution. And, because of the thorough way in which the preliminary investigation had been conducted, the solution seemed to Churchpeople to be a statesmanlike handling of a problem. Is not this the fashion in which all work, especially all work of the Church, should be done?

The Pension Fund succeeded because it was led by a great personality. The Bishop of Massachusetts inspires confidence. He wins men. Through his whole life, through his long episcopate, he has been developing the personal qualities of initiative and leadership. If our Church is to play its appointed part in our American life, all of the clergy, each in his degree, must cultivate strenuously the qualities of inspiration and guidance exemplified in such shining measure in Bishop Lawrence.

The Pension Fund succeeded because it illustrated the highest powers of organization. Bishop Lawrence gathered around him a group of men who understood the modern mechanism of organization, and applied this mechanism most skilfully to the Church. Never before has the Church seen, from Maine to Los Angeles, and from Olympia to Southern Florida, thoroughly organized committees of our most competent laymen zealously at work. To accomplish this was a gigantic task; when it was accomplished, success was assured. Organization is not everything, but the best cause and the most winning personality limp painfully without it. What miracles our Church would accomplish if all of its tasks were organized as competently as our American business is organized! And why not?

The Pension Fund succeeded because the men and women of the Church have more love for it than we, in our feeble faith, believe. How paltry now seem the doubts of a year ago

that Churchpeople would give five million dollars to the Church's work! From every diocese in the land, from the rich man signing his cheque for one hundred thousand dollars to the poor widow laying a small coin on the Quinquagesima collection plate, our people have responded willingly, eagerly, far beyond the most enthusiastic expectation, to the Church's call. Let this Pension Fund teach us above all things the real devotion, the real power of self-sacrifice, of our men and women. Let the Church lift up her vision to embrace the world, and have courage to essay great things.

Bishop Lawrence's announcement in Boston foreshadows the policy of the trustees concerning this great overflow of fifty per cent., equal to two and one-half million dollars, beyond what was asked. This policy is naturally of deep interest to the Church. Of course, the trustees cannot hope to obtain unanimous approval for any policy they might adopt. It may help if we outline the different attitudes possible for them to assume.

On the one extreme, the Church Pension Fund trustees might conserve the extra two and one-half million dollars as a reserve for the future in case of emergency. We presume that this would be cordially approved by business men of a conservative type. We think strongly that the Church would consider such a course as unduly conservative, that the Church would prefer that the trustees let each generation face and solve its own problems. Endowments have their weakness as well as their strength.

Popular approval would undoubtedly follow the other extreme, the distribution of this surplus of two and one-half million among the clergy whose faithful service to Christ is now over. Strange as it may seem to the uninitiated, we are informed by the Church Pension Fund office that it would cost practically this great sum to assure the minimum pension to the clergy already retired and to the families of the clergy already deceased. Justice, as well as popular approval, might also seem to be considered in such a distribution of the surplus. What real reason exists for making the first day of March in the year 1917 the awful line that divides the clergy into two classes, on the hither side the fairly well-cared for pensioner, on the thither side the worn-out old priest struggling to keep body and soul together on the pitiful doles of the relief societies? Were the accrued liabilities not given for him as well as for his brother who was able to maintain himself in his cure until the dawning of that fateful March day? And yet, forced as they are by an unprecedented task of a magnitude never before attempted in the Church, we can appreciate how the Church Pension Fund trustees shrink from spending immediately the extra resources which give to their whole enterprise an assured margin of safety.

The announcement of Bishop Lawrence is quite different. He does not think that the Pension Fund should pile up extraordinary reserves of cash. On the other hand, he evidently thinks that the clergy who had finished their work, and retired before the success of the Fund was assured, should not expect to benefit by the extra measure of its success; it is enough if they continue to get what they would have gotten if there had been no Pension Fund. He suggests that the unexpected response of the Church should be used for the present active clergy, should be used in accelerating the advance of the Fund more rapidly from its minimum basis to the full stature it will eventually reach.

In other words, the Bishop, as might have been expected of him, looks to the present and to the future rather than to the past. Unquestionably along the line of his suggestion lies the measure of the greatest efficiency. Certainly to use the extra millions in providing more rapidly in a greater degree for the present clergy is to use that money for the greater effectiveness of the Church. But we know that there will be many who will be saddened because the old men of seventy and eighty cannot be treated as they would be treated if in the last generation we

had possessed leaders capable of conducting a Church Pension Fund campaign.

In one thing we can all agree. The Bishop appeals for time to enable the trustees to develop their policy. It is only yesterday that the result of the campaign became known even to them. To collect data from the Church is, as we painfully know, a long process. We are informed, and it sounds sensible, that actuarial calculations are still more painful and still more tedious. Yet the Church Pension Fund is an insurance corporation and can only move after such data has been transmuted by the actuaries into their strange tabulations. Let us all hold our peace until the Pension trustees can recover from their unexpected success and can publish to the Church the result of their mature deliberation.

The pension system has well begun, but it has only begun. The great campaign just ended was to pay into the pension treasury part of the assessments it ought to have received in the past. The assessments are therefore the cornerstone of the system. If they are not paid the whole edifice collapses. The assessments began to be due on March first from every parish or other organization paying a salary to a clergyman. Bishop Lawrence tells us that they have come in wonderfully well. They must come in practically unanimously now and right along in the future for all time or this pension system, on which so much care has been lavished, and for which such sacrifices have been made, will be a failure.

So the practical questions are: Mr. Vestryman, has your parish paid its pension assessment? Reverend Sir, have you laid before your vestrymen this pension assessment in its true light? Right Reverend Father in God, can we rely upon your diocese to stir up its slothful parishes and to extend a helping hand to its weak parishes and to look out tenderly for its non-parochial clergy, in the matter of this pension assessment?

If vestryman and priest and bishop say "Yes", then indeed will the work of Bishop Lawrence and his colleagues have laid a foundation upon which can be built a structure full of beneficence and strength for the cause of Christ and of His Church.

WHO can say that religion does not enter into life to-day, when he reads of that striking service at St. Paul's Cathedral on Friday of last week in thanksgiving for American entrance into the war?

It was clearly the outburst of gratitude to Almighty God for raising up to England and her allies a new ally such as may conceivably prove the determining factor in the war. How Bishop Brent's eloquence—saying, we may rest assured, exactly the right word for the occasion—must have moved his hearers, one may well guess.

But it was to express thanks to Almighty God, and not to listen to any man, however eloquent, that the congregation had gathered.

May God take each of these newly allied nations into His keeping and grant that they may truly serve Him in the work that lies before them!

WRITING from Paris the Rev. Dr. Watson expresses renewed thanks for assistance from THE LIVING CHURCH WAR RELIEF FUND, especially since, he says, "receipts for relief from other sources have almost stopped in the last two months.

I sent 2,000 francs last week into Belgium itself," he continues, "to the little village where THE LIVING CHURCH FUND is helping me care for the women and children."

And then he adds this pathetic story: "Just now the refugees are streaming down from the villages recently released from the domination of the enemy; the old and the helpless and the little children; their homes and villages ruined by the retreating Huns.

"And such ruin! Such wicked, needless ruin! We get their stories as they come in. The fruit trees sawed two-thirds through so that the first wind will blow them down; the trees trained on the walls destroyed; the vines which grew over the doors sawed off; and all done 'by order'. The destruction by military necessity in war is regrettable but understandable; but this kind of destruction which these barbarians are perpetrating in the north of France now is sheer diabolism for the love of it. Our need for the refugees and the orphans grows daily greater."

This is the sort of need for which THE LIVING CHURCH FUND is carrying relief; and now that almost no other relief goes to Dr. Watson, while the needs have greatly increased, it is a

special gratification to us that THE LIVING CHURCH family so generously keep up their work.

We are glad to announce that we have just received another allotment on the Roll of Benefactors of the Fatherless Children of France, being from No. 81 to and including No. 97. In due course the several benefactors should hear direct from France, but if in the meantime there are any who desire the name and address of the particular child assigned them, we will gladly furnish the information upon request.

ARCHDEACON NIES acknowledges by letter the receipt of \$1,000 cabled to him from THE LIVING CHURCH WAR RELIEF FUND and states that he has deposited \$250 of it to the credit of the Rev. J. C. Welwood, rector at Dresden, asking that that amount be replaced to his own credit; and since then he has cabled a request for \$250 more for Mr. Welwood. Obviously it was impossible for him to cable details, but we have, of course, immediately transmitted both amounts. Whether Mr. Welwood's need is for the purpose of enabling him to leave Germany or whether it was required in settling obligations of the Church at Dresden we cannot forecast. We are confident that the money will be well expended and are happy at being able to supply it through the generosity of our readers.

We presume that some considerable time must yet elapse before advices from Archdeacon Nies after the declaration of war can give us the opportunity to say what shall be the immediate future of the two outposts of the American Church in Germany or what will be the calls upon our fund, if any, for the purpose.

The following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 23rd.

Gethsemane Church, Minneapolis, Minn.	\$ 45.00
In memory of A. D. and H. D.	20.00
Trinity Church, Vineland, N. J.	11.75
A member of Christ Church, Woodlawn, Chicago, Ill.	2.00
Christ Church, Central City, Nebr.	21.00
Mrs. Sarah T. Matthews, New York City	25.00
A. P. S., Grace Church, New Haven, Conn.	5.00
Mrs. Isaac Peck, Flushing, N. Y.	5.00
Chatham Estates, Charlotte, N. C.	10.00
F. L. L., Collingdale, Pa. †	2.00
St. David's Chapel S. S., Washington, D. C. †	1.00
St. Alban's Church S. S., Washington, D. C. †	44.84
St. Columbia's Chapel S. S., Washington, D. C. †	4.25
St. George's Chapel S. S., Washington, D. C. †	1.00
St. Patrick's Chapel S. S., Washington, D. C. †	1.00
Church of the Annunciation S. S., Philadelphia †	5.00
Mrs. J. Knox Hume, Ridgeway, Tenn. †	12.00
Henry C. Lovett, Collingswood, N. J. †	2.00
Mrs. Chas. Johnson, Erie Cathedral, Erie, Pa. †	5.00
Edward P. Bailey, Chicago, Ill. †	40.00
Trinity Church, Newport, R. I. †	418.01
Anonymous †	50.00
Total for the week	\$ 728.85
Previously acknowledged	46,046.77
	\$46,775.62

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

[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 work 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.

161. Miss Etta M. A. Clark, Owego, N. Y.	\$ 73.00
162. Mrs. Gresham Clark, Owego, N. Y.	73.00
163. Miss Elizabeth Fairbanks, Washington, D. C.	36.50
164. St. John's Church, Yonkers, N. Y.	36.50
165. St. John's Church School, Yonkers, N. Y.	36.50
166. Mrs. John H. Converse, Lakewood, N. J.	36.50
10. Miss Julia L. Farnum, Sea Isle City, N. J.	54.75
43. St. Paul's S. S., Hudson, Wis.	9.15
57. W. C. Hawley, Pittsburgh, Pa.	10.00
122. A lover of the French, St. Mark's Church, Orange, N. J.	36.50
123. Keynee Club, Bangor, Maine	4.13
132. Mrs. Margaret Hinds, Tucumcarl, N. M.	10.00
Total for the week	\$ 416.53
Previously acknowledged	6,254.63
	\$6,671.16

Appointment No. 17, in the name of X. Y. Z., Brooklyn, reported in THE LIVING CHURCH of January 13th, is vacated, the party refusing to fulfill the conditions.

[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

St. Paul's Church, St. Joseph, Mich.	\$ 1.00
E. T. W., Kansas City, Mo.	2.00
Mrs. Justin Field, Philadelphia	5.00
S. F. C., Denver, Colo.	5.00
St. James' Church, Skaneateles, N. Y.	70.06

Trinity Church, Vineland, N. J.	\$ 1.50
St. John's Church, East Mauch Chunk, Pa.	30.00
Church of the Annunciation S. S., Philadelphia	10.00
St. James' S. S., Deer Lodge, Mont.	5.00
St. Andrew's Mission, Phillipsburg, Mont.	2.00
C. deL. Harris, Park Rapids, Minn.	5.00
Church people of Palacios, Texas	9.00
T. A. Mossop, Flint, Mich.	5.00
A member of St. John's Church, Georgetown Parish, Washington, D. C.	5.00
All Saints' Mission, Western Springs, Ill.	2.50
A communicant of St. Ignatius' Church, New York City	50.00
Trinity Church, Claremont, N. H.	10.00
A Daughter of the King, La Grange, Ill.	2.00
St. Andrew's Church, North Grafton, Mass.	4.28
Church of the Good Samaritan, Corvallis, Oreg.	31.50
	<hr/>
	\$237.84

SERBIAN RELIEF FUND

Trinity Church, Claremont, N. H. \$10.00

POLISH RELIEF FUND

W. L. P., Manila, P. I. \$5.00

BELGIAN RELIEF FUND

St. James' Mission S. S., Coquille City, Oreg.	\$ 3.00
Trinity Church, Vineland, N. J. *	11.00
	<hr/>
	\$14.00

* For relief among children.

THE BISHOP OF JERUSALEM MISSION FUND

Rev. Robert Scott, Williamstown, Mass.	\$ 5.00
St. Barnabas' Church, DeLund, Fla.	11.00
St. Luke's Cathedral, Orlando, Fla.	31.19
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	\$47.19

RED CROSS FUND

Trinity Church, Vineland, N. J. \$1.00

THE CHURCH AND MODERN PROBLEMS

BACK of every economic and industrial question lies, always, a moral question. The Church is the guardian of morals. Surely, therefore, it is the duty of its ministers and its members to concern themselves about the solution of these problems. Indeed, we *must* so concern ourselves, or there will come upon us before we have been aroused to the danger a revolution of the most gigantic proportions, ruinous in its results.

There are prophets of the new era who see this clearly.

Nor can they feel that the duty is one which concerns merely the individual. They believe that the Church in its corporate capacity should in some way show the restless masses of men that they have no better friends than the disciples of Him whose glory it was to preach good tidings to the poor. Most of them feel that it is not the duty of the Church or her ministers to formulate economic schemes or to make up social programmes. Our duty is to inspire the individual for service; to make men think and pray and work. But it is far better to err in zeal than to have the world accept a theory that the Church as a body has nothing to do with political and secular matters. Indeed, there are no merely secular problems; to the Christian there is no sharply drawn line between the secular and the religious. To hear the complacent comment of the self-satisfied in praise of a Church "which does not meddle with a man's religion or politics" is at the same time to see somewhere in the background the smile of the unbeliever or the reproach of the earnest student of affairs who realizes only too sadly that in the case of the man who makes the comment his faith probably never has made any decided change in the principles by which his life is guided.—From *Back to Christ*, by BISHOP FISKE (Longmans).

THE EFFECTIVE CHURCH

I HAVE EMPHASIZED the Church as an organization, a country-wide organization; not for money, but for spiritual forces. We are a spiritual unit, if only we can realize ourselves as such and make our contribution to this country. And we have a peculiar contribution to make. We can make it in the first place only by each parish providing self-respecting support for itself; but, in addition, each parish is as much bound to the whole Church, and to advance its interests, as is the city of Boston bound to defend the nation. We are one; and we want to hold to our loyalty to the Church: and that loyalty to the Church can only be held to by those who are personally convinced that Jesus Christ is their Lord and Saviour.

I am more and more convinced that the getting of money is dependent upon *personal religion*. Until this Church can instill into all her children and men and women the love of Christ; until they can make the best use of the season of Lent, come down upon their knees and give themselves to the Master, the Church may make scheme after scheme, but the life of a scheme is in the heart of the Christian who loves Christ.—*Bishop Lawrence*.

MOSES IN MIDIAN

Hold, Nimble-hoof: come forward, Crumple-horn.
High overhead Dawn's climbing roses turn.
I must make no such failure herding sheep
As ruling men. From the dry hedge of thorn
I pull the thorn-bush stop-gap. Slow, there: keep
Some order in your crowding. Wait your turn;
All cannot pass at once. Shall I, who hurled
The chariots of Egypt at a world,
Yet held in line and marshalled them in true
Obedience, be baffled by a ewe,
A lamb, a bell-wether? There, there, have done.
I am not angry. I have promised One
Not to be angry ever any more,
He helping me.

I am an old man now,
Eighty years—and a failure. Half a life
Passed in these deserts while at the heart's-core
O' th' whole world my place is vacant. How
These later generals crowd their troops! and yet
It may be that they do not quite forget
My tactics. My men in command are sent
(The camel-drivers say), trained to the strife
When I took Nubia. It must be true
Someone remembers, for each regiment
(When I have watched them from the camel-thorn
Marching to Syria) swings in the due
Order I taught them; yet the most were born
Since I, who led an army, lost command
Of my own soul, and raised an angry hand,
Then fled from a dead body in the sand.

Never had Egypt such a force. Therewith
Great Seti stripped the Hittites to their pith.
His greater son, the boy Rameses, led
All victory: and now they both are dead.
I forged the sword with which they smote the world
And am forgotten. I, who should have furled
The wings of Ur, and ground my heel upon
The broken pride of haughty Babylon,
Herd sheep on Sinai.

By mine own fault, too,
I should have ruled myself.

There were but few
Of all the priests of Egypt who had gone
So deep into the mysteries as I.
I learned the meaning of the Phoenix. Dawn
Has often found me pondering the sky.
I gained the Inmost Secret. Shining through
The many gods I saw the One God nigh.
In the red temples where the grey priests sat
My seat not lowest towered when I chose.
But now I sit on Sinai, with the blat
Of silly sheep for counsel. Dawn's great rose
Has blossomed into day, and still I dream;
Forgotten and grown old. Let me awake.
Can it be better to be poor and old,
Obscure and master of myself, than young,
A prince of Egypt and a slave to wrath?

LOUIS TUCKER.

ENCHANTMENT

There is a season just preceding Spring:
A wavering, wistful time, when everything
Stands on light tiptoe, poised for promising:

As though a peering soul, as yet enshrined
In uncreated spaces, bent to find
Some unguessed cell within a finite mind;

As though some spirit, strange to human ways,
Treading a pearly path between our days,
Spied a new tint amid a sunset haze;

Or as a seraph's wing had swirled a song
Where no tone grew before—superb and strong,
Up-wreathing to the heights in echoes long.

So do I stand a-top a pausing year:
From the horizon to the willows near
My root-brown road, I sense it sweet and clear;

And deep within me wells a dear desire,
Which clings and leaps like sacrificial fire
From some gaunt hillock, or a pagan pyre:

When I shall sail beyond those dreamless seas,
Which store no scent of earthly buds and 'rees—
Give me, dear God, one beauty-day from these!

LILLA B. N. WESTON.

ST. PHILIP AND ST. JAMES' DAY

By THE REV. WILLIAM H. BOWN

TESTED CHARACTER

THE Festival of St. Philip and St. James is in honor of St. Philip the Apostle, and St. James the Less, or the Little.

St. Philip, one of the first called of the Apostles, was a native of Bethsaida, the city of St. Andrew and St. Peter; and he was the disciple who brought Nathanael to our Lord.

He was an educated man. He lived in close touch with our Lord, heard much of His teaching, and saw many of His miracles.

He preached the gospel of our Lord in Northern Asia and Russia, and was martyred at Hierapolis in Phrygia, by being crucified and stoned on the cross. His symbol is the cross, on which he died.

St. James the Less was the son of Alphaeus.

He wrote the Epistle of St. James, which is of an eminently practical character, avoiding the discussion of profound theological truths, and insisting upon the necessity of possessing the spirit of the Gospel, and practising its precepts.

He was the Bishop of Jerusalem, and late in life was martyred by being cast from the roof of the Temple in Jerusalem, and afterwards killed by a fuller's club, so that his symbol became a club, the weapon with which he was killed.

It is from such facts as these that we get our subject—Tested Character—for no one can study the lives of these men without being impressed with the thought that they endured hardness as good soldiers of the Lord Jesus Christ.

What the bud is to the full-grown flower, our preparation for the Christian race is to the full fruition of our Christian life.

The preparatory discipline of our years of Christian experience furnishes the tools which we use to develop a well-rounded Christian character.

The ideals of our Christian life and character develop with our growth in grace. Our achievements, in faith, and hope, and love of things divine, become the stepping stones for our higher Christian development, and this development becomes the soul and life of our finer impulses and inspirations—all of which lead us to the true glory of living in our Lord, who is the Way, the Truth, and the Life.

Thus we are fully prepared to appreciate the clarion-like note of the collect, which so clearly brings out the harmony of the "knowledge of God which is life eternal", and the need of "steadfast walking in the way of life by the imitation of Jesus Christ."

The appeal is to "Almighty God, whom truly to know is everlasting life", while the petition is "perfectly to know" Jesus Christ; "that following the steps" of His "holy Apostles, St. Philip and St. James, we may steadfastly walk in the way that leadeth to eternal life."

The epistle follows out this line of thought, by telling us that it is our faith which is tried, not by our own crude inventions or dreamy fears, but in a real and substantial way; and that the best way to endure the trial of our faith, or the test of our character, is to continue "instant in prayer", to kneel at some altar, to worship God.

It is not enough that we begin in the spirit, and end in the flesh; it is not for us that run, but for those of us that run to the end, that the crown is reserved.

The gospel, like the epistle, is a picture of our practical religious life. Our Lord is going away, but He bids us trust implicitly in Him. St. Philip and St. James question our Lord, and finally receive the answer that if they shall ask anything in His name He will do it.

What a test of character was here!

"All praise for Thine apostle, blest guide to Greek and Jew,
And him surnamed Thy brother; keep us Thy brethren true,
And grant us grace to know Thee, the Way, the Truth, the Life:
To wrestle with temptations till victors in the strife."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Thrd Sunday after Easter	Num. 13, 1-3 & v. 17-14, 10 Zechariah 4	Hebrews 3, 1-4, 13	Job 14	Mark 16, 9-18
Monday	Numbers 14, 11-end	Acts 10, 34-43	Ecclus. 15	John 6, 1-21
SS. Philip and James	Isalah 43, 1-12	John 1, 43-end	II Esdras 2, 10-32	Acts 15, 1-31
Wednesday	Numbers 16, 41-17, 11	Acts 17, 15-31	Deut. 10, 12-end	I John 1, 1-7
Thursday	Numbers 18, 1-21	Acts 23, 1-8	Deut. 11, 1-12	Revelation 2, 1-11
Friday	Numbers 20, 1-13	Acts 24, 1-16	Deut. 11, 13-end	Revelation 3, 1-13
Saturday	Numbers 20, 14-end	Acts 26, 1-23	Deut. 12, 1-16	Revelation 20, 11-21, 7
Fourth Sunday after Easter	Numbers 21, 1-18 Ezek. 11, 14-25	John 3, 1-21	Job 19	I Cor. 15, 1-22

THE collect for this Sunday prays that those who have been admitted into the fellowship of Christ's religion may lead consistent lives. That prayer is founded upon the implied assumption that persons may have been redeemed (as indeed all men have been) and may have actually repented of their sins and accepted Christ as their personal Saviour, and yet fall by the wayside. The same thought underlies the epistle, in which the appeal is made to Christians to abstain from fleshly lusts which war against the soul. The readers have already been addressed (see earlier part of I Peter) as those who have been begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead and as having been redeemed; but their salvation is to be "revealed in the last time". They are soldiers in a holy war, not conquerors.

The Old Testament lesson for this Sunday is in line with these teachings. It is the story of the evil report of the spies concerning the Promised Land, and the discouragement that ensued. The people lifted up their voice and wept and even proposed to make them another captain and to return to Egypt, with the result that they were condemned to forty years of wandering in the wilderness, most of that generation failing at last to enter the Promised Land—redeemed but not saved.

The New Testament lesson, from Hebrews, makes use of that incident to warn against similar unbelief and to urge us to labor to enter into the true rest. The Old Testament alternate introduces Zechariah's great thought of "not by armies or by (such like) power, but by My Spirit"—the Spirit we look forward to Pentecost for; the Spirit by whose power alone we are born again (see gospel for day); and the foretaste of heaven, the "earnest of our inheritance", prefigured by the "grapes of Eschol" of the other Old Testament selection.

The evening New Testament selection still keeps us in the Great Forty Days and Job's question (first lesson), "If a man die shall he live again?" is answered by the Resurrection of the Lord Christ.

The week-day lessons continue the wilderness experience (Numbers in the morning, and Deuteronomy in the evening), give specimens from Acts of preaching based on the Resurrection, and in the evening fill in between the appearances of two Sunday lessons with teachings of our Lord in anticipation of His going to the Father and of the "last day", together with messages from the Reigning Lord, whose design in this place is to direct our thoughts to the coming of the Holy Spirit as in truth beginning the End, lifting us to the eternal realities.

THE BEE is pointed out as a paragon of patient industry. Few people, however, realize the infinitude of energy that must be put forth by a swarm of bees in order to store their hive with honey. How much do you suppose it takes to make, for example, a pound of clover honey? The scientists calculate that it requires the nectar from no fewer than sixty-two thousand clover blossoms. To extract this nectar requires 2,750,000 visits by bees who often have to go for it a distance of one or two miles. Who of us has the industry of the bee? And yet how else can the honey of life be stored?—*Biblical Recorder.*

THE THIRD SUNDAY AFTER EASTER

Almighty God! who showest unto all
That walk in error Thy truth's constant light
With merciful intent, before they fall
To bring them back into Thy way of right,
Grant unto those admitted to the fold
Of Christ's religion evermore to shun
Things adverse to their faith and take fast hold
Of such things as were taught us by Thy Son
Jesus, through whom we pray Thy will be done!

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

ISN'T it strange that the instinct for ceremonial is so deeply rooted? Try as we may to emancipate ourselves from it, the old necessity constrains us. Men may renounce the ancient and seemly rites of the Church, they may break with everything that the past has held dear; but somehow, even against their own will, they are compelled to construct a new ceremonial to express their own new ideas, even though those new ideas may be by intention a protest against all ceremonial. The Quaker austerity which hallows one color above all others, perpetuates a single fashion of dress as having a spiritual value, and raises a mistake in grammar to the dignity of a quasi-sacrament, is a case in point. The white lawn cravat of the Protestant minister is as essentially "ritualistic" as a *cappa magna*, and the three velvet-upholstered Gothic chairs on the pulpit platform of the ordinary Protestant auditorium have their own ecclesiological significance, not to be obscured by the fact that they are seldom associated with ancient art.

I have just been reading the report of the trial of Bouck White for burning the American flag. This Bouck White was at one time a Congregational minister, who studied at the Union Theological Seminary in New York. Later, he entered into settlement work, and was for a time associated with one of our own parishes in Brooklyn, during which period he published an impossible life of Christ. He now offers himself to the consideration of mankind as the founder of "The Church of the Social Revolution", in which he has exercised various pontifical responsibilities, including that of ordination. On his trial, he described as "the most impressive ceremony I ever witnessed" a "service" for which he was almost exclusively responsible, namely, the burning of various national flags, "that by a pictorial event the brotherhood of man might be proclaimed."

"I said that night that we were to do something which would impress upon the public the sweet and constructive nature of our purpose. We sang songs. They were spiritual and combined with general economics. I called on two persons for prayers. At the close of our services upstairs, I invited the people to the yard. There the ceremony proceeded. Mr. Davis melted the English flag, melting it for internationalism. He placed the British flag in the kettle, and said impressively, 'I here place the flag of my native land into the melting-pot, to be melted into the flag of internationalism.' Then he called on Heaven to consecrate the deed he was doing, to create good-will among men, and to dissipate the social conditions that prevailed in the realm called Christendom. Then Mr. Weber did likewise with the German flag; after him came Mr. Cherkoff with the Russian flag. The ceremony was repeated with the Swedish, Hungarian, Italian, Greek, Japanese, and American flags, prayers being offered in the respective languages. We sang a hymn, 'To Humankind, our Fatherland'. After the American flag had been burned, we sang a song of world-solidarity, and displayed a red flag, symbolizing world brotherhood and friendship. Mr. Henkle came forward with the American flag, and declared that he was placing the flag of his native land into the pot to be melted into the flag of internationalism. He spoke of the gathering clouds and of the unholiness of Christians fighting Christians. He then kissed the American flag and placed it in the melting-pot most reverentially. His demeanor and conduct were spiritual, majestic, and reverential."

There is no need of commenting on all this bosh, from the point of view of either religion or patriotism; but I am glad to note that the court refused to take cognizance of any supernatural sanction for lawlessness, and sent the criminal to jail, where one of his duties is to raise the American flag every morning. The point I want to emphasize now is that this ultra-Protestant found it impossible to symbolize his own destruction of patriotism and disloyalty to Americanism in any way except by an elaborate piece of ceremonial of his own devising. Well said the Latin poet, "If you throw out Nature with a pitchfork, she will return despite you." The immediate inference is that there is safety in using the ancient, hallowed, and historic ceremonials of the Catholic Church rather than in launching out

into self-invented rites, which require to be freshly explained and justified, and which are far more likely to symbolize error than truth. I must add that I find myself a little amused by the egotistic ignorance of this worthy flag-burner, who conceives that he was the first person ever to propose "to bring economics and religion into helpful contact with each other."

IS THERE ANY REASON why the existing canon on marriage and divorce should not be enforced by our Bishops, while it remains in the Digest of Canons? Unsatisfactory as it is to many of us, who find it inconsistent with our Lord's plain words, and with the language of the marriage service, it does at any rate explicitly prohibit any priest of the Church from remarrying all divorced persons, except only the innocent party in a divorce granted for adultery. (It does not compel any priest to marry the innocent party, if he has scruples about such service.) I have read, in the last few months, a number of cases, most of them at one particular church in New York City, where persons who were patently not able to claim the permission of the canon had found a priest of the Church to go through the mockery of solemnizing their remarriage. Why should such things be tolerated? Discipline is lax enough in the region where there is no plainly written enactment; but it seems absurd that in the face of an explicit prohibition the frank defiance of it should be allowed without any rebuke from the constituted authorities.

I WONDER HOW MANY, who have read the cabled accounts of the Allied advance in Northern France, have recognized the names of Noyon, LaFère, and Moy, as recurring in that charming book of Robert Louis Stevenson, *An Inland Voyage*. I have just been reading it over again, and the contrast between the pastoral scenes he pictures there so happily and the terrible tale of brutally unnecessary destruction wrought by the fleeing invaders makes one's heart ache. How many years must pass before that work of destruction is undone!

PERHAPS THIS POEM, by Robert Underwood Johnson, may have an even deeper significance by the time it appears on this page. I make its sentiment my own.

"TO THE FIRST GUN

- "Speak, silent, patient gun!
And let thy mighty voice
Proclaim the deed is done—
Made is the nobler choice;
To every waiting people run
And bid the world rejoice.
- "Tell them our heaving heart
Has found its smiling hand,
That craves to be a part
Of the divine command.
Speak, prove us more than ease or mart,
And vindicate the land.
- "Thine shall the glory be
To mark the sacred hour
That testifies the free
Will neither cringe nor cower.
God give thy voice divinity,
That Right be armed with Power.
- "Thou art not lifeless steel
With but a number given,
But messenger of weal
Hot with the wrath of Heaven.
Go earn the right to Honor's seal—
To have for Honor striven.
- "Lead us in holy ire
The path our fathers trod;
The music of thy fire
Shall thrill them through the sod.
The smoke of all thy righteous choir
Is incense unto God.
- "And when long Peace is found
And thou hast earned thy rest,
And in thy cave of sound
The sparrow builds her nest,
By Liberty shalt thou be crowned,
Of all thy comrades, best."

REVIVAL OF TUDOR AND ELIZABETHAN MUSIC

Possible Popularization of English Compositions
of Earlier CenturiesVISCOUNT HALIFAX DISCUSSES SPIRITUALISM
AND THE CHURCH

The Living Church News Bureau
London, March 19, 1917

A MEETING of the trustees of the Carnegie United Kingdom Trust has recently been held in Dumfermline, and the annual report refers to a scheme that is of very special interest in connection with the movement for the reform of Church music. The committee have decided to undertake the printing of English Church music composed by the old masters in the Tudor and Elizabethan period, which at present lies, practically unknown to the public, in the British Museum and other libraries in the kingdom.

The manuscripts will be edited by Dr. Terry, organist of Westminster Cathedral, who has made a life-long study of the subject. The committee state that they feel singularly fortunate in having secured his valuable services for the task, which requires a profound knowledge of the notation used at that date. About five years will be necessary to complete the work, but no actual printing will be undertaken before the end of the War. The music will be produced in two forms, and much of it will be available for general use. The committee feel that the restoration of this musical wealth is not merely a matter of academic interest, but a means of enabling the people to enjoy a great national heritage. Commenting on the difficulty, on the ground of expense, which small choirs and local orchestras have in obtaining good music, the committee suggest that it might be possible to provide the means whereby a large central library of music could be established, which would lend copies for trial at a nominal fee.

In a note in its personal column the *Christian World* has referred to the extraordinary interest excited by Viscount Halifax's recent lecture at St. Martin's in-the-Fields on the subject of Sir Oliver Lodge's book, *Raymond*, which has been published both in the *Guardian* and the *Church Times*:

Lord Halifax and
Spiritualism

both in the *Guardian* and the *Church Times*:

"Even the old-fashioned gallery pews were crowded, and many people throughout the great church were standing. The President of the English Church Union spoke for over an hour, no inconsiderable effort for a man of seventy-seven, and his denunciation of spiritualism lacked nothing in vigor."

After a masterly survey of the contents of *Raymond; or Life After Death*, and a searching criticism of the alleged evidence for the reality of the "messages" from his son, who was killed in the War eighteen months ago, Lord Halifax said that the claim made by Sir Oliver Lodge for dealings with the dead was, as he himself said, either true or false. If false, they need not be discussed. If true, "it is necromancy (the Greek equivalent for dealing with the dead) pure and simple, the necromancy which was so strictly forbidden to the Jews, and which has ever been forbidden by the Christian Church." What was the essential difference between the accounts of ancient necromancy, say, of the Delphic oracle and the pythonesses, and the professed and acknowledged claims of the spiritualism of to-day? Every instructed Christian knew that he had no right to meddle in such matters. And why?

"Because we are not the only inhabitants of this world in which we live, because we are surrounded by and exposed to the influence of numberless spiritual agencies, of which, though some are good, some are also bad. This Sir Oliver himself acknowledges. It is quite possible—all experience proves it—for men and women to expose themselves to the most terrible dangers, dangers of which they little know either the extent or depth, by bringing themselves through dealing with forbidden things into the power of those who are ever planning and endeavoring to compass their destruction."

There was, however, another claim which Sir Oliver would not deny to be involved in and made by his book, which was in direct contradiction to the teaching of Christianity—"the claim that spiritualism is a new revelation intended to supplement and to correct the revelation contained in the Bible and handed down by the Christian Church." In proof of this his Lordship gave quotations from the book. The evil in such teaching was plain, he said, and for a Christian the source of its inspiration was clear. "As such it throws a lurid light upon the character and nature of spiritualism as a whole." One common feature which distinguished all the communications made from the other side was not only that they disregarded the whole of the Church's teaching, "but that they have no realization of sin and its consequences, and that they all deny that man's trial is here and not hereafter."

Such books as that of Sir Oliver Lodge, said Lord Halifax, in conclusion, are the Nemesis which comes of our neglect of the dead. Let us accept the fulness of the Church's teaching in regard to the

dead in Christ, in regard to the relations which continue to exist between us and them. Let us ask their prayers, let us pray for them, let us seek their help, let us realize the closeness of the union we have with them. No such union and fellowship with them as is promised of spiritualism "can come near to the reality of that intimate communion vouchsafed to the members of Christ's Body one with the other."

Peterborough Cathedral Chapter kept on March 12th, the commemoration of St. Gregory the Great in our English Calendar, the eight hundredth anniversary of the Cathedral Church, though in a quiet way owing to War time. Perhaps on St. Peter's Day something more will be done to celebrate the occasion. The Archbishop of Canterbury has promised to come then and preach.

It is gratifying to know that the Catholic Revival has so far affected this grand old Norman Minster of the Fens that on this occasion the Holy Eucharist was made the principal service. The Dean gave an address, in which he recalled the situation 800 years ago, when the second abbey church was burnt to the ground and the brave monks of Peterborough started to plan and rebuild almost at once the present building, now the Cathedral Church. It was a marvellous venture of faith on their part:

"Consider the difficulties of those times. Riches were not abundant; labor had not the appliances of modern machinery; transit was almost impossible. What marvellous faith, courage, and ambition, to set about the rebuilding of what none of them could hope to see completed in his lifetime—it turned out to be the work of generations—yet they spared nothing in cost and patience, but thought only of the glory of God."

How much richer we should be if we had a larger share of some of their virtues! Chivalry was the mark of their time: an attempt to combine the spirit of Christianity with the daily doings and daily darings. How we could wish that those whom we might call the Teutonic Knights of to-day had some of the spirit of chivalry of the knights of old. The Crusaders, in spite of many failures, were an example and inspiration to us to-day, when we note the deeds of our soldiers and allies week by week in the field. The Dean expressed the hope that the vision which inspired the Crusaders might soon be realized, that the holy places of the East, sanctified by Christ's footsteps, might once more and forever remain in Christian hands. He concluded by saying that as out of the ashes of the former minster this splendid Cathedral Church had arisen, so from this sad time of war, when civilization seemed to be laid in the dust, we should try to take our share in building anew, on larger and better foundations, the civilization of all the nations of the world.

Mr. Prothero, president of the Board of Agriculture, who wrote to the Archbishop of Canterbury for his opinion on the question of tilling the soil for food on Sundays in the present circumstances of great urgency and national necessity, has received in reply a letter in which the primate says:

Sunday Labor
During the War

"Our inheritance of the English Sunday, with its privilege of abstention from all ordinary work, is a God-given boon of inestimable value, and I desire to maintain and safeguard it in every reasonable way, but occasions may arise when for the well-being of the people of our land exceptional obligations are laid upon us.

"As Minister of Agriculture you assure us that such an emergency has now arisen, and that the security of the nation's food supply may largely depend upon the labor which can be devoted to the land in the next two weeks. This being so, we are, I think, following the guidance given in the Gospel if in such a case we make a temporary departure from our rule. I have no hesitation in saying that in the need which these weeks present men and women may with a clear conscience do field work on Sundays. Care would, of course, be taken to safeguard from compulsion those who would feel such action on their part to be wrong, or whose health would be seriously endangered by the extra strain."

In the list of names of those who have been mentioned by Lieutenant General Smuts for meritorious service in East Africa occurs the following entry, which must interest and please all Churchmen:

Honor for the
Bishop of Zanzibar

"Zanzibar Carrier Corps—Weston, Hon. Major the Rt. Rev. F., D.D., Bishop of Zanzibar."

Those who have read the stirring account of the Bishop's work with the Corps, given in the February number of *Central Africa*, will feel, as is said by a correspondent of the *Yorkshire Post*, that it constitutes a record presumably without parallel in modern historical times.

By a majority of forty to three, the clergy of the east deanery of the city of London and the various churchwardens have accepted the Bishop of London's proposal to close a majority of the Old City churches on Sundays during the remainder of the War. The number of the churches to be open in the East City is ten.

Closing of Old
London Churches

J. G. HALL.

REMARKABLE SERVICE IN ST. PAUL'S, LONDON

American Alliance Signalled by Religious Service

BISHOP BRENT PREACHES

LONDON, April 20.—The British people and Americans in this country celebrated America's partnership in the world war by a religious service to-day in St. Paul's Cathedral. It was attended by the official heads of the nation and a great congregation, which included hundreds of Americans and many prominent British men and women. There was a great display of American flags in London and all other English towns and a popular demonstration by the crowds which surrounded the Cathedral. The Stars and Stripes floated from the highest tower of the Parliament buildings at Westminster—the first time a foreign flag was ever displayed on that eminence—and above all government buildings in the British capital.

The service in the historic Cathedral, where the most momentous occasions of national rejoicing and mourning have been solemnized for centuries, was unprecedented in being the commemoration of an act and decision of another nation. Overhead in the dim arches hung the dust weighted and battle torn flags of famous British regiments, some of which had been carried in the American War of the Revolution, while among the tombs and memorials of famous soldiers ranged about the walls were the names of those who fought against the colonists in that war.

The Cathedral, which seats nearly 4,000, was filled to its furthestmost recesses, with hundreds looking down from the balconies and niches high in the vault. All seats were occupied when King George and Queen Mary entered, followed by the Mayors and Aldermen of the twenty-six boroughs of London, who formed a vivid block of color in their scarlet robes of office.

The American Embassy and consular staffs occupied

Representatives Present from All Allies

front seats with representatives of the Pilgrims, the American Society, the American Luncheon Club, and the American Chamber of Commerce. In the diplomatic section were officers in the uniforms of France, Russia, Italy, Belgium, Serbia, Montenegro, Roumania, and Japan.

Everywhere throughout the Cathedral the army khaki and the navy blue were conspicuous. In the reserved seats were a large number of wounded officers and soldiers, including many Canadians and several Americans who are serving with the Dominion forces. Bonar Law, Chancellor of the Exchequer, represented the Cabinet in the absence of Premier Lloyd George, and the Parliamentary delegation was large.

The King and Queen and Princess Mary were received at the west entrance by the Lord Mayor and Sheriff, the Archbishop of Canterbury, the Dean and chapter of St. Paul's, and Mr. Page, the United States Ambassador. The congregation rose while their Majesties walked down the center aisle, and remained standing until the royal party was seated. Then the hymn, "O God, Our Help in Ages Past, Our Strength Through Years to Come," was sung in a deep and mighty chorus with a heavy roll of drums from a band of the Welsh Guards, which were stationed at the chancel rail.

The service which followed consisted of the Lord's Prayer, Forty-sixth and One Hundred and Forty-fourth Psalms, lessons from Isaiah, the Apostles' Creed, a prayer, "The Battle Hymn of the Republic," a sermon by Bishop Brent, the hymn

The Order of Service

"Through the Night of Doubt and Sorrow", benediction by the Archbishop of Canterbury, the singing of "The Star Spangled Banner" and "God Save the King".

The clergy of St. Paul's conducted the service, assisted by the Archbishop of Canterbury and the Bishop of London. The text from which Bishop Brent spoke was chosen from Maccabees, second chapter, thirteenth verse, "Having gone apart from the elders, he resolved that they should go forth and try the matter in fight, by the help of God; and, committing the decision to the Lord of the world, and exhorting them that were with him to contend manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he pitched his camp, having given out to his men the watchword, 'Victory is God's.'"

It is impossible for all the congregation to hear the words of a preacher in St. Paul's, but the prayers and psalms were read by the whole assemblage and the hymns, sung by thousands of voices reinforced by the choir, the great organ, trumpets, and drums, were deeply moving and unforgettable. The ritual was worthy of a momentous event in history, and found its worthy setting in the historic temple of a nation.

Civil War Veterans March

One of the most picturesque of the numerous processions to St. Paul's was a group of twenty-two veterans of the American Civil War, who marched from their humble headquarters near London Bridge to the Cathedral carrying American flags and a banner inscribed, "American Civil War Veterans: Not for Ourselves, but for Our Country."

Their wrinkled faces and limping gait, combined with the military pride which has always distinguished these veterans, recalled to every American who saw them similar processions which feature Memorial Day and other holidays in the United States. Few of the British spectators in the busy streets of the financial district understood exactly what the procession meant, but here and there an American rushed from the sidewalk and hurriedly shook

hands with each of the marchers. Some of the veterans had not seen their native land since the days of the great struggle of half a century ago.

Three of the prayers offered at the St. Paul's service were specially prepared for the occasion. The first one was: "Thou, O God, hast put into the hearts of the President and people of America to join the allied nations in a great war in defense of liberty, humanity, and justice. We pray Thee to grant victory to our forces."

The second prayer was: "We pray Thee to guide the President and those to whom Thou hast committed the government of the United States. Grant them special wisdom and understanding that they may fulfil Thy divine purposes." The third was: "We thank Thee for the abundant blessings Thou hast bestowed on the people of the United States. We pray they may labor always to advance Thy kingdom on earth; that peace and happiness, truth and justice, may everywhere flourish and abound."—*New York Evening Telegram.*

IF WE DARE to link our will with the will of God however feebly, however complainingly, if we desire and endeavor not to sin against love, not to nourish hate or strife, to hold out the hand again and again to any message of sympathy or trust, not to struggle for our own profit, not to reject tenderness, to believe in the good faith and the good will of men, we are then in the way. We may make mistakes, we may fail a thousand times, the key of heaven is in our hands.—A. C. Benson.

A PRAYER*

O GOD, our Refuge and Strength, who art long-suffering and of great mercy, and by no means clearing the guilty; Hide not Thy face from our land in the fiery trial of war; Grant us true repentance of our sins, and take away the offences of our people, that with clean hands and a pure heart we may go forward in Thy name. From the idolatry of Mammon; from levity and dissolute living; from the strife of classes, from injustice, and contempt of law; from vain-glory and confidence in our own might, and from forgetfulness of Thee, Good Lord, deliver us. Save us, we beseech Thee, from treason and from panic fears; and make us of one mind in steadfast fealty and cheerful sacrifice. Those in authority over us endue with courage and wisdom and Thy holy fear. Strengthen and protect our defenders by sea and land; and suffer no dishonor or crime to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, comfort the dying; restrain the spread of cruelty and hate. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations; hasten the advent of a righteous peace, and with great might establish Thy Kingdom; through Him who died to redeem mankind, Thy Son our Saviour Jesus Christ. Amen.

* Authorized by the Bishop of Montana for Use during the War.

Dr. Coupland Elected Bishop of Atlanta

THE annual council of the diocese of Atlanta met in St. Paul's Church, Macon, Ga., on Wednesday, April 18th. The Bishop of Mississippi was celebrant at the opening service, being assisted by the Rev. A. G. Richards, rector of Emmanuel Church, Athens, and the Rev. R. F. Gibson, rector of Christ Church, Macon. By invitation of the Standing Committee Bishop Bratton delivered a memorial sermon on the life and work of the late Bishop Nelson. The sermon, a review of the twenty-five years' episcopate of Bishop Nelson, was the work of one who knew Bishop Nelson intimately and loved him well, and was a fitting prelude to the council, the chief duty of which was the election of Bishop Nelson's successor.

After the conclusion of the service the council was called to order by the Rev. George E. Benedict, the senior presbyter of the diocese. The Rev. Charles H. Lee, rector of St. Paul's Church, in which the council met, was elected president. The Rev. Russell K. Smith, rector of Epiphany Church, Atlanta, was reelected secretary.

The chief business of the council, the election of a Bishop, was reached by special order on Thursday morning, the second day.

Various delegates nominated the Rev. C. B. Wilmer, D.D., the Rev. H. J. Mikell, D.D., the Rev. Henry D. Phillips, the Rev. S. Alston Wragg, the Rev. Troy Beatty, the Rev. Charles H. Lee, and the Rev. Clayton Earl Wheat. After the seventh ballot the name of the Rev. R. S. Coupland, D.D., was introduced.

The ballot was by orders, each parish being entitled to one vote and each organized mission to one-third of a vote.

Dr. Wilmer led the clerical vote from the beginning and on the fourth ballot received fifteen votes, the number necessary to a choice, and was elected by the clergy on every subsequent ballot until he had withdrawn his name. In the lay vote he led by a small margin on every ballot but one up to the eighth, when Dr. Coupland led, and on the next ballot received fourteen votes and was elected by the lay order. From that time until late in the evening the council was deadlocked, the clergy electing Dr. Wilmer and the laity Dr. Coupland. As the seventeenth ballot was being taken Dr. Wilmer entered the council and, on being accorded the floor, withdrew his name from further consideration. Adjournment was then taken until Friday morning at 9:30, and the interrupted ballot was destroyed without count.

Before the session of the council on Friday morning the clergy met for conference and under Dr. Wilmer's leadership decided to unite with the laity in the election of Dr. Coupland. Accordingly, when the council was called to order Dr. Wilmer obtained the floor, and, in an address of remarkable power and good humor, seconded the nomination, previously made, of Dr. Coupland. On the next ballot, the seventeenth, the Rev. Robert Saunders Coupland, D.D., received all the clerical votes but three, and all the lay votes, and was duly declared elected to be Bishop of Atlanta, the election immediately being made unanimous by a rising vote on motion of Dr. Wilmer.

The tabulated statement of the balloting appears on page 847.

Dr. Coupland was born at Williamsburg, Va., forty-six years ago. He was brought up in old Bruton parish, near historic Jamestown, Va. He is a graduate of William and Mary College and Alexandria Seminary and, a few years ago, was given the degree of Doctor of Divinity, *causa honoris*, by St. John's College, Annapolis, Md. Among

his first pastorates was that at Charleston, W. Va., whence he was called to the rectorship of Ascension parish, Baltimore, Md., where he remained about five years. Thence he was called to New Orleans in succession to the late Beverly Warner, D.D., as rector of Trinity Church. Shortly after the beginning of his New Orleans rectorship he was elected Bishop Coadjutor of Southern Virginia, but declined. He is a member of the Standing Committee of the diocese of Louisiana and a deputy to General Convention.

Dr. Coupland is widely known as a man of strong and winning personality, and of ardent missionary spirit. It was said of him in the council that he stands firmly for social and civic righteousness and is not afraid.

David J. Bailey, of Griffin, who nominated Dr. Coupland, received the following telegram Friday from Hon. John M. Parker, candidate for vice-president on the progressive ticket in 1916 and his school-mate in Virginia:

"Dr. Coupland is just recovering from an operation for appendicitis. The doctors report he is doing splendidly and will be in full vigor soon. No more able or universally loved man is to be found anywhere. He will make a splendid bishop and you good people of Georgia should be heartily congratulated on your excellent choice."

After the necessary canonical papers had been signed in the council, a telegram was sent to Dr. Coupland notifying him of his election, and a committee, consisting of the Rev. Dr. Wilmer and Mr. L. H. Chappell, of Columbus, was appointed to notify the Bishop-elect in person. Should he accept, it is hoped that his consecration may take place at an early date and that he may be in residence in the diocese before mid-summer. Dr. Coupland did not know until the day of his election that his name had been mentioned for Atlanta.

Other general officers of the diocese were reelected.

Although the election of a Bishop necessarily held first place in the attention of the council, other business of importance was transacted.

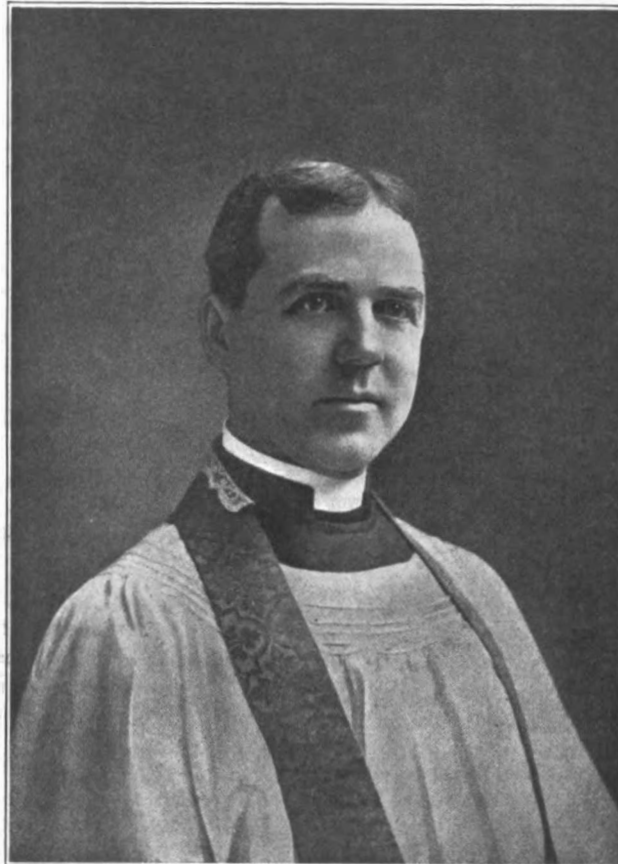
One of the most inspiring missionary meetings in the history of the diocese was held on the evening of Wednesday, the first day of the council, when stirring addresses were made by Bishop Bratton and by the Rev. Theodore R. Ludlow, of Boone University, Wuchang, China. The report of the Board of Missions was read by its temporary president,

the Rev. Russell K. Smith. The apportionments upon the several parishes and missions for the support of diocesan missionary work were read and accepted by the delegates present. Much enthusiasm was created by the action of several parishes and missions that voluntarily increased their apportionments by considerable sums, adding several hundred dollars to the total.

Two movements were initiated which, if successful, will mark the beginning of a great forward movement in the diocese. These were (1) the creation of a commission to devise and report a plan for raising a Church Extension Fund for the diocese; and (2) The initiation of a movement and creation of a commission to raise a capital fund of not less than \$25,000, to be known as the Bishop Nelson Memorial Endowment Fund for Diocesan Missions.

The report of the proceedings of the council would not be complete without mention of the help and inspiration given by the gracious presence of the well-loved Bishop of Mississippi, and the admirable work of the president *pro tempore* of the council, the Rev. Charles H. Lee, who executed his difficult task with never-failing patience, fairness, and good humor.

WE NEVER SNEER at the extreme in talent and genius. The highest there commands our ready homage. And naturally, for the homage costs us nothing. It is in the moral realm—the realm of will and purpose—that the difficulty comes. We grudge here the higher level because it condemns our lower one. So we stone the new prophet, while he builds the tombs of his predecessors. It is a custom out of which it is time we had grown.—*The Christian World*.



REV. ROBERT SAUNDERS COUPLAND, D.D.
Bishop-elect of Atlanta

Bishop Lawrence on the Pension Fund

AT a dinner on Monday evening, April 23rd, given by the Episcopalian Club at the Copley-Plaza, in Boston, in honor of Bishop Lawrence, the Bishop announced that the Reserve Fund of the Church Pension Fund has passed \$7,500,000. A partial report of his lengthy address follows:

"As I look back and analyze the motives and methods in the campaign, these thoughts stand forth. First and most essential, the cause was just.

"I have often said that I entered the campaign with the chief motive the efficiency of the Church. Progress in the campaign, however, and the repeated remarks of men and women brought me to the conviction that the chief motive ran deeper than efficiency—it ran down to the fundamental element of character, justice. At the same time with this were mingled notes of sympathy and pathos as well as expediency.

"In searching for information as to methods of publicity, I ran down to Philadelphia, and called on Mr. Bok of the *Ladies' Home Journal*—a stranger to me, but I felt that he with his wide experience could give me helpful suggestions. He received me kindly as did everybody. I laid before him the plan of the campaign: 'Here are the system and plan of organization. Can we get it into the heads and hearts of the people?' He answered: 'You have got it all there, Bishop, and I have nothing to suggest.' And then immediately he said: 'Yes, let me make one suggestion. Visualize the individual; depict the aged parson so that people can see him. Last summer we were raising money for Belgium but the flow of contributions began to stop. We were puzzled. I happened to see in a newspaper that Belgian babies wanted milk. We plastered Philadelphia with the Belgian baby wanting milk, and the next morning received \$16,000.' I said: 'The aged parson is a pretty threadbare subject, Mr. Bok, and has been well worked.' He answered: 'You can invent a way somehow to revitalize him and bring him before the people.'

"I went to New York and conferred with Mr. Ivy Lee, another leader in publicity. He said: 'Give me your literature, Bishop.' I did. The next morning he came into the office and patted the pocket of his breast coat in which was our Preliminary Report, and said: 'You have got something that will interest the people.' I replied: 'But there is nothing there but facts, Mr. Lee; hard, cold facts, no appeal to emotions.' He said: 'That is all you want. The emotions of the Americans are calloused to-day with the stories of Belgium. You can tell nothing about the aged clergyman that will compare with that. The American people want facts. Hammer into their heads a few cold, hard facts such as you have here in this report, and they will draw their own conclusions.'

"Hence our campaign has been based on the statement of facts. And yet Mr. Bok was right, too, for it was through those facts and the memories of faithful pastors and home-like rectories that the people visualized the parson.

"A cause, however just, has no force unless you can make it felt as vital by the people. Hence, while we stated and restated the facts, we also created an atmosphere. I went into the office of the *Atlantic Monthly* and said to the editor: 'Sedgwick, I have something for the *Monthly*.' He answered: 'What is it?' 'The Church Pension Fund.' 'What is that?' he said. 'Forget that,' I answered. 'It is a social problem and one that can be treated in literary form. It is the question of the existence and happiness of tens of thousands of refined, devoted servants of the public, who as they reach old age fall upon hard days and at the best on meagre charity.' 'Who are they?' he asked. I said: 'The ministers of all the churches and their wives.' 'You are right,' was the reply. 'I know the man to write the article.' Within a week the writer was in our office, and within two months a strong article appeared in the *Atlantic Monthly* on The Crime of the Protestant Churches.

"My ambition was to get a number of short story writers to write stories on the subject, and several agreed to, but the months passed and we were all too busy. I wrote to Winston Churchill: 'Get into your motor; go up to Cornish and stop at the first half-dozen parsonages that you come across; try and get the story of the life that is going on there, and you will find pathos, tragedy, and humor.' Toward the end of the campaign he did find, not in the country but in the city, a living illustration of the subject and wrote *The Faith of Frances Cranford*.

"The money poured in towards the close at an astonishing rate until it reached \$6,500,000; and on the afternoon of February 28th I said good-bye to the members of the staff, and took the five o'clock train back to Boston and my own diocese. The responsibility of the presidency of a life insurance company still remains with me, but by this campaign the system has been created.

"Boston has not had the privilege of having an announcement made from this point. I am therefore taking great satisfaction in announcing that since the 1st of March a million dollars has poured into the treasury, so that now we have \$7,500,000, fifty per cent. more than we started for.

"Your immediate thought will be now: The Fund will be able

to do more things, to increase the standard of pensions all round. I should have thought the same two years ago, but experience has taught me how very costly pensions are, and what enormous sums are required to support annuities. What then will be the effect of this most generous overflow?

"As our system is based on scientific principles and under the supervision of the Insurance Department of the State of New York, we cannot give a definite answer until the actuaries have worked out the problem, and inasmuch as the flow of money has not ceased entirely it will be wise to postpone their work. Hence it may be some months before we have received their report.

"The overflow will probably be used in these two ways. First, a good part of it will be absorbed in assuming the present obligations of the Church. For example, in taking over the General Clergy Relief Fund, most of whose funds are limited to certain definite uses, a large draft will be made on this overflow, to pay out through the life of the present beneficiaries of the General Clergy Relief Fund the stipends due them, for it has of course always been in the minds of the officers of the Church Pension Fund that in merging with the General Clergy Relief Fund those obligations must be met. Also in certain cases in entering into contract with diocesan funds whereby their income may be freed to assist the diocese in the payments of premiums, the Church Pension Fund will assume the obligations upon the income of the diocesan Funds towards the present beneficiaries. If a number of dioceses take advantage of this opportunity, large amounts will be absorbed.

"A second use of the overflow may be in hastening the time when these clergymen who are disabled in active work and the orphans of clergymen may enter into a fuller enjoyment of the pension system. Without the overflow the Fund would have been obliged sharply to define the amount of pensions of these two pathetic groups. We believe that it would be the mind of the Church to give to these two classes all the benefits possible from this generous gift of the Church. The Church will therefore patiently wait for the report of the actuaries. Meanwhile, sometime in May probably, the officers of the Fund will issue a report of the results of the campaign, the total gifts of the dioceses, and other interesting information.

"A month ago the executive committee voted its first pensions: the names of a few clergymen who had been waiting for March 1st to retire were presented. The record showed the premiums for the month of March had been paid. For 7½ per cent. on \$1,200 for one month, less than \$10, an annuity through life of \$600 was granted, and I have had the peculiar pleasure of signing the monthly checks in payment of the pensions, for we have felt that, instead of making semi-annual or quarterly payments, it was incumbent on us to make the payments monthly, in order that they—or it may be the widow of some clergyman—may have cash in hand for their support. To-morrow another executive committee meeting will grant a much longer list of pensions, one to a clergyman who has for a quarter of a century been the rector of a large parish and who, disabled in his prime, has now the support of the Pension System.

"The glory of these pensions is in the fact that they are appropriated under a system and not given as a charity. No one man or group of men has weighed each one in the balance, guessing how valuable his work has been to the Church and how much he should have as compared with another, but the pension comes as a right well earned, and he is on a roll of honor."

COMFORT

O ye who labor in the cause of God,
Who strive to learn and live His truth to-day
In toil, through science, art, through any way,
To you I come. As from the lowly sod
The violet springs to comfort every heart,
So, from my soul, these lowly lines have sprung
To comfort you, to free each silent tongue,
For song that heals the hurt of field and mart.

Be of good cheer. Ye cannot fail:
God works with you, nor pauses to repose,
Unwearied He; and ye have but to do
The human portion, and each morn renew
The strength that lasts to evening's close,
That shall through the Omnipotent prevail.

IDA AHLBORN WEEKS.

DO WE REALIZE the tremendous neutralizing power of even our habitual inconsistency? An inconsistency is like the sleeve of a careless schoolboy at his copy-book; he smears and blots with his arm what he writes fair with his hand. It is the smeared page that the world looks at and judges us by, and not the care and pains with which we may originally have tried to reproduce in our lives the precepts of the gospel.—*Donald Sage Mackay.*

BERNARD SHAW AND THE MARRIAGE LAWS OF SOUTH CAROLINA

By T. W. BACOT

AT page 9 of the preface to a play by a playwright named Bernard Shaw, entitled *Getting Married*, and published by Brentano's, New York, 1916, appears the following statement:

"South Carolina has indeed passed what is called a freak law, declaring that a marriage shall not be dissolved under any circumstances; but such an absurdity will probably be repealed or amended by sheer force of circumstances before these words are in print."

And at pages 70-71 she is styled "silly South Carolina".

This play and preface disseminate false doctrines and opinions and vilely vicious views (wrapped in ribald writ), to the corruption of morals—and the initials "B. S." of the ribald playwright may well stand for a degree of "Bachelor of Sensualism".

It is not intended here and now to discuss and defend the Holy Estate of Matrimony, which is "honorable among all men". To do so would be giving "that which is holy unto the dogs", and casting "pearls before swine" that would "trample them under their feet and turn again and rend" (Matthew VII, 6).

Nor is it intended to attempt to wash and cleanse "filthy dreamers", that turn "the grace of our God into lasciviousness", and that "defile the flesh, despise dominion, and speak evil of dignities" as well as "of those things which they know not—but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude); and likewise, "them that walk after the flesh in the lust of uncleanness", and that, "as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption, . . . having eyes full of adultery, and . . . beguiling unstable souls": for, if attempt were made so to wash and cleanse, "the dog" would only be "turned to his own vomit again; and the sow that was washed, to her wallowing in the mire" (2 Peter, chap. II).

But it is intended to expose a ribald playwright's gross ignorance and misstatement of historical fact!

By virtue of common or consuetudinary or customary or unwritten law or usage, divorce *a vinculo matrimonii* was never allowed in South Carolina, from her genesis in 1670, until the "Carpet-bag" Reconstruction period of 1868-1876; and immediately after that period such former and old law or usage was happily restored, and thence continued up to 1895, when it was organically incorporated into her very written Constitution, which is now of force.

Thus, for nearly two hundred and fifty years this "freak law" (yclept) has existed in "silly" (yclept) South Carolina, and "such an absurdity" (yclept) has not yet been "repealed or amended". God grant that it never will be "repealed or amended by sheer force of circumstances" or otherwise.

At page 646 of Volume II of *South Carolina Equity Reports* (published in 1817) in a very full note to the reported case of Elizabeth Vaigneur and others vs. W. J. Kirk (November, 1808), the renowned reporter, Judge Henry William de Saussure, says, *inter alia*, as follows:

" . . . The remarkable facility of contracting matrimony in this State is strongly contrasted with the impracticability of dissolving the contract. No divorce has ever taken place within the State. The legislature has uniformly refused to grant divorces, on the ground that it was improper for the legislative body to exercise judicial powers. And it has as steadily refused to enact any law to authorize the courts of justice to grant divorces *a vinculo matrimonii*, on the broad principle that it was a wise policy to shut that door to domestic discord, and to gross immorality in the community."

And in such note Judge de Saussure refers to the case of Dalrymple, the wife, against Dalrymple, the husband, the judgment in which was delivered by Sir William Scott (Chancellor) in the Consistorial Court of London, in July, 1811.

Also, at page 733 of Volume II (published in 1837) of the *Statutes at Large of South Carolina*, the erudite editor (Thomas Cooper, M.D., LL.D.) says, in a note on the subject of Marriage, as follows:

"In the State, marriage is a civil contract of mutual partnership and personal cohabitation during life, under the provisions of the laws passed on this subject. The parties are, the man, the woman, and the State. The State is interested that the contract shall be fulfilled beneficially for the progeny, of whom the future citizens

are to be composed. The contract in South Carolina is held to be indissoluble from whatever cause but death; no divorce *a vinculo matrimonii* ever having been granted in South Carolina. Vaigneur et al vs. Kirk. (See 2 Eq. Rep. 644, note.) Many theoretical objections, of a very grave character, may be made against this State doctrine, but as yet it appears to work well; and there is no ground from past experience to justify any change in the received law on the subject."

And a note at page 357 of the General Index of the *Statutes at Large of South Carolina* (Vol. X), under the heading Marriages, reads as follows:

"(Note.) The law of marriage in South Carolina is similar to that of Scotland. See Dalrymple vs. Dalrymple, *South Carolina Law Journal*, p. 384. See also note by editor on the subject of marriage, and on the rights and disabilities accruing from the same. 2 Vol. 733."

So stood the law of South Carolina until the "Carpet-bag" Reconstruction period of 1868-1876 (as above stated), when, by the Constitution of the State of 1868 (Article XIV, Sec. 5), it was provided that "Divorce from the bonds of matrimony shall not be allowed but by the judgment of a court, as shall be prescribed by law." (See, too, Article IV, Sec. 15, which gave to the Courts of Common Pleas exclusive jurisdiction in all cases of divorce.) And by an act, approved January 31, 1872, the granting of divorces for adultery and wilful abandonment or desertion was "prescribed by law". (See *Statutes of South Carolina*, Vol. XV, p. 30—and see also *Revised Statutes*, 1869-70, p. 602.) But, while this law was of force, the records of the Courts of Common Pleas show *very few* judgments of divorce from the bonds of matrimony (*a vinculo matrimonii*); and in no instance (be it said to the honor of the State) was there a re-marriage, so ingrained in the hearts and minds of her people was her immemorial sentiment and usage.

At length, by the act, approved December 20, 1878, all acts and parts of acts, theretofore passed, relating to the granting of divorces, were repealed. (See *Statutes of South Carolina*, Vol. XVI, p. 719.)

And finally, the Constitution of 1895 of the State of South Carolina (Article XVII, Sec. 3) provided that "Divorce from the bonds of matrimony shall not be allowed in this State"—and so now stands the supreme law of the land!

Remarriage is the worst bane or evil of divorce *a vinculo matrimonii*, and amounts to polygamy in single file; "but from the beginning it was not so" (Matthew 19: 8).

Of course, divorce *a mensa et thoro* (limited divorce, or separation, without the right to remarry) is recognized in South Carolina, and may be decreed by her Courts of Common Pleas upon good and sufficient evidence to warrant it; and, too, a marriage may be decreed to have been null and void *ab initio* or to have been no marriage, and be annulled, on the ground of its having been contracted by either or both of the two parties under the age of consent, or on the ground of mental or physical incapacity, if not on other grounds.

Charleston, S. C., March 25th, A. D. 1917.

CLERGYMAN'S SORE THROAT

GEORGE STEELE-PERKINS communicates to the *Lancet* for October 21, 1916, his views on the pharyngitis and laryngitis of public speakers. He states that it is now over thirty years since he first asked himself why we speak of the condition as clergymen's sore throat and not as lawyer's sore throat. Why is this condition so rarely seen in lawyers who use their voices more than clergymen, and in stuffier atmospheres? On thinking over the matter the only difference the writer could perceive between a clergyman's and a lawyer's speaking was that a clergyman spoke *down* to his congregation, and a lawyer spoke *up* to the judge, the former thus pressing on his larynx and causing congestion, whereas the lawyer had his larynx and throat in a normal position, or rather in a hypernormal position. From that time he has always advised such patients to speak looking *up* to their audience and never *down*. He has used no local applications or treatment except to rectify a condition such as granular pharyngitis, but where necessary he has suggested a rest of voice for two or three months. In all cases this plan has been successful.

To LOVE IS an eternal need of the soul: it is the free and spontaneous giving forth of our inmost and best. "Love of every kind is God's love." In knowing that it is such, human love becomes most sacred and solemn.—*Lucy Larcom*.

SOCIAL SERVICE

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

NEGRO HOUSING IN LARGE CITIES

THE negro problem is a peculiarly pressing one, and difficult in New York, Philadelphia, in fact every place where negroes gather in any considerable numbers. The work which the National League on the Urban Conditions among Negroes is doing is well worth the thoughtful attention of all interested in this subject. Its investigation of their housing problem in New York, especially, is noteworthy, covering an area of twenty-three blocks, bounded on the North by One Hundred and Forty-second street, on the South by One Hundred and Thirty-first street, on the East by Park avenue, and on the West by Eighth avenue. As a result:

- 1st. It is estimated that over 49,000 negroes now live in this district where twelve years ago there were few negroes.
- 2nd. In the main, the tenements are the old type with apartments consisting of five, six, seven, and eight rooms and bath.
- 3rd. Only two new tenements have been erected for negroes within the past twelve years.
- 4th. The tenements occupied by the negroes are poorly maintained.
- 5th. While most of the negroes occupy tenements, there are many who live in private dwellings, which have been turned into lodging houses.
- 6th. About thirty per cent. of the entire negro population in the district are lodgers.
- 7th. The rents of the larger apartments and private dwellings are higher than the earning power of the majority warrants their paying.
- 8th. To pay the high rents it is necessary for them to take lodgers.
- 9th. The taking of lodgers creates an environment detrimental to present and future generations.
- 10th. Under such circumstances respectable families are compelled to live and bring up their children in degrading if not actually immoral surroundings.

These findings add force and point to the work which the City and Suburban Homes Company is doing to provide model tenements for the negro. Of this company, R. Fulton Cutting is chairman of the board of directors. Its president is Allan Robinson. If my memory serves me, it was of this corporation that the late Dr. E. R. L. Gould was president.

RESTRAINT OF VICIOUS RESORTS

The Bureau of Social Hygiene (61 Broadway, New York City) has issued a valuable report on "Commercialized Prostitution in New York City," a comparison between the years 1912, 1915, and 1916, which shows a very remarkable improvement in that city. Without going into details, suffice it to say:

"The contrast is in the highest degree striking and encouraging. Vice still exists; but its amount has been greatly reduced, and the damage caused has been immensely lessened. In 1912, prostitution was open, organized, aggressive, and prosperous; in 1916, it is furtive, disorganized, precarious, unsuccessful. This improvement is shown in the statistics that follow; but, as a matter of fact, the real improvement is far greater than the statistics show. A single example will make this point clear. There were 142 parlor houses in 1912; the present statement gives 22. On the face of the figures, the parlor houses have been cut down to one-seventh of what they were four years ago. But this understates the achievement. For the 142 houses in 1912 harbored over 1,600 inmates; they were notorious resorts, engaged in the active and open prosecution of their shameless business. The 22 houses now reported contain less than 50 inmates. They are hard to find, still harder to enter; they lead a brief, uncertain, day-to-day existence; before these pages leave the press every one of them will probably have been snuffed out by the police. The same holds true of vicious saloons, of vicious tenements, of streetwalking, and of pimps. Thus, though commercialized vice continues in New York, it has been dealt a body-blow."

STUDY OF HUMAN NATURE

In advocating a careful study of human nature, Professor William I. Thomas, of the University of Chicago, has said:

"The work should proceed along the lines of the study of a general science. A careful eye should be kept for future rather than

immediate results. It should be an organization for the study of human behavior. We should learn, for example, to make a comparison of productive disorder and non-productive order, between the untidiness of Darwin and the neatness of the Church. We should learn at what time and how the delicate things of life should be imparted. And the studies thus assembled should form our customs and our laws."

"THRIFT GARDENS" IN WAR-TIME

"Without going beyond their dooryards millions of American women and children can render service to the nation right now as real as that rendered by the soldier on the field of battle. A million gardens planted in the cities, suburbs, and country would mean the release of millions of pounds of food to our allies. Plant now. Get into the game and do your bit to win this war."

This is the declaration of Assistant Secretary Carl Vrooman of the Department of Agriculture. A nation-wide campaign for "Thrift Gardens" was inaugurated by the National "Clean Up and Paint Up" Campaign Bureau, St. Louis, founded by Allen W. Clark five years ago. Last year it organized campaigns in 7,000 cities and towns, in which garden work was tried with success by many communities. "Already this year," Mr. Allen W. Clark, its secretary, says, "probably a half million new gardens are assured our local gardens committees in several hundred cities; and the work has just started."

THE GENERAL CONVENTION ON SOCIAL JUSTICE

The Joint Commission is circularizing in postal-card form a resolution on social justice, passed by the General Convention of 1916. This resolution reads:

"Be it Resolved, That the service of the community and the welfare of the workers, not primarily private profits, should be the aim of every industry and its justification; and that the Church should seek to keep this aim constantly before the mind of the public; and that Christians as individuals are under the obligation on the one hand conscientiously to scrutinize the sources of their income, and on the other hand to give moral support and prayer to every just effort to secure fair conditions and regular employment for wage-earners and the extension of true democracy to industrial matters."

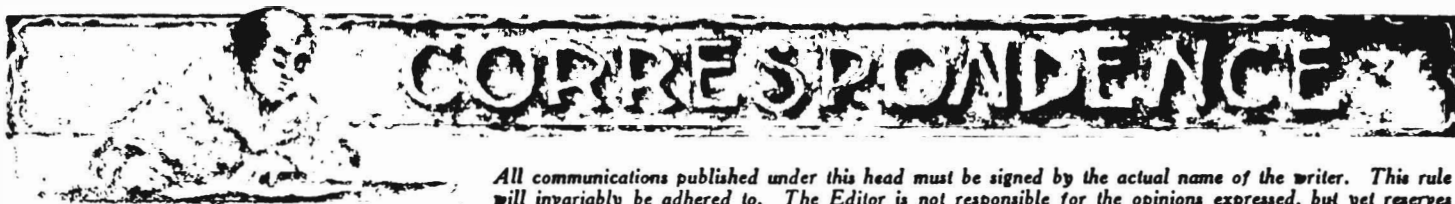
RECREATION FOR CHILDREN—AND ADULTS

Dr. Kreidler, of St. Luke's, Scranton, who is also chairman of the Scranton Recreation Board, at the opening of the Weston Field and Field House in that city declared that he wanted to impress upon all who were gathered that the field and the house, and the recreation efforts of the City of Scranton generally, were not intended merely for children, but for the adults. "Our big aim," he declared, "is to provide a place for the folks—the people of the city, where they can get together in the true community spirit. It is a meeting place for friends."

The Feeble-minded in Relation to the Parish and Community is the title of a very interesting pamphlet by Mrs. Frank S. Streeter, a member of the Social Service Commission of the diocese of New Hampshire and of the Provincial Synod of New England. The subject of the feeble-minded is one to which the New Hampshire commission has given a great deal of attention and bids fair to make some concrete contribution.

IT MUST NOT be overlooked that the Pension Fund is a monumental contribution to social service, inasmuch as it provides for a form of social insurance of the highest importance. The Bishop of Massachusetts, whose distinguished leadership has made this great work a possibility, was the first chairman of the Joint Commission on Social Service, and was instrumental in establishing its work on an effective basis.

"WE NEED NOT be savages to be healthy; but we should make sure the air we breathe, the food we eat, and the water we drink are as pure as those of the savage."—J. H. Kellogg.



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

THE NEED FOR A SPIRITUAL MINISTRY

To the Editor of *The Living Church*:

THE immense benefit to the Church of the spiritual awakening which must of necessity accompany the material benefit to its clergy by the creation of the pension, or cheap endowment, system has perhaps scarcely been emphasized duly in the moment of satisfaction and of gratitude for its accomplishment. Where conscience is enlightened, whether in an individual or an organization, material prosperity suggests and demands a quickened responsibility. Without it the "hardship" of the way of riches, great or small, to progress and to entrance into the Kingdom, according to the divine declaration, needs no human warning. The "respectability" of our Church and the separation of its ministers from the masses, sometimes alas! still the "delicate, lily-handed priest" of Tennyson; their exalted social condition (and indeed that of its lay functionaries, its wardens and vestrymen) are great drawbacks to its work among the "people". And what a mockery of the ideal of the place where "rich and poor meet together" are our Sunday morning congregations, to one who has seen its only familiar realization at St. Alban's, Holborn, where the Duke of Newcastle kneels perchance beside a ragged, barefooted worshipper! The opportunities offered by the clerical career—with a generously assisted preparatory education—for an early, well-paid, gentlemanly employment are of course now more tempting and more likely to make the calling the "prey of the ambitious and self-seeking", to quote the words of Bishop Guerry at the last convention.

Perhaps some order might be taken to introduce a larger democratic element into the councils of the Church. Stirring appeals, such as were made at St. Louis for social service and especially for human brotherhood, may indeed seem to the "man in the street" their own condemnation for those who express them, if they do not in their own lives fulfil these demands or even point out the paths by which the "respectable" Church can reach the common people.

Most necessary to conduct its business is this group of courteous, cultivated, honorable gentlemen. But how make good their earnest aspirations to make the Church active in service, popular and democratic? Do they touch, or purpose that their friends shall touch, those who are not well-mannered, refined, or even clean? It is done in the armies of the world's war, and by gentlefolk, on the battle ground, and in ambulances and hospitals. Somehow, it must be done by the army of the Lord in the Church's war! Though at first the rich and reputable came only at night or went sadly away, and while there were social distinctions in the heathen world as sharp as those existing to-day, the men who sat in the first councils of the Church—the fishermen and the tent-makers, inelegant, common people—won slave and patrician to one communion and fellowship; there was a closeness even to the sharing of goods.

It is well, it is very well, that the Church should have its parishes, in city and country, with incumbents who are to have "no less than \$1,500 per annum salary, and a rectory", with the pension system's protection, and it may be as was said at St. Louis that on its business side she has a need for "Jim Hills"; but now, to fulfil her responsibility, to spiritualize her good gifts, her crying need is rather for a company of "Little Brothers of the Poor"—perhaps a great permanent diaconate or a wide extension of the Religious Orders, the full recognition of the "counsels of perfection". She cannot be deaf to the adjuration of the celibate apostle—"Would that all men were as I myself!"—especially addressed to those "called to be saints", each of whom "hath power over his own will".

Men surely may still be inspired by the example of *Acta Sanctorum*, of Father Damien, of Coleridge Patteson, by an impulse to which "business" considerations seem as irrelevant as they did to St. Matthew. If the Church is to conquer, wide room must surely be left for the attraction of the Cross, the call which has drawn men more powerfully than safety and comfort.

The "Follow Me" to a loss which is gain has always had, it still has, a compelling power.

ERVING WINSLOW.

SACRAMENTAL WINE

To the Editor of *The Living Church*:

DR. HALL has not quite met the issue raised in my letter. I should have thought it to be plain, for instance, that my argument in no sense rested upon the statements of certain "Eastern theologians a thousand years ago". But if we are to look at the matter from a scholastic point of view, and take the ground that "the question involved . . . is whether fermentation has in effect begun", will it not be possible, and at the same time meet the point

of view outlined in his letter, to employ a grapejuice which, while fermented, shall contain so small a percentage of alcohol as to exempt it from the regulations of the license laws? This, through the assistance of a good chemist, should not be difficult to secure, and would satisfy both those who think with Dr. Hall and those who feel as the present writer does.

Will Dr. Hall pardon me if I call his attention to a slight slip, which has significance only as bearing upon his own form of argument? Thomas Aquinas in article 5 (not 4) does not simply "admit the sufficiency of *must* for sacramental purposes, when nothing better is available". The thought of the last clause is entirely wanting, and the use of *must* and "wine of the grape" is placed on an entire parity. Distinguishing between *agresta*, which, being still *in via generationis [vini]*, "does not yet possess the species of wine", and so cannot be used: and *must*, which, for a reason perhaps hardly cogent to us and therefore unnecessary to cite, does possess this species, he says simply that "this sacrament can be validly celebrated with *must*". What he then goes on to affirm may be done "when nothing better is available", is to squeeze the juice from a bunch of grapes directly into the chalice, a practice which he says is ordinarily prohibited, not because such grapejuice is unfermented (a question which he does not raise in this connection), but on account of foreign matter also entering thereby (*propter impuritatem musti*), and so ordinarily would be *indecent*.

While one to-day perhaps cannot make the form of Aquinas' argument his own, it is worth noting that the greatest of the scholastics includes as *must* a grapejuice squeezed from the bunch into the chalice immediately before or possibly during mass, and affirms it to be lawful "matter". And would not a biologist to-day, starting from the assumption that "fermented" grapejuice falls within the category of "what is held by Catholic consent to be necessary for the very validity itself of one of the Church's sacraments of grace", affirm that from a scientific standpoint he was undoubtedly right?

Should this letter by chance be read by a biologist, will he tell us whether, outside of a laboratory, there is or can be such a thing as a really unfermented grapejuice? But whether there be such a thing or not: if Dr. Hall correctly interprets the point of view of the Catholic section within the Church, where he affirms that "the question involved . . . is whether fermentation has in effect begun", what is there to prevent its members from joining hands with others in this vital matter, and saying: "Provided there be fermentation, we are at one that its degree is immaterial to the validity of the sacrament"? Is it too much to plead that they go further and also affirm: "In view of the national awakening as to the inestimable value of total abstinence, in view of the now known fact that alcohol is a habit-forming drug, and having in mind the weak brother who unfortunately is found among us always and everywhere; in view, further, of the tremendous influence upon 'those without' which would accrue from the Church, for the sake of the weak, renouncing a right: we shall be glad to use at our Eucharist, and to induce others to use, a grapejuice containing a degree of alcohol insufficient to bring its sale under the regulations of any license or prohibition laws. We have the full and undoubted right to use an intoxicating wine; and, abandoning it only because we have no wish that this right of ours become a stumbling block to the weak, we shall no longer employ at the highest and holiest of all Christian services that which already in many states, for the individual's own good, is forbidden to be used elsewhere."

This will at once satisfy allegiance to Christ's example, loyalty to Catholic consent, and—may one venture to say it without impertinence?—exhibit a deep appreciation of the very heart and essence of our Lord's moral teaching.

STUART L. TYSON.

THE "ENFORCEMENT" OF PEACE

To the Editor of *The Living Church*:

YOU have already given some space to this subject, but it is of so much importance at this time—and will grow in urgency as the making of peace approaches—that I hope you may have space to present a plan which has never been published, so far as I know, except in comment by a daily paper on an extract from a sermon in which I advanced it.

The name of the League to Enforce Peace is probably based on the ideal—a true one as I believe—that the relations between nations should be as nearly as practicable the same as those between individuals. The founders doubtless, following this analogy, conceived of the national contingents of an army to "enforce peace", as being an international police force. But the purpose of states

and municipalities is rather to enforce justice, and peace is enforced far more by public opinion than by the police—a last resort. Therefore Mr. Zeigler is right in his contention that the society should be called a "League to Enforce Justice". But, after all, the purposes and methods are more important than the name. Many an organization has done effective work under an inappropriate title.

The purpose of the League is apparently to enforce justice, and the means proposed, as a last resort, is war, supported by all nations except the aggressor, and all members to be prevailed on to reduce armaments to limits adequate for this purpose only. The method is entirely unworkable under present conditions, for these reasons: The plan practically provides for making perpetual the political boundaries in Europe, as they may be fixed at the end of this war, unless changes are made at the desire of the people involved, or for a cause which satisfies the universal sentiment of the world. But there is not a nation between the Mediterranean and the Baltic, except possibly Spain and four or five very small countries, that does not want, and intend sometime to obtain, territory now occupied by another. If frontiers remain as before the war, all these hostile ambitions will be perpetuated. If changed, history proves that those who profit by war will be made more greedy for the fruit of war, and those who lose will look for the time when they can win back their losses. None of these will go sincerely into a "League to Enforce" either peace or justice.

But I believe that there is a method which will require only the agreement of nations neutral at any given time when action becomes necessary, which would not require bloodshed and therefore would be free from the objections to putting an army under the command of foreign nations, and would be more effective. The "boycott" was the most useful weapon the labor unions had, as long as they were allowed to use it unrestrictedly. Suppose the Hague Tribunal were given authority to represent all neutral nations in suspending all intercourse, of any nature, with any government or country which began a war before the cause of it had been arbitrated, or in contempt of its decisions. Suppose it could have said to Germany for the whole neutral world after the invasion of Belgium, or the atrocities committed there, or after the sinking of the *Lusitania*: "You are an outlaw among nations. Until you reform we shall have no intercourse with you, diplomatic, commercial, intellectual, or personal. We shall send home your representatives, stop all commerce by ship or rail, all intercourse by mail, telegraph, or printed matter, and no persons shall pass from your country to any of ours, or any of our citizens to yours."

As war is now conducted there is no nation on the earth which could long carry on a war, so isolated, and if all knew that such a system would be enforced none would attempt it. This might be called an international boycott, or a war quarantine, though, as I have said above, the name is not of importance if the thing works.

Very truly yours, S. D. PALMER.

FROM A CHAPLAIN IN THE FIELD

To the Editor of *The Living Church*:

AS chaplain of one of the first regiments of the National Guard to be called to active duty in the present emergency, a short account of my experiences may be of interest.

The Second Infantry was given the work of guarding all strategic points in northern New York, railroad bridges, canal locks, reservoirs, etc. This meant that it was—and is—scattered over nearly a thousand miles of territory in small guard units. Of course regimental services of any kind are impossible, but personal work is of the utmost importance.

An auto delivery wagon was loaned me by a patriotic firm of manufacturers and in this I set about visiting guard posts up and down the line, carrying comforts and gifts, and personally providing small conveniences to fit needs peculiar to each post. I established "stations" at each home town of the companies, where gifts might be left by relatives and friends. These I gather up and forward as I pass through.

There is little real hardship—and what there is is accidental—but I have seldom failed to find at any post some small thing which the army regulations could not provide for—inasmuch as it was peculiar to the particular post—which would add much to the comfort of the men on guard.

Contributions have been made by several persons to the Chaplain's Fund for such uses, but I have already gone beyond all cash in hand. Then, when the loan of my present conveyance expires, I must have some kind of an auto to continue the work.

Bishop Lawrence's outline of a chaplain's equipment, as given in the issue of April 7th, is undoubtedly the correct one, and I hope the New York chaplains, especially of our own communion, will be provided with them.

But for the present this equipment would be of little service for me. I could secure a second-hand machine sufficient for the work for about \$250, and could raise locally enough for running expenses. Possibly there may be persons interested in the welfare of our boys who can afford to give that much. When the regiment is assembled again and the present need passes, I could turn this machine in as part payment on a truck.

The opportunity afforded me by the present circumstances for getting in personal touch with the men is so exceptional that I

would hate to miss it. I can do more now in a week than I could do in a month were the regiment assembled in camp.

I wish I could describe the various posts in which the men are established and relate the varied experiences they are having, but the censor might come down on me. Besides, it can't be done. But if anybody thinks it a holiday pastime to guard a lonely post for twelve hours at a stretch, especially considering the cold breezes of the last week, just let him try it.

The men don't ask sympathy or pity. They don't want it nor need it. The ones who ask pity are those who are declared unfit by the examining board. But it will indeed be a shame if all is not done that can be done to prevent any hardships falling upon those who are "doing their bit" now.

ROYAL K. TUCKER,
Headquarters Second Infantry, N. Y. N. G. *Chaplain.*
Troy, N. Y., April 14th.

"ARE WE MINISTERS IN DEAD EARNEST?"

To the Editor of *The Living Church*:

IN reading the article by the Rev. Mercer Green Johnston, *Are We Ministers in Dead Earnest?* I am reminded of a story told about a former well-known London incumbent. He was endeavoring to arrange a school for the children of his parish, and a curriculum which would be acceptable to all. He invited the representatives of the different religious bodies to cooperate with him. All went swimmingly until the subject of religious instruction was broached, and then immediately a split began. The rector, seeing that his pet scheme would be wrecked on this rock, jumped up exclaiming: "Hang theology, let us get to work!"

Will Mr. Johnston kindly tell us how to go to work, to show that we are in dead earnest? Shall we take the Rev. William Sunday for a model, or the Salvation Army captain? I am tempted often to think that there is more practical religion in the Salvation Army than in the Protestant Episcopal or American Catholic Church, whichever designation is preferred. Or shall we tackle the social problems, and, with a smattering of the facts of the case, denounce the capitalist and decide for the employer the minimum wage? I confess, my head is not big enough to tackle these economical problems, any more than I can qualify in psycho-therapy. I try, in my limited way, to look into them, especially economic ones, but I do not feel equal to dictating to men who have been dealing with them all their lives. All I can do is to try to teach and exemplify the golden rule. Mr. Johnston is rather hard on the bishops. Well, I have long ago lost any sacrosanct idea concerning them, but I have an increasing sympathy for them as men.

UPTON H. GIBBS.

LLOYD'S CLERICAL DIRECTORY

To the Editor of *The Living Church*:

WILL you kindly allow me to say to the bishops and clergy of the Church through your valuable columns that the copy for *Lloyd's Clerical Directory* is about completed as far as we are able to compile it from the data which has been sent in by the clergy, and we are anxious to complete this work at the earliest possible date.

The directory will contain the names and addresses of all of the clergy of the American Church and as complete a sketch of the life of each as they will honor us with. Where they do not return the blank filled out we must of necessity make up the sketch from an old issue of the directory and whatever other source may be available. This announcement is made with the hope that those of the clergy who have not responded will do so immediately in the interest of accuracy and for the purpose of expediting our work.

Will not the clergy who have not responded kindly do so at once and thus confer a great favor upon our work? The sketches are now being put into type and all information to be contained in them must be in the hands of the publisher not later than May 15, 1917.

Faithfully and sincerely yours,
519 Oak Grove street. ANDREW D. STOWE,
Minneapolis, Minn., April 16th. *Editor and Publisher.*

A CHURCH AUDITOR

To the Editor of *The Living Church*:

IT is supposed to be notorious that parish records are poorly kept. Is it important that they should be better kept? If it is, the following plan might accomplish the desired end:

1. Have a Church Auditor—one per province or group of provinces.
2. Let his work be: (a) To visit every parish and mission in the territory assigned to him, staying long enough to straighten out—clean up—its records with thoroughness, not hurry. (b) To see that all deaths, removals, etc., were accounted for; and (c) that all transfers were attended to and noted. (d) If necessary he would audit the accounts and put same on a uniform basis.

Here is a chance for a lay brother with a vocation for such a work who wants and is now at loss to know how to give his services to the Church.

Objections to such a plan can be found, but I will leave the statement of them to those who think it worth while to make them.

Very truly yours, SETH C. HAWLEY.



RELIGIOUS

Talks to Mothers. By L. H. M. Soulsby. Longmans, Green, & Co., London, New York, etc. 1916. 65 cents.

A Child's Religion. By Mary Aronetta Wilbur. Houghton Mifflin Co., Boston and New York. \$1.00.

If any of us are down-hearted about the power of the Church to meet the needs of this curious and changeful time—a bit afraid lest those who follow us may be lost to the Christian fellowship—there is cheer and help in two voices, one from either side of the sea, sounding together the note of sane and wise reassurance; a note that sounds like a voice of yesterday in its reassertion of the great truths and the primary principles of life: and yet a voice which says the old things with so much fuller knowledge, with so much deeper sympathy, that we are glad to recognize in it the voice of to-morrow. Both of those who speak are women; the one English, the other American; Miss Soulsby a schoolmistress, Miss Wilbur a teacher in Sunday schools. Both are daughters of the Church; both are women who have kept their minds awake to the widening knowledge and changing spirit of the growing generation. They see clearly the loss of old standards, the pressure of new needs which are hard to meet; but they are confident that the best things will remain and that the newer knowledge will give the old faith, love, and duty a broader basis and a wider scope of usefulness.

Miss Soulsby speaks to mothers, and seldom has anyone given a finer ideal of what a mother should be and what she can do than that which appears incidentally through all her talks. The keynote of her book is the just recognition of what is good in the old and the new. She knows the Victorian age because she belongs to it; she knows the generation of the twentieth century because she loves it; and so when she speaks of *The New Training* and the *Old Discipline*, *Homes Past and Future*, *The Removal of Landmarks*, or *The Bible More Interesting To-day and Equally Inspired*, she throws a clear light upon the problems which most perplex parenthood, and she leads mothers to a point of view both reverent and modern. She seems to say: "Do not tell me that it is impossible to keep the old convictions and ideals and make them work through the new learning in the new life. It can be done; I am doing it."

It must astonish most of us Americans to find that many of the problems we have thought peculiar to our new country and its assertive ideas of freedom are even more intensely felt among the English than among ourselves. Readers may not all value the book so highly, but none can fail to find real help with nothing to hinder or to mar. In most of its phases, too, the book would be as useful to young people as to their parents.

Miss Wilbur of Washington has given us a book about the religion of children, so sane, so appreciative of things new and old, that one would think that she and Miss Soulsby had written in conscious coöperation. She has taken a step forward which has freed her as much from the pedagogic fads of the recent past as from the deadly sentimentality which marked religious books of children in the good old days when some of us were young. She knows the child that was and the child that is. She herself was once a prim little well-bred Puritan, and she had grown into a Churchwoman of broad mind and sympathy. With her, as with Miss Soulsby, it is the spirit and the mental attitude which are even of more value than the excellent substance of her chapters on *The Child and the Church*, *The Song of the Child*, *Telling Bible Stories*, and *The Old Bible and the New Child*. She wins for these familiar subjects a fresh interest because she has learned much and never forgotten the first things, and she has widened her view and kept her balance. Her style is easy and clear, and her publishers have made her book a pleasure to read.

Her gentle and sane counsels are raised by her closing words to a prophetic dignity: "The little child is sitting where the Master placed him, in the midst of us. The ages are in his keeping; his training is in ours."

WE HAVE RECEIVED from the Home Press, 23 East Forty-first street, New York, a translated edition in English of the Roman Missal entitled *The Mass Every Day in the Year*. It bears the imprimatur of Cardinal Farley and the permission of the censor, and the contents include not only the Ordinary but the full reprint of the propers for the seasons, and the common of saints, together with the authorized forms, translated for many Votive Masses, for the Mass for the Dead, and for many special occasions; in all, some 1,500 pages. So far as we know it is the most complete translation of the Roman liturgy and its accompanying rites that has been published. The publication seems important to us as bearing witness to the widespread demand for the Mass in the vernacular, in granting which

Rome is nearly four hundred years behind the Church of England, but is acting with wisdom nevertheless, belated though that wisdom be. The next step will naturally be the authorization of the use of this book publicly at the altar; and the next, the frank acceptance of the rhythmic English of the Book of Common Prayer in place of the pitifully crude English used in so many instances in this translation. Moreover this edition in English makes it easier to observe both the features that are common to the Roman and the Anglican rites and the features in which they differ; and certainly the restrained, dignified language of the Roman rite, as contrasted with the popular manuals and theology that are current in that communion, bears eloquent witness to the greatness of the degree in which Rome has departed from her own original traditions as these are incorporated in her Missal.

The publishers, in a letter accompanying the copy, say:

"Catholics everywhere are seeking these prayers of the Church. The prayer-books commonly used a few years ago are less in evidence every Sunday; but these prayers of the Mass appeal to everybody. They are grasped at as if they were a new discovery in Catholic devotions."

Quite so. English Catholics made the discovery in the sixteenth century and have profited by it ever since. Latin Catholics in English-speaking countries can now see what they have missed through all the centuries since, by reason of the stupid policy of admitting alien control which their ecclesiastical superiors deemed important enough to justify the Latin schism in England. [Price \$1.50.]

MISCELLANEOUS

Vision and Vesture. A Study of William Blake in Modern Thought.

By Charles Gardner. New York: E. P. Dutton & Co. Price \$1.25 net.

Part I of this work contains a study of the teachings of William Blake, Part II traces the development of his influence on thinkers of the nineteenth century. Among the latter attention is given to Goethe, Schopenhauer, Nietzsche, Strindberg, Swedenborg, a large group of Victorian writers, Shaw, and Yeats. Excellent critiques of theosophy, Christian Science, and the "New Thought," are found in the chapter on "Modern Religious Movements," together with comments upon the Oxford and Broad Church movements in the Anglican Church and the Modernist controversy in the Church of Rome. The message of Blake himself, as interpreted by Mr. Gardner, would seem to be resumable under the two phrases, the Supremacy of Imagination over Reason, and the Harmony of Religion and Art—the former symbolized in the Blakean terminology by the victory of Los over Unigen, and the latter by the Marriage of Heaven and Hell. The book closes with a defence of the claims of historic Christianity and a prophecy of good things to come.

The addition of a brief biographical and bibliographic sketch of William Blake would increase the value of this study, the absence of such a sketch being constantly felt and deplored by the reader.

The Great Revival in the West, 1797-1805. By Catherine C. Cleveland. University of Chicago Press.

This is an admirable study of the great revival which spread throughout Kentucky and Tennessee at the close of the eighteenth century, and it is the first attempt to present a scientific study of that movement. It is based upon contemporary newspapers, Church records, and the journals of some of the revival leaders. Beginning with a clear outline of the religious condition of the West prior to 1800, the author goes on to trace the beginnings of the Revival and discusses its effect upon the hearers and on the Methodist, Presbyterian, and Baptist communions. At that time the Protestant Episcopal Church was practically non-existent in the West, but the results of this great religious awakening, and especially of its extravagances, had a profound effect upon its subsequent work in that section of the country. This study therefore constitutes a necessary background for all who would understand the slow development of the Church in the Middle West. E. CLOWES CHORLEY.

The Red Indians of the Plains. By the Rev. J. Hines. Society for Promoting Christian Knowledge. Edwin S. Gorham.

This is the story of a farmer's son who was born in the lowlands of Cambridgeshire and who very early determined to be a missionary. Going out to Canada in the early seventies, at a time when the extermination of the buffalo threatened to deprive the Indians of their means of subsistence, Mr. Hines' task was not only to convert these children of the plains to Christianity, but also to teach them how to farm. The story of his thirty years' labor is a most fascinating one.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

NOWHERE in this broad land of ours, among the hundreds of parishes which kept the solemn three-hour vigil of Good Friday, was there, probably, such a service, so envired, as that held in Christ Church, Indianapolis, on last Good Friday.

Christ Church nestles—a little Gothic gem—almost at the foot of the great Soldiers' and Sailors' Monument, said to be the finest one in America. This shaft occupies a great circular plaza made beautiful by fountains, statues, and illuminants. And on this particular day it was the seething center of great war activity. Up its many steps climbed strangers, whole families visiting the city to see what was going on. They lifted their children up to read the inscriptions to the fallen, to the loyal women of the sixties; led them to gaze on the sculptured form of the great War Governor Morton, and to put their small and inquisitive hands in the cannon's mouth.

The day was wonderful as to weather—it was symbolic weather, if there is such a thing. Although the opening of April, the wind—the fierce, keen, penetrating, vindictive wind—was that of the month of Mars. It was as if the mighty Djinn howled "War" among the tops of the sky-scrapers and shrieked in ominous roar and bellow through street, avenue, and open space. It whistled over the great Monument Place, grew some, in a way, and yet, joined with the brilliant sunshine, a tremendous, forceful influence compelling to action. It twisted the flags on a thousand staffs and twined them tightly; then, with a mellow change of heart and a flutter of softness, unfurled them until one could count every star.

Truly it was a wonderful day—and joined to its wonder was the wonder of Good Friday.

Recruiting offices were all around; places where one might join the Army, the Navy, the Marine Corps. Placards implored one to join Battery E or Company A; windows displayed the equipment of the soldier boy even to the cot he would sleep on. Boy Scouts, Funsten Reserves—a company of lads founded by Meredith Nicholson, a Churchman—Harrison's Reserves, Lawton Guards, all organizations of young boys, were ubiquitous, some parading in squads, some in groups persuading the reluctant, some examining machine guns, others gazing into the windows of the Red Cross rooms where busy and quiet women sewed on shirts, tore bandages, and counted comfort kits.

And in the very midst of it all was Christ Church with its comers and goers. Going into its cool green depths was like going into another world. Outside was the very Spirit of the Lord God of Battle; within, the Peace of Christ and peace with victory. There was no semblance of mourning about the chancel; no draped altar nor shrouded Cross. The sun shone penetratingly through the stained windows on the flag in its accustomed place opposite the Cross, on the altar with its brasses, and, above, on the pictured window of Christ the Good Shepherd. The rector sat by the prayer desk and gave the seven meditations, some of them warm from his own heart and some of them the eloquent words of others. And it was strange how some of these lent themselves to the stirring spirit of the day. How beautifully the Christ dying for men was made the great exemplar of the young soldier! And the speaker pleaded for the Red Cross, calling it a great Christian institution, "the Cross of Christ, red with His loving blood". And these thoughts lost nothing in fervor and solemnity from the fact that the two collegian sons of him who spoke had just become enrolled with those who would serve their country.

Through prayer and hymn and meditation there came at intervals the peal of a bugle, the shrilling of fife and drum, the calling of extras, the tramp of marching men, for every organization seemed on parade that day. But such was the tranquility within that these were not disturbing sounds; they but added to the intense, quiet worship, the aloofness. A more intense spirit of quietude never brooded over a congregation. There was no coughing, no changing of pew, no motion save the handling of hymnal; and the going and coming was of the quietest. The singing was general, heartsome, sympathetic:

"Go to dark Gethsemane" takes on an awesomeness when bugle-note, fife, and drum make its accompaniment.

The last meditation, the peroration over, the *Nunc Dimittis* softly sung on bended knee, the last prayer, the blessing; the long pause of worshippers who seemed loath to leave that spot of peace. How eloquent seemed that prayer-fraught silence while the old bell of Christ Church, which had rung in another war-time, tolled thirty-three strokes, solemnly—lingering!

THE PILGRIMAGE OF PRAYER continues to be the object of thoughtful planning, quiet, fervent execution, and encouraging results. Miss Farrar, United Offering treasurer of the diocese of Bethlehem, tells us that this week of theirs was especially observed by the mid-winter meeting of the archdeaconry of Scranton. This was a two-day meeting with a splendidly helpful programme. A quiet hour conducted by the Rev. J. H. Glasier, a beautiful meditation on the value of the Pilgrimage, the power of prayer, was found to be so inspiring in its spirituality that the meeting resolved that hereafter in this archdeaconry at every Eucharist there shall be at least one Auxiliary woman to pray for missions. There is not space to print this meditation entire, but one of its striking paragraphs reads thus:

"And now that part of the Catholic Church to which we owe allegiance is making a spiritual pilgrimage in search of Him as the one unchanging Reality—the King of Kings, the Lord and Giver of Life, the Father of lights with whom is no variableness, neither shadow of turning. This pilgrimage might easily be the means of changing the entire course of history. If to a million men and women God suddenly became real; if He ceased to be a term of theology, a word of our religious vocabulary, that experience would have an effect upon the whole world. The contagion of vital faith would spread and spread until it had encircled the globe: our living faith in the living God would make wars to cease in all the world, it would consecrate patriotism, it would strengthen all the virtues, it would establish the principles of justice and mercy forever. . . . If, for one year, the American Church can but forget organization, and money, and schemes, and seek the knowledge of the living God—then, in such a case, at the end of the year we shall see the Kingdom of God coming in power everywhere. . . . 'That I may know Him and the power of His resurrection.' I am almost tempted to say that the only means that we have not yet employed in the making of a better, safer world is the knowledge of God and the power of God. And now the pressure of events, our own failures that cannot be hidden, the hideous results of godless living, conspire to drive us to God. He is the last resort for the world. If He fails us nothing is left.

"But He will not fail. We must cry aloud our faith in Him. He will not fail. In the beginning—God. And the morrow holds for us no more, no less, than God."

It is suggested, for weak parishes where there will be difficulty in forming a programme for this week of Prayer, that Miss Farrar be asked for this meditation. Her address is 237 Wyoming avenue, West Pittston, Pa. Bishop Burton, diocese of Lexington, in a pastoral letter gives minute directions to all the parishes in his charge, as to the observance of the Pilgrimage.

ALREADY THE PLANS of the various summer schools have been made and the usual excellent programmes are offered. Under our own Church are the conferences of Cambridge, Mass., and Geneva, N. Y., in which the entire management is in the hands of Churchmen, while the Missionary Education Movement advertises "ten days of rest and council" at Ocean Park, Silver Bay, Blue Ridge, Lake Geneva, Wis., Estes Park, Colo., Asilomar, Cal., and Seabeck, Wash. The course at Geneva—July 2nd to 13th—includes instruction by the following well-known Churchwomen: Miss Tillotson, Miss Sturgis, Mrs. Hutchison—who led one of the classes on Prayer in St. Louis and will have the same subject—Mrs. J. R. Cowan, Lexington, Ky., who will teach from her own textbook for Juniors, and Miss Withers of the Board of Religious Education, who will

have a course on Sunday School Organization and Management. Conferences on the Girls' Friendly Society will be an attractive feature on July 5th and 6th.

FROM NORTH, EAST, AND WEST came speedy answers to the recent request in this page for the words of an Easter carol. From the Rev. George B. Pratt of Chicago came a printed programme of carols for Eastertide, used in St. Stephen's Church, Bridesbury, Philadelphia, in 1872. This slip not only contains "Days grow longer, sunbeams stronger", but "I know, I know, where the green leaves grow", one of Coxe's *Christian Ballads* recently referred to on this page. This beautiful song is arranged antiphonally for boys and girls. From the treasure trove of Mr. Pratt last year we were supplied the music of the Mistletoe Bough. Mrs. Irving Johnson of Denver is also a conservator of good things, and from her many collections of hymns at once sent the Easter carol, while from Mrs. Henry D. King, Branford, Conn., came a copy with the information that the carol was used by the junior choir on Easter Day, "the music fitting the words most beautifully". Several other copies have been graciously sent, written from memory, as the writers say, and all speaking of the beauty and popularity of the carol. Miss Grace Scoville, New York, adds that this carol "is set to very pretty music by George William Warren, late organist of St. Thomas' Church", and published by William Pond & Co., New York. Miss Meadwell says that this carol is in a book of hymns and carols set to music by the late Rev. J. N. Steele; Delia W. Porter, Newport, writes that the carol is in the *Cowley Carol Book*, the words by Dr. Neale and the melody, *O scholares voce pares*, from *Piae cantiones*, harmonized by the Rev. G. R. Woodward, the editor of the *Carol Book*. From the Rev. Upton B. Bowden, Cuero, Texas, comes a copy with the information that it has been sung in his Sunday school a number of times but that the book is out of print, and with a suggestion that the Parish Choir be asked to reprint the words and music as they did "The world itself keeps Easter Day", which was also printed in a Sunday school service and hymn book years ago. Miss Virginia Gallaudet, New York, Mrs. G. W. Zerler, Plymouth, Wis., Miss Juliet C. Smith, and some others sent anonymously, complete the generous collection, which we will be glad to divide with any who ask. Miss Knapp, Cohoes, N. Y., writes that this carol was very dear to her because of association with childhood: "I think now with a smile," she says, "of my childish delight over 'exultation, acclamation,' 'Transcendent and resplendent,' all of which had been carefully explained to me. Oh for the carols and the hymns of 'ye olden time'! I wonder if the Church and its services to-day mean as much to the children as well as grown-ups. Our moving pictures were in the chancel windows as the sunlight played upon the symbols whose significance we had been taught. . . . I have taken this carol from Dr. Tucker's *Children's Hymnal*, published about 1875. I think this song had previously appeared in a book called *Palm Leaves*, published in the sixties."

From all this data we hope that by next Easter this pleasing composition may be easily obtainable and be restored to general use in Sunday schools. In the anxiety to have children taught the regular hymns of the Church many of the joyous songs of the past have been forgotten. Some of these old song collections mentioned above held many choice selections. It was in one of these songbooks that "We three kings of orient are" first appeared, and Luther's beautiful Christmas Hymn, never heard now. Then there was a Christmas hymn almost as beautiful as "O little town of Bethlehem", which ran:

"The Son of God so High, so Great,
A little child like us would be;
He left His Home of high estate
And sought an earthly Mother's knee."

Possibly some collection of such songs is still extant, but if not it would be a valuable work to collect some of these choice ones and introduce them into the Sunday schools.

AND, AS WITH THE SONGS, so with some of the prayers of an older time. In the undercroft of Moolah Temple, St. Louis, in the booth of THE LIVING CHURCH, was displayed a beautifully illuminated copy of that prayer of childhood:

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Watch me sleep till morning light."

This prayer was generally taught to the children of the last generation, and we know of no more simply beautiful and perfect one. The work on this card was that of Mrs. Burleson, wife of Bishop Burleson, and was missal-like in its perfection. Such a beautiful object, hung where a young child might see it daily, must have an influence. In the present mania for sanitation, psychology of the child mind, and their scientific necessities, can it be possible that what they sing and how they pray are growing just a little inconsequential?

The late Franz Joseph believed that the prayers of children were dearer to God than any others.

A "CONTEMPLATION" ON THE RESURRECTION

OH, then, my dear Saviour, I bless Thee for Thy death; but I bless Thee more for Thy resurrection. That was a work of wonderful humility, of infinite mercy, this was a work of infinite power: in that was human weakness; in this divine omnipotence: in that Thou didst "die for our sins"; in this Thou didst "rise again for our justification".

And now how am I conformable to Thee, if, when Thou art risen, I lie still in the grave of my corruptions? How am I a limb of Thy body, if, while Thou hast that perfect dominion over death, death hath dominion over me; if, while Thou art alive and glorious, I lie rotting in the dust of death? I know the locomotive faculty is in the head: by the power of the resurrection of Thee, our Head, all we, Thy members, cannot but be raised. As the earth cannot hold my body from Thee in the day of the second resurrection, so cannot sin withhold my soul from Thee in the first. How am I Thine, if I be not risen? And if I be risen with Thee, why do I not seek the things above, where Thou sittest at the right hand of God.—JOSEPH HALL, *Bishop of Exeter and of Norwich* (1574-1656).

THE BALLOT AT ATLANTA

THE following is the record of the seventeen ballots which resulted in the election of the Rev. Robert S. Coupland, D.D., as Bishop of Atlanta. See the report of the procedure on page 839.

		1		2		3		4		5		6	
		C	L	C	L	C	L	C	L	C	L	C	L
Votes cast	.....	28	20 1/2	28	20 1/2	28	20 1/2	28	20 1/2	28	20 1/2	28	20 1/2
Nec. to choice	.....	15	10 1/2	15	10 1/2	15	10 1/2	15	10 1/2	15	10 1/2	15	10 1/2
Wilmer	.....	13	5 3/4	13	5	14	6 3/4	15	6 1/2	15	6	15	7 1/2
Mikell	.....	4	3 3/4	4	3	2	3 3/4	2	3 3/4	2	1 1/2	2	1
Phillips	.....	5	2 3/4	6	5	6	3	6	3	6	3 3/4	6	5
Wragg	.....	2	1 1/2	3	1 1/2	3	1 1/2	4	1 1/2	4	2	4	2
Beatty	.....	2	4	1	3 3/4	2	4 1/2	1	4 3/4	1	4	1	2 3/4
Lee	.....	2											
Wheat	.....	2		1	1 1/2	1	1 1/2		1 1/2		3 1/2		2 1/2
L. L. Weller	.....	1	1										
Bunting	.....	1	1		1								
Coupland	.....	1											
Whittaker	.....	1											
L. B. Richards	.....											

		7		8		9		10		11		12	
		C	L	C	L	C	L	C	L	C	L	C	L
Votes Cast	.....	28	20 1/2	28	20 1/2	27	20 1/2	28	20 1/2	28	20 1/2	28	20 1/2
Nec. to choice	.....	15	10 1/2	15	10 1/2	14	10 1/2	15	10 1/2	15	10 1/2	15	10 1/2
Wilmer	.....	16	7 1/2	15	7 1/2	14	6	16	6 1/2	17	6 1/2	16	6 3/4
Mikell	.....	2	1										
Phillips	.....	5	4 1/2	5	3	1							
Wragg	.....	4	1	2	1	2	1 1/2	1		1			
Beatty	.....	1	3 1/2		2								
Lee	.....											
Wheat	.....		1 1/2										
L. L. Weller	.....											
Bunting	.....											
Coupland	.....		3	6	7	9	14	10	14	10	14	12	14
Whittaker	.....					1		1					
L. B. Richards	.....											

		13		14		15		16		17		
		C	L	C	L	C	L	C	L	C	L	
Votes Cast	.....	28	20 1/2	28	20 1/2	28	20 1/2	28	20 1/2	29	18 1/2
Nec. to choice	.....	15	10 1/2	15	10 1/2	15	10 1/2	15	10 1/2	15	9 1/2
Wilmer	.....	16	6 3/4	16	6 1/2	15	6 1/2	16	6 1/2	15	3
Mikell	.....										
Phillips	.....										
Wragg	.....										
Beatty	.....										
Lee	.....										
Wheat	.....										
L. L. Weller	.....										
Bunting	.....										
Coupland		12	14	12	14	12	14	12	14	26	18 1/2
Whittaker	.....										
L. B. Richards	.....										

LET US BY daily exercises in self-control learn to turn off the process of judging as we would turn off the gas. Let us eliminate pride, passion, personal feeling, prejudice, and pettiness from our mind, and higher, purer emotions will rush in, as air seeks to fill a vacuum. Charity is not a formula; it is an atmosphere. Let us cultivate charity in judging; let us seek to draw out latent good in others rather than to discover hidden evils.—W. G. Jordan.

Church Calendar



- May 1—Tuesday. SS. Philip and James.
 " 6—Fourth Sunday after Easter.
 " 13—Fifth (Rogation) Sunday after Easter.
 " 14, 15, 16. Monday, Tuesday, Wednesday.
 Rogation Days.
 " 17—Ascension Day.
 " 20—Sunday after Ascension.
 " 27—Whitsunday.
 " 30—Wednesday. Ember Day.
 " 31—Thursday.

CALENDAR OF COMING EVENTS

- May 1—New Mexico Dist. Conv., Church of the Holy Faith, Santa Fe.
 " 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.
 May 9—Alabama Dioc. Conv., St. Andrew's Church, Birmingham.
 " 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—Maine Dioc. Conv., Parish Rooms, State Street Congregational Church, Portland.
 " 9—Tennessee Dioc. Conv., Christ Church, Nashville.
 " 9—Texas Dioc. Conv., Austin.
 " 13—Nevada Dist. Conv., Trinity Church, Reno.
 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, LaGrande, 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.
 " 18—National Conference of Church Clubs, Cincinnati, Ohio.
 " 20—Iowa Dioc. Conv., St. John's Church, Dubuque.
 " 20—North Dakota Dist. Conv., St. Paul's Church, Grand Forks.
 " 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. FRANK C. ARMSTRONG has been appointed a chaplain in the United States army, and joins his regiment, the Sixteenth Infantry, at El Paso, Texas, about May 8th.

THE address of the Rev. F. M. BACON is now Boulder, Colo.

THE Rev. C. L. BATES has resigned the rectorship of Emmanuel Church, Hastings, Mich., and his residence will be 516 North James street, Rome, N. Y.

THE Rev. GEORGE H. BENNETT has accepted a call to St. John's parish, Midland, Mich. He assumed charge on April 22nd.

THE address of the Rev. DAVID H. CLARKSON is 4 Chestnut street, Albany, N. Y.

THE Rev. WILLIS M. CLEVELAND has accepted a call to St. James' Church, Bozeman, Mont., and will begin his work June 1st.

THE Rev. DAVID RANSOM COVELL has been chosen rector of Christ Church, East Washington, D. C., of which he has been in charge for a year.

THE Rev. FREDERIC B. EASTMAN, rector of Grace Church, Carthage, N. Y., who underwent an operation in the General Hospital, Watertown, N. Y., on April 17th, is making a satisfactory recovery.

THE Rev. FREDERICK D. EVENSON is receiving treatment for his health at Loomis, N. Y. He plans to return to his work at St. Michael's Church, New York City, late in the summer.

THE Rev. D. J. GALLAGHER has been appointed priest in charge of Christ Church, Crookston, Minn., in connection with his work at Detroit, and began his work Easter Day.

THE Rev. ROY ROLFE GILSON has accepted a call to St. Paul's Church, Brunswick, Maine.

THE Rev. FRANCIS J. HALL, D.D., should now be addressed at 8 Chelsea square, New York City.

THE Rev. J. FRED HAMBLIN, minister in charge of the Church of St. Mary Magdalene, Newark, should be addressed care Y. M. C. A., 107 Halsey street, Newark, N. J.

THE Rev. H. BAXTER LIEBLER has resigned the rectorship of St. Matthias' Church, Waukesha, Wis., effective May 30th.

THE Rev. A. C. LARNED, Canon in charge of All Saints' Cathedral, Albany, N. Y., is serving as a chaplain in the Navy during the war. Address, Boston Navy Yard.

THE Rev. JOSEPH L. MEADE, formerly curate of St. Luke's Church, Evanston, Ill., is well enough to leave the hospital, where he has been for the past three months. He will spend several months at the Holy Cross Monastery at West Park, N. Y.

THE Rev. HERBERT IVAN OBERHOLTZER is now rector at Ellensburg, Wash.

THE Rev. EMERY H. PORTER, D.D., has resigned Emmanuel Church, Newport, R. I., after twenty-five years' rectorship. He has become rector emeritus, and should hereafter be addressed at 47 Everett street, Newport.

THE Rev. E. C. SCHMEISER resigned his work at Sauk Centre, Minn., and began his new duties in Colorado on April 1st.

THE Rev. FREDERICK ERNEST SEYMOUR, rector of St. Philip's Church, West Philadelphia, should be addressed at 4711 Cedar avenue, Philadelphia.

THE Rt. Rev. GRANVILLE H. SHERWOOD, D.D., should be addressed at 627 South Walnut street, Springfield, Ill.

THE Rev. JENKIN WATKINS will take charge of the Church of St. Martin, Johnsonburg, and St. Agnes', St. Mary's, Pa., on May 1st. He should now be addressed at St. Mary's.

THE Rev. JOHN R. WIGHTMAN, D.D., has resigned charge of All Saints' Church, Pittsburgh, Pa., effective June 1st.

THE Rev. HANS J. WOLNER took charge of St. Andrew's Church, Cloquet, Minn., on March 1st.

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 coöperation 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 specially planned for the teachers and social workers of the Church.

ORDINATIONS

PRIESTS AND DEACON

CENTRAL NEW YORK.—On Low Sunday, April 15th, at St. Paul's Church, Waterloo, N. Y., Bishop Fiske advanced to the priesthood the Rev. CEDRIC CHARLES BENTLEY and the Rev. GEORGE HUBERT MACNISH, and ordained to the diaconate Mr. JOHN EDENEN WOOTTON, who will be graduated from the General Theological Seminary this year. Mr. Bentley was presented by his uncle, the Rev. Francis S. Dunham, Ph.D., of Albion, N. Y.; Mr. MacNish by his father, the Rev. Charles W. MacNish, of Ovid, N. Y.; and Mr. Wootton by the rector of St. Paul's, the Rev. H. E. Hubbard; the sermon was preached by the Rev. Ray Wootton, and these, together with the Rev. Dr. Powell, of Hobart College, joined in the laying on of hands in the ordination to the priesthood. The master of ceremonies was the Rev. John Arthur, the epistle was read by the Rev. J. de Lancy Scovill, the gospel by the Rev. John Wootton, and Dr. Powell sang the Litany.

MEMORIAL

TOWNSEND WOLCOTT

In loving memory of TOWNSEND WOLCOTT, April 29, 1910.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

DIED

STETSON.—At her residence, 4 East Seventy-fourth street, New York City, on Monday, April 16, 1917, ELIZABETH RUFF, beloved wife of Francis Lynde Stetson. Services were held at her residence Wednesday afternoon at 5 o'clock. Interment in Williams College cemetery.

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.

POSITIONS WANTED—CLERICAL

PRIEST, ESPECIALLY PREPARED to do superior work in religious education, will correspond with bishop, diocesan board, or rector with reference to permanent position. Full particulars should accompany first letter. Address EDUCATION, care LIVING CHURCH, Milwaukee, Wis.

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.

AS A CONTRIBUTION TO THE CAUSE, Dr. CYRUS TOWNSEND BRADY will be glad to preach or deliver addresses on Sundays or weekdays on The Christian and the Present Crisis or The New Crusade, without compensation except traveling expenses and entertainment.

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 PRESBITEROS, 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.

CURATE IN NEW YORK CITY parish desires *locum tenency* for the period of his vacation, June 1st till the middle of July. Address S. C. B., 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 St. Stephen's Church, Colorado Springs, Colo. Salary \$900, good teaching opportunities. Capable trainer of boys' voices absolutely essential. Address JAS. STRACHAN, Treasurer.

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

ORGANIST-CHOIRMASTER DESIRES change. Twenty years' experience in American Church. English training. Supervisor of music in public schools. Salary moderate with good teaching field. Communicant. Expert voice trainer. Highest possible references. Address BACH, care LIVING CHURCH, Milwaukee, Wis.

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.

ORGANIST-CHOIRMASTER OF PROMINENT church desires change. Four years in present position. Expert trainer boy and adult choirs. Exceptional testimonials. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST-CHOIRMASTER; FINE musician, capable, well-trained, well-recommended, sound Churchman; desires position near New York. Address MAESTRO, care LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST AND CHOIRMASTER, holding position in New York City, will make change May 1st. Address LIBER, care LIVING CHURCH, Milwaukee, Wis.

SOCIAL WORKER AND PARISH VISITOR of wide experience. Best references. Address J. P. G., The Wilton, Mt. Auburn, Cincinnati, Ohio.

PARISH AND CHURCH

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

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

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

AKRON, OHIO. Many people, especially young men, are moving to Akron. The Church of Our Saviour extends a welcome. Marvin Parish House offers educational, recreational, and social advantages. We assist young men to find homes. Rev. GEORGE P. ATWATER, Rector.

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

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

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

ST. ANDREW'S SCHOOL, SEWANEE, TENN., needs three teachers for science, business, and grade work. Also four matrons. Address FR. E. C. WHITALL, O.H.C., St. Andrew's P. O., Tenn.

PEWS FOR SALE.—FORTY-FOUR PEWS, each seating seven persons, are for sale. Same are in very good condition. Address Rev. B. MORRIS, 231 Chelsea avenue, Long Branch, N. J.

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

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

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, MT. KISCO, N. Y.—Priest's Hosts, 1 cent. People's: Plain, per 100, 15 cents; stamped, 25 cents. Postage extra.

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

ALTAR BREADS, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

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

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—Four shore front camps for rent, furnished. Sand beaches for children. 18 miles below Plattsburg. Address C. H. EASTON, 1 Broadway, New York.

STAR NEEDLEWORK

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information apply to the secretary, Miss MARIAN 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.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society of the diocese of Washington has arranged for a mass meeting, to be held in the D. A. R. Memorial Hall, Seventeenth and D streets N. W., Washington, D. C., on Monday, May 7th, at 8 p. m. This meeting marks the twentieth anniversary of the Girls' Friendly Society as a diocesan organization. The Bishop of Washington will preside, and addresses will be made by the Rev. William T. Manning, D.D., rector of Trinity Church, New York, Mr. Cercoran Thom, and Miss Sibley, the national president of the G. F. S. A.

DIocese OF LEXINGTON

The twenty-second annual diocesan council will be held in St. John's Mission, Corbin, Ky., June 6th, 7th, and 8th. An unusually large attendance is expected, as it will furnish an opportunity for those who wish to visit St. John's School and the Wentworth Agricultural Farm School, at reduced railroad rates.

Free entertainment will be furnished for all delegates and at reduced rates for visitors.

See interesting article on page 725 of issue of March 31st.

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. Neler, 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. Seidenberg, 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.]

Century Co. New York.

Education and Living. By Randolph Bourne. Author of *Youth and Life*, *The Gary Schools*. \$1.25 net.

Slippy McGee Sometimes Known as the Butterfly Man. By Marie Conway Oemler. \$1.35 net.

The Immigrant and the Community. By Grace Abbott, Director of the Immigrants' Protective League, Chicago, Ill. With Introduction by Judge Julian W. Mack. \$1.50 net.

Macmillan Co. New York.

American World Policies. By Walter E. Weyl. \$2.25 net.

Fleming H. Revell Co. New York.

When the Sun Stood Still. By Cyrus Townsend Brady, Author of *Web of Steel*, *The Baby of the Frontier*, *The Little Angel of Canyon Creek*, etc. \$1.35 net.

E. P. Dutton & Co. New York.

Does Christ Still Heal? An Examination of the Christian View of Sickness and a Presentation of the Permanency of the Divine Commission to Heal. By Henry B. Wilson, B.D., Author of *The Revival of the Gift of Healing*, Director of the Society of the Nazarene, and Rector of St. John's, Boonton, N. J. \$1.00 net.

In the Claws of the German Eagle. By Albert Rhys Williams, Special War Correspondent of the *Outlook in Belgium*. \$1.50 net.

Board of Publications of the General Council of the Evangelical Lutheran Church. Philadelphia.

The Way of Salvation in the Lutheran Church. By G. H. Gerberding, D.D., LL.D., Professor in Chicago Seminary of the Evangelical Lutheran Church, Maywood, Ill. Written for the common people. Also for use in Luther Leagues, adult Bible and catechetical classes. Preface by M. Rhodes, D.D. Reformation Jubilee edition. \$1.00 net.

Thomas Y. Crowell Co. New York.

How to Develop Your Personality. By Clare Tree Major. With a Foreword by Sir Herbert Tree. \$1.00 net.

George H. Doran Co. New York.

Virgil C. Hart: Missionary Statesman. Founder of the American and Canadian Missions in Central and West China. By E. I. Hart, D.D. \$1.50 net.

Missionary Education Movement. 156 5th Ave., New York.

The Churches of Christ in Council. Prepared by Charles S. Macfarland, General Secretary, Federal Council of the Churches of Christ in America. Volume I. The Library of Christian Coöperation.

The Church and International Relations. Report of the Commission on Peace and Arbitration, Parts I and II. Prepared by Sidney L. Gulick and Charles S. Macfarland, Secretaries of the Commission. Volume II. The Library of Christian Coöperation.

The Church and International Relations. Parts III and IV. Prepared by Sidney L. Gulick and Charles S. Macfarland. Volume III. The Library of Christian Coöperation.

The Church and International Relations: Japan. Prepared by Charles S. Macfarland. Volume IV. The Library of Christian Coöperation.

Christian Coöperation and World Redemption. Prepared by Charles S. Macfarland. Volume V. The Library of Christian Coöperation.

Coöperation in Christian Education. Prepared by Henry H. Meyer. Volume VI. The Library of Christian Coöperation.

D. Appleton & Co. New York.

Municipal Functions. By Herman G. James, Associate Professor of Government, Director of the Bureau of Municipal Research and Reference, University of Texas. National Municipal League Series. \$2.00 net.

Town Planning for Small Communities. By Charles S. Bird, Jr. National Municipal League Series. Illustrated. \$2.00 net.

Association Press. New York.

The Jesus of History. By T. R. Glover, Fellow of St. John's College, Cambridge University Lecturer in Ancient History. With a Foreword by the Archbishop of Canterbury. \$1.00 net.

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

Handbook of the New Thought. By Horatio W. Dresser. Author of *The Power of Silence*, *Living by the Spirit*, etc. \$1.25 net.

Henry Holt & Co. New York.

Better Meals for Less Money. By Mary Green. \$1.25 net.

PAMPHLETS

All Saints' Church. Springfield, Mass.

From Stable to Chancel. A Short Historical Sketch of All Saints' Episcopal Church, Springfield, Mass.

O. L. Butler. Grace Church, Tucson, Ariz.

The Parish Directory of Grace Episcopal Church, Tucson, Ariz. Easter, 1917.

St. Augustine's School. Raleigh, N. C.

A Record of Fifty Years. 1867-1917.

Writers' Mart. P. O. Box 38, Chicago, Ill.

When I Was Dead. My Death, Life Among the Stars, and Resurrection. By Prince Immanuel of Jerusalem. 10 cts. net.

Rev. Thomas Burgess. Athol, Mass.

Swedish and American Churchlife. A Tract for Swedes by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette. 5 cts. each; lots of 25 or more 2 cts. each net.

The Episcopal Church to the Armenian Apostolic Church Greetings. 2 cts. each.

Pilgrim Press. Boston.

A Memorial for National Prohibition. With the Names of One Thousand Signers.

PAPER COVERED BOOKS

Edwin S. Corham. New York.

Sermons on the Failure of Protestantism and on Catholicity. By the Rev. Ferdinand C. Ewer, S.T.D., Rector of Christ Church, New York. Biographical Sketch by Rev. Morgan Dix, D.D. With a Foreword by Rev. William Harman van Allen, D.D. 50 cts. net.

The Magazines

TWO WAR POEMS by Henri de Régnier open the March number of the *Fortnightly Review*, and serve as a reminder to us—should one be needed—of that passionate love of country in which France sets an example to the whole world, and which French writers express with a poetry and fire that others cannot emulate. Several of the articles are continuations of contributions to the last issue. Mr. Hurd, writing again of The Two Germanies, deals with the Germany that existed between Sedan and the downfall of Bismarck. The policy and ideals of that great man are examined very fairly, and Mr. Hurd emphasizes the strength of his feeling that friendship with England should be preserved at all costs. In 1889, speaking in the *Reichstag* on an occasion when the German Chauvinists were inclined to put forward unreasonable claims with regard to Zanzibar, he said: "The preservation of Anglo-German good will is, after all, the most important thing. I see in England an old and traditional ally. No differences exist between England and Germany. . . . If I should discover that we might lose touch with England I should act cautiously and endeavor to avoid losing England's good will." But this wise counsellor was dismissed and his counsels made of none effect. "When Bismarck laid down his office at the imperious demand of the young Emperor . . . he was nervous lest his life-work should be ruined by the man who, lacking in knowledge, experience, and judgment, was determined to exercise himself the rights which he believed had been entrusted to him by Providence." Bismarck feared lest Germany should overreach herself, and even as late as 1897 he publicly expressed his fears. But the day of his power was gone. Mr. James Davenport Whelpley's article on The United States and Germany was written in the days before it was obvious that America would be drawn into the war, but some of the opinions he expresses are not yet out of date. He considers that in the event of war "America can do little more in the next twelve months than act as an economic feeder to the Allies." But "beyond the period of a single year America's powers are almost unlimited, and Germany knows this, but as it is within the next twelve months the great decision is sought, it is a risk of the future that is incurred by Germany, and not so much a risk of the immediate days to come." Dr. Dillon writes on the Polish Problem, Mr. Gosse contributes a charming appreciation of Lord Cromer as a man of letters, Mr. Granville Barker continues his fantasy, *Souls on Fifth* (sc. Avenue), and there are various other good things.

TO BE AWARE of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and find Him in the recesses of our souls.—George Wharton Pepper.

DR. MANNING ADDRESSES DAUGHTERS OF CINCINNATI

Impressive Service in Old Trinity,
New York—St. Stephen's College

New York Office of The Living Church }
11 West 45th Street }
New York, April 23, 1917 }

A SPECIAL service for the Daughters of the Cincinnati was held in Old Trinity Church Sunday afternoon, April 15th. There was an elaborate musical programme. The rector of the parish, the Rev. Dr. William T. Manning, made a timely address to the women of the visiting patriotic society and others forming the great congregation.

In part he said:

"From the beginning many of us have realized that the issue of this conflict was of as deep concern to us as to any people in the world. The progress of events has made this more and more clear. The brutal assault of the Belgians, the martyrdom of Serbia, the miseries of Poland, and the unspeakable outrages of Armenia have brought their message to us. The lawless attack upon our own liberties and the murder of our men, women, and children on the sea have brought this outbreak of crime to our own door.

"We have been forced to realize that this war is an attack on the very principles of civilization, that it is a 'warfare against mankind.' We have been compelled to see that a world dominated by the principles of Prussian militarism would be a world unfit to live in. It would be a world of brute force, of ruthless aggression, of broken oaths, of 'military necessity' regarded as superior to every consideration of law, of right, and of humanity.

"We are summoned to uphold those principles of right and of human freedom for which the founders of this republic felt it a privilege to give their lives. We are summoned to do our part to make the world safe for democracy.

"There can be no peace in the world menaced by the power of Prussianism. As Christians and as Americans we enter this war, not merely to defend our own rights or our own interests, but to help put down hideous and infamous wrong and to obtain right, justice, and lasting peace for the world.

"What may we look for at this time from the women of the land?

"We may look, and we never shall look in vain, to see our women as firm, as fearless, as resourceful, as high souled, and as true Americans as the men beside whom they stand.

"The mothers and wives and daughters of France and Britain have not faltered. They have met their call with a spirit that has thrilled the world. And we know well what the women of America will do.

"The women of our country can render a great service by discouraging and discountenancing all forms of extravagance in dress or living. Self-indulgent luxury is never helpful to our lives as Americans. At this time it should be regarded as an offence against patriotism. It is our duty to bring discipline into our homes, to put our individual lives on a war basis, to reduce our expenditures and plan our economies as a part of our war service and our duty to the country.

"And when the need comes, as probably it will come, be ready to stand with all the strength and conviction of your womanhood against any proposal for an inconclusive and premature peace. We do not wish to see Germany destroyed. But for the sake of Germany and of the world we must see to it that the power of militarism is completely crushed. The world will not be safe until this is accomplished."

A WAR POSTER

Posters, asking business men and women to enter Old Trinity Church and make intercessions appropriate to war-time, have been hung out in front of the main entrances and read:

"You are earnestly asked to come and pray for—

"The President of the United States and all in authority.

"For our sailors, soldiers, airmen, and our allies.

"For doctors and nurses.

"For our enemies.

"For the wounded, the dying, and the dead.

"For the prisoners and captives.

"For the anxious and sorrowful, and for just and righteous peace."

ST. STEPHEN'S COLLEGE

A large company of ladies met at the residence of Mrs. Myles Standish, on East Fourteenth street, last Friday afternoon, and listened to stirring speeches in behalf of St. Stephen's College, Annandale-on-Hudson.

President Rodgers made an introductory speech in which he emphasized the fact that this is and always has been a Church college, with reverent chapel services; the altar being the centre of worship. Furthermore, it is a college in which young men are prepared to enter the theological seminary. There is nothing like it in America and possibly not in England. Its alumni are for the most part hard-working priests in parishes where the financial support is small. It is not possible to go to the alumni for great help, which must come from sympathetic lay people. The ladies of the New York Auxiliary are asked to raise \$5,000 a year. This will provide for fifteen or twenty students. St. Stephen's is not pleading for more students, because many offer themselves but cannot be accommodated.

Bishop Burch was the first appointed speaker. He deplored the fact that secular institutions of learning are receiving bequests and gifts amounting to millions per year. One received \$2,000,000 from one source; St. Stephen's is asking for the modest sum of \$50,000 because of dire necessity. The institution, it is proclaimed, is the only distinctly Church college in this country. It has never veered to gain material benefit, and is a place where high ideals and standards are maintained.

Professor Chauncey Brewster Tinker of Yale declared that he had always been particularly interested in St. Stephen's College as being the last stronghold of religious academic life. In the middle of the nineteenth century the colleges began to give the answer, "We will serve Mammon." Three ideals are before these institutions—numbers, wealth, and influence. Religion is not in favor; the catch-word is Liberalism. But religion is the central idea in education—about which all should stand. It is a curious fact that liberalism and elective courses came at the same time. It was like inviting children to a banquet and urging them to take what they might choose. They took the sweets. Now educators are attempting to flounder out of the system which says "Study what you wish."

Again, it was said, "One man's religion is as sacred as another man's"; then, "One man's religion is as good as another man's"; therefore, "All religions are equally good, so you can get along without religion." Colleges adopted this reasoning with almost unanimous consent.

Continuing, the speaker said there were reactions. For two years this country had embraced the philosophy of being kind. A creed might lead us to war. Now, the Right

is more precious than Peace. The country is in a mood for a creed. The most obvious fact in education is essentially a theological end—some larger knowledge of God.

Professor Tinker discussed the question, "What has religion got to do with architecture, history, and art?"

Mr. Haley Fiske spoke strongly in favor of St. Stephen's as a college which puts religion first. Mothers—Churchwomen—should be thinking about the obligation to support a college away from the temptations of large cities and towns; the advantages of a small college where professors and students are in closer relations. In larger colleges the professors are lecturers.

In the student's spare hours he is exposed to all kinds of temptation and there is nothing to draw him back.

The question is: "How do you want your priests educated? Without first feeling religion? Or, shall we start them with religion?" Religion must be taught with secular education.

St. Stephen's College must be supported or it must be closed up. Endowment funds of \$300,000 are needed at once. Only one chair is endowed. The college is in debt, and money is needed for current support. But we must not use endowment funds to pay debts. Recent repairs and improvements were matters of necessity.

This building fund is \$20,000 short. The appeal is general, as the religion taught at St. Stephen's is that of the Episcopal Church. Each student may select his own type; nothing is forced upon him.

Before enjoying the hospitality of the hostess at tea, the members of the Auxiliary and the clergy listened to a letter from the Bishop of Long Island, regretting his inability to be present; commending the efforts made to increase the financial support of the college, and speaking in high praise of the clergy of his diocese who came from St. Stephen's.

President Rodgers invited the ladies present to make a pilgrimage to the college on the morning of Ascension Day, May 17th. On their arrival at the chapel there will be a celebration of the Holy Eucharist, and the Rev. Dr. Alban Richey, rector of St. John's Church, Wilmington, Delaware, will preach the sermon.

CONFERENCE ON RELIGIOUS EDUCATION

At the quiet day and conference, to be held under the auspices of the diocesan Board of Religious Education, on Saturday, May 5th, the topic for discussion and intercession will be The Challenge of the World to the Church, and the Answer. Following Holy Communion in the Chapel of St. James, when Bishop Courtney will be celebrant, the programme will be carried out in Synod Hall. It follows:

10:45—The Answer of the Clergy: The Very Rev. Hughell E. W. Fosbrooke, D.D.

11:15—What the Church Expects of the Laity: The Rev. Philip D. Steinmetz.

11:45—The Mission of the Fellowship for Religious Education: Mr. Stephen Bayne, President of the Fellowship.

12:15—Discussion: Led by Dr. Samuel W. Patterson.

12:45—Intercession: The Rt. Rev. F. Courtney, D.D.

1-2—Luncheon in the Undercroft.

2:30—Adjournment to the Cathedral for the Children's Presentation.

LENTEN OFFERING SERVICE

The committee in charge of the arrangements of the annual service for the presentation of the Lenten Sunday school offerings of the diocese of New York expect great numbers of vested choristers and delegates on Saturday afternoon, May 5th. There were about nine hundred choristers in procession last year and the Cathedral was filled to its capacity with children from various parts of the diocese. It has been decided to begin the

service at 2:30 o'clock, and to ask the clergy and choirs (vested) to arrive at old Synod Hall not later than two o'clock.

BISHOP GREER URGES LOYAL CO-OPERATION

The following letter from Bishop Greer, received and read at a meeting on April 16th of the New York Churchman's Association was by unanimous vote endorsed by the association:

"The Rev. William H. Owen, Jr.,

President of the New York Churchman's Association:

"Will you please give my greeting to the members and tell them how sorry I am that I cannot meet with them. I should be glad if they would express in some way their determination to stand by the President of the United States in his attempt to defend and protect the liberties and lives of the American people.

"May God bless you all and give you grace and strength to do your full duty as Christian patriots at this trying time.

"Believe me, sincerely yours,
"DAVID H. GREER."

MISCELLANY

Election of officers is one of the important matters to come before the annual meeting of the diocesan branch of the Woman's Auxiliary, which will be held in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street, on Tuesday morning, May 1st, at half past ten o'clock.

The Rev. Dr. Leighton Williams, thirty years a Baptist minister, was privately confirmed with his wife by Bishop Burch in the Cathedral on March 29th. He is now acting as a lay reader at the Church of the Holy Communion.

so much more hazardous in these days than ever before by the barbarism of scientific savagery. Those in charge of the service arranged so that the religious forces of Boston actively and prominently engaged in work for the sailors could get together at this service. About five hundred seamen attended. The speakers were the Bishop, the Rev. W. L. Sperry, pastor of the Central Congregational church, and the Rev. W. J. Swaffield, pastor of the Marines' church, Hanover street.

MISCELLANY

On Easter Day in the afternoon in Christ Church, Salem street ("the old North"), the Bishop confirmed forty-seven Italians.

J. H. CABOT.

FOOD FOR THE SERBIANS

THE SUFFERING, the martyrdom of the Serbian race since the war began in August, 1914, has been awful beyond anything that we in America can conceive of. Less than a year had elapsed since Serbia had emerged from two successive wars, victorious, but crippled by heavy loss among her men. Twice in the first year of this war she valiantly drove off the foe. But the Austrian armies, although defeated, left in their retreat and among the prisoners they abandoned a much more deadly menace than all their guns—the germ of typhus fever, which cost Serbia about ten per cent. of her entire population before it had been suppressed by the courage and skill of Dr. Strong and the American Sanitary Mission, aided by like missions from France and England.

The typhus outbreak was scarcely over when the great German drive from the North and the treacherous Bulgarian drive from the East and the South began. About a quarter of the population of Serbia perished in fleeing before the foe over the mountains of Albania.

What escaped of the heroic Serbian army was taken by England and France to Corfu, rested, refitted, and then sent to Salonica. By hard fighting beside their French, British, and Italian allies they recaptured Monastir and a small corner of Serbia. Into this, and into the Greek territory beyond, some 200,000 Serbian refugees have drifted. They need help of every kind, but especially food.

"We appeal now," the Serbian Relief Committee writes, "with more confidence than we ever could have done heretofore that America will help little Serbia, since now we are allies and are fighting the common foe together."

Serbia has already lost through this war from a million to a million and a half of people out of a total of four million and a half at the beginning of the war. Many of those left alive are on the point of starvation unless speedy help can be sent them.

NEW MASSACRES REPORTED

IT IS REPORTED that the Syrian Bishop at Mardin and thirty-three priests have been hanged at the instigation of the Central Powers, the clergymen being guiltless of any crime save that they were Christians. These massacres are in a new field, the advance of the Russians in Armenia having ended the atrocities in the greater part of that country.

SOUTH CAROLINA MAY ELECT A SUFFRAGAN

THE QUESTION of dividing the diocese of South Carolina has been discussed in diocesan councils for more than twenty years. The last council appointed a committee to consider the subject, and report to the council which will meet in St. David's Church, Cheraw, on May 8th. This committee met in Columbia on April 11th and decided to recommend the election of a suffragan bishop instead of dividing the diocese. The ground was taken that the heavy drain of the past year for the pension fund, Swanee endowment, and the regular apportionment made a division undesirable.

MALDEN PARISH OBSERVES SEMI-CENTENNIAL ANNIVERSARY

Summary of its History—Fifty Years a Vestryman—Patriots' Day

The Living Church News Bureau }
Boston, April 23, 1917 }

DURING the week just passed, St. Paul's Church, Malden (Rev. W. E. Dowty, rector), celebrated the semi-centennial of its incorporation. On Low Sunday the Bishop was present, confirming a class and preaching. On Tuesday the 17th there was a celebration and banquet for grown-up parishioners and on the 19th a celebration for children. The following resumé of parish history is from the Boston Transcript:

The church property is now valued at \$70,000, of which \$50,000 is for the edifice. It is built of stone and the plans call for two more sections, a parish house and a rectory, which will together require about \$60,000 more. This plant has been made possible in large part by the munificent gift of \$45,000 from the late Mary Oakes Atwood, of Everett.

The first services of the Church in Malden were held September 29, 1861, in a small building in Irving street, near the City Hall. On October 17, 1861, ten persons were baptized and the parish became known as Grace Church. On December 1st a hall over the old Boston & Maine Building in Pleasant street was secured and services were held there until June 1, 1862. On May 12, 1862, formal organization was completed and a rector was secured in the following October. There were three rectors until August, 1865, when services were abruptly discontinued.

Easter, 1866, services were held in the Methodist church and on January 13, 1867, services were again commenced in private houses and on March 26, 1867, in the Y. M. C. A. rooms in Waitt's Block. On April 21, 1867, the parish was organized under the name of St. Paul's and seventeen members signed the by-laws. They worshipped over the Boston & Maine Station and called their first rector on April 17, 1868.

The society erected a wooden church in 1872 and it has been replaced by the present stone structure. The church has had five rectors, as follows: Rev. George Putnam Huntington, 1869-1884; John Milton Peck, 1885-1887; George Alexander Strong, 1887-1890; Samuel Richard Fuller, 1891-1896; the Rev. Frederick Edwards, 1896-1908; the Rev. William E. Dowty.

A LAYMAN'S LONG SERVICE

In announcing the list of wardens and vestrymen elected at Easter by Trinity Church,

Boston, the Rev. Dr. Mann pays this tribute to one who has retired from the vestry.

"Colonel Charles R. Codman retires from the vestry after a service as vestryman and warden of fifty years. It is a remarkable record. A member of the vestry when Bishop Eastburn was rector, he has lived through all the great years of the rectorship of Phillips Brooks, all the years of Dr. Donald's devoted ministry; and for eleven years he has been the wise counsellor and the loyal friend of the present rector. As colonel of a Massachusetts regiment, he served his country loyally and efficiently in the Civil War, and since those stirring days he has again and again given proof of devoted patriotism and splendid moral courage. He now leaves the vestry by his own decision, with the respect and gratitude of all his colleagues. It is a grief to us all that illness made it impossible for him to be at church on Easter Day, but we rejoice to hear of his steady recovery. May his life among us be prolonged, and may he have in full measure those things which should accompany such an old age, 'honor, love, obedience, troops of friends'."

PATRIOTS' DAY

April 19th is observed in this state as a legal holiday, called Patriots' Day, in honor of the events on the same day in 1775. At the Cathedral there was a patriotic service at noon, including prayers for the country, for the army and navy, a salute to the flag, and patriotic hymns. The Dean gave a brief address, saying, in part:

"The battle between despotism and liberty is set again in this twentieth century. The Prussian autocracy is a menace to the world. The United States has been drawn into the conflict in spite of its love for peace and its hatred of war. But at last we see the issue at stake in what has hitherto been called the European war. Our eyes have been reluctant to see, our minds reluctant to a knowledge, that Prussian ambition would subdue independent nations to its own aggrandizement, and that there can be no peace so long as it pursues its way unchallenged and undefeated. We are again with the progressive forces of the world. Conciliation with tyranny is no longer possible."

SERVICE FOR SAILORS

The United Annual Sailors' Day Service took place on Good Shepherd Sunday, in the Cathedral, at half after seven in the evening. The object of the service is to emphasize the value of Seamen to Society, and to commemorate those who have been lost during the past year, while engaged in their noble calling, made

CHICAGO CHURCHES' RESPONSE TO THE NATION'S CALL OF WAR

What Some Parishes Have Done— Brotherhood of St. Andrew— Church of the Atonement May Rebuild

The Living Church News Bureau
Chicago, April 23, 1917

IT is encouraging to hear that the Midwest is eager in recruiting and is showing in general much interest in the war. There is, no doubt, room for a more solid enthusiasm for the fight for liberty and righteousness, but perhaps no stronger enthusiasm can be looked for until our country has suffered more and her sons have died. We are glad that the Church is doing her duty. A few instances that have reached us indicate the spirit of response that we know is among all her children. From many parishes there have gone young men and women to fight and serve with the Allies. A member of Christ Church, Woodlawn, is with the Canadian forces in France. From this same parish, three young men are in the First Field Hospital Corps, three with the Engineers' Corps, two are in the navy, one at Annapolis, another is a lieutenant in the corps at Purdue, and several others, sons and fathers of members of the parish, are in the naval and land forces. So many young men have volunteered from this parish that the acolyte guild has been depleted of its members, and has had to be reorganized. The women, too, of this parish have been equally responsive. One has organized a base hospital with fifty nurses; one is giving instruction, and many others are actually at work. Christ Church parish has for some time led in Chicago in giving candidates to the ministry of the Church.

At the last meeting of the vestry of St. Bartholomew's Church, the vestry passed the following resolution on national preparedness:

"Whereas our Army and Navy, as at present constituted, are entirely inadequate in view of world conditions; and whereas present methods of recruiting and organizing a suitable army and navy, commensurate with present and future requirements, are not such as to inspire confidence as to their effectiveness; and whereas we believe the youth of this country are sadly in need of discipline for the betterment of their individual moral strength and character, and believing that such discipline would naturally be attained by universal classified conscription: *Be it Resolved*, That this policy of universal service is desirable for the good of our youth as well as for the benefit of our country; and be it further resolved, that a copy of this resolution be sent to each of the Illinois members of the Congress of the United States, and be printed in the local daily papers."

The rector of St. Bartholomew's, the Rev. Mr. Schniewind, has offered his services as chaplain in either the army or the navy. The vestry have expressed their willingness to let their rector serve, if he is called, and still remain rector of the parish.

At the Holy Comforter, Kenilworth, which is no doubt typical of other small suburban parishes, and for that reason is cited here, many of the women are most active in the Red Cross work. One young man has been for some time with the French Aviation Corps on the west front and has made the Lafayette Escadville; a former choir boy has joined the Illinois First Cavalry; another has volunteered for service with the Y. M. C. A. auxiliary corps, and a young woman has been accepted for immediate service with the National First Aid Corps. The rector's young-

est brother, Captain C. C. Gwyn, Acting Major in the Eighteenth Battalion, C. E. F., was killed in action April 9th at Vimy Ridge; two other brothers are in the service, one in Mesopotamia, one in France.

CHURCH OF THE ATONEMENT

The rapid growth of the parish of the Church of the Atonement, Edgewater, has brought many problems to the rector, vestry, and congregation. The problem of accommodating the growing numbers who come to the services is not to be solved by strong resolutions to pull down buildings and to set up greater, and by generous gifts for building. For the present parish church and parish house have long been known as most beautiful examples of a certain type of English country church, adapted at the time of their building to the lakeside region of Edgewater. Now that the lofty and palatial skyscraper apartment and hotel possess the land, another style of church seems forced upon Edgewater, despite the feelings of attachment of many old members and associates of the parish. To the rector and vestry the erection of an entire new plan seems the only wise and statesmanlike solution. In the meantime the prayerful and intelligent consideration of all members of the congregation is asked.

The members of this parish have been given two new flags, a United States flag and the Christian flag, which was carried by the crusaders. The two flags have been put in their places at the west end of the church.

At the celebration of the Holy Eucharist recently instituted on Wednesdays at 7:30 A. M., Bishop Griswold, who lives nearby, is the celebrant.

BROTHERHOOD OF ST. ANDREW

The spring meeting of the Chicago local assembly of the Brotherhood of St. Andrew was held at St. Barnabas' Church on Wednesday, April 18th. At the conference following supper there was organized a Philadelphia Communion Club. The Chicago Assembly plans to send a delegation of at least fifty members to Philadelphia in October. How to spread Christ's kingdom through the services of the Church was discussed. The success of the Church attendance campaign in parishes in and about Chicago was recounted. Other parishes have been prompted to try similar campaigns for Church attendance. This conference was closed by a strong outspoken address by the superintendent of the Cathedral shelter, Mr. C. J. Balfe, on the Power of Christ to Save. Evening Prayer was said at eight, with a charge to the Brotherhood, by the Rev. E. H. Merriman. At this service, several new members were admitted to the St. Barnabas' Chapter.

FIFTIETH ANNIVERSARY

At St. Mark's Church, on Easter Day, an offering of \$7,500 was received, which cancelled a debt of many years' standing. The parish, now fifty years old, has planned a service of thanksgiving on Tuesday evening, April 24th, at eight o'clock, with Bishop Griswold as the preacher. There was a celebration of the Holy Eucharist on St. Mark's Day, and a reception for the rector. A silk flag in memory of the late Rev. William White Wilson, D.D., former rector of the parish, and in acknowledgment of the faithful services rendered by the treasurer of the parish, Mr. H. M. Keenan, was presented to the Church on April 15th.

CONFERENCE ON THEOLOGICAL EDUCATION

The Council on Theological Education, to which has been committed by the General Convention, through the Board, plans for the improvement of theological education, to be

brought before the convention of 1919, has had two sessions in New York. Valuable work has been done by different committees. As it is the desire of the council both to get the mind of the whole Church and to stir up and educate the Church on the training of the clergy, a third meeting is to be held in Chicago, Thursday, May 3rd, at the Western Theological Seminary.

In preparation for this meeting, a conference has been called in Chicago the day previous, Wednesday, May 2nd. Already a considerable number of western bishops and chaplains have signified their intention to be present. It is not the aim at present to change the canons or suggest new canons. That work, delegated to a fourth committee, waits on the determining of standards for the ministry, normal and exceptional.

MISCELLANY

On Monday, April 2nd, the Rev. Professor Lewis of the Western Theological Seminary, held a very helpful quiet day at St. George's Home for nearly fifty women. Professor Lewis, who is chaplain of the Home, recently presented a class of twenty-six children for confirmation to Bishop Griswold on his first visit to the Home.

A delightful excursion to the Providence Day Nursery and House of Happiness was made on Tuesday, April 17th, under the auspices of the Social Service Commission. A meeting of Social Service representatives present at this excursion was held in the afternoon, when the work of the Nursery was explained and certain local problems were discussed. Afterward a tour of inspection was made of this interesting diocesan institution, and a visit made to the nearest playground.

H. B. GWYN.

DEATH OF REV. J. O. DRUMM

THE REV. JAMES O. DRUMM died at his home in Johnstown, N. Y., after a brief illness, on April 18th, in his seventy-fifth year. He was born at Seward, N. Y., on November 13, 1842, and was a Methodist minister for five years. Conforming to the Church, he was ordained deacon by Bishop Bissell of Vermont, and priest a year later. He was rector of St. James' Church, Woodstock, Vt., St. Peter's, Perth Amboy, N. J., and St. Mark's, West Islip, L. I., later becoming assistant rector of St. Luke's, New York. In 1904 he became rector of Zion Church, Fonda, which he served until his resignation a few months before his death. The funeral services were held from St. John's Church, Johnstown, and were conducted by the rector.

THE PANAMA MISSION

ACCOMPANIED by the Rev. C. K. Benedict, Dean of the Theological Department of the University of the South, and the Rev. Dr. Arthur R. Gray, of the Board of Missions, Bishop Knight made a visitation to the Isthmus of Panama, beginning March 27th. There was a delay of twenty-four hours in the arrival of the party by reason of the steamer calling at ports usually untouched, and certain changes at very short notice were necessitated in the schedule of visitations. Immediately upon arrival, an official visit of courtesy was made upon the Governor of the Panama Canal at Balboa Heights.

The first service was held at St. Paul's Church, Panama, March 27th, where the rector, the Rev. H. R. Carson, presented sixty-two persons for confirmation.

On March 28th, the Bishop left for Costa Rica, being specially authorized by the Archbishop of Canterbury to perform episcopal acts while there. At St. Mark's Church, Port Limon, the Rev. Seiler Salmon presented fifty persons for confirmation. The church was literally packed and many were unable to

secure admittance. Addresses were made by Mr. Carson, Dr. Benedict, Dr. Gray, and Bishop Knight. At the capital of Costa Rica, San Jose, it was possible to do no more publicly than to celebrate the Holy Communion on Palm Sunday. While in San Jose, an official call was made upon the American Minister, Major Hale, of North Carolina, with his wife, who were found to be devoted Churchpeople.

Returning to the Canal Zone, the Bishop resumed his visitations in his own jurisdiction.

On Easter afternoon, the party left for Bocas del Toro, a portion of the jurisdiction of the Church of England, where arrangements had been made for service the following night.

In Costa Rica and on the Isthmus, the party received courtesies from the authorities of the Panama Canal, the Panama Railroad, and the Railroad of Costa Rica, everywhere facilitating greatly the Bishop's itinerary. This was the second visitation within twelve months and the appointments were all made at very short notice. It had been planned to visit certain places in the Republic of Colombia, but the breaking out of war made these visitations inadvisable.

BERKELEY DIVINITY SCHOOL NOTES

ON APRIL 20th and 21st a conference for presenting the claims of the ministry to college men was held at the school. Representatives of several colleges were present, about thirty in all, the largest number being from Wesleyan and Trinity. The principal address was given by Dr. Karl Reiland of St. George's Church, New York, on The Ministry as a Life Work.

Some of the students, responding to the appeal of a local committee, are doing a bit of war work by undertaking to assist on farms in the vicinity for a certain number of hours a week.

Among recent visitors have been Professor Charles S. Baldwin of Columbia University, who spoke on Preaching, and the well-known English journalist, Mr. S. K. Ratcliffe, of the Manchester *Guardian*, who spoke on The Influence of the War on English Life.

A recent number of the *Berkeley Bulletin* is largely taken up with a series of articles in memory of the late Dean Hart. Professor Ladd will be glad to send a copy of the *Bulletin* to any who may desire to receive it.

POSTPONEMENT OF LAKE MOHONK CONFERENCE

THE LAKE MOHONK CONFERENCE on International Arbitration which has met annually since 1895 will withhold invitations for its twenty-third gathering because of the entry of the United States into the war, which imposes unusual duties and responsibilities on the men and women who are invited to Mohonk.

FLAG PRESENTATIONS

TRINITY CHURCH, Asheville, N. C., was the scene of an impressive service on Low Sunday, when a flag was presented by Mr. and Mrs. J. Hardy Lee in memory of their son Lieut. Walter Hatch Lee, who was killed in battle while serving in the Philippine Islands. In the procession were the cadet corps of the Bingham School, and representatives of the army and the National Guard stationed in the city.

A silk flag, given by Mrs. Richard Aldrich and Mrs. John J. Chapman, was presented to Christ Church, Red Hook, N. Y., on Easter Day.

A hand-embroidered silk flag, on a mahogany pole, has been presented to St. Paul's Church, Vergennes, Vt. (Rev. J. E. McKee,

rector). It was carried in the procession and blessed on Easter Day.

Among other churches which have been presented with flags recently may be mentioned the Church of the Nativity, Cincinnati (Low Sunday); St. Peter's Church, Delaware, Ohio (Easter); St. John's Church, Wichita, Kansas, from the senior warden and his wife (Easter Even); St. Mary-in-the-Highlands, Cold Spring, N. Y., from Miss Benjamin in memory of her nephew, Walter Montgomery Arnold (Easter); St. Mary's Church, Pocomoke City, Md.; Holy Trinity Mission, Southbridge, Mass. (Easter); Christ Church, Towanda, Pa., by Mr. William H. Warburton (Second Sunday in Lent); Grace Church, Honesdale, Pa., by Mrs. W. J. Van Keuren, in memory of her husband (Fourth Sunday in Lent); St. Stephen's Church, Portland, Maine, by Col. F. B. Welsh; Emmanuel Church, Anacostia, D. C., by members of the parish (Easter). In some cases the Church flag has also been given as a companion piece for the gospel side of the church.

NEW DEAN AT MEMPHIS

THE REV. FREDERICK DU MONTIER DEVALL, rector of Ascension Church, Cloverdale, Montgomery, Ala., has been called to become Dean



REV. FREDERICK DU MONTIER DEVALL

of St. Mary's Cathedral, Memphis, Tenn., and enters upon his work there the first of May.

Mr. Devall was graduated from St. Stephen's College in 1896, and from the General Theological Seminary in 1899. He received deacon's orders at the hands of Bishop Sessums at his graduation, and Bishop Weed advanced him to the priesthood in 1900. After serving as assistant in Trinity Church, New Orleans, he went to Memphis as rector of St. Luke's Church in 1902, remaining until 1906, when he became rector of St. Andrew's Church, Chicago. Since 1910 he has been rector of the Church at Cloverdale, which he is now leaving to return to the city of his former activity.

SERVICE FOR SUFFRAGISTS

A COMMITTEE of women who favor suffrage for the members of their sex held a meeting in St. Stephen's Church, Philadelphia, on April 25th. The Rev. Carl E. Grammer, D.D., delivered an address on the True Methods of Spiritualizing the Movement. The women, in planning this meeting, followed their English sisters, who "set a beautiful example of carrying their cause to the highest Court by holding corporate Communion in parish churches and cathedrals. England possesses a devout and effective group of suffragists working in and through the established Church."

MEMORIALS AND GIFTS

A PAIR of three-branched candelabra was presented to St. Peter's Church, Delaware, Ohio, on Easter Day.

THE REV. H. S. WILKINSON has lately presented to his parish, Emmanuel Church, West Roxbury, Mass., two brass alms basons.

ON EASTER DAY, Mr. and Mrs. George A. Walter presented to St. James' Church, Watkins, N. Y., two handsome brass vases for the altar. The vases are of a special design, made to order, and valued at \$100.

ST. JAMES' CHURCH, Fergus Falls, Minn., was recently presented with a brass missal stand for the altar, given by Mrs. Arthur Bosworth, in thanksgiving for five years residence in America, and with a large silk flag given by Mr. James A. Brown.

TRINITY CHURCH, Asbury Park, N. J. (Rev. F. H. Richey, rector), has received a very beautiful font, manufactured by the Gorham Company, from Miss Lyon, in memory of her mother. It was announced that Major Farrow intended to give a reredos in memory of his wife, Elizabeth B. Farrow.

A LARGE brass altar cross and a reredos have lately been given to St. Andrew's Church, Valparaiso, Ind. (Rev. C. B. Cromwell, priest in charge), in loving memory of Mortimer F. Parker. Among other recent gifts to the mission are the window in memory of Charles Henry Parker, Sr., and a new linen altar cloth.

MRS. STUART CROCKETT, widow of the rector of Holyrood Church, New York City, has given \$65,000 to the parish—a memorial to her husband, who died about a month ago. This generous benefaction will liquidate the entire mortgage indebtedness on the parish property. Mrs. Crockett consulted with Bishop Burch before communicating with the vestry. Arrangements will soon be made for the service of consecration.

ON HOLY SATURDAY, at the First Vespers of Easter, the Rev. Dr. van Allen of the Church of the Advent, Boston, Mass., blessed a very beautiful silk national flag, to be carried in solemn processions, a superb new dalmatic and tunic, with stole and maniple, and a statue of St. George of England. The last named was given by William V. Chapin, Esq., in memory of Leslie Todd, a young English officer who fell fighting for the great cause, on the field of honor in France.

ON HIS recent visitation of the parish, Bishop Burton dedicated a very handsome Communion service given to Trinity Church, Covington, Ky. It consists of a paten, two chalices, and a flagon, the last bearing the following inscription:

"To the honor and glory of God,
This Communion Service is presented to
Trinity Church,
Covington, Kentucky,
In loving memory of
LEWIS HOOD,
by his wife,
Jennie Kuper Hood.
In the Name of their Children,
Kuper George Percy
Nelle Louis
Tom Calvert
Randolph

1917."

On one chalice is the name of George Hood and on the other that of Nelle Hood Colville. There has also been restored to Trinity, Covington, a private Communion service which once belonged to the Rev. Dr. Muhlenberg.

IN THE Cathedral of St. John, Denver, Colo., a stained glass window has recently been erected in memory of Anne Burnette Johnson, which was designed and executed by Walter G. Ball and Wilbur H. Burnham of Cambridge, Mass. It is one of a series of historical and biblical subjects arranged by Dean Hart for the entire Cathedral. The subjects in this particular case are the Presentation of the Authorized Version of the Bible to King James I, by the translators, and the first use of the Book of Common Prayer by King Edward VI. The window is made of

antique glass according to the principles of the masterpieces of the fourteenth century European Cathedrals. The composition and costumes, to which special study has been given, have permitted the use of very rich, full color, dispersed with pearly whites and stains, creating an ensemble distinctly beautiful and impressive.

A WINDOW in memory of the Rev. Edgar Cope, late rector of St. Simeon's Church, Philadelphia, was unveiled and dedicated in St. Simeon's-by-the-Sea, Wildwood, N. J., on Sunday, April 15th. The window is of English antique glass in perpendicular Gothic style. It contains three lancets, the center lancet containing the figures of St. Simeon and the Child, the right, the figures of St. Mary and St. Joseph, and the left St. Anna. There is an architectural canopy and bases through which runs the ribbon with the following inscription:

"To the Glory of God
And in Loving Memory of
REV. EDGAR COPE,
Founder of this parish.
Born June 20, 1858.
Died March 28, 1910."

The cost of the window was contributed by friends of Mr. Cope through Mrs. J. A. Goodfellow, wife of the rector of the Church of the Good Shepherd, Philadelphia, in whose parish Mr. Cope was brought up. The window was designed and executed by Messrs. Albers, Kornhauser & Co., Philadelphia.

BETHLEHEM

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

Pre-Convention Meetings—Men's Dinner—Senior Club of G. F. S.—Missions

IMPORTANT preliminary meetings are planned in connection with the convention of the diocese of Bethlehem, which will be held in the Church of the Good Shepherd, Scranton, Monday, May 21st. At a mass meeting for men, the Rev. Charles L. Slattry, D.D., Franklin S. Edmonds, and Dean Fosbroke will be the speakers, the Bishop of the diocese presiding. Tuesday morning and afternoon there will be conferences for clerical and lay delegates, addressed by the Rev. Stewart U. Mitman, Ph.D., the Rev. Phillips E. Osgood, the Rev. F. M. Crouch, the Rev. Arthur R. Gray, D.D. The convention opens Tuesday evening, and will mark the thirtieth anniversary of the consecration of Bishop Talbot. On Wednesday morning, at an anniversary celebration of the Holy Communion, the Bishop of Connecticut will be the preacher. At the convention luncheon immediately following there will be complimentary addresses by the Bishop and Bishop Suffragan of Pennsylvania, the Bishop of Maryland, the Bishop of Harrisburg, and others.

THE SECOND annual dinner of the men of Christ Church, Towanda, was held on Tuesday evening, February 13th. On account of the illness of Mrs. Talbot the Bishop was unable to be present. The speakers were Mr. Cortez H. Jennings on A Layman's Opportunities, Dr. C. Manville Pratt on Food for Reflection, and the Rev. Charles DuBois Broughton on Men Wanted.

THE SENIOR CLUB of the Girls' Friendly Society will hold its meetings hereafter in February and May, the May meeting occurring with the annual meeting of the G. F. S.

AN EIGHT-DAY preaching mission was held at Calvary Church, Wilkes-Barre (Rev. H. G. Hartman, rector), February 11 to 18th, the missionary being the Rev. G. C. Graham.

THE EASTER offerings at St. John's Church, East Mauch Chunk (Ven. H. E. A. Durell, rector), consisted of \$1,325, a window of English antique glass representing The Trial of Our Lord, a pair of brass altar vases, and a silk flag.

EASTER SERVICES in the diocese of Bethlehem were marked by large offerings and good congregations. At St. John's Church, East Mauch Chunk (Ven. H. E. A. Durell, rector), the Easter offering consisted of \$1,325 in cash, an art glass window, a pair of altar vases, and a silk American flag. At Trinity Church, Pottsville (Rev. Howard W. Diller, rector), the offering amounted to \$1,200, and at Calvary Church, Tamaqua (Rev. Wallace Martin, rector), the offering amounted to \$843.81.

THE SCHUYLKILL county clericus met at Calvary rectory, Tamaqua, as the guests of the Rev. Wallace Martin, on Monday, April 16th. The Rev. A. O. Worthing, of St. Paul's Church, Minersville, read a very interesting paper on Building a Church.

THE ARCHDEACONRY of Reading will hold its spring session at St. Gabriel's Church, Douglasville, on Tuesday and Wednesday, May 1st and 2nd. The various papers will treat of the Relation of the Church to the Nation, the Army and Navy, the Red Cross, and the Home. The quiet hour will be conducted by the Rev. Charles Forest Schofield, rector of St. Mary's Church, Warwick, Pa.

CALIFORNIA

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

Building—Readjustment of Parishes—Clerical Changes

THE ONLY building for Church use now in course of construction within the diocese is probably the rectory at San Mateo, now rapidly nearing completion. Within the past year a church has been built at Parkfield, a station in the eastern part of Monterey county. A new parish house has also been built for St. Paul's Church, Oakland, and a building has been altered and adapted for use as a parish house by Trinity Church, Oakland.

ST. PAUL'S and St. Stephen's Churches, San Francisco, have suffered much from the entire change of the character of their environment brought about by the catastrophe of 1906. By this time the new conditions may be said to have become permanent, and the two parishes are adjusting themselves to the new conditions. The Rev. William E. Couper, rector of St. Paul's for some years, resigned about the beginning of the year to become superintendent of the Crocker Home for Old People in San Francisco. The Rev. Thomas Parker Boyd has become rector of the parish, with the understanding that the Church work is to proceed on the lines of the Emmanuel Movement, following as closely as may be in the footsteps of the Rev. Dr. Worcester of Boston. The church has become the headquarters of the healing ministry of the Church, and results up to date are most satisfactory. There is good hope that the healing ministry may here find a permanent and recognized position in the life of the Church in the diocese. The rector of St. Stephen's Church, the Rev. G. H. B. Wright, was made chairman of the Social Service Commission of the diocese, and proceeded to make his church the headquarters for that branch of Church work in San Francisco. A mothers' club has been organized there, and one hears frequently of meetings for the discussion of such subjects as Prison Reform, Capital Punishment, etc.

AMONG IMPROVEMENTS and developments may be mentioned first the Seamen's Institute, which under the energetic leadership of the Rev. C. P. Deems is rapidly being recognized as one of the most important works of the seaport community.

ST. JOHN'S CHURCH, Oakland, through special gifts and donations to renovate its interior and provide new chancel furniture, is better fitted for the more elaborate and ornate ritual which is the rule of the parish.

THE CATHEDRAL has found it necessary to make permanent provision for a congregation of nearly 1,400—the limit of capacity being only 1,500. The congregation is steadily growing.

THERE HAVE been several recent changes among the clergy. The Rev. E. W. Couper, rector of Christ Church, Alameda, proposes for himself a vacation of six months, and the Rev. W. A. MacClearn will take his place. Temporary assignments will be made to keep up the services at Salinas. The Rev. J. P. McCullough has resigned the charge of St. Matthew's Mission, Berkeley, and no provision has as yet been made for the permanent filling of this vacancy. The Rev. Harry Perks has been assigned to the charge of Trinity Mission, Hayward. The Rev. W. H. Wheeler has resigned the rectorship of the Church of the Advent, Oakland, and expects to go East some time during the summer. Plans are being formulated by which it is hoped that the Rev. A. L. Mitchell, rector of St. Andrew's Church, Oakland, will be able to add to his duties the beginnings of the work of City Missionary, with especial care for the inmates of the city and county institutions of this growing community. Plans are also well under way to secure a student pastor for the young people in the University of California, where over six hundred students have this year registered themselves as in some sense affiliated with the Church.

THERE IS a loud call for a summer school for Sunday school workers in the convocation of San José. Such a school will be held in Watsonville early in June, following close after the summer school in San Francisco during the month of May.

CONNECTICUT

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

Chaplain Appointed—Italian Mission

THE REV. EDMUND C. THOMAS, rector of St. James' Church, Hartford, has accepted an appointment as chaplain to the First Connecticut Infantry, National Guard, and has entered upon his duties with rank of lieutenant. He has been granted an indefinite leave of absence with full pay by his parish.

PROFESSOR HENRY A. PERKINS, acting president of Trinity College, read a most interesting paper at the April meeting of the Hartford clericus, on Stars and Atoms.

AT A RECENT meeting of the Committee on the State of the Church the following resolution was adopted, copies of which have been sent to all the diocesan clergy: "The Committee on the State of the Church would respectfully suggest to the Bishop that the clergy, whose parishes are in any sense rural, be urged both by their own personal influence with their people by coöperation with the state agricultural agencies, especially the country farm bureaus, to promote increased production of foodstuffs throughout the State in view of the serious emergency which confronts the country at this time."

EARNEST EFFORTS are being put forth by the Italian Mission Committee of the Hartford archdeaconry for the erection of a church building for the Italians, connected with St. Paul's Mission, Hartford.

ARRANGEMENTS are being made for a joint meeting, early in May, of the Committees on Missions, Religious Education, and Social Service.

THE ARCHDEACON of Hartford recently addressed a meeting in Trinity parish, Torrington, on work in the state prison.

DULUTH**J. D. MORRISON, D.D., LL.D., Bishop****Annual Convention**

THE ANNUAL convention will meet this year by special appointment on Monday, June 4th, at 8 P. M. After the business of the convention is finished, it is planned to have several days devoted to Sunday school methods, parish problems, Woman's Auxiliaries, Junior Auxiliaries, and missionary work.

EASTON**WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.****Vestrymen Organize**

ABOUT FORTY vestrymen of the middle convocation met in the Cathedral at Easton, Thursday, April 12th. An organization was effected by the election of Mr. S. E. Shannahan of Easton as president and Mr. Clayton Wright of Centerville as secretary. Papers were read on Laymen's Relation to Parish Work, and the Duties of Vestrymen, followed by a general discussion on the Duties, Privileges, and Responsibilities of Vestrymen. The rectors of nearby parishes were also present. It was decided to hold such meetings annually, at which parochial topics will be discussed.

THE SOUTHERN CONVOCATION has been called to meet in St. Paul's Church, Berlin, Md., May 8th and 9th. The secretary of the Province of Washington will preach at the opening services, Tuesday evening. The Woman's Auxiliary of Worcester county will meet at the same time.

KANSAS**JAMES WISE, Bishop****St. John's Church, Wichita**

A CHURCH SCHOOL of religious instruction has just been started in St. John's Church, Wichita (Rev. Percy T. Fenn, rector), following a series of conferences led by Bishop Wise. The enrollment is forty-five.

LEXINGTON**LEWIS W. BURTON, D.D., Bishop****Pilgrimage of Prayer—The Cathedral**

BISHOP BURTON has sent out a pastoral letter on the Pilgrimage of Prayer, together with a programme and a list of organizing secretaries for the various sections of the diocese. Beginning with the week of April 29th, the Pilgrimage will be observed in nearly every congregation of the diocese.

CHRIST CHURCH CATHEDRAL, Lexington, under the administration of Dean Massie, is becoming more and more a social and religious center in parish, city, and diocese. At the beginning of Lent the women's guild undertook work for the war sufferers and invited the women of Lexington generally to join with them. The work grew beyond anything that had been expected, and is now identified with the Red Cross. The parish house is one of the places for the enlistment of women in the Red Cross Society and in the National League for Women's Service.

THE CATHEDRAL CHAPTER has appointed Wednesday, June 6th, at St. John's Church, Corbin, Ky., as the time and place of holding the annual diocesan council.

MAINE**BENJAMIN BREWSTER, D.D., Bishop****Convention—St. John's, Bangor**

THE BISHOP has turned over the Cathedral parish house, Portland, for an indefinite time, to the Red Cross for war relief work, and accepted with many thanks the tender

of the parish rooms of the State Street Congregational Church hard by for the use of the diocesan convention, which has been appointed for May 9th.

THE SUM needed for the completion of St. John's Church, Bangor (Rev. L. W. Lott, rector), has been practically assured, and it is hoped that before many months the new edifice, one of the finest in the city, will be ready for consecration. The Bishop preached at St. John's on Friday evenings in Lent to large and deeply interested congregations, and on Sunday, March 18th, confirmed a class of twenty-three, the largest in the history of the parish.

MARYLAND**JOHN G. MURRAY, D.D., Bishop****Sisters of the Poor—Dinner for Men—Mural Painting—Consecration of Church**

THE BALTIMORE community of All Saints' Sisters of the Poor will move in a short while to Orange Grove Station, on the Baltimore and Ohio Railroad. They have been in Baltimore forty-three years. Late last year the board of managers of the Country Home for Children at Orange Grove presented their property and equipment to the Sisters. It includes about seventeen acres of land and a large building. The Sisters recently acquired the property immediately adjoining, containing ten acres of land and a large house. This house, used at present for the children, will be known as St. Gabriel's Home for Little Girls. A building provided for the summer work will be known as the Country Home Wing for Convalescent Children.

A DINNER for men was held in the new guild house of St. Paul's Chapel, Baltimore, on March 20th. Dr. Kinsolving was toastmaster. Mr. Francis M. Jencks spoke on National Preparedness, the Rev. William Page Dame on Universal Military Service, the mayor of the city on municipal problems, and the Rev. H. Percy Silver on certain duties owed to the nation.

A MURAL PAINTING of The First Easter Dawn, executed by Mr. Frederick Haynes, above the altar of St. Philip's Church, Baltimore, adds much to the beauty of the sanctuary. The picture, whose figures are life-size, was unveiled on Easter night.

THE REV. ROLANDS TAYLOR, pastor of the Wilson Heights Methodist Protestant congregation, has been admitted by Bishop Murray as a postulant for holy orders.

A PATRIOTIC service was held on March 25th in St. James' First African Church, Baltimore (Rev. Dr. George F. Bragg, Jr., rector). The Rev. Hugh Birkhead, D.D., the preacher, presented to the church a large flag. The debt on this church having been fully paid, Bishop Murray is expected to consecrate it on June 20th, the ninety-third anniversary of the first service held.

SEVENTEEN YEARS ago, the rector of St. James' First African Church, Baltimore, Dr. Bragg, organized "The Maryland Home for Friendless Colored Children". The institution, which has done good work, has property valued at more than \$10,000. Heretofore, all of the members of the board of managers have been colored men. Recently, through the effort of Bishop Murray and Dr. Bragg, eight of the colored members resigning, and in their stead, four white women and four white men were chosen. The institution is now practically under the auspices of the Church. The Rev. Philip Cook is president; Dr. Bragg, vice-president; Mr. J. Frank Turner, of Christ Church, is secretary; and Mr. E. Allen Lycett, of St. Thomas' Church, is the treasurer. The institution is greatly needed, and the Church, through it, has a splendid opportunity to assist the colored race.

MICHIGAN**CHARLES D. WILLIAMS, D.D., LL.D., Bishop****Reopening of St. James' Church, Cheboygan**

ST. JAMES' CHURCH, Cheboygan, was reopened for services on Quinquagesima Sunday. The building has been moved from the rear of the lot to the corner, rebuilt, and a beautiful apse added. The interior is finished cathedral style, electric lighted from the roof by hidden reflectors which produce a beautiful soft light without shadows. The church, closed for several months during the building operations, with the arrival of the new rector, the Rev. Robert Phillips, has taken on new activity in every department. The children's Easter service drew a large congregation. A new processional cross, and silk American flag, both gifts, were dedicated and blessed by the rector. The vestry are now at work on plans for a new parish house.

MONTANA**WILLIAM FREDERIC FABER, Bishop****Easter Offerings—Progress**

THE VESTRY of the Church of the Incarnation, Great Falls (Rev. G. G. Bennett, rector), has just paid off \$2,000 of its indebtedness, thereby reducing the debt to \$4,000.

ST. STEPHEN'S CHURCH, Choteau (Rev. Leon F. Haley, missionary), through its Easter offering has cancelled the last \$500 of its indebtedness.

THE BEAUTIFUL new church at White Sulphur Springs, designed by Bishop Faber, is nearing completion. Underneath the church, which stands on a hillside, is a large, well-lighted concrete basement which will serve for various parish purposes. Mr. Hard, the missionary in charge, has had some trying experiences in his field during the winter, owing to the severe weather and delayed trains.

THE CONTRACT has been let for the erection of a church at Whitefish.

NEW JERSEY**PAUL MATTHEWS, D.D., Bishop****Successful Mission—Ralph Connor Lectures**

A SUCCESSFUL mission was preached at St. Paul's Church, Camden (Rev. R. E. Brestell, rector), by the Rev. J. A. Schaad, Canon Missioner of Quincy, during Passion Week. There were large congregations, and the effects of the mission are evident in the parish. The Easter services were better attended and more than 400 people made their Communions. At the evening service on Easter Day a national flag was presented by the Hon. William T. Read. The Easter offerings were \$1,800 from the parish and \$295 from the Sunday school.

MAJOR GORDON, the author, known to many people as Ralph Connor, lectured in Asbury Park on the night of April 17th, to over two thousand people, under the auspices of the men's club of Trinity Church. A campaign on the certificate plan will be started to pay off the debt on the church.

OHIO**WM. A. LEONARD, D.D., Bishop**
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.**Social Service—Death of Mrs. Doolittle**

THE CHURCH OF OUR SAVIOUR, Akron (Rev. George P. Atwater, rector), is making especial efforts to reach the young men who are attracted to the rubber factories, and also to assist the people in finding homes.

MRS. P. A. DOOLITTLE, for fifty-six years a communicant of Grace Church, Mansfield, recently died in Philadelphia, at the age of ninety-two, and was buried in Mansfield, April 17th. In 1852 she married the Rev. Columbus S. Doolittle, a priest, who died in 1891. Both

the Rev. and Mrs. Doolittle were active in educational work the greater part of their lives.

OREGON
W. T. SUMNER, D.D., Bishop
Northern Convocation

THE NORTHERN CONVOCATION meets in All Saints' Church, Portland, the evening of St. Mark's Day, April 25th, and the 26th, morning and evening. Evensong will be followed by a consideration of the report of the Committee on Better Business Methods submitted to the last General Convention. On April 26th, after Holy Communion and breakfast, the morning session begins with Matins, followed by consideration of How Best to Administer Relief Work to Churchmen in Need, presented by Chaplain Howard, superintendent of the Social Service League. After luncheon in the vicarage and a business and social meeting, the afternoon session opens in the church at 3 P. M. Mrs. A. C. Newill will speak on How to Use the Women of the Church in Official Positions. Evensong will bring the convocation to a close.

PITTSBURGH
CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Clerical Union—All-Day Sewing—Church Club

THE CLERICAL UNION met at the Church Rooms, on Monday, April 16th. The subject for discussion was *A Spiritual Pilgrimage*, by the Rev. R. J. Campbell, the English clergyman lately come into the Church. The Union passed with much enthusiasm a resolution offering the services of its members for any duty within their power during the War.

AN ALL-DAY sewing for the St. Margaret Memorial Hospital was held in the dispensary room of the hospital, under the auspices of the Woman's Auxiliary on Thursday, April 19th, when about one hundred women took part. Over \$100 was contributed by parish societies for the material made up.

THE CHURCH CLUB gave another of its very enjoyable dinners at the William Penn Hotel, on Thursday evening, April 19th. The Rev. Cyrus Townsend Brady, LL.D., spoke on *The Christian and the Present Crisis*. The closing meeting of the club for the season of 1916-1917 will take place on May 24th, when the annual election will occur, and the Rev. Dr. George Hodges will speak. The club had hoped to entertain at that time Major General Leonard Wood, but the outbreak of the War compelled him to decline. Since the last annual meeting the club has added ninety-three new names to its list of members, which it is hoped will be increased to one hundred by the meeting in May.

PORTO RICO
C. B. COLMORE, Miss. Bp.
Tropic Travel—Municipal Garden

TRAVEL in the tropics is often very uncertain. On both Palm Sunday and Easter Day, Bishop Colmore has been on the sea when he had arranged to be on land. Returning from St. Thomas, the delay of the boat caused him to miss the confirmation service at St. John's, San Juan. He arrived just in time to leave in his car for El Coto, Manati, where he confirmed two and received ten.

ON EASTER EVEN and Easter Day in Fajardo and Vieques he held four services. Returning from Vieques, he was obliged to take a sailboat at 7 A. M., arriving at Fajardo, twenty miles away, at 3:30 P. M. Under a broiling, tropical sun, from seven to three in an open boat is not an enviable experience.

THE RECTOR of the church in Ponce, with the approval of his finance committee, has offered the garden adjoining the church to

the city council, to be used for the poor, and the families of soldiers. Garden produce is scarce owing to a severe drought and the fact that the people have not been trained to cultivate their little plots. The rector's example will doubtless be followed by others.

RHODE ISLAND
JAMES DEW. PERRY, JR., D.D., Bishop
Reception to Bishop Perry—Churchman's Club—Patriotic Service

ST. JAMES' PARISH, Woonsocket (Rev. Charles A. Denfeld, rector), tendered a reception to Bishop and Mrs. Perry on the evening of April 17th in the parish house. Vocal and instrumental music and a chorus of thirty voices made an interesting programme. Bishop Perry made a short address. Afterward there was dancing in the gymnasium.

THE ANNUAL meeting of the Churchman's Club of Rhode Island was held at the Narragansett Hotel on Tuesday evening, April 17th. At the beginning of the dinner the American flag was carried into the room while the orchestra played *The Star Spangled Banner*, and allegiance to the flag was pledged. The Rev. Dr. Fiske then made a short prayer. After the dinner the election of officers was held. William A. Vial became president, and Henry H. Field, secretary. The retiring president, Mr. William L. Sweet, acted as toastmaster, and read a letter from Bishop Perry, who sent also a cablegram from the Archbishop of Canterbury, in which the latter spoke of the "new link bringing the Churches of England and America into a closer and firmer relation with each other through the solemn ties of war." The speaker of the evening was the Rev. E. T. Sullivan, who spoke for greater cooperation between the Church and the press.

A PATRIOTIC service was held at Grace Church, Providence, on Sunday, April 15th,

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ChurchmanNo. 2,	height 2	inches
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EtonNo. 3,	2 1/2	inches front
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ClergyNo. 1,	height 1	inch
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under the auspices of the British Empire Club. Governor Beekman and his staff were present and large delegations from British and American organizations and the Society of Colonial Dames. About the pulpit were draped the American and British flags and about the church could be seen the flags of the Allies. At the head of the procession was carried a national and a State flag. National anthems of the allied nations were played on the organ before the service. The rector, the Rev. Philemon F. Sturges, preached.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Educational Secretary Appointed—Convention—Endowment

THE BISHOP'S request to the Board of Missions for an appropriation for an educational secretary for the diocese has been granted, Miss Clark, now completing her training at the Deaconess House in Berkeley, receiving the appointment. Her duties include teacher training, and she will visit parishes and missions at the invitation of the clergy to help in organizing Sunday schools.

THE REV. J. E. SHEA, who founded the Indian mission work of the diocese at Orleans and brought it to success, has volunteered to return to continue his efforts among the Klamath and Karok Indians. The Bishop has accepted his offer, and Mr. Shea resigned his charge at Sublett's, Va., on April 1st.

THE ANNUAL convention of the diocese will meet at St. Paul's Church, Sacramento, Calif., on May 15th and 16th. Bishop Nichols will preach the opening sermon.

FOLLOWING the Pension Fund, the campaign for increasing the endowments of the diocese is under way. Archdeacon Shurtleff is planning to canvass the parishes as soon as arrangements are made with rectors and missionaries. One subscription of \$1,000 has been made by a layman of Petaluma, to make good a past deficiency, and other generous sums are promised. In Sacramento City, Mr. George W. Peltier, a prominent banker, has kindly consented to organize the campaign.

THE REV. C. E. FARRAR has resigned as secretary of the diocese. His successor will be elected at the annual convention.

SOUTH DAKOTA

HUGH L. BURLESON, D.D., Miss. Bp.

Cathedral Activity

CALVARY CATHEDRAL, situated near the business center of Sioux Falls, is also the center for daily intercessory prayer for the nation. During the noon hour the Litany and appropriate prayers are read, and business people come in to join in a common prayer for guidance in our days of trouble.

ON APRIL 17th the Cathedral was crowded by women representing all civic and religious organizations. Dean Woodruff introduced the subject of The Red Cross, and addresses were made by Mrs. Hugh L. Burleson, Miss Drury, of Rhode Island, and local physicians. A large chapter of the Red Cross was formed. Bishop Burleson and Dean Woodruff are trying to make the Cathedral more and more express all phases of civic and community life.

SPOKANE

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

Pension Fund—Colored Work—Church Home—Parochial Missions

IN CONNECTION with the Pension Fund, an offering of \$200 was taken from the missions at Roslyn and Cle-Elum. The lay reader, Mr. W. A. Sharp, a devoted and energetic worker, is a candidate for holy orders.

THE COLORED PEOPLE of St. Thomas' Church have been worshipping in All Saints'

Cathedral for many years. Under the inspiration of their present vicar, the Rev. James A. Palmer, they are expected shortly to erect a church on their lot in Hillyard street, Spokane.

THE CHURCH HOME for Children at Lidgerwood, Spokane, is outgrowing its present quarters and strenuous efforts are being put forth to secure a new building in the near future.

THE CLERGY of Spokane are maintaining a monthly service at the Edgecliffe Sanitarium for Consumptives.

MRS. HERMAN PAGE has been giving addresses in behalf of the Red Cross in various parts of the state and in Idaho.

DURING the last few weeks Archdeacon Lockwood has held missions at Kennewick, Pasco, Ritzville, Colville, and Palouse. Bishop Page confirmed six at Kennewick as a result. It was his first Confirmation there.

ALL SAINTS' CATHEDRAL (Very Rev. W. C. Hicks, Dean), continues to make most satisfactory progress. The Easter offerings left the Cathedral entirely free from debt, and \$1,000 has been contributed toward the new Cathedral, which is sorely needed to keep pace with the growing work.

WASHINGTON

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

St. John's Orphanage

AFTER THE death of Sister Sarah, whose loving and efficient service as the head of the St. John's Orphanage, Washington, D. C., since its opening in the early seventies, re-

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mains a sweet enduring memory, the Rev. Roland Cotton Smith, D.D., rector of St. John's parish, asked the Mother Superior of the Sisterhood of St. Margaret to fill the vacancy, sending a member of the order to take charge. The request was willingly complied with, and for the past two months the Orphanage has been under the direction of Sister Cora, who has recently had Sister Emily sent to assist her. By a happy coincidence, both of these Sisters are natives of Washington.

WESTERN NEW YORK

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Girls' Friendly Society Notes

THE DIOCESAN Girls' Friendly Society holds its annual meeting in Trinity Church, Rochester, on May 2nd, sessions opening at 10:30 and 2:15. There will be Holy Communion at 9:15.

THE HOLIDAY HOUSE committee of the G. F. S. has again rented the Trafton Cottage, on the west side of the Canandaigua Lake, and it will be opened on June 30th to members, married branch helpers, and associates.

CANADA

Clerical Activities

Diocese of Columbia

BISHOP SCHOFIELD has held a number of confirmations in the diocese of New Westminster, because of Bishop de Pencier's absence at the front.—THE RECTOR of St. Michael's, Vancouver, held a two weeks' mission in his parish lately.

Diocese of Huron

THE RECTOR of St. James' Church, St. Mary's, the Rev. W. J. Taylor, who has held this charge for twenty-five years, will resign owing to advancing years. He has spent his entire life as a priest in the diocese of Huron and has been Rural Dean of Perth for many years.—THE PARISHIONERS of Trinity Church, Brantford, have refused to accept the resignation of their rector, the Rev. S. E. McKeghey, who is going overseas. His resignation was given to enable them to choose a new rector, but they have decided to await his return.—THE NEW oak pulpit in the Mohawk Church, near Brantford, was dedicated by Archdeacon MacKenzie on Easter Day. The Communion service was the gift of Queen Anne.

Diocese of Moosonee

SOME VERY encouraging signs of the work done in the frontier missions were shown during a recent visit of Archdeacon Woodall. Not only are the Indians ministered to, but a number of Syrians, and also a Finnish colony are cared for by the Church.

Diocese of Niagara

ST. PHILIP'S parish hall, Hamilton, was loaned to the Russians for a service by a priest of their own Church, April 1st. Many of those present had unusually fine voices and the whole congregation appeared to know the service by heart. The rector of St. Philip's had arranged the hall with an altar and necessary furnishings for the ceremony.

Diocese of Rupert's Land

LAYMEN ARE acting in the place of clergy in both city and country missions.—THE REV. W. G. NICHOLSON, of St. James', Winnipeg, was the special preacher at the service in St. John's Pro-Cathedral, Winnipeg, March 25th, for the Mother's Union. At the afternoon service about four hundred mothers were present.—THE SUM of \$500 has been given by Mr. Norsworthy, of Liverpool, England, to building a church in Manitoba, in memory of one of his sons who fell in battle.—THE RECTOR of St. Alban's Church, Winnipeg, the Rev. H. Cawley, has enlisted as a private in the Canadian Officer's Training Corps, and leaves

for England in May. The Rev. P. Heywood will take charge during the rector's absence.—CANON MATHESON was the special preacher at the military service in St. John's Pro-Cathedral, Winnipeg, March 25th.—ARCHBISHOP MATHESON stated at the last meeting of the executive committee that the diocesan synod will be held as usual, this summer. Recognizing the splendid work of the St. Andrew's Brotherhood in the vacant missions, the executive committee passed a hearty vote of thanks to them, and also voted \$100 to the Brotherhood expense fund.

Diocese of Toronto

AT THE MEETING on April 16th of the General Ministerial Association, Toronto, the address was given on Present Duty and Outlook of the Church by the Rev. J. W. A. Stewart, Rochester, N. Y.—MRS. EDWARD BLAKE, the widow of the Canadian statesman, died in Toronto on April 2nd, in her eighty-third year. She was the daughter of the Rev. Benjamin Cronyn, afterward first Bishop of Huron.—THE REV. J. H. BARNES, assistant at the Church of the Epiphany, Toronto, has resigned to take up work at Campbelton, New Brunswick. He begins his new work May 1st.

Educational

THE EIGHTH annual session of the Gambier Summer School, according to notice sent out by the secretary, the Rev. William Andrew Stimson, will be held at Gambier, Ohio, on June 20th, 21st, and 22nd. Bishop Anderson will present The World's Conference on Faith and Order; Dr. Hughell E. W. Fosbroke, Dean of the General Theological Seminary, and the Rev. Dr. Burton S. Easton, of the Western Theological Seminary, who were lecturers at the Summer School last year, will have The Old Testament and The New Testament, respectively; Dr. D. F. Davies, of Bexley Hall, will have The Theology of Ridley; and the Rev. William E. Gardner, D.D., General Secretary of the General Board of Religious Education, will present the Sunday School.

THE LAKE GENEVA interdenominational missionary education conference, which will be held this year from July 27th to August 5th, bids fair to be the greatest in its history. It is expected that 600 delegates from the various denominations will be in attendance. The faculty will be greatly enlarged and the programme is one of the strongest ever arranged. Rates are reasonable. The forenoons will be devoted to study and the afternoons to recreation. Further information may be secured by writing to C. W. Cox, 19 South La Salle street, Chicago.

OUR LAMPS HAVE GONE OUT

THAT IS WHAT the "foolish" in all ages have said, and they are saying it now in the present unheaval of the world. Some men can see only evil in the war crisis. There is nothing to steady their faith or embolden their courage. They are standing amid the ruins of the nations, and a feeling akin to despair has taken hold of their souls. What is the use of talking about the high ideals of life? Why cling to the promises that crumble into dust? The world cannot be made any better. All labor is lost. It is impossible to lift humanity up to a higher plane of thought, feeling and action. No one has the strength to bring the nations to accept the law of love as the law of their lives. O ye of little faith! Can you not hear the voice of the Lord Christ above the din of battle calling unto you: "Behold I come to do Thy Will." The King of all the earth is at hand. The Word of our God endureth forever. Christianity is not a failure. The cause of truth and righteousness is not lost. "We learn geology," says Emer-

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son, "the morning after the earthquake." The lamps of human reason and research have gone out. If that were all the light to our path we should indeed be walking in the dark. A purer, truer light shines for the Christian. This is not a time to doubt and to distrust. It is a time for the trimming of the lamps of faith and hope and love. Behold the Prince of Peace still reigns. Let us go out to meet Him and He will lead us into the paths of peace for His name's sake.—*Reformed Church Messenger.*

JOY RIDES

ONE FORM of kindness that might well become a good deal more common than it is at present, writes the *Ave Maria*, was exemplified the other day by the owner of an automobile in an Indiana town.

He inquired of the authorities at the county hospital whether there were any poor patients who would be benefited by a ride in his car; and, shortly afterwards, was driving half a dozen such patients out along the country roads. The relief from the weary monotony of hospital routine was so great and the gratitude of the beneficiaries of his kindness so patently sincere, that the gentleman declared he would not have missed the experience for tenfold the trouble it had occasioned him. He further stated that he purposes giving, not infrequently, henceforth, similar pleasure to the inmates of orphan asylums, homes for the aged, and the like institutions. "Be ye kind to one another," says St. Paul; and it would be an excellent thing if there were many more joyful rides as the foregoing, and many less so-called "joy rides" in the multitudinous cars with which American roads are becoming crowded.—*The New World.*

A CHINESE layman who was asked his opinion as to the probability of securing more students of the better class for the Christian ministry said: "As I analyze the situation, the first reason why some of the best students do not go into the ministry is due to a wrong attitude toward the ministry. The inevitable question that is put to the prospective minister is: Are you willing to make a sacrifice? By that is meant that the minister should receive a very small salary. Now I do not believe in this attitude. I do believe, though, that to be a minister does mean sacrifice, but I do not believe that sacrifice means a salary which will not give him sometimes even the necessities of life. I believe that this wrong conception of sacrifice has been one of the strongest deterrent influences in getting the best men into the ministry."—*Exchange.*



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