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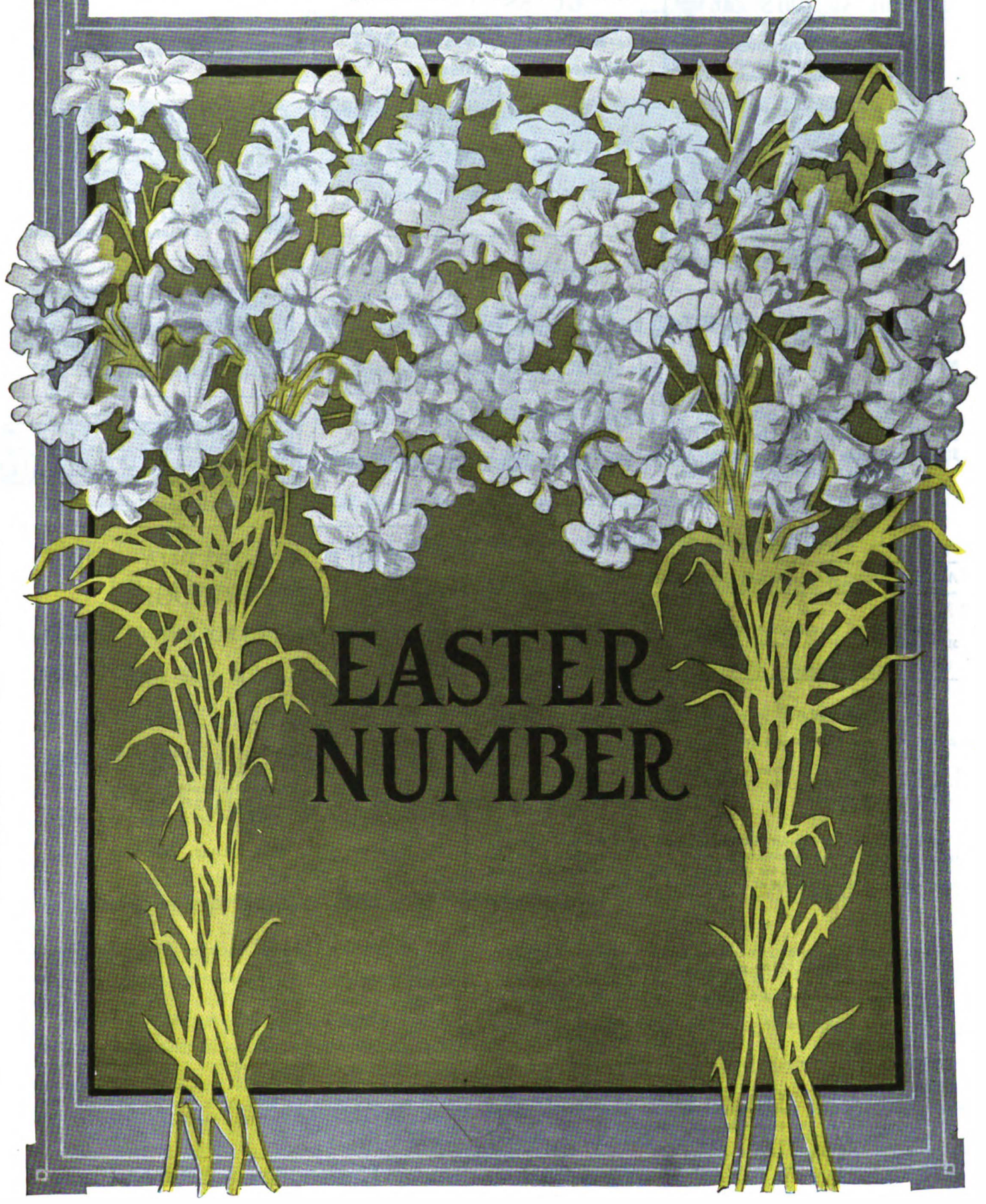
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Giving *The* Church

VOL. LVI—NO. 23

MILWAUKEE, WIS

APRIL 7, 1917



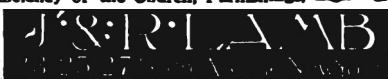
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THE LIVING CHURCH

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

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The Young Churchman Co.
Milwaukee, Wis.

The Living Church

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

VOL. LVI

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 7, 1917

NO. 23

EDITORIALS AND COMMENTS

THE right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts — for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

“To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured.

“God helping her, she can do no other.”

—From the PRESIDENT'S MESSAGE, April 2nd.

GOD is calling to the American people!

Out of all the slow evolution of the ages there stand out, here and there, great crises in which now one people, now another, are signally called to some great service for God and for humanity. Generations pass from birth to death and receive no such call. Then comes the clarion note that resounds through the ages and that honors the people of a single day with the call to leave all that they have and engage in a gigantic task.

As a people answer to this call, so are they: great or ignoble; strong or weak; virile or contemptible.

In the solemnity of Holy Week this nation of a hundred million people has heard that call. America has been restive because she seemed left out in the struggle that the world has been enduring. Now her call has come. She will heed it.

Take this nation, O God of love and of might, and use it as Thine own instrument to fulfil Thy purpose!

For the sake of fulfilling the destiny to which we are called, the American people now willingly risk everything that they have and everything that they are: their treasure, their lives, their institutions, democracy itself. These they pledge in the sure confidence that the God of justice, the God of love, reigns in His heaven, and that He will take the destinies of the nations in His hands. God still is working His purpose out, as age succeeds to age.

May the resolution of the American people be consecrated as a religious purpose, unselfish, firm, and unalterable!

Into Thy hands, O most gracious Saviour, do we commend our nation, our lives, our selves!

Alive For Evermore

TIt is not a man crucified some centuries ago of whom these words are written.

He who is alive for evermore is One in whom we—each of us—have a part. We are His constituent members. We share His life. We subsist upon His broken Body and His poured out Blood. We are sustained by His Holy Spirit.

And so the Easter message challenges us as a thing most personal. It is *we* who are "alive for evermore".

For therein is the personal relationship of ourselves to Christ. Our spiritual oneness has been instituted in Holy Baptism. It has been strengthened in Confirmation. We have shared His life in Holy Communion. Whenever we are spiritually strong it is because of His strength. When we have overcome temptation it is by His grace. His life has so transfused our life that we live in Him.

And so we share in the Crucifixion and in the Resurrection. Good Friday and Easter are fast and festival of our own spiritual life.

Then it is *we* who are "alive for evermore".

WHAT WOULD be our ideals if to this present life we knew there would be no end?

Not many of us could stand the test. We are living for money; for society; for comfort; for pleasure. The end sought is something for *ourselves*. Incidentally, no doubt, most of us try to do good somewhere. We have our benefactions. We contribute more or less to funds for charitable and other public purposes. But yet, with most of us, were we perfectly sincere with ourselves, the chief end of our existence is selfish. We are living for ourselves. Other objects are secondary if not incidental.

But we are alive for *evermore*.

And this present form of human existence cannot possibly go on for evermore. Sooner or later, we are bound to recognize, it must pass into death. The grave is the last resting place of the most selfish and the most unselfish of us.

Thank God that it is.

But—we are alive for EVERMORE.

Now we begin to see what is that life for evermore. The selfish goal is removed. The lure of money, of society, of comfort, of pleasure, is past. Life looms out before us with a perspective that is not clouded by these earth-motives. The best impulses we have had in this life now become the crowning impulses of our real life. The good we have tried to do, the

men and women we have tried to help, suddenly live about us. The prayers we have uttered, the communions we have made, these become the *real* things of life. The things that we once termed physical or material slip away. No longer are they real.

Life for evermore begins here and now, but it only begins with the life of the spirit. It is a life whose vigor depends upon our own treatment of it. It may merge into the after-death life as a thing so puny that it seems scarcely to exist at all. Thank God, it may also pass from earth-life into after-earth life so vigorous that, it must be, death will scarcely introduce a change in its manner of being. Happy he who is well advanced in eternal life here and now. Eternal life does not chiefly denote length; it is measured rather by depth. The ransomed do not ask for long life, but for deep life.

And the life that is for evermore is an eternal strengthening of our good impulses; an eternal deepening of our spiritual being; an eternal progress toward greater knowledge, greater loveliness, greater power of loving, greater power of penetration, greater power of worship.

What a narrow, pitiful thing would be the life for evermore if it were but an extension of years! If it were but time added to time!

Death ends all that is imperfect in life; cuts off all that is sordid, terminates whatever is transient or trivial.

Death is not the great leveler; rather is it the great purifier, the great corrective, the sudden opening of the road to eternity.

There are cults that would eradicate physical death; that exhaust themselves in the effort to keep it away; that exalt temporal life as the *summum bonum* and are interested only in extending its days. This is not Christianity.

The Christian, alive for evermore, is not afraid to look death in the face and to defy it. It has lost its sting. The grave has no victory. These are the doors to the triumphant life; to life not only endless but also sinless, painless, sorrowless.

That road that Jesus Christ has trodden is not evil. He suffered. He died. He was buried. He lay peacefully in the tomb. All these He has consecrated for us. He has conquered death.

Thank God for death! Life for evermore without its purification would be intolerable.

Thank God even more for life—the life that has no end; the life that gives the constant opportunity for spiritual advance; the life that is freed from things physical and material; the life that leads straight to the Throne of God and the Beatific Vision.

A Call to the Moral Forces of America

WITH War upon us, a specific duty rests upon the Church in connection with the protection of the moral welfare of soldiers.

Let the Church awake!

Surgeons, nurses, railroad men, business men, capable women, are preparing to support the army in surgery, and in promoting efficiency and physical comfort. The Red Cross chapters are active in all our cities. Base hospital equipments costing thousands of dollars are being collected in the larger of these.

What are we doing to support the chaplains?

The government appoints a chaplain for each regiment but gives him no equipment nor allowance for providing such. The Y. M. C. A. does excellent work, especially in the larger camps; but the unit of the army is the regiment, and only on a regimental scale, and by strengthening the chaplains, can moral and social assistance to the men be adequately given.

The Chaplain is the official moral and spiritual guide to the regiment. He is the promoter of clean social life. He is the friend of all the men, especially when these are in any sort of distress.

Already in one diocese the Church is awake to her responsibility. In Massachusetts, where several of the regiments have clergy of the Church for chaplains, the Church is equipping every chaplain with a large motion picture machine with suitable films, with a motor truck for use in transporting his equipment, and with articles for religious service. Each outfit costs about \$1,500. It is an investment such as will be exceedingly productive in spiritual and moral returns.

The experience of the national guard last year repeated the experience of every army in Europe. The camps were surrounded by vultures ready to prey upon the men. Pay day was the invitation to vice in every form. The deadly monotony of camp life, the absence of home restraints, intensified the tempta-

tions that surrounded the men. In scarcely one instance were chaplains equipped to cope with the evils that surrounded the men whom they desired to help.

A Massachusetts chaplain who served on the border last year sends us the following estimate of equipment such as ought to be supplied AS A MINIMUM to each of the chaplains:

A Ford truck.....	\$ 550
A tent 30 x 60.....	300
800 service books.....	50
A moving picture machine.....	300
A motor for lighting tent and running movies....	***
A Communion set.....	100
	\$1,300 +

A CALL TO THE RED CROSS

Urgently do we present to American Red Cross chapters the opportunity to provide suitable equipment for the chaplains of regiments within their respective jurisdiction; and we would urge upon the chapters in the larger cities the advisability of making such provision, not only for their own regiments but for all the regiments from their own states. Those regiments whose companies are gathered from the smaller communities will have no such assistance unless it is given by the cities.

A CALL TO THE CHURCH

There is a twofold call to the Church and to Christian people generally.

First, use every effort to induce the local representation of

WE are printing on another page the protest of a group of distinguished Churchwomen of New York against bringing the subject of woman's suffrage in the nation within the purview of a distinctively Church organization. This has recently been done by the organization in New York of a "Protestant Episcopal Suffrage Association."

Woman's Suffrage

With this protest we find ourselves in entire sympathy. The question of woman suffrage is distinctly a political question. A Protestant Episcopal Suffrage Association is as unfitting as would be a Protestant Episcopal tariff association, or free trade association, or free silver association. The name of the Church ought not, in our judgment, to be used in connection with political questions of any sort. It is not the function of the Church to promote or to impede such movements. To form an association for such a purpose is inevitably to produce another association to defeat it, and thus to divide Churchmen on political lines, and in a manner that can produce no good results for either party.

We are confident that the women who have organized the Church-political party in the interest of suffrage did so without carefully considering the issues that are involved and with no thought of causing embarrassment to the Church. They are within their rights in doing what they can to promote a political movement that they deem useful. They are also within their rights in making the success of that movement an object of prayer.

Beyond that, in organizing the movement as one to which the name of the Church can properly be given, they have inadvertently transgressed at least the proprieties, and perhaps more. We are confident that they will wish to recede from their embarrassing position.

THE LIVING CHURCH desires to state that A Meditation on the Fifth Word from the Cross, published last week as "by a priest", is rather the work of Miss Emily B. Gnagey of Pittsburgh, Pa., to whom our apologies are due.

A LETTER of inquiry to Former Ambassador Gerard relating to the work of the American Church in Germany under Archdeacon Nies in Munich and Mr. Welwood in Dresden has brought from him the response that he has not been in touch with the latter work, but of the work of Archdeacon Nies Mr. Gerard says

War Relief in Germany

"I am acquainted with the work being carried on by Archdeacon Nies among the prisoners of war in Bavaria. I have conferred several times personally with Archdeacon Nies. All the work he has done has been of the utmost value and great con-

the Red Cross to provide the major part of this equipment. It is wholly in line with the beneficent purposes of that organization. But if the Red Cross does not assume the obligation, the Church, as such, must do it.

Second, the Church in every diocese should undertake to support those chaplains that are drawn from the ranks of her own clergy, in their religious work, supplementing the work which, perhaps, the Red Cross will undertake. In his religious work the chaplain will need much assistance. The Church chaplains will require Prayer Books or special service books, Bibles, etc. Each one ought to be provided with a special emergency fund.

Let our bishops and clergy immediately get into touch with those chaplains who have seen actual service and learn at first hand what are the chaplains' needs. Then let them not rest until, whether through the Red Cross or through the efforts of Church agencies to be created for the purpose, those needs are in the way of being supplied.

A CALL TO THE PRESS

We appeal to the Press throughout the country, religious and secular, to carry this Call to the Red Cross, to the Church, and to citizens, on the largest possible scale.

Let all the moral forces of this country be mobilized immediately for the efficient promotion of the moral and social work among soldiers, in which work the chaplains are the official executives.

solution to the prisoners of war in Bavaria. I hope that you will do everything you can to continue to forward the Archdeacon's work."

It is impossible for us to say at this writing what will be the attitude of THE LIVING CHURCH WAR RELIEF FUND to either of these forms of work. We have cabled for information from the two clergy as to their immediate needs, and if any way can be discovered whereby at least the work among prisoners of war in Bavaria can be maintained we are confident that our readers will desire the funds supplied for its continuance. We shall, however, exercise great caution in sending funds and contributors may rest assured that every precaution will be taken against any misuse of their benefactions.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 2nd:

H. R.	\$ 5.00
C. W. Lockwood, Eau Claire, Wis.	10.00
A communicant of All Saints' Church, Trenton, N. J.	5.00
Christ Church Pro-Cathedral, Trenton, N. J.	10.00
M. D. Grand Detour, Ill.	1.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Miss S. O. DuBois, Athens, N. Y.	3.00
B. C. A., Hartford, Conn.	5.00
W. S. D.	300.00
N. M. W., New York City*	5.00
The Prout children, Demopolis, Ala. †	1.00
In memory of Minnie †	5.00
St. Matthew's Church, Houma, La. †	9.56
All Saints' School, Wilmington, Ohio †	2.50
V. C. †	5.00
Total for the week	\$ 392.06
Previously acknowledged	43,907.78
	\$44,299.84

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

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

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

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

137. Mrs. Henry G. Rogers, Au Sable Forks, N. Y.	\$ 36.50
138. A. B. C.	73.00
139. Mrs. Jas. B. Goodrich, Concord, N. H.	36.50
140. Mrs. A. R. Vall, Bloomington, Ill.	36.50
141. Dr. Chas. L. Minor, Asheville, N. C.	36.50
142. Children of the House of the Holy Child, Philadelphia, Pa.	36.50
143. Mrs. Helen L. Guerin, Newark, N. J.	36.50
144. Miss Julia B. Thorne, Newark, N. J.	36.50
4. Mrs. J. R. Palen, Santa Fe, N. Mex.	64.00
9. Miss Constance R. Wheeler, Burlington, Vt.	10.00
15. Miss Jane Cuddy, Pittsburgh, Pa.	18.50
25. Miss Mary H. Wolcott, Utica, N. Y.	54.75
30. Richard Peabody Kent & Arthur Tufnell-Sabine Kent, Pelham, N. Y.	27.37
35. Anonymous, Chicago, Ill.	11.50
40. Mrs. W. S. Lapham, New York City	27.25

59. J. B. Oakland	\$ 55.00
73. Mrs. Octavius Applegate, Morristown, N. J.	16.50
Total for the week	\$ 603.37
Previously acknowledged	4,345.23
	\$4,948.60

[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

A Catholic Layman	\$ 5.00
Two members of St. John's parish, Lafayette, Ind.	3.00
Mrs. G. H., Detroit, Mich.	10.00
C. H. T.	5.00
Mrs. A. Chamberlain, Denver, Colo.	10.00
R. H. S.	10.00
W. R. Noble, St. Petersburg, Fla.	2.00
Mrs. W. R. Noble, St. Petersburg, Fla.	2.00
Anonymous	38.00
In memory of Rev. Charles M. Armstrong, Wayne, Pa.	25.00
H. A. A., Arlington Heights, Mass.	5.00
Anonymous, Newark, N. J.	10.00
St. Andrew's Church, Jacksonville, Fla.	7.75
Miss Mary Elizabeth Wood, Wuchang, China	5.00
T. B.	5.00
St. David's S. S., Portland, Oregon	3.75
M. L. S.	25.00
W. Kirkby, Clouston, Sask., Canada	2.28
In loving memory of Alice Calsson	2.00
In memoriam M. H. A. and E. H. McC.	5.00
W. C. Hopkins, Clintondale, N. Y.	1.00
W. B., Washington, D. C.	10.00
Martha S. Arvedson, Maxwell, Calif.	10.00
Mrs. Edna F. Lee, Cincinnati, Ohio	12.50
Grace Church, Newark, N. J.	20.00
Wm. Pearson, North Barnesboro, Pa.	1.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	10.00
Pilgrimage of Prayer, St. John's Church, Wilmington, N. C.	31.77
E. G. M. W., Brooklyn, N. Y.	1.00
St. Mary's Church, Reading, Pa.	25.00
T. B. W., Washington, D. C.	5.00
St. John's Church, Lower Merion, Pa.	5.00
B. C. A., Hartford, Conn.	15.00
Janet P. White, Chicago, Ill.	2.00
A member of St. Michael and All Angels' Church, Anniston, Ala.	5.00
A. V. A.	1,000.00
George P. Torrence, Jr., Riverside, Ill.	10.00
	\$1,343.05

THE BISHOP OF GIBRALTAR'S MISSION FOR SEAMEN FUND

Mrs. Jas. B. Goodrich, Concord, N. H.	\$13.50
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SERBIAN RELIEF FUND

W. L. P., Manila, P. I.	\$2.50
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ALBANIAN RELIEF FUND

"Hardwick, Vt."	\$4.00
W. L. P., Manila, P. I.	2.50
	\$6.50

POLISH RELIEF FUND

"Lynnda"	\$ 3.00
W. S. D.	100.00
	\$103.00

BELGIAN RELIEF FUND

St. David's S. S., Portland, Oregon	\$ 3.75
St. Margaret's Church, Chicago, Ill.	15.50
Mrs. Edna F. Lee, Cincinnati, Ohio	12.50
E. L. G.	25.00
Mrs. Nina E. McDavid, Peizer, S. C.	1.00
	\$57.75

ANSWERS TO CORRESPONDENTS

XX.—(1) There is ancient precedent for an evening communion on Maundy Thursday and even for non-fasting communicating at that time. The best thought among Anglicans, in our judgment, is, however, against the practice, though the use obtains on a considerable scale.—(2) Where cross and flag are both carried in procession the former should be deposited on the gospel and the latter on the epistle side.

J. E. B.—Prohibition of the use of wine for sacramental purposes would certainly seem to transgress the constitutional guarantees of religious freedom. It is the duty of those who have the framing of prohibition measures to see that the rights of the Church are not infringed by them.

R. C. S.—(1) To baptize a child by "dipping discreetly" into the font does not necessarily imply complete immersion and the wise priest will not dip the infant's head under water.—(2) The suspensions and deposition mentioned were all on moral grounds.

McM.—It is proper that sanctuary lamps should be burning during Lent as at other times.

"TRIBUTE"

Not unto Caesar pay we tribute now

With the base copper coin of earthly mint:

For the fine gold of souls shows God's imprint.

We bear His superscription on our brow

And in His Image we were made: then how

Should our return be measured? Without stint

Our service should be rendered, and no hint

Of bargaining with Him deface our vow.

"Show Me the tribute money." Lord, our souls

Are in Thy Hand to do with as Thou wilt;

Take all we have, for Thou hast given all.

And when at length the long account unrolls

When Thy Great Price shall have redeemed our guilt,

All we have given Thee shall be too small.

S. A. C.

REV. THOMAS A. LACEY IN AMERICA

THE Rev. Thomas A. Lacey, the noted English clergyman, so well known through his numerous books, his contributions to the *Church Times*, and his activities at the time of the consideration of Anglican orders by the late Pope Leo, returned from his visit to this country to England by the *Tuscania* on March 27th.

Arriving in New York early in February, he first appeared at the dinner of St. Stephen's College at the Hotel Astor on the 8th of that month. He met Dr. Rodgers, the president, for the first time in forty-five years; they were boys together at an English school. He made a very stirring speech full of praise for American ideals and of what he had seen of this country. He expressed amazement at our educational system, especially in theology.

While in New York he was the guest of the General Seminary, where he delivered the Paddock lectures. After the course was finished he visited St. Stephen's College and preached at the college chapel. He preached at Trinity Church, New York, on one of the Sundays intervening in his lecture course. Then he went south and was present in Washington during the President's inauguration. Returning to New York he conducted a quiet day at St. Ignatius' Church, where also he preached on Sunday. Early in March he held a quiet day at the Church of the Incarnation for the Ladies' Anglican Lecture committee. Subsequently he spent a day or two at Berkeley Divinity School in Middletown, Conn. On Passion Sunday he was in Baltimore and preached in the morning at St. Luke's Church for the Rev. Edward Dering Evans, a sermon described as really magnificent. In the afternoon he preached at the Cathedral and in the evening for the Rev. Dr. Birkhead to an enormous congregation at Emmanuel Church. He had planned to spend the following week in Baltimore and to preach at St. Luke's, St. Paul's, Emmanuel, and Mount Calvary Churches, and through Holy Week he was to have been at St. Ignatius', New York; but these plans were upset by a cablegram from England announcing the serious illness of his mother. He returned therefore to New York on Monday, the 26th, and found a telegram conveying the sad news of his mother's death. His friends tried to persuade him to remain here and carry out his plans and to wait until the war situation should clear up and he could return with more assurance of safety. But his mother's death affected him deeply and he longed to get home, and so sailed the next day, followed by prayers for his safe arrival, from the many friends he had made in this country. While in New York he sent several cable letters to the London *Church Times* describing the attitude of the American people toward the war and the feeling of our people aroused by the President's armed neutrality message. The New York *Times* published a remarkable letter from him on the editorial page, describing the purposes of the war from the English point of view and the feeling among the people and soldiers towards Germany and the German people and army. He predicted emphatically that the Allies would never treat for peace with the Kaiser or his government and that the only hope of peace lay with the overthrow of the military Prussian party.

One of the things that drew him back to England was his engagement as special preacher at the University of Oxford at the end of April.

Mr. Lacey has strong sentiments that the relationship between English and American Church people should be closer and expressed a hope that he would be able to arrange for a cable letter weekly or fortnightly to the London *Church Times* from this side of the water.

DO NOT WORRY. Life never hurries; death alone is in haste. The cyclone, the earthquake, the eruption, are sudden in their destructive work; growth is slow. The mountain stream hurries; it cannot do otherwise; but in all its rush and roar there is a prophecy of oceanic calm, the large, ever-animated calm that belongs to all sound life. The tempest that sweeps across the waters moves the surface; the great depth is unagitated. So the soul knows nothing of the tumult of haste, so often apparent on the surface of life. For the soul is of God, the undisturbed, the unhurrying, the unchanging. Let but the soul grow conscious of itself, and repose follows as surely as light follows the rising of the sun.—*Ida Ahlborn Weeks*.

IN THIS COMING age catholicity of faith will supplant toleration as toleration has supplanted bigotry. The age in which I hate my neighbor's faith is gone; that in which I regard his faith with religious indifference, which I call tolerance, is going; that in which I respect his faith and work with him to a common end is coming.—*Lyman Abbott*.

EASTER DAY

BY THE REV. WILLIAM H. BOWN

THE RESURRECTION

EASTER, the festival of our Lord's Resurrection, has for its keynote the exultant strain, "Now is Christ risen from the dead." It is a festival of solemn gladness, "the crown of the Lord's Day festivals".

That the Resurrection completed the purpose of our Lord's Incarnation, and was the crowning miracle of His earthly career; that it was prefigured in type, and foretold in prophecy; that it was the ground of all hope, and the basis of all faith, and the inspiration of all love, and the source of all grace, we freely admit to be a fact.

And next to the truth of His Resurrection—which was the triumphant conclusion of His work, the triumphant manifestation of its power and efficacy, and the vindication of all His claims—was His teaching and example and atoning sacrifice.

To use the expression of St. Paul, "God hath given assurance" of Christ's supreme judgeship, and consequently of the validity of all His claims, "in that He hath raised Him from the dead".

This is the evidential keynote of our faith, and quite sufficient to cause some of the rays of His glory to shine in our hearts, and to fill us with the hallowed thought that "Christ is risen from the dead".

The collect stamps this statement of the Apostle with its signature of approval; and offers a petition for help that we may bring the good desires of our minds to good effect.

The epistle assumes the Resurrection of our Lord, and exhorts us to seek Christian perfection by the practical realization of this truth influencing our daily life.

It is peculiar in that the most mysterious things connected with the Resurrection of our Lord are brought forward to keep us from degrading sins, and to view His Resurrection as the most practical doctrine of our religion.

Such being the case, it becomes us to destroy the strength of sin in us—to flee from the divers lusts and sordid pleasures of the day—and to "put on, as the elect of God", the Lord Jesus Christ.

The gospel refers to the discovery of our Lord's Resurrection by St. Mary Magdalene; to the visit of St. Peter and St. John to the sepulchre, and to their return to their own house. It may be taken "as a type of the signs, the faith, and the practical results in life, of the Resurrection".

The teaching, not only of the gospel, but of the day, means devotion to a living Lord—to a Lord who revealed His indestructible vitality by raising Himself from the dead—to a Lord who still rules the world, and holds communion with His Church—to a Lord who is in intimate, constant association with those of us who remember that He raised Himself from the grave with majestic indifference to all human power, and left the garments of His mortality folded away where He lay.

Down into that grave He went in our name, with our sin upon Him, suffering for us; but He came forth with peace and triumph, and was received in heaven with power and glory, that He might become the pattern of our spiritual life, the pledge to us of all the resources of infinite power and love.

All hail, then, to the day which celebrates the Resurrection! Let us celebrate it with music, and flowers, and lights! For it means the birth and immortal growth of His Church.

All hail the day which is typical of all that is holy and bright! Let us deck the altars, and our "ministers of Christ", in resplendent hangings and vestments of white!

Then may we come to the joys of Easter with gifts, and a hearty desire to partake of the Blessed Sacrament of the Body and Blood of our Lord!

Then may we raise the anthem of joy and gladness, "Christ is risen!" and listen to the glad reply, "Christ is risen, indeed!"

THE NEW LECTIONARY

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

CALENDAR FOR EASTER WEEK

Easter Day	Exod. 15, 1-21 Isaiah 35	Revelation 5	Isaiah 25 & 26, 4	Matthew 28
Mon. in Easter	Exodus 15, 22-end	Luke 24, 1-12	Isaiah 26, 5-19	Luke 24, 13-48
Tues. in Easter	Exodus 16	Mark 16, 1-8	Job 19	John 20, 1-23
Wednesday	Exodus 17, 1-7	John 2, 12-end	Deut. 1, 1-18	John 9 & 10, 18
Thursday	Exodus 17, 8-end	Matthew 16, 21-end	Deut. 1, 19-end	Mark 8, 27-end
Friday	Exodus 18	Matthew 17, 1-23	Deut. 2, 1-15	Mark 9, 30-41
Saturday	Exodus 19	Matthew 20, 17-28	Deut. 2, 16-end	Mark 10, 28-34
First Sunday after Easter	Exod. 20, 1-24 II Samuel 22, 1-20, 47-51	Galatians 3	Isaiah 32, 1-18	John 20, 19-end

THE new lectionary may be said to be founded on the idea of Redemption, commemorated on Easter Day, preceded by what led to the necessity of Redemption and followed by its results. There is nothing new in this except the extent and the logical and historical consistency with which the idea is carried out. There is one great moment of Redemption in the New

Testament, and that is the Resurrection of our Lord. There are two such moments in the Old Testament, Redemption from Egypt and Redemption from Exile. (See how they are combined in thought in, *e. g.*, Isaiah 51 and 52, lessons for Easter, second year.) As a matter of course, when we are dealing with the Life of our Lord, as in the evening of this year, we assign for the second lesson one of the accounts of the Resurrection, and we have employed as the Old Testament background Isaiah's "He shall swallow up death in victory." But our Lord's triumph was more than personal. It was redemptive. He has redeemed us by His blood and made us

kings and priests unto our God, to reign upon earth through self-mastery and self-sacrifice—His and ours. We have therefore ventured to give for the second lesson, Easter morning, Rev. 5, with its exposition of the method (vss. 5 and 6, "lion and lamb") and the sweep of His victory: "Every kindred, and tongue, and people, and nation" (vs. 9); the same being also a fitting New Testament correlative of the Song of Redemption sung on the shores of the Red Sea. The book of Exodus and the book of Revelation are linked together especially by deliverance, and their harmony is brought out in the singing (chapter 15) of the Song of Moses and the Song of the Lamb; the one strain which with comparatively modest beginnings grows and swells until its music is that of a world redeemed and worshipping God, the King of the ages. Especially to be noted is the fact that the "Exodus" which our Lord accomplished (Luke 9:31) is the victory of spirit over flesh, Egypt signifying the flesh (Isaiah 31:3). It was a veritable Resurrection and not a Resuscitation.

From this point on, the new lectionary aims to do justice to two great truths; one, that Redemption alone is not salvation; the other, that during the Great Forty Days, or, rather between the Resurrection and Pentecost, we should be true to the history of our Lord and hold back the work of the Spirit so as to make a grand climax on Whitsunday. That explains our omission of the traditional use of Acts at this time. In the Old Testament historical course, Redemption is illustrated by the coming out of Egypt, but Salvation by the entrance upon the Promised Land; between which lie the wilderness experiences, typical of moral and spiritual struggles that precede the gift of the Indwelling Spirit, the reward of complete surrender to the conquering Christ. Pivotal points will be noticed on the particular Sundays that follow. As the historical material in the life of our Lord, between the Resurrection and Pentecost, is not sufficient to fill in the fifty days, we have not hesitated to use doctrinal passages from the epistles or gospels to help out.

EASTER DAY

Almighty God, who hast for us, through Thine Only begotten Son, made Death resign His old dominion over us, and oped Life's gate, that life eterne for which men hoped; We humbly ask that, as by special grace Thy love prepares our minds to be the place For good desires, so by Thy constant aid May those desires of good effect be made; Through Jesus Christ, who lives with Thee and reigns, And with the Holy Ghost one God remains, To be for aye, world without end, obeyed:

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignotus

HOW can men live without the Easter hope? Death shadows us and ours, so that the whole earth seems a cemetery; and the little moment of life is as nothing in comparison with the black unknown on either side. Guesses avail not at all to bring comfort; there is small reassurance in philosophy beside an open grave. And where individual bereavements are multiplied by the million, with all the tragic accompaniments of violent death, of whom may we seek for succor, but of the Resurrection and the Life Himself, who is Lord of Death and the Grave by right of conquest? We are blunted in susceptibility a little by the vast extent of sorrow brought through the war; so many killed, so many dying of wounds, so many invalidated or mutilated. It has to be translated into smaller terms before our hearts and our imaginations can grasp what it means. So here I tell you of what one submarine torpedo has done, and what consolation the Easter Gospel brings me this year.

A certain liner has carried freight back and forth for many years between Liverpool and the seaport city where I live. Every six weeks I looked for the brass buttons of the officers, down among the faithful, and found them heartily uniting in God's praise, or kneeling at the altar to receive the Blessed Sacrament—fine, stalwart, ruddy men they were, with steady, far-seeing eyes and a great serenity of manner. Christmas week we dined together at the Haven, clergy, mission workers, officers, and men. Two dear lads of that ship's company gravitated towards me; and before the evening was over we were fast friends—a few ghost-stories serving to seal the compact. Rosy-cheeked, soft-voiced, sweet-mannered, but sturdy and manly too, those orphans in their blue uniforms, Ernest and John, 14 and 16, already deep in the mysteries of navigation, and looking forward to the day when they should be mates, with a master's ticket in the offing. They promised to call me up from the wharf when next they were in port; and early in February I heard John's voice over the telephone, hailing me. The next day they came to luncheon, winning all hearts round the rectory table: a little shy, not as mannish as American boys of that age would have been, and perhaps a bit more courteous; full of sea-stories, and picturing England in war-time with vivid strokes. We went to the theatre afterwards, and rejoiced together in the juggler, the trapeze-artists, the whirlwind dancers, Adelaide and her war-ballet, and Mrs. Vernon Castle in *Patria*—she was our favorite, unanimously. Then we had tea at the Golden Bull, with Scots shortbread and other cakes, a kindly Scots maid serving us with an undisguised interest in my companions. We parted with cheery good-byes and the hope of another meeting about Easter. They sailed on Ash Wednesday; and the ship has never been heard from since. No hazard of storm and tempest ended her course, but the assassin of the deep! And all my friends of her company have found another haven than that they cleared for—safe in God's merciful Providence, I know.

I went again to the Golden Bull to-day, with two little girls, for tea; and the same Scots maid served us. There were tears in her eyes when I told her of Ernest and John: and my own

grew wet, I own. But when Easter comes, my little lads will keep the Feast, I know, alive forevermore; and I shall lift up my heart out of the world's shadow and sorrow into the sunshine of that Dawn which means life eternal.

A RECENT LETTER from "somewhere in France" comments on a question of interest:

"On the chaplain question, I find that in individual cases one gets to find lovable qualities that tend to cover up other deficiencies. Our own chaplain I have seen often and have discussed all sorts of questions with him. The difficulties of the work are great. He has to look after two battalions, brigade headquarters, and a trench mortar battery. These change constantly, and personal knowledge is possible in very few cases. He does his best to arrange celebrations; but normally parades go on on Sundays as on other days, or else in these beastly little villages it is hard to get a place for a service. The Blessed Sacrament is certainly not carried about; but though the Roman Catholics do this, it is comparatively seldom that they can give the last rites to men unless they die in hospital. They lay great stress on intention when actual Communion is impossible, and on acts of faith. The character of the individual chaplain naturally counts for a great deal with the men. Our Roman Catholic chaplain never goes near the trenches, while our Church of England one is constantly in the front line trenches, and was wounded recently."

AN EASTER CAROL

The world is softly singing
A resurrection song,
Of life from death upspringing,
Of hope, serene and strong;
And louder grows the chorus,
As longer grow the days
That open wide before us
Their golden gates of praise.

For lo! the earth is learning
A half-forgotten strain;
And exiles are returning
To Eden's joy again.
A Man has passed the portal,
And sheathed the flaming sword;
And Love is crowned immortal,
And Paradise restored.

G. W., in *Songs of Light and Shade*.

IT IS GOOD TO KNOW, from the third paragraph of the following article taken from the *Journal of the Military Service Institute*, that our army officers are soundly orthodox as to their theology. But the Japanese quotation is worthy of that chivalrous people, surely.

"THREE VOICES "THE VOICE OF JAPAN

"Headquarters of the Army Besieging Tsingtao.

October, 1914.

"Your Excellency: At this moment when you are heroically defending the fortress of Tsingtao, the undersigned have the honor to inform you of the most benevolent and gracious wish of His Majesty the Emperor of Japan. The imperial intention is to spare the lives of those non-belligerents of the belligerent powers and people of neutral countries now at Tsingtao who may desire to avert the loss and injury which they might sustain as the result of our siege operations.

"In case you have a desire to concur to this imperial wish more detailed information shall be forwarded.

"LIEUT. GEN. MITSUOMI KANWO,

"Commander-in-Chief of the Army Besieging Tsingtao.

"VICE ADMIRAL SADAICHI KATO,

"Commander-in-Chief of the Fleet Besieging Tsingtao.

"To Captain Meyer Waldeck, Governor of Tsingtao."

"THE VOICE OF GERMANY

"Order—To the inhabitants of Liege: The population of Ardennes, after having testified to their pacific intentions in regard to our troops, attacked them in the most treacherous fashion. With my authorization, the general who commanded those troops has laid the town in ashes and has caused 110 persons to be shot. I bring these facts to the knowledge of the town of Liege in order that its inhabitants may know the fate they may expect if they take a similar attitude.

"GENERAL VON BUELOW.

"Liege, August 22, 1914."

"THE VOICE OF GOD

"Blessed are the merciful, for they shall obtain mercy."

"With what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured unto you."

PRIMACY IN THE IRISH CHURCH

Interesting Action of the High Court of Justice

BISHOP ELECTED FOR ABERDEEN AND ORKNEY

The Living Church News Bureau }
London, March 5, 1917 }

A CASE of unusual historical and ecclesiastical interest, and obviously one of importance to Irish Churchmen, has just been decided in the Chancery Division of the High Court of Justice. The immediate point involved was whether the power of appointing a new trustee or new trustees in a settlement made in 1849, therein expressed to be made exercisable by the "Lord Primate of All Ireland" for the time being, having regard to the Irish Church Act, 1869, was exercisable by the defendant, the present Archbishop of Armagh, and his successors in the see of Armagh in the disestablished Church of Ireland.

The leading counsel for the plaintiff (Lord Aldenham) said that his Lordship was not averse from the appointment of new trustees by the Archbishop, but some years ago an opinion as to the archiepiscopal power to appoint, which expressed a doubt thereon, had been given by a very eminent counsel who was afterward on the judicial bench. The settlement arose in circumstances of historical interest. In the Napoleonic Wars, Marshal, the Right Hon. William Carr, Viscount Beresford, had rendered great services to the King of Portugal in the chief command and organization of his Portuguese Army, in gratitude for which that King granted to him a pension of 16,000,000 reis (about £3,000) a year for his own and two other lives, with power to nominate the second life. By the law of Portugal, the owner of the third life interest was the heir of the second life owner, in this case the deceased Mr. Alexander James Hope Beresford (the founder of the *Saturday Review*). Mr. Beresford Hope was minded to settle the pension for the benefit of what was then the established Church of Ireland, and accordingly in 1849 a deed of settlement was executed, the parties to which were Mr. Beresford Hope of the one part and "the Right Honorable and Most Reverend Father in God John George, by Divine Providence Lord Archbishop of Armagh, Primate of All Ireland", of the other part. The trusts of the deed were mainly for the establishment of new incumbencies, and the building and repair of churches. If any trustee should die, or cease to be in communion with the Irish Church, or should desire to be discharged from, or refuse or be incapable to act in the trusts, it should be lawful for Mr. Beresford Hope, and, after his decease, for the "Lord Primate of All Ireland" for the time being, to appoint any other person or persons, being in communion with the Irish Church, to be a new trustee or trustees of the deed and the "Marshal Beresford's Fund" thereby constituted.

Reference was then made to the contests, with varying success, for the title of Primate of All Ireland between the Archbishops of Armagh and Dublin down to 1553, when the Primacy was restored to Armagh, to which see it afterward remained attached. The Irish Church Act did not in terms refer to the title. But it was admitted that the subsequent Constitution of the disestablished Irish Church recognized the Primacy of All Ireland as being in the Archbishopric of Armagh.

Mr. Justice Sargeant, in delivering his judgment, said that before the Irish Church Act the power to appoint new trustees was clearly in the Archbishops of Armagh, and the question was whether it still remained in them. He had only to consider whether the Archbishop of Armagh was properly called Lord Primate of All Ireland. Speaking generally, he could find nothing in the Act which did more than affect the Church and its archbishops and bishops in their legal position; their spiritual conditions were unaffected. Further, since the passing of the Act, the Constitution framed under it recognized the title of Primate of All Ireland as belonging to the Archbishops of Armagh. There was no doubt that the trusts subsisted in favor of the Church reconstructed under the Act, and it was a short and easy step to find who had the power of appointing new trustees under the deed. He accordingly declared that the power was exercisable by the defendant and his successors in the office of the Archbishopric of Armagh and Primacy of All Ireland in the disestablished Church of Ireland.

This judicial decision is plainly germane to the question of Church continuity in Ireland, and is valuable as giving support to the contention of Irish Churchmen that they rather than their separated brethren of the Roman communion in Ireland are in the true line of Church descent from the Apostle of Ireland.

At a meeting of the clerical and lay electors of the diocese of Aberdeen and Orkney, held at Aberdeen last week, the Very Rev. Frederick Llewellyn Deane, D.D., Provost of St. Mary's Cathedral, Glasgow, was unanimously elected Bishop.

He was born in 1868, and received his academic education at Keble College, Oxford, where he was graduated in 1890, taking a second class in theology. After ordination, a year later, he served

for nine years as an assistant curate in Kettering and was then made vicar of St. Andrew's, Leicester. In 1904 he became a priest in the Scottish Church as rector of St. Mary's, Glasgow, and when that church was constituted a cathedral in 1908 he was elected its provost. He appears to have had wide experience in social work among the poor, and his ministrations among his large and influential congregation in Glasgow have been particularly noteworthy and greatly blessed. In 1912 Glasgow University conferred upon him the honorary degree of Doctor of Divinity, and he was select preacher at Cambridge in 1915. When the late Bishop (the Rt. Rev. Dr. Mitchell) was elected, five years ago, the vote was between him and Provost Deane.

The Bishop of London proposes to close all but eight of the old City churches until the end of the War. The object is to set the clergy free to act as chaplains with the Forces on active service and to volunteer for work under the National Service scheme now being promoted.

As the law stands, services must be held on Sunday in every parish church, and no church can be closed unless by agreement with the incumbents and church wardens. The Ecclesiastical Services Bill, now before the House of Lords, provides that no person shall be liable to any penalty, or to any legal proceeding, in respect to the omission of all or any public services or duties in or in connection with any church or other place of public worship, if the omission is for the time being authorized in writing by the bishop of the diocese.

The Bishop of Oxford, in his very determined opposition to free access to the Reserved Sacrament for the purpose of devotion, has followed up his motion and speech in convocation by replying to the one hundred memorialists connected with his own diocese demanding such access to the Reserved Sacrament.

His reply appears in the current number of the *Oxford Diocesan Magazine*. He warns his clergy who have signed the petition that in that diocese there will be no change:

"I renew the regulations which I made two years ago. There is no general permission of Reservation. I propose to allow it freely in particular cases where good reason is shown for going beyond the directions of the Prayer Book. I believe I have 'lawful authority' so to do. But in no case can it be allowed to reserve the Blessed Sacrament so as to be accessible for extra-liturgical worship."

The Bishop of Oxford will have to reckon in this matter with the very learned and able little work which has just been published under the title, *The Reserved Sacrament*, by the Rev. Darwell Stone, Principal of Pusey House, who is, I suppose, the chief theologian in the diocese of Oxford. Dr. Stone does not hesitate to state that the Reservation of the Holy Sacrament and the approach of Christians to it in private prayer "do not appear to need in parish churches positive episcopal sanction".

The proprietors of the *Guardian*, *Church Times*, *Record*, and *Church Family Newspaper* have decided to increase the price of those Church weeklies to 2d. J. G. HALL.

LAMBETH CONFERENCE INDEFINITELY POSTPONED

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

THE Archbishop of Canterbury has written the following letter to the Metropolitans of the Anglican communion throughout the world:

"Lambeth Palace, S. E., February 28, 1917.

"After a communication with the metropolitans of our Church throughout the world, including the Presiding Bishop of the Church of the United States, and after consulting also the English diocesan bishops, on the occasion of a meeting held for other purposes at Lambeth Palace, I write in accordance with promise respecting the date of the next Lambeth Conference. The opinion of bishops in different parts of the world is practically unanimous, to the effect that it would be difficult if not impossible to hold the Lambeth Conference as intended in 1918.

"It is my duty accordingly to intimate that the Conference will not be held next year. Whether it can be held, as I hope, in 1919 must depend upon conditions which are still uncertain. The matter will be constantly before me and before such members of the Consultative Body as are within reach. And I will circulate a further intimation as soon as I am in a position to do so."

THE PROBLEM of other centuries was that of saving people from the world; the problem of the present century is that of making people fit to save the world.—*Francis G. Peabody*.

THE REV. DOCTOR SAMUEL HART

A TRIBUTE FROM THE REV. FREDERICK W. HARRIMAN, D.D.

CHERE is a prince and a great man fallen this day in Israel." The Church on earth is poorer by the loss of one who fully deserved the titles of "Priest and Doctor".

The admiration and veneration and unstinted praise which are justly accorded to Dr. Samuel Hart must seem extravagant to those who knew him but slightly. His friends feel that they can hardly say enough to describe his character, his talents, and his services to the Church. We knew him best in Connecticut, where he was born seventy-one years ago, and where his whole life was spent, chiefly in learning and teaching, and working for the Master. It was always a blameless life, from first to last. His career as a student at Trinity College was brilliant, and his marks were the highest ever recorded there.

Soon after graduation, and while still in the Berkeley Divinity School, he was called back to the college to take classes for a sick professor; and he continued to teach there for many years, with only one leave of absence to study a while at Oxford. His ability was so versatile that he seemed equally at home instructing in the classics or in mathematics. Later, as professor in the Berkeley Divinity School, he showed himself expert in Systematic Divinity, Exegesis, Liturgics, and History. His learning has been well described as encyclopaedic. His interest was well nigh unbounded in many subjects remotely connected with his specialties. The only limitation apparent to me was that he seemed indifferent to poetry, and did not care to discuss Browning or Dante or Goethe.

He was perhaps the most gifted teacher I ever knew, not even excepting Bishop John Williams, whose disciple he was. Both possessed lucidity and power to excite interest, in a high degree; but Dr. Hart excelled in thoroughness and accuracy and breadth of knowledge. He did not equal Bishop Williams as a preacher. His sermons were always sound, instructive, and impressive, but seldom eloquent, striking, or pictorial. He lacked rhetoric and oratory.

He was at his best in historical discourses; and his great knowledge of the annals of Connecticut and of the beginnings of our Church in the United States made him the favorite speaker for all sorts of local anniversaries. But aside from these addresses and his contributions to the four-volume history of Connecticut published a few years ago, his *History of the Prayer Book*, and some Latin texts, he leaves little in print to perpetuate the erudition with which his mind was stored. As registrar of the diocese of Connecticut for forty-three years, he accumulated much valuable material for others to consult hereafter. The archives of our diocese are rich in documents of great interest which he collected and arranged, the set of journals from every American diocese being probably the most complete in existence.

He made an ideal secretary for many organizations in turn, especially the House of Bishops; and he filled admirably the office of president to learned bodies like the Connecticut Historical Society, and benevolent associations like the Good Will Club in Hartford, which cares for newsboys. He was also trustee of several educational institutions. He gave much thought to Phi Beta Kappa, not only the chapter at Trinity College but the united chapters, of which he became a senator for life. He loved his college fraternity, and was revered as a father by the local chapter. His interest in young men was not confined to such narrow limits; and many a graduate of Trinity can testify to the sympathetic counsel received from Professor Hart in college days.

As Dean of the Berkeley Divinity School he found abundant exercise for all his varied gifts, and added the grace of hos-

pitality on many occasions when it was appropriate. He gave generously to the institution and its students. He found time to note the career of many alumni of the school and college, and supplied the Hartford papers with prompt and accurate information as to such as died.

He was a rapid worker and very systematic; and it was marvellous how much he accomplished. Perhaps his Sundays illustrated best how fully his time was utilized and how broad were his sympathies. Many a Lord's Day began with two celebrations of the Eucharist for missions near his home, and included a morning service and sermon in Grace Church, Newington (which he playfully called his "little cathedral"), visits and services in two or more wards of the Hartford Hospital, some evening function, and then a trip of several miles to a country rectory to inquire about a sick member of the family, returning to Middletown about 10 p. m.—and all without an automobile.

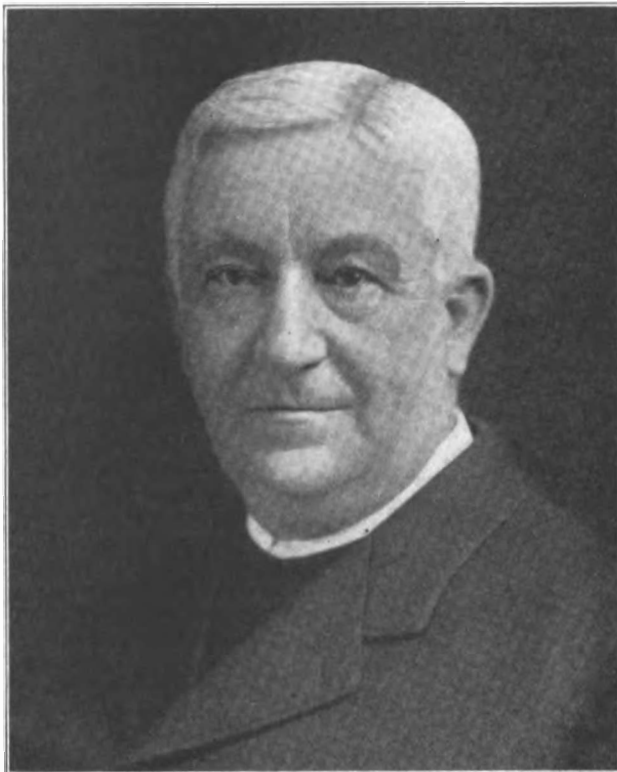
Our diocese loses in him the secretary of its Standing Committee, the chairman of its committee on constitution and canons, and a number of other important boards. His Bishop says he misses him every hour. And, as we all know, the American Church at large must find a new historiographer and custodian of the Standard Prayer Book.

Honors and degrees were showered upon him, including an election to the episcopate. We in Connecticut were selfish enough to be glad when he declined the call to Vermont, as he had refused parishes in Detroit and elsewhere earlier in life. He filled so large a place in his home diocese and outside of it that he could hardly have been more useful or more esteemed had he worn the mitre.

The goodness of the man was equal to his greatness. As to his personal character, there was absolutely nothing for his friends to conceal or excuse. He seemed to us as nearly faultless as human nature can be. His standards and spiritual attainments were so lofty that we felt abashed before his kind, keen eye, sure that he must perceive our deficiencies and find it hard to

praise unreservedly. With no wife or family of his own, he was an affectionate brother, and a devoted son to the widowed mother who died two years ago at the age of ninety-eight. Almost his only vacation was a few days at the home in Old Saybrook.

Ideal Christian, scholar, teacher, worker, friend, farewell, "until the day break, and the shadows flee away"! "Think upon him, O my God, for good, according to all that he hath done" for Thy Church and people here below!



THE LATE REV. SAMUEL HART, D.D.

THE ETERNAL MOTHER

A universal resting place is Earth;
Her ageless breast holds all things worn and spent;
The storm-tossed blossom seeks her, and the wreck
Of many an imperial monument.

The ancient oak tree, towering in its pride,
The stately castle, turreted on high,
The grand cathedral, vast beyond belief,
Beneath Time's hand upon her breast shall lie.

Youth's fervor and the glow of Beauty's charm,
The strength of manhood in its brawn and power,
Shall find at last, despite the Pride of Life,
The same abode as does the smallest flower.

The peace of ages is upon her breast,
And all the strengthening comfort of the sea;
The eternal balm of mothering is hers,
For all who seek her sweet tranquility.

Let us not scorn this final resting place,
Nor fear the narrow bed beneath the sod:
Earth justly claims but that which is her own,
Surrendering the Immortal unto God.

MARIA BRISCOE CROKER.

EASTER DAY AND PRESENT WORLD CONDITIONS

BY THE VEN. A. A. ABBOTT

VIEWED from present world conditions, Easter Day this year will be celebrated in the darkest age of human history. We are in the midst of the world's greatest tragedy; evil has staged its worst, and the conflict which it has brought on between a dozen of the strongest and most enlightened nations of the world, and drawing peace-loving and neutral powers to the verge of war, is being waged with a hate, bitterness, and violence that has no parallel within the knowledge of man. Earnest souls are asking: "Are hate, bitterness, and violence to triumph? After centuries of advancement in civilization is the world to be turned over to evil, and are we going to revert to barbarism intensified and made devilish by modern learning and achievement?" The evidences of history as a whole are all against such a dictum.

We can forecast the future only by the past, and here we see two outstanding facts:

First, that society advances by fluctuating stages, by flows and ebbs and ebbs and flows. It is so with all self-conscious life; it does not grow by mathematical rule; that is evidence of its freedom. The world has always had its golden ages and its dark ages.

Second, that each period of its advancement has left a higher, richer, and nobler deposit of life than the one that preceded it. Witness the general sentiment against war itself such as never before obtained; improvements in popular government, in popular education, the elevation of womanhood and interest in childhood, the love of country and home; the marvellous development of a social conscience, and the widening vision of the Christian Church, heralded by the present world-wide missionary movement.

Let us not misunderstand God. He is not a God of destruction but of construction. If He ever seems to destroy He is only removing the lower to bring in the higher; only taking away one grain in order to the giving back of a thousand.

Two or three months ago, one looking out on the fields saw not a semblance of life; all having been driven back and out of evidence by the cruel and relentless blasts of winter. But down just below the frost line nature was revitalizing its powers, and gathering to itself new energies, ready in response to the warm suns, winds, and rains of spring to leap into new life, beauty, blessedness, and usefulness.

To-day hate, jealousy, and false ambition have apparently dethroned from leadership the constructive powers of the world and turned the human family over to the destructive. But only apparently so. Below the surface of this torn, lacerated, agonizing world the unconquered and conquering Life of Construction is gathering that energy which, when evil has spent its fury, will come back to such power and leadership as the world has

not hitherto witnessed. This statement is amply substantiated by history and human experience.

Let us not misunderstand God. The hate and the bitterness and the violence of Good Friday drove the Incarnate Life of God into the tomb, but for Three Days only, until evil had done its worst, and spent its fury, and in so doing committed self-destruction, and then that Incarnate Life came forth to reconstruct the world with the truth, the hope, and the joy of the Resurrection.

"The blood of the martyrs is the seed of the Church."

The blood of Europe and Asia is only the growing pains, amidst sin, of approaching maturity, the birth-pangs of a higher and nobler order.

EASTER IN MOUNT AUBURN*

BY A. C. M.

On joyous Easter Day, I saw white lilies standing in white snow!

I thought of Blessed Mary and her Son divine—
White lilies o'er the whiteness of the snow, with chalice bended low.

With tall green stalks and greener leaves, and perfume sweet, they seemed to grow!

They wakened ecstasy in this sad heart of mine.
On joyous Easter Day, I saw white lilies standing in white snow.

Such ecstasy as if our Risen Lord had come to us, to show
The white cold snow is symbol of the grave, and sign.
White lilies o'er the whiteness of the snow, with chalice bended low.

Then came to me the glad refrain, "If Christ be risen"—and I know
'Tis but a little while, beloved, this low bed may you enshrine.

On joyous Easter Day, I saw white lilies standing in white snow.

As if the Sacred Cup were there, that cleanseth hearts more white than snow,

My heart gave thanks for that blest bread and wine.
White lilies o'er the whiteness of the snow, with chalice bended low.

I knelt and laid my lilies down before your sheltering cross, to show

My mother-love; beseeching, "Light perpetual on you shine."

On joyous Easter Day, I saw white lilies standing in white snow—

White lilies o'er the whiteness of the snow, with chalice bended low.

* On Easter Day, 1915, when I carried my lilies to Mount Auburn cemetery, there were two feet of snow on a level. Numberless people had carried their pots of lilies the day before, placing them on dear graves. Then, suddenly, came the blizzard which left deep, drifted snow. There were avenues of tall, strong lilies, each in trackless snow—a wonderful, mystical vision, vouchsafed to me, a solitary visitor! It immediately inspired the villanelle.

AFTER THE BATTLE

THE smell of the trenches; the smell of death; the unearthly shriek of shell; then silence. He lay quiet a long time, he was so warm and contented. The fragrance of flowers, the spring flowers of his mother's garden, seemed to bring his dead mother near him. The illusion was so strong that at last the fear of losing it left him and he opened his eyes. There she stood at his side as she used to bend over him on vacation mornings. Was it Easter Day—the bright Easter Day when half shame-faced, wholly triumphant, he went at her side to be confirmed? Surely they were walking along the sunny road between the hedgerows. But now it was the day they christened little Bella. The child lay smiling in his mother's arms, that rare first child of his, who, according to the homely saying, had "gone before" them all to the Land of Promise. Ah, then he was in heaven, and there were angels leading him; their eyes and smiles spoke to him; they were teaching him words he remembered, as it were a light suddenly shining out like dawn on a summer world: "Be thou faithful unto death and I will give thee a crown of life."—VIRGINIA OSTROM, in the *New Church Messenger*.

SPIRITUAL HEALTH

THE GREAT problem of our age, as of all ages, is the problem of the spiritual life, but never since the downfall of Rome was that problem more pressing than it is to-day. Only Christ is strong enough to save the world to-day, but to do this He must be allowed to free Himself from the iron fetters with which human

tradition has bound Him. He must be permitted to confront humanity with all His divine reasonableness, His pity, His sense of God's nearness. Salvation will come not in a return to a world that has passed away forever, but in an enlargement of spiritual power through the recognition and appropriation of spiritual energies which surround us, as we have already recognized and employed the mechanical energies of the universe.—Dr. Elwood Worcester.

THEY ALONE know the sweetness and worth of a life of virtue, in whom the combat has died away into habits of right doing. They are like heroes whose victories have made men free, and who sit at home in peace, surrounded by those they love.—*Sacred Heart Review*.

WISCONSIN SUPREME COURT HOLDS UP HIGH IDEALS FOR LAWYERS

JUDGMENT holding up high ideals as those to which lawyers are called as ministers of justice is given in a decision rendered by Chief Justice Winslow—himself a leading Churchman and chancellor of the diocese of Milwaukee—in the Supreme Court of Wisconsin in a case, *Ellis v. Frawley*, which has lately been reported in the *Northwestern Reporter*. The facts in the case as stated by the court are as follows:

"A firm of lawyers requested another lawyer to go around among the flood sufferers and persuade them to employ the firm to prosecute their damage claims and to execute assignments of their claims to one person for the purpose of facilitating the litigation; the second lawyer undertook the task, was successful in his work, and has recovered the value thereof."

In reversing the judgment of the trial court the Chief Justice said in part:

"The mere intermeddler, the officious stirrer-up of litigation in which he has no interest save the possibility of a commission or a fee, has been condemned by courts and legislators since the earliest times. This is so because the practice of the law is not a trade but a ministry.

"Chief Justice Ryan well said in his eloquent address before the graduating law class of the University of Wisconsin for 1873: 'The pursuit of the legal profession for the mere wages of life is a mistake alike of the means and the end. It is a total failure of appreciation of the character of the profession. This is the true ambition of a lawyer: To obey God in the service of society; to fulfil His law in the order of society; to promote His order in the subordination of society to its own law, adopted under His authority; to minister to His justice, by the nearest approach to it, under the municipal law, which human intelligence and conscience can accomplish; to serve man, by diligent study and true counsel of the municipal law; to aid in solving the questions and guiding the business of society, according to the law; to fulfil his allotted part in protecting society and its members against wrong; in enforcing all rights and redressing all wrongs; and to answer, before God and man, according to the scope of his office and duty, for the true and just administration of the municipal law.'

"The ideal here expressed is high; it is by no means always lived up to; but it is none the less the ideal toward which the profession should strive. It is because the ideal is frequently lost sight of, because many lawyers practise their profession as if it were a mere business like the buying and selling of groceries, that the profession falls into disrepute. The great Chief Justice died before the evolution of the personal injury action and that degraded form of lawyer commonly known as the 'ambulance chaser'; what he would have said of them can better be imagined than described. . . .

"This court in the past has taken an elevated view of the duties of an attorney in the practice of his profession, and we have no inclination to take any less elevated view now. *Wight v. Rindskopf*, *supra*. The standard should be raised, rather than lowered, for the age in which we live is much concerned with money and the things which money will bring. The fact that the lawyer must support himself by his professional labors, and that he receives his compensation from a purely private source, unquestionably has a tendency to commercialize his work and obscure even from his own mind the fact that his real client is Justice. To successfully combat this tendency we must have lawyers who not only say, but really believe, that they are ministers of Justice, and not men hired by their clients to circumvent or outwit the law. We cannot have such lawyers if such contracts as this are to be approved. . . .

"Attorneys are entitled to good pay, for their work is hard; but they are not entitled to fly the black flag of piracy. Such contracts as are here in question tend to make the lawyer forget his high duty as a minister of Justice and to convert him into a mere grubber for money in the muck-heaps of the world. They also tend to make the name of lawyer a proverb and a byword among laymen. . . .

"The contract being against public policy, the courts will affirmatively assist neither party. . . . Judgment reversed and action remanded, with directions to render judgment dismissing the complaint on the merits."

A PROTEST OF NEW YORK CHURCHWOMEN AGAINST INVOLVING THE CHURCH

THE LIVING CHURCH has been requested to print the following remonstrance against a movement which has lately been started in the diocese of New York to secure the aid of the Church in furtherance of the cause of Woman's Suffrage. This document is not a plea either for or against Woman's Suffrage but a protest against bringing the discussion of the question within the Church and identifying the Church with either side of this issue.

The following is the text of the remonstrance:

"Recent numbers of the Church papers having announced that a society has been formed to promote the extension of the suffrage to women under the name of the Protestant Episcopal Suffrage Association of New York, the undersigned deprecate the use of the name of the Church in connection with this society, for the following reasons:

"It tends to create divisions and antagonisms within the Church along political lines, and to involve members of the Church in controversies with other members of the Church, which would work immeasurable spiritual harm.

"If there should be diocesan or parochial organizations to promote Woman Suffrage, those who are opposed to it will be within their rights in organizing other diocesan or parochial societies in opposition to it.

"If some of the clergy are enlisted to uphold and to preach for Woman Suffrage, others of the clergy, no less conscientious, will feel it their duty to oppose and preach against it. The mission of the Church is to minister the grace of God and to teach that Jesus Christ, His Son, is the Way, the Truth, and the Life; and societies of its members, however worthy their aims, which are not designed to further the Church's mission, ought not to assume its name.

"The suffrage is subject to the exclusive power of the state to withhold, to grant, or to withdraw, and as membership in the Church confers no right to band together for the purpose of influencing the state in the exercise of its powers in matters which do not concern the mission of the Church, so membership in the Church confers no right to employ the Church's name in the title of societies not designed to promote that mission.

"At this grave crisis for our country all divisions which might hinder unity of purpose and of effort are injurious to its welfare. At the same time the fullest coöperation of Churchmen and Churchwomen in spiritual things is imperative. We earnestly press upon the men and the women of the Church the duty of avoiding discussion, and in particular of refraining from bringing into the Church the controversy to which the cause of Woman Suffrage gives rise."

To this remonstrance the following ladies appended their signatures:

"Mrs. Walter Alexander, Mrs. Stephen Baker, Mrs. Francis S. Bangs, Mrs. Edmund L. Baylies, Mrs. W. W. Bellinger, Mrs. J. K. Blackman, Mrs. J. Jarrett Blodgett, Miss Caroline Bunker, Mrs. Charles Sumner Burch, Miss Anne Clarkson, Mrs. R. Fulton Cutting, Mrs. W. Bayard Cutting, Mrs. Henry P. Davison, Mrs. Charles S. Fairchild, Mrs. John Farr, Miss Harriet D. Fellowes, Mrs. Haley Fiske, Mrs. Milo H. Gates, Miss Helen E. Gavit, Miss Mabel Gerry, Mrs. Arthur R. Gray, Mrs. David H. Greer, Mrs. Augustus N. Hand, Mrs. Richard M. Hoe, Miss Gertrude L. Hoyt, Mrs. Francis C. Huntington, Mrs. Richard Irvin, Mrs. William Jay, Mrs. Walter Jennings, Mrs. John I. Kane, Mrs. Hamilton Fish Kean, Miss Elizabeth Kean, Miss Lucy H. Kean, Miss Susan L. Kean, Mrs. George Gordon King, Miss Alice F. Lindley, Mrs. Arthur S. Lloyd, Mrs. Seth Low, Mrs. J. P. McComas, Mrs. James McLean, Mrs. Alfred T. Mahan, Mrs. William T. Manning, Mrs. Henry W. Munroe, Mrs. J. Archibald Murray, Miss Catherine McL. Nash, Mrs. Clinton Oglivie, Miss Ellen Parks, Mrs. Wm. Barclay Parsons, Mrs. Howard C. Robbins, Mrs. James Roosevelt, Mrs. W. Emilen Roosevelt, Mrs. Archibald D. Russell, Miss Madeleine L. R. Satterlee, Mrs. George Slattery, Mrs. Francis Lynde Stetson, Mrs. Ernest M. Stires, Mrs. Bernard Schulte, Miss Margaret A. Tomes, Miss Rita Van Valkenburgh, Mrs. Richard Van Voorhis, Mrs. James W. Watson, Mrs. J. K. West, Mrs. George W. Wickersham, Miss Mary Franklin Willis, Mrs. Beekman Winthrop, Mrs. Robert Winthrop, Mrs. John W. Wood, Mrs. George Zabriskie."

LOVE BINDS us to God in the bond of understanding and sympathy. By faith we come to gaze upon Him, to find Him; love completes the work begun by faith and makes us one with Him.—*Sacred Heart Review*.

EASTER MORNING

Most glorious Lord of life! that, on this day,
 Didst make Thy triumph over death and sin,
 And, having harrow'd hell, didst bring away
 Captivity thence captive, us to win:
 This joyous day, dear Lord, with joy begin;
 And grant that we, for whom Thou diddest die,
 Being with Thy dear Blood clean wash'd from sin,
 May live forever in felicity!
 And that Thy love we weighing worthily
 May likewise love Thee for the same again;
 And for Thy sake, that all like dear didst buy,
 With love may one another entertain!
 So let us love, dear Love, like as we ought;
 Love is the lesson which the Lord us taught.

EDMUND SPENCER in the Hymn of Heavenly Love.

The City's Care of the Needy*

A Programme for a Department of Charities

By MARY KINGSBURY SIMKHOVITCH

Director, Greenwich Home, New York

OUR City Governments, in their early history, were negative in character. *Laissez-faire*—implicit in our entire social attitude—was at its height in our cities. Protection of life and property practically summarized the city's efforts in government. Police and fire departments were perceived as necessary for the common welfare. But the citizens otherwise were not thought of as engaged in a joint enterprise; each was expected to protect his family's health, educate his children, engage in any kind of work any number of hours, live in any kind of building, and enjoy such recreations as he saw fit. If these recreations became a public scandal, the will of the community began to organize itself in opposition and there fell under the ban of police surveillance, or other social control, the saloon, the house of prostitutes, and gambling resorts. From the police powers of the state sprang a development of social responsibility. From the negative point of view of protecting the public against a menace to public health, a positive programme of public health began to emerge. And under this most fortunate banner have marched into recognition an increasing number of social obligations. The slogan of public health has supported industrial improvement. This is the line traveled successfully from court to court, and sustained with increasing emphasis and certainty.

Any reform that can take on the form of an improvement in public health has a chance of a successful issue. Under the general heading of public health measures we have improved our food and water supply, introduced medical inspection into our schools, controlled our building regulations, introduced building zones, etc. Our health boards are endowed with extraordinary powers which they are utilizing with increased boldness and with a larger and larger measure of public support. The course that public health programmes have followed has always been from the negative and protective to the positive and preventive. Health officers early endeavored to isolate conspicuously infectious diseases. Smallpox houses were seen to be necessary. The care of the sick, indeed, has been from times universal a recognized community obligation where private charity and humanitarian impulse failed to meet the need. But as the sick in well-to-do families are generally looked after by their kinsmen, it was naturally the sick poor that fell to the community's care and the accent was on the poor rather than the sick—not the poor sick but the sick poor needed the community's assistance.

From the initial provision against the spread of contagion and the care of the sick our city health departments have come now to the point where their great emphasis lies in the educational task of preventing disease and creating a positive constructive programme of public health welfare. School children are examined for physical defects and treated for them. Insidious disease is checked and cared for in its incipient stages. The standards of purity in the food supply are raised. Dwellings are made by law fit for human occupancy. Opportunities for degradation are lessened or driven out in the name of public health. The evils of alcoholism and prostitution are beginning to be perceived from the angle of health rather than morals, and hence to be subjected to a more rigorous and drastic regulation.

While this evolution has been taking place in the health department, a similar story may be instanced in the care of the departments of education. While it was early recognized that no democracy is on a sound foundation that does not abolish illiteracy, education in colonial times was entirely voluntary, haphazard, and private in character.

The first schools of the people in New York City were charity schools. It was not until 1874 that New York State established its compulsory public school system. The rich felt a responsibility to the State for the education of the poor, but the community as a whole did not recognize its joint responsibility and its common task until much later. Education began as a privilege of the well-to-do. It gradually widened to an appreciation of its value to all and then blossomed out into a

positive and vital necessity for which the community must hold itself liable and responsible.

A rich girl, visiting a public school with me one day, said: "Oh, Mrs. Simkhovitch, what a lovely charity!"

What was going on in her mind was evidently this: "Schools are expensive. I went to an expensive school. This school, too, must be expensive. Poor people can't pay for it. Therefore rich people must be paying for it. Therefore it was a charity."

The idea of a community as a joint enterprise in which the primary consideration is not the amount of money that each contributes, but the amount of service the community confers on its members with knowledge that it will all come back four-fold, had not dawned on that girl's mind.

And this mental attitude is far from uncommon. We do not often meet it in the field of education because we have become accustomed to the American public school system and are deadened to its revolutionary implications. For we have moved far from the early ideal of getting rid of positive illiteracy and we are now practically all united in defending a positive educational programme which will provide for the free education of all children up to maturity with as many further free educational opportunities presented as economic circumstances allow. The state that educates its citizens will reap its own reward. We are so convinced that a better and more prolonged and varied education is necessary to our community welfare, and we are so convinced that drastic public health measures are valuable and necessary, that we may now practically take it for granted that prosperous cities will spend more money and energy in developing educational opportunities and a constructive health programme, and will meet with no opposition except from those sinister interests whose only programme consists of keeping down the tax roll regardless of social consequences.

But when we come to the charities' departments we find a different evolution, or rather as yet a very slight or no evolution. I do not mean to say that no progress has been made in administration. There certainly has been. The terrible indifference or worse which used to surround the inmates of almshouses is disappearing where it has not gone entirely. The poor are no longer lumped together indiscriminately, old and young men, women and children, insane, criminal, diseased, and simply poor.

A humane and intelligent classification has taken place. The old are treated with more respect. More is involved than an improved terminology when the old poorhouse is called "The City Home for Dependent Adults". There is also an improved mental attitude and a more humane care. Sanitation has been vastly improved and the whole tone of the city's care of dependents in institutions has decidedly advanced. Occupations have been introduced that give interest, hope, and vigor to the inmates. The sick poor are segregated in hospitals, the insane are removed to proper institutions, the mentally defective are beginning to be classified as they ought to be.

And yet, when all this is admitted, it must be pointed out that the city's responsibility for its needy has in no way been so constructively considered or met as has the city's responsibility for the education of its young people and for the general health of the community. There are, indeed, serious gaps in the carrying out of the community programme for proper education and health, but in the case of the departments of charities no constructive programme has ever emerged.

In the case of education there is at least a census taken of all the children and they are all registered in the various schools of their choice. But I do not know of any department of public charities that has ever taken any kind of census of those of the community who are living below the standard of living which should obtain in that given community. Just as the uneducated child will prove to be the uneducated voter, so the children brought up in families where the proper standard of living is not maintained will, in all probability, become, sooner or later, in one form or another, public charges.

Should not a constructive programme for a department of charities then include as its basis a careful study of the standard of living of the community which it serves? The results

* Delivered before the Twenty-second Annual Meeting of the National Municipal League, at Springfield, Mass., in connection with Municipal Week.

of that study might show defects in sanitation, in personal hygiene, in educational equipment, and also in industrial evils of unemployment, seasonal employment, and inadequate income.

The New York Department of Charities has a bureau of social investigation which aims at doing the same thorough work with individual families as is done by private societies dealing with industrial and family distress or destitution. But, as in the case of the private societies, the weakness of this plan consists in the fact that it reaches only the more obvious cases, whereas the slow process of social deterioration that takes place in families where the standard of living is going down remains often unnoticed until positive breakdown takes place.

Visiting teachers, settlement visitors, parish visitors, all have access to normal homes. It is not feasible or proper that the relationship thus established should become common property, but it would not be unsuitable to register, in some central bureau, anonymously, the type of help that agencies are giving which results in tiding families over temporary distress or which permanently reestablishes their proper standard of living. This might help a bit in the collection of adequate data on which to build a community programme for the proper care of the needy.

But something more effective than this is needed. A bureau of prevention would seem to be an obviously necessary field of machinery for every progressive department of charities. Such a bureau would naturally classify the causes of family poverty, discovered by its social investigators. These are already known to be:

1. Inadequate income.
2. Alcoholism.
3. Unemployment.
4. Sicknes.
5. Old age.
6. Inadequate training for livelihood, etc.
7. Death of bread-winners.

Take, *e. g.*, No. 6, Inadequate training for livelihood, etc. Now, no department of charities would dream of undertaking to furnish vocational training for the young, although it is known that the lack of it makes for poverty. But that ought not to hinder the departments of charities from giving vigorous public support to vocational education on the ground that it will be a help in abolishing poverty.

So in the same way it has never been clear to me that the department of charities should be given the care of the sick poor. The sick should be the care of the department of health, just as vocational training is the duty of the department of education. The uneducated should be sent to school, the sick to hospitals, the convalescent to sanatoria. And a good preventive bureau would advocate and promote social insurance legislation with especial reference to sickness. So, too, a bureau of prevention would recommend the proper care of dependent children. Children belong in homes—homes with a little not a big "H". And we must be grateful, indeed, that more and more children are boarded out in proper families rather than dumped into even the best institutions.

Out-relief was condemned in the past, not because home life is not best, but because city government was so corrupt that it was felt, and rightly felt at the time, that the wrong people would get the relief if administered to people out of institutions. The very fact that people hated to go to the poorhouse would keep out those who did not need relief. This was true—but it never met the problem. It simply concealed it. It meant that people who needed relief did not get it or else secured it from private sources.

The whole method of institutional care of the dependent tends by its very nature to conceal the magnitude of the problem with which a constructive department of charities ought to deal.

It has now been generally conceded that, in the case of poverty due to the death of the bread-winner, adequate care of children would better devolve upon the widowed mother than upon any institution. Pensions for widows are now being supplied by many communities. The argument against out-relief becomes weaker as city administration improves. The last decade has shown a diminishing political corruption in all American cities, and we may naturally, therefore, expect to have the whole question of out-relief again reconsidered in the light of our improved political situation. More especially ought this to be emphasized in the case of the aged. Even if we had adequate social insurance, there would be a certain number of aged poor who would have to be in one form or another pensioned.

An extreme distaste for the almshouse is universal. In many country communities the few dependent poor are boarded out by the selectmen as the simplest way of looking after people

who have fallen into absolute poverty. I believe that the time has come when we ought also to consider boarding out the aged dependent in cities. I know that this is done in many instances and I believe it would be a great service if we could find just how this plan is actually working out, both financially and from the point of view of happiness and well-being of the aged poor themselves. As it is now, these poor old people drift in and out of almshouses. There is no stability or dignity in a situation filled with so much insecurity. Difficulties of proper inspection must be reckoned with, but these difficulties are not insuperable, as has been discovered in the case of the boarding out of dependent children and the community care of widows' families.

A bureau of prevention would certainly stress prevention for unemployment and would endeavor to do what is possible to lessen seasonal unemployment.

But most important of all is it that a city department of charities should face the undeniable fact that the most important difficulty it has to meet is inadequate income. If the department of education did its work, and the department of health did its work, the chief difficulty that the department of charities would still have to meet would be that which comes from families whose incomes are inadequate to maintain their standard of living and keep them from sinking into dependence.

I think that it would be quite within the proper province of a department of charities, therefore, to collect wage statistics of its locality and to publish them. Publicity would tend to reduce the most shameful inadequacies of wage payment, and would draw the attention of the public, as nothing else could do, to the fact that where wages are inadequate the community has to make up the deficit in the care of those who are broken down by an inadequate standard of living. Industries paying inadequate wages would then be seen to be what they are, parasites upon the community, accepting aid which they themselves should give. Taxpayers' organizations fighting the increased cost of city administration ought to be chiefly interested in maintaining the social structure so that it does not break down. But it is to be feared that many of those who are opposed to payment for proper care for the wreckage that takes place in society are among those who themselves are responsible for that wreckage.

The Committee of Fourteen in New York City, of which I am a member, whose object is the abolition of commercialized vice, is a conservative group, which in a quiet way has done much to disassociate the liquor traffic from prostitution, by winning the support of the brewers, who refuse to furnish liquor to saloons or hotels which are run as disorderly resorts. This committee publishes, in its annual report, a list of the owners of premises convicted in court as being disorderly. We have desired to call the attention of the community to the fact that responsibility of ownership cannot be evaded. Would it not be equally appropriate for a department of charities, responsible to the community as a whole, to point out to that community the industrial establishments which are paying wages to men and women which cannot but result in these employees becoming public charges?

To recapitulate, the first duty of a department of charities would, therefore, seem to be to know the extent of poverty which exists, its second to establish a bureau of prevention, which would include a study and furtherance of social insurance, the removal of unemployment (especially seasonal unemployment), and an industrial report, including a public statement of wages paid in the industries of the community (such a bureau would also cooperate with educational and health departments, but would not endeavor to encroach upon their fields as is done at present); and, thirdly, such a department of charities should endeavor as far as possible to reduce its institutional care, although there will probably always be a certain number of persons who will have to be looked after in institutions. But, in general, dependent children and the dependent aged can be both humanely and as economically (or almost as economically) looked after outside of institutions as in them, and the middle-aged dependent sick should be looked after by the health authorities.

If such a programme were to be inaugurated we should have the city's care of the needy brought up to the same high and constructive level as are the educational and health departments. Such a department might properly be called, not a department of charities, but a department for the prevention and care of destitution. Its aim would be to abolish itself. As it is now, the department of charities is a dumping ground. The amount of poverty in a neighborhood is the measure of its

(Continued on page 751)

A SHORTENED FORM OF SERVICE FOR THE MISSION FIELD*

BY THE REV. W. T. ALLAN

IF the Episcopal Church is a valid branch of the One, Holy, Catholic, Apostolic Church, she must be Catholic not only as extending over all time and containing all truth, but as adapted to all conditions of men. If she is not, she cannot fulfil her mission and purpose of existence. To do this, of course, she cannot add to or take from the articles of "the faith once delivered to the saints". They are the essentials. But she should and must adapt her non-essentials best to reach the great masses of the people.

The priest is not simply to minister to the small number who are already members of the Church. He must reach, with the pure Gospel, the great masses outside of the Church. The Prayer Book is a non-essential. The Church was saving the world fifteen hundred years before the Prayer Book was made. I yield to no man in my devotion to it. It is next to my Bible. But this estimate of it is confined to those who have been brought up in it, and have learned to love it.

We cannot deny the fact that most of those outside the Church are prejudiced against it; both on account of its being "Episcopal", and because they are opposed to forms, or written prayers. About ninety-five per cent. are in this class.

They open the Prayer Book, with a prejudice against the Church as the traditional persecutor of the Pilgrims, or as the "back-door to Rome", a poor compromise between Protestantism and Rome. It is my experience of thirty-seven years in the ministry, all but fourteen of which have been spent in the mission field, that in the majority of cases they will not try to follow the Prayer Book; that they get very tired of our service, even when only Morning Prayer is used, to say nothing of when the Litany, or Holy Communion, is used in addition. Morning Prayer, when not hurried over, consumes from thirty to thirty-five minutes. They get very tired of listening, and, except in the very few cases where they are of an aesthetic turn, after the novelty wears off, they cease to come. It takes a powerful sermon to make up for this draw-back, and especially with small congregations and little enthusiasm.

Then, too, it is hard to condense a sermon into the short space of time allotted to it by the Church and make it interesting to those outside the Church. I think we attach too little importance to the sermon. Christ said: "Go ye into all the world and preach the Gospel." "It pleased God by the foolishness of preaching to save them that believe." Services edify our own people, but the outsiders demand a good sermon, which cannot be preached to edify and attract them in less than twenty-five minutes. Of course, in city parishes, where you have a pipe organ and fine choir, and the service can be rendered in all its beauty and grandeur, the musically inclined will be attracted and held. But this is not so in the mission field. The outsiders are accustomed to go to church to listen to extempore prayers, to sing a great deal, and especially to hear the sermon. This is the chief object with them. You may say it ought not to be; but it is. We are confronted with practical, hard, inexorable fact and condition; not theory. We must deal with people as they are, until we can make them as we think they ought to be.

The Church is fishing for men. Suppose a fisherman should sit upon the bank day after day fishing with a certain bait that the fish would not bite at or come near, and catch little or nothing; while another man was sitting by him, fishing with a different bait, hauling out fish all the time; and the first man should say: "Well, my bait is better than his. The fish ought to like mine better than his, and I am going to keep on fishing with this same bait, whether I catch anything or not, until the fish change and improve their taste and learn to like my bait." What would you say of that man's mentality? It seems to me that is just what the Church is doing in the mission field. There are, approximately, 6,977,962 Methodists, 5,951,719 Baptists, and 2,023,310 Presbyterians in this country, while the Episcopal Church has 1,060,206. It will not do to say that "Numbers are no criterion". I notice that when the conventions and councils wish to show what fine progress they have made they appeal to numbers and figures; but when the numbers are against us, then, "numbers don't count, anyhow". Neither can we say that these denominations are not making Christians of their people,

who will be saved. They do produce Christians, enthusiastic, spiritually-minded, working Christians.

The question of method is a non-essential. Judgment must be based wholly upon expediency and efficiency. They are using a different bait from us. They are catching a great many fish; we, very few. We cannot say that our fish are more valuable than theirs. In God's sight, they may be equal.

What I am going to ask is, might we not change our bait a little? I am pleading for a shortened form of morning and evening services for mission places. Of course we must conserve the essentials of a true worship. I would suggest something like this: Sentences; Confession; Absolution; Lord's Prayer; a psalm; shortened lessons from Old and New Testaments; an *optional* use of the chants, substituting hymns where they cannot sing the chants; the Creed; and then two prayers which gather up, in a crisp, succinct form, all the essentials of the other prayers; one for petitions, and the other a short general thanksgiving. Especially ought there to be many hymns sung. And these of deeply devotional character, with popular choruses.

John Stuart Mill said: "Let me make a nation's hymns, and you may make its laws." In the mission field, above all others, we need congregational singing. Nothing inspires the masses of the people more than singing popular, catchy, emotional songs. I think we are too much afraid of emotion. There is such a thing as erring on the other side, and thereby failing to reach the unscholarly and emotional masses. We must so put our hymns into the hearts of the people of all classes that they will sing them when they get up, while at work, when gathered around the fireside, on a journey, and when they retire. And this, for the woman at the washtub, or in the whitehouse; for the man behind the plowhandles, or in the whitehouse. It permeates the mind with religious, comforting, helpful thought during the day. I shall never forget how "Yield not to temptation" helped me as a boy.

I suggest that the General Convention be memorialized to give us a Missionary Prayer Book so arranged that outsiders can easily find their way. I think many of the occasional services should be omitted from such a book.

THE BURNING BUSH

ONE of the most remarkable plants in the world, says the *Scientific American*, is certainly the so-called Burning Bush. *Dictamnus fraxinella*. This species is native to Western Asia, though nowadays commonly to be found in gardens in temperate regions. A great many people who grow the plant are quite unaware of its strange habits. As a matter of fact the *Dictamnus* secretes a fragrant essential oil in great abundance. This is produced in especially large quantities by the flower stems, in warm weather volatilizing so that the air surrounding the plant is impregnated. Further this vapor is highly inflammable and, if a naked flame is brought near to the plant, the fumes at once take fire with a most singular result. The whole plant is surrounded with crackling shooting flames, reddish in color, and leaving a highly aromatic odor behind them. The Burning Bush is not injured in any way by the fire, for the flames do not actually come into contact with the plant itself.

Several conditions are needed if the experiment with the Burning Bush is to be a success. Thus it is essential that the air should be very dry and warm, also that there should be practically no wind. The best effects are secured only just after the opening of the flowers. It will be realized that these conditions cannot always be relied upon. A plan has recently been devised by means of which the inflammable nature of the vapors given out by the *Dictamnus* may be shown with startling effect.

A strong plant of the Burning Bush is raised in a pot. At the time when the flowers are just reaching perfection the plant is placed in a glass jar or a shade. This is closely covered for some hours before the time of the experiment. On removing the cover, a light is held over the plant, when there is at once a tremendous outburst of flame. So great is the rush of fire that it is wise to keep one's face away from the top of the jar; a nasty burn is not by any means out of the question. After an interval of an hour or so with the jar or case closed up the experiment may be repeated with similar results.

In connection with the *Dictamnus* it is rather remarkable that the species is common where the incident of Moses and the Burning Bush is said to have occurred.

* Being part of a paper read before the Synod of the Province of the Southwest, at Little Rock, Ark., January 18th.

EVANGELISTIC MEETINGS IN A BUDDHIST TEMPLE

BY THE REV. EDMUND L. SOUDER

DURING last November a series of evangelistic meetings for the heathen were held in Ichang, China, of so unusual a nature that Church people generally may care to be told something of them.

Preliminary arrangements were made by ourselves of the Chinese Holy Catholic Church (Tsong Hua Sen Kung Hwei) together with the Scotch Presbyterian, Swedish, and China Inland Missions in Ichang, and it was decided by all in common to invite the Rev. Robert E. Wood, a veteran of the Church's China Mission, to come up from Wuchang as conductor. Many of us who long for the consummation of Christianity, who yet mean to be ever loyal to the Catholic heritage which by God's grace is ours in the Anglican communion, feel that in such an enterprise Churchmen can join with Protestants without compromise of principle, and the Protestants showed they felt that denominational platforms do not enter much into preaching to the raw heathen when they expressed readiness to ask as the missionary a man as far away from Scotch Calvinism and Swedish Lutheranism as is the Rev. Mr. Wood!

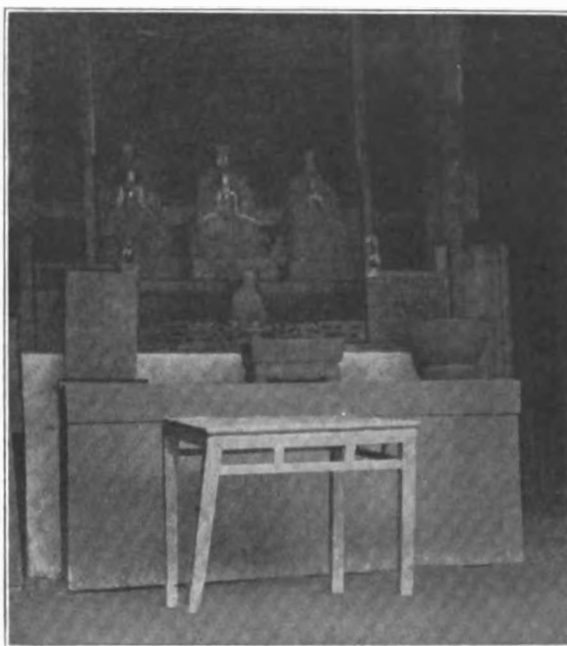
The committee on arrangements at first sought as a place for the meetings a large open space, where a tent could be erected, but this was not easy to find in a Chinese city, where space is a scarce commodity, so the attempt was made to get the loan of a heathen temple! For some time it seemed that the efforts of the committee to accomplish this would be in vain, for the large city temples were being used as barracks for the soldiers who have been returning in a steady stream from Szechuan and Yuinnan, whither they went last year to quell the revolt against the would-be emperor, Yuan Hsi Kai. Finally, however, when we had about despaired of getting a temple, it was decided as a last resort to send the chairman of the committee to call on the Tao Yuin, the highest official in this part of Hupeh Province, who resides in Ichang. He received his callers with the utmost cordiality, promising to do all in his power to secure a place for the meetings. A day or two later word came from the Yamen that the Temple of the God of Fire, a large one in the center of the city and the very one we had hoped we might get, had been allotted to us for the period of the mission.

But why, you say, does a non-Christian Chinese official seek out a place where Christians may hold meetings to propagate their faith? And why do Buddhists allow a Christian preacher to denounce their pet idols right within the temple precincts? Is this a zeal for religious unity and a breadth (?) of view unknown even to the priests who invite Unitarians to receive at our altars the Body and Blood of that Lord whose Godhead they deny, and Parsees to give Christian congregations their blessing? No—one hesitates to continue the comparison—it is not breadth, but simply utter indifference to the tenets of their old religious faith, which explains such things in China.

During the mission the Buddhist monks in the temple came frequently to hear Mr. Wood "preach the doctrine", and several times they were seen to laugh heartily at jokes cracked at the expense of the idols of wood and stone which were within hearing (if ears of idols heard!) of the speaker's voice! Without daring to generalize, one feels that to many such men their office is purely a means of livelihood, bearing no relation whatever to their spiritual lives. At the end of the meetings the monks were paid several thousand cash, let us say two dollars, for our use of their temple, and they went away quite content.

The mission began November 12th, and continued for ten days with two meetings daily. Especially well attended were the evening gatherings, held just at dusk, when crowds of five or six hundred men filled the large open space of the temple area, just in front of the sacred precincts, where the fire god and his friends sit grinning or frowning (as the case may be)

the whole year round. Mr. Wood preached from the high stage above the entrance, where at certain times of the year plays are given for the enjoyment of the god, who is carried out with pomp into the open space to see it. As night after night one saw hundreds of men (meetings for women were held at a different time and place) of every age and condition in life, men in silks sitting beside those in rags, all of them listening with rapt attention for an hour to the Gospel message brought to them with peculiar power by one who speaks their language as they themselves do, and then saw them stay on to ask questions, and compared it with what one reads of the difficulties of getting a hearing for the Gospel in Mohammedan countries, one was struck afresh with the peculiar opportunity of witnessing for Christ in this land. Needless to say, only a small fraction of those who attended the meetings will eventually become Christians. Many who wrote their names as inquirers have not persevered; but there are those who have, and who, except for the mission, might never have known Christ. I think now of one such. He tells us that for years he had been without any theistic belief, on the one hand ridiculing the worship of idols, and, on the other, seriously objecting to the spread of Christianity in China. It aggravated him that men should preach such nonsense.



IDOLS IN THE TEMPLE OF THE GOD OF FIRE
Ichang, China

I must diverge here for a moment to speak of one of the most helpful features of the meetings. Under the leadership of our earnest young Chinese priest, Father Liu, an Entertainment Committee of over twenty men was formed, whose duties consisted in trying to bring as many as possible of their relatives and friends to the meetings, and in being present at all the meetings to show people to seats, to chat in a friendly way with small groups of men as soon as Mr. Wood stopped preaching, and to secure the names of all those who expressed a readiness to hear further of Christian claims. On this committee were some of the most prominent of our male communicants, together with men from the Scotch and Swedish missions. It makes one proud—yes, and thankful—that out of 373 names handed in by the committee at the end of the meetings, 315 were

secured by our men and the remaining 58 by the representatives of both the other bodies!

But about that man whom we left an atheist! One member of the entertainment committee, a devout son of Mother Church whose work in life is the humble one of peddling candy on the street, called to see this young man, a friend of his, to urge him to come to the "Pu Tao Hwei" (spread doctrine meetings). The young man refused, but later the Christian came again asking him to go with him to the temple. Rather reluctantly he went, and even as he sat there listening the Holy Spirit began to whisper to his soul.

"Why," he said to himself, "should this man care so much about my hearing this doctrine he believes? Perhaps there may be something in it!"

He was surprised and impressed with the intense earnestness of the speaker, so different from the religious indifference he was accustomed to seeing in Buddhist and Taoist priests.

"I could not understand," he said, "why these foreigners should come way over here, and spend their money and give their strength to preach to me of their God. I came again the next day without being asked, and was there every day thereafter. More and more I came to feel that there is a God, a life beyond this, and a revelation of that God to us."

To-day that young man is a most eager, devout catechumen learning the truths of the faith in preparation for holy Baptism.

JESUS CHRIST was a giver of life. "I am come," He said, "that they might have life and that they might have it more abundantly." To take this life which He imparts, the life of faith that looks up at the things that are unseen and are eternal, the life of hope that in every to-day a better to-morrow and aspires toward it, the life of love that counts all experiences as opportunities for service—to be a Christian.—*Outlook*.



CLINTON ROGERS WOODRUFF, EDITOR

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

SURVEY OF FEMALE IMMIGRATION

It was reported last year by the Women's Welfare Department of the State Civic Federation, that at the request of Commissioner Howe a survey had been undertaken of the cases of fifty immigrant girls—who had fallen foul of the law—to trace the cause of their commitments back to their time of landing in this country. A counter survey of fifty women who had made good was also undertaken, and the report is ready for publication, together with a very illuminating and complimentary introduction by Commissioner Howe.

The report has been presented to the commissioner with the following recommendations:

"That the New York and New Jersey Section, Woman's Department of the National Civic Federation, recommends that the Commissioner of Immigration at the Port of New York be authorized to create a Bureau of Protection for Immigrant Women; in conjunction with such Federal bureau that there be an auxiliary committee composed of representatives of organizations interested in the welfare of the alien women, such committee to undertake to aid the bureau in any manner the commissioner may designate.

"Inasmuch as there has been a great decrease in immigration, thus relieving the department of a great measure of work, and as all indications point to an influx of women at the close of the War, this committee feels that the present time is peculiarly opportune for the experimental stage of such a development for the safeguarding not only of the individual but industry and society in this country."

THE KNIGHTS OF ST. JOHN

Those who feel that secret orders are particularly effective in reaching and holding boys will find the ritual for the Knights of St. John, prepared by the Rev. Francis M. Wetherill, M.A., particularly useful. As the *Church News* of the diocese of Pennsylvania in commenting on this interesting document, which is published by the Castle & Heilman Press of Philadelphia, points out, naturally the details of a secret order should not be too clearly revealed; but "it is proper to say that this fraternity grows out of the author's own experiences as a worker among boys and is intended to join them together in one comprehensive system under Church auspices". Based upon the Prayer Book, the ritual contains a very considerable amount of important religious knowledge conveyed in an attractive way. Only baptized boys are eligible for membership, and in every council the rector, or a vestryman appointed by him, must be a president *ex officio*. Mr. Wetherill, who is the efficient curate of the Rev. L. C. Washburn, rector of Old Christ Church, Philadelphia, has had extended experience in that parish in social service work. He is therefore well qualified to prepare such a manual.

LABOR IN WAR TIME

Labor is to-day in many senses the most precious commodity in the world, according to J. George Frederick, writing in the *Review of Reviews*. Not only have twenty-five million workers received a \$7,000,000,000 increase in pay during 1916, but panic prices are being paid in many industries out of all proportion or precedent.

The European War drew, according to Mr. Frederick, twelve million men from productive labor entirely, and turned perhaps twenty-five million more men from normal productive labor into abnormal production for destruction. In consequence, the great American workshop had focused upon itself a fierce demand for production, while at the same time there ceased the large normal immigration of laborers and also there departed many thousands for war duty abroad. The result has been that the labor supply in America is utterly inadequate, and has acted upon values somewhat as the gold supply is supposed to act. Because of its basic character it has regulated prices and largely determined the speed and volume of business.

STATE APPROPRIATIONS TO PRIVATE CHARITIES

The Bishop of Harrisburg is one of the directors of the Public Charities Association of Pennsylvania, which is making a vigorous attack on the Pennsylvania system of making appropriations to private charities. The Board of Public Charities has opposed the suggestion lately made for the creation of a new commission to make binding recommendations to the legislature with reference to these appropriations. The association concurs in a disapproval of this plan, not only because it would involve a useless duplication of the work now done by the state board, which should retain its supervision over all charities in which the state is interested, but also because of its doubtful legality. An idea of the growth of the system may be gathered from the fact that upwards of six millions of dollars are appropriated each session of the legislature (one-tenth the total revenue of the commonwealth) to private charities.

PARISH HOUSE AS SUNDAY COMMUNITY CENTER

Heartily believing that the parish house should be kept open Sundays for the benefit of the men and women and young of the congregation as well as during the week, and that automobiles should be used for joy rides to instead of from the church, the Rev. David Huntington of St. Paul's Church, Grand Rapids, Mich., has inaugurated an attempt to make the church a real social center in the community. In the future, the parish house will be open from morning until night every Sunday, and in order that those who live at a distance will not be forced to go home for their meals they will be invited to bring their lunch and eat in the parish house. In addition to this, from 12 until 2:30 o'clock every Sunday afternoon, the social guild will serve coffee and a light lunch.

MOTHERS' AID

The Mothers' Aid Law of Massachusetts is administered by the State Board of Charity through the overseers of the poor. The latter are charged with the duty of investigating the financial resources of the family and relatives. This law is not a pension law, but is based on the idea of temporary relief. The following types of mothers are excluded: Wife whose husband has served many terms in gaol for drunkenness; deserted wives whose husbands have been away less than a year; dependent mothers who keep male lodgers; mothers with illegitimate children—the presumption to be against aiding these mothers. Administrators of the fund must visit the recipients of aid at least once in three months.

SOCIAL TEACHINGS OF THE PROPHETS

The Rev. F. M. Crouch, executive secretary of the Joint Commission on Social Service, delivered a series of six studies in the Social Teachings of the Prophets, during Lent at Trinity Church, Elizabeth, N. J. His topics were: The Prophet in Relation to Hebrew Society; Elijah: A Prophet of the Simple Life; Amos and Hosea: Justice and Love; Isaiah and Micah: Social Responsibility; Jeremiah: Individual Responsibility; Ezekiel and the "Great Unknown"; Prophets in Exile: The Ideal Social State—A Universal Society of God.

JAILS AND ALMSHOUSES are a special problem in Virginia, and it is significant and encouraging to learn that the Social Service Commissions of the two Virginia dioceses are giving specific attention to them. This policy of specialization is one that could profitably be followed elsewhere.

AT THE HEARING on the local option bill now before the Pennsylvania legislature, the Bishop of Harrisburg was able to say that the dioceses of Pennsylvania, Pittsburgh, Bethlehem, and Harrisburg had heartily endorsed local option.

CORRESPONDENCES

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.

CHAPLAINCIES IN ARMY AND NAVY

To the Editor of *The Living Church*:

IN connection with the increase in the Army and Navy now in progress, there will probably be opportunity for the appointment of some chaplains in each branch of the service from the Episcopal Church. The limit of age for the grade of acting chaplain in the Navy is 32 years; in the Army the limit of age is 40 years. As chairman of the committee of the House of Bishops, having the responsibility of recommending clergymen of this Church for such appointment, I would be glad to hear from any who may feel called upon to do service for their country at this time. They should be men of the best calibre, well educated, and having had experience of work among young men. Candidates should address the Army or Navy Department, as may be, for copies of their requirements, and put on file in the Departments their applications, and the necessary information. I will send them blanks, prepared by the committee of the House of Bishops, calling for such information as we need, and especially for the endorsement of the man's own Bishop.

ALFRED HARDING,
Bishop of Washington.

Bishop's House, Cathedral Close, Washington, D. C., March 28th.

SACRAMENTAL WINE

To the Editor of *The Living Church*:

IN your issue of March 24th you speak of the use of wine (i. e., fermented grape juice) as "an integral necessity in the sacrament of the Holy Communion". But why "an integral necessity"? Presumably your answer would be, Because Christ Himself undoubtedly employed fermented grape juice at the Institution, and the Catholic Church, which is His Body, has used none other for nineteen centuries: and no one group of Christians, no single branch of the Catholic Church, has the right to alter what is of universal tradition, especially when, as in this case, it would be directly to traverse the example of Christ Himself.

Assuming this conjectural answer roughly to represent your mind, may the writer, endeavoring to confine himself to a Catholic standpoint, be permitted to discuss it?

The first two statements in your hypothetical reply are without any question historically true and irrefutable. Our Lord did use fermented grape juice at the Institution, for at least this single reason, that in the first century there could not possibly have been in existence any unfermented grape juice in Palestine during the spring months. All last year's grape juice had long since become either wine or vinegar, according to whether it had been sealed or left exposed to the air; and, the vines during Passover being scarcely more than in blossom, no fresh grape juice from the current season's crop could have been secured. And the Catholic Church has without doubt (setting aside some possible but negligible exceptions) used fermented grape juice in the Eucharist from that day to this. Her practice in this regard meets absolutely the *quod ubique, semper, et ab omnibus* of Vincent.

So far, I know we are in hearty agreement. I fear we come now to the parting of the ways. Cannot a tradition, which in this case is not only universal through the centuries, but can be shown to rest directly upon Christ's example, be altered by a single branch of the Church, for reasons which appear good to the members of that branch? I know well what answer will be made to this question by my Catholic-minded friends. But I submit that in fact just exactly such a change, having to do with the bread, the other element in the Eucharist, has been made by one branch of the Church, and that the most Catholic-minded within the Body of Christ are in agreement that the change was lawful, and that the validity of the Eucharist is in no way impaired thereby.

At present, unfortunately, owing to a contradiction between the Synoptists and the Fourth Gospel as to the date of the Last Supper, we cannot determine with certainty whether our Lord used a fermented or unfermented loaf. SS. Matthew and Luke, following St. Mark, synchronize the Supper with the Passover. In this case our Lord used unfermented bread, since by Jewish law no particle of panary ferment was allowed in one's house after—at the latest—noon on the previous (Jewish) day. But the Fourth Gospel tells us that on the morning *after* the Supper the Passover was not yet eaten: i. e., the author puts the Supper twenty-four hours earlier than the Passover feast; and in this case our Lord might quite well have used a fermented loaf. We are not now concerned, however, with the question as to whether the loaf was in fact fermented or unfermented. It was quite certainly one or the other, and those who

sat at meat with Him knew which of the two it was. Let us assume for the moment that it was fermented. There can be no *a priori* doubt that there was a universal tradition about it—it is for our purposes immaterial whether this tradition ceased to be universal during the Apostles' lifetime or in the ninth century. It was originally known that Christ used (*ex hypothesi*) fermented bread, and all the members of His Body, for however long or short a time, followed His example. That is, there was a definite period in the lifetime of the Christian Church, when all its members were aware that Christ had used (*ex hypothesi*) fermented bread in the Institution, and all celebrated it with this element. As to how long this period lasted, is for our present purpose entirely irrelevant. While it lasted, men could have said that the use of fermented bread met absolutely the thought of the Vincentian Canon, *quod ubique, semper, et ab omnibus*.

Then a certain day came which brought this universal tradition to an absolute end. Let us again remind ourselves that we are not now concerned with the date of this day, nor with the specific reasons which caused a branch of the Catholic Church to depart from an absolutely universal tradition: it is enough for our purpose to know that its members believed they had the right, and that the change was in accord with the spirit of Christ. In any case, this branch of the Church definitely abandoned this universal tradition, and henceforth withheld the ferment from the bread. Not only so, but they also abandoned what to-day we happen to know with certainty was Christ's example, namely, the use of the one single loaf of the Institution, substituting individual loaves for each communicant.

Now in speaking of the "integral necessity" of fermented grape juice at the Eucharist, we should weigh carefully what has been written above. It may be said, "Oh, the cases are dissimilar, for we are not sure whether Christ did or did not use fermented bread." True, we do not know it to-day, but it was once well known, and some one branch of the Church has definitely broken the universal tradition. For, if He used unfermented bread, then all the arguments above apply with equal force to another branch of the Church, which, for reasons which seemed good to it, substituted fermented for unfermented bread. Whichever way it was, a universal tradition, resting on the foundation of Christ's own example, was violated by one section of His Church. Now, two wrongs do not make a right, and if either section did wrong in altering His example, we shall not thereby be justified in doing the same thing. But does any Catholic-minded person really think that either East or West is in such error on this point as to have its Eucharist deprived of validity? Is it not wholly indifferent to a Catholic whether the consecrated bread he receives be a single unfermented "loaf", or a portion of a whole fermented loaf, whether divided on the altar or in the rector's study? And does he not thereby implicitly express his belief that the alteration of Christ's example, whether by the substitution of fermented for unfermented bread or *vice versa*, is entirely immaterial, and in no sense traverses the spirit of our Lord's teaching?

Now, following absolutely identical reasoning, what possible intrinsic objection can be alleged against one branch of the Church in the twentieth century doing with reference to the grape juice exactly what another branch did in another century in regard to the loaf? If, in a former day, the Eastern Church added ferment to the loaf or the Latin Church withheld it, for reasons which seemed good to its respective members, cannot we to-day, for causes which may seem adequate to us, withhold ferment from the grape juice? Is there even the faintest disparity between the two actions? Surely no one will allege an intrinsic difference between the ferment in the loaf and in the grape juice—that we may lawfully do with the one what we cannot without impiety do with the other? In the last analysis, is not the real objection rather because the change would be novel? But I beg such objectors to recall that once upon a time the change in the ferment of the loaf was equally novel, and just for that reason was bitterly resisted. Who does not recall the heartburnings during the long and weary Azymes controversy?

"But," I seem to hear a good Catholic say, "think what is involved in your argument! Leavened or unleavened bread is one thing: wine or unfermented grape juice is quite another, for the latter is not wine at all." Take courage, my brother. This was exactly the argument alleged by Eastern theologians a thousand years ago against the Western use of unfermented bread, which you yourself probably use in the Eucharist to-day. They stoutly maintained that unfermented bread was not bread at all. Yet the West (assuming it to have made the original innovation) believed it had good reasons for the change, and declined to yield. Future ages have come to see that both East and West were equally right.

I leave to those of a Rabbinic turn of mind the question as to

what percentage of ferment or alcohol in grape juice constitutes it "wine". I imagine a chemist would tell us there is no such thing as a strictly "unfermented" grape juice. I am now concerned only with the question as to whether in the twentieth century a portion of the Church has a right to do with the grape juice what in another age another portion did in regard to the loaf. For myself, I can see absolutely no intrinsic difference between the two actions, and I am constrained to apply to the grape juice what Thomas Aquinas once wrote of the bread: *Non est autem de necessitate sacramenti, quod sit azymus vel fermentatus: quia in unoquoque confici potest* (*Summa*, III, Q. LXXIV, Art. 4).

I have not touched upon the reasons which in the twentieth century make the change desirable. This should have an article to itself. They are such as have grown out of our modern civilization, and from the nature of the case could not have presented themselves to antiquity. The question of slavery was not raised by our Lord. Yet, as time went on, it was realized, after nineteen centuries of Christian thought and experience, to be inconsistent with the deeper aspects of His teaching, and was therefore abolished. I believe the matter under discussion will ere long be seen to fall under the same category, even though it is His own creation, and therefore good, and was used by Him so consistently throughout His Ministry as to bring down upon Him the charge that He was "a gluttonous man and a winebibber". No educated Christian will ever maintain that alcohol is evil, or forget that our Lord Himself once said, "Not that which entereth into the man defileth the man, but that which proceedeth out of the man, that defileth the man." It is along other lines that some of His disciples are coming to see that to abandon the use of alcohol as a drink, even in the services of His Church, is in accord with His highest and deepest teaching.

There is such a thing as the greatest good to the greatest number, and in view of that good I think that ere long the American Church must decide whether it is not a higher duty to renounce even that which it is her undoubted right to use, in accordance with the spirit of our Lord's greatest disciple, who once said, "If meat cause my brother to stumble, I will eat no flesh while the world lasts."

STUART L. TYSON.

Princeton, N. J.

THE LEAGUE TO ENFORCE PEACE

To the Editor of the Living Church:

DESPITE the amiable defence by the secretary of the League to Enforce Peace, I think you were quite correct in your caveat on its title. I think the choice of name is most unfortunate.

In these days we cannot say that names are mere words and that any objection thereto is academic. Europe—and the rest of the world in lesser degree—is discovered to be laying aside all touch of the real in value to give adherence to name-formed beliefs and doctrines. The title is unfortunate because it raises at once the query whether it is possible to hold "Peace" conscientiously as an ideal for human aspiration; or regard it as an unexceptionably worthy goal of endeavor. Besides, it starts out with a sort of contradiction in terms, since any action taken to *enforce* peace must necessarily be an act of war—of belligerency.

Much more unfortunate is the title from a critical standpoint.

Indeed, it is puzzling to explain why this was not seen at once. The title is both philosophically and legally unhappy. A correct title for the movement would have been League to Enforce Justice. This name would not have been open to the *a priori* objection aforesaid, and it would have been correct from both critical positions.

The present name is philosophically faulty because it is, apparently, based upon the current opinion that the peace and order of society are established upon force. This view—so common to-day—is but a rough statement of the point of view of the Hegelian philosophy which has been the principle of organization of modern Germany, and which is the mediate cause of the present war—and which, moreover, has inspired so much of our modern thinking on social topics, to the loss of much cogency and rationality thereby. The organization should have chosen a title with less of the implication of this philosophy, since if the philosophy is true the league itself is an absurdity.

The legal infelicity is even more deplorable, because in effect it abandons the historic legal conception, *Jus gentium*, which coming from the Roman law, and mediated by the stoic influence on Christianity, had become so interwoven in the before-the-war international conceptions. The German Aggression is indeed essentially a protest against this conception of ecumenical Catholicity as Protestantism was against the Catholicity of the Christian Church. The choice of the title League to Enforce Peace, instead of to Enforce Justice, abandons this heritage of tradition and growth of established international custom. The real purpose of the movement is to organize the nations into a league of defence which shall enforce—not peace—but the *Jus gentium*, that body of (common) law, custom, and convention which underlies and establishes all national and international activity. So the natural and exact title should be the League to Enforce Justice.

OSCAR WOODWARD ZEIGLER.

Baltimore, Md.

THE "PURELY GOTHIC ALTAR"

To the Editor of the Living Church:

THEN THE LIVING CHURCH for March 24th is published a photograph of the new altar erected in St. James' Church, West Somerville, Mass., which is described as being "purely Gothic in design". The altar shown in the photograph has an elaborately decorated front, on it are two gradines graduated in length, and on the gradines are an altar cross and four empty flower vases. On the altar itself is a bookrest with an open altar book. Now although the decorative detail of this altar is Gothic in character, its fundamental arrangement resembles very closely the debased type of Rococo altar erected throughout France in the eighteenth century. Gradines of any kind were unknown throughout the whole of the Gothic period and the non-use of the altar-frontal, which was the primary cause of the decoration of the front of the altar, began long after the close of that period and was contrary to all authority, being brought about by the laziness of sacristans.

What then is a "purely Gothic" altar? The typical altar of the middle ages was quite plain, its sole decoration being the crosses incised in the mensa. Except for a few hours in Holy Week its front was always covered with a removable frontal of woven stuff or plates of metal. The frontal of woven material frequently hung in folds or pleats confined at the top by the frontlet, a narrow band of stuff edged with fringe. The top of the altar was covered with three linen cloths, the topmost one often enveloping the whole altar. This top cloth was always removed out of service time, as were also the cross, candlesticks, and altar book with its cushion. Flowers in vases were unknown, although other use was often made of them.

But let us be consistent as well as truthful in the ornamentation of our churches. The new chancel of St. John's Church, Roxbury, Mass., and the new St. Joseph's Chapel of the Church of St. Mary the Virgin, New York, stand out as judicious and beautiful adaptations of architectural styles of the past in these days of steel construction and commercialized church art.

New York, March 26th.

THOMAS RAYMOND BALL.

THE FLAG IN CHURCH

To the Editor of The Living Church:

CHAPLAIN SMITH'S able article on the location of the national colors in the church has laid down with great clearness the proper procedure to be followed. One point that he makes as to the correct location, I think, might be developed. He says very rightly that the national colors should be placed on the right side of the chancel, but speaks of this as the "epistle" side. If it is referred to as *decani* side the correctness of the position is clearer to any ecclesiologist.

In mediaeval ecclesiology the right or south side of the choir was the "honorable" side. In a cathedral church the bishop's throne was placed on the south side, the dean's or abbot's stall in collegiate or abbey churches, and the rector's stall in parish churches. From the position of the dean's stall, this side of the choir was called "decani". The south side of the churchyard, even, was considered the ranking side; and it is therefore eminently proper that the colors, when hung in the choir, should be on the south or *decani* side.

Within the sanctuary the "hands" reverse, and instead of the south side being the right, as when facing the altar, the north side becomes the right-hand, facing the people. For this reason, within the sanctuary the north is the honorable side, the gospel side. The chair for the bishop (not his throne) is rightly kept on this side while the clergy sedilia are on the south side. I am of the opinion that if the national colors were to be placed within the sanctuary, as for example during their benediction, they should be on the gospel or north side: but I agree with Chaplain Smith that their permanent position in the chancel should be in the choir, not the sanctuary, and therefore on the south or *decani* side; not the epistle side as such, but because the south side of the choir is the ranking side. I think this clarifies and strengthens his contention.

HERBERT WHEATON CONGDON.

New York, March 26th.

CHURCH PENSION FUND VS. CHURCH FIRE INSURANCE

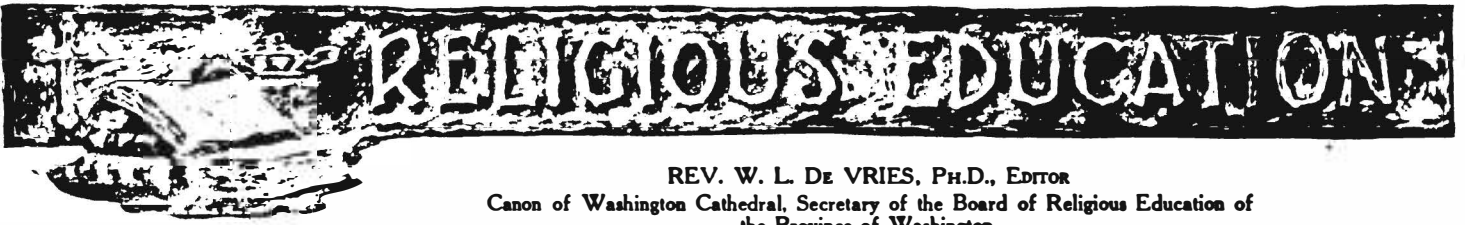
To the Editor of The Living Church:

WILL someone kindly enlighten me as to why the Church, having so successfully (thanks to Bishop Lawrence) raised her Pension Fund, cannot also carry her own fire insurance? Many large corporations like the Cunard Line for instance are doing this, and why cannot the Church of God? She could so save the interest from the thousands of dollars now practically wasted every year and apply it to her missionary work both domestic and foreign. I recognize the difficulties, but faith would overcome them—for what is faith but sanctified common sense?

Brooklyn, N. Y., March 30th.

WALTER E. BENTLEY.

MAKE MEN realize how much better a different choice would render them, and this new light will change their soul.—Socrates.



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

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

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

THE problem of securing the due training of candidates for holy orders, so that the Church may possess a properly equipped and efficient ministry, is not merely one of the establishing by canon of wise and modern courses of study and high standards, nor yet of providing competent instruction in our seminaries. It is also one of ensuring that the standards set forth are enforced and the canons of studies and tests operative. For there are examining chaplains, and there are standing committees, yes, and there are bishops, too, who lightly regard the canon law, and break it. And when we have all three in one diocese (such cases are not unknown), then no law can protect the Church, under our present system, in which the diocese is the unit, and supreme in the enforcement and application of the canonical tests as to fitness for ordination.

To remedy this condition, it has been proposed that the General Convention should set up central boards of examining chaplains to pass on the literary and theological qualifications of all applicants for holy orders. Rejection by such board shall be final, but, for obvious reasons, acceptance shall be subject to further approval by the bishop ordaining, by his attending presbyters at the bishop's examination, and by the standing committee of the diocese.

There are cogent arguments for the establishment of such a plan, and some against it. The chief arguments in favor follow:

In the first place, a central board of examining chaplains would make for uniformity, for standardization, and the enforcement of the canon law of the Church.

Advantages of a Central Board
In the next place, such a board would prevent weak dioceses from putting inadequately equipped men in the ministry. The need of men is so great that one bishop has been heard to say that he would ordain any human being wearing trousers that was willing to undertake the work! And there are not a few dioceses and missionary districts in which poorly equipped men obtain orders and soon after are seeking places in portions of the Church where any but well trained men are a detriment rather than a help to the cause of religion.

Again, in the present system of diocesan examinations, and great latitude in the interpretation of canons, two men in the same class, in the same seminary, yes, even roommates, will be examined by one standard in one diocese and by another in another. One will go through readily, the other haltingly if at all, and sometimes the one who finds difficulties is better prepared than the one who does not. All such injustices and inequalities would end under the provisions of a central board of examiners.

This plan would also insure that the mind and will of the Church run everywhere throughout the land, and are not subjected to the whims and fads of individual bishops and chaplains. There is one bishop in the Church, for instance, who examines his candidates himself according to his own ideas—in the presence of his examining chaplains, to be sure—but they, in point of fact, in responsibility and effect upon the result, are little more than auditors. In some dioceses the examining chaplains lay great stress on one requirement of the canons of examination and almost entirely disregard another. For instance, the Prayer Book, ecclesiastical polity, and Church law in some places are stressed to undue extent, and the Bible and Church doctrine do not receive proper attention.

Furthermore, let us observe that the qualifications and equipment of our clergy do not constitute a local but a country-wide proposition. This has always been recognized, because from the beginning of our independent Church life in America the standards and tests for holy orders have always been set by the General Convention and not by the dioceses. It is true that the seeing that these standards are lived up to, carried out, and applied, has been left to the dioceses. But it has failed to

secure the observance of the mind and will of the Church in so many instances that this plan of the joint control of the Church in the nation and in the diocese has clearly failed, and it is evident to many that both the setting and the maintenance of standards in every individual case should be a matter of general and not of local control.

Finally, a central board would avoid the pains and perils of personalities, and could be trusted to be impartial. Sorrowful the lot of examining chaplains, especially in a small and compact diocese where everyone knows everyone else, when they are compelled to pronounce the failure of a man who has powerful friends among the clergy and the laity. Sorrowful also their lot when the failure reduces the candidate to tears in their very presence. Still more sorrowful when it is evident that the candidate has both the ability and the will to stand the Church's tests, but for lack of funds or other cause has not had due opportunity to prepare himself. And difficult it is for chaplains to be just and without prejudice in the case of men personally known to them, whose extenuating environment and circumstances appeal for mercy and charity. Very difficult, too, it is to turn down the papers or refuse to recognize as sufficient the oral tests of a young man of engaging personality, whose winning ways would make him a power in almost any congregation, despite his intellectual and theological deficiencies. The examining chaplain of long service can recall many instances in which he would have been happy to have surrendered his responsibility to an impartial and impersonal outsider. In fact, when the examining chaplains are careful to protect the Church and are conscientious in the administration of their responsible duties, they often become very unpopular and are inclined to regard theirs as the most thankless task in the diocese.

The arguments against the central control of canonical examinations may be put as follows:

Disadvantages of Central Control
First. The principle of diocesan rights. There is a good deal of course, after all, in the old political doctrine of "states rights" and local determination of many public matters, and this has its place, too, in the Church. But the principle should

never prevail in a matter of national concern. In the convention which drew up the Constitution of the United States, the persistent argument of the great leaders was that all matters of national concern should be under the control of the Federal government, and all things that experience and the political conditions of the day suggested as of national concern were explicitly named in the Constitution as under Federal control. The national questions which have come up since, like banking laws, marriage and divorce, prohibition, woman suffrage, and the like, were not then dreamed of, much less questions of practical politics. It should be exactly the same in the Church, and surely the intellectual and theological equipment of our clergy is, beyond all question, a matter of concern to the whole Church in this land. One example will prove the point. The clergyman ordained in New Jersey this year may next year be serving in Texas; and still more likely it is that a man ordained in Idaho next year will be seeking a place in Maryland or Virginia the following year.

Second. Against the central plan, the inherent rights of the episcopal office in determining the qualifications of the men ordained by each bishop constitute a cogent plea. However, there are two ways in which the bishop's rights in this matter may be conserved. In the first place, the canons can continue the present examinations before ordination by the bishop in the presence of two presbyters. And, on the other hand, if the central board of examiners is made to take the form of a provincial rather than a general board of examining chaplains, and if each diocesan bishop is given the appointment of two members of the said provincial board, then both episcopal and diocesan rights will be safeguarded and maintained.

To the editor, the arguments in favor of a central board

are so cogent, and the arguments against so susceptible of adequate adjustment, that he is convinced of the desirability of the General Convention establishing by canon law a central board or boards of examining chaplains.

This brings us on to a further question. Would it be the best for the Church to have a general board of examining chaplains for the whole country, or a separate board in each province? The writer is of the opinion that a board in each province would be a far better solution of the problem, and more effectively meet the Church's needs than the establishment of a general board, because of the extent of territory in our broad land, because of the difficulties and delays of a general board passing upon the qualifications of men in the remote islands of the sea, now belonging to us, and because of the differing conditions between such portions of the United States as, say, New England and our great Southwest. Furthermore, as was but just now suggested, provincial boards can be made in a special way to conserve episcopal and diocesan rights. Yet again, a general board would be too big and unwieldy, especially in view of the enormous distances in America. And, once more, a general board would be most expensive of time and of money, and delays in reaching decisions and giving returns would put bishops and candidates for orders in the interim between examination and ordination at great inconvenience. Provincial boards, however, could readily so adjust things that but little more time would be required and little more expense than is incidental to the administration of the present canon law in regard to the examinations of men for the ministry.

It may be argued that if we have eight provincial boards for eight differing sections of the country we would not secure that uniformity and standardization, and similar benefits, which it is our special aim to procure. In answer to this, it may be said that it could be required by canon that representatives of each provincial board should sit together at regular intervals to establish policies for all and to coördinate and standardize principles and methods for the whole country. The whole weight of argument, of needs and conditions, would seem, therefore, to make for the establishment of provincial boards of examining chaplains.

And, in any case, central direction and control of some sort is surely requisite if we are to have a properly equipped and effective ministry from one end of the land to the other.

EASTER COMMUNION

A dull gray dawn; an empty tomb; and Mary weeping;
An emptiness of world, and heart; and then—the Presence known.

A few souls gathered, while the many still are sleeping;
A wistful heart bowed low in faith, before the altar throne;

And in the stillness comes the Living Word!
The selfsame risen Christ, whom Mary heard.

J. F. S.

IN GALILEE

WHY did Jesus tell His disciples to meet Him in Galilee after He had risen from the dead? Two accounts mention specifically that He was to meet them there. In Matthew's account He commissioned Mary Magdalene and the other Mary: "Go tell My brethren that they go into Galilee; and there shall they see Me."

All the while Jesus is saying: "Go tell My brethren that they go into Galilee. There shall they see Me." Galilee! Where people toil, hunger, suffer, and die. Galilee, where there are little towns and humble homes. Galilee, where there are carpenter shops, and fishing boats, plowers, and sowers, and reapers. Galilee, where there is not only toil and laughter, but sickness, and, in every village, death. Back in real life the followers of Jesus shall find their Saviour, really alive again.

Where people are working, and suffering, and hoping, and fearing—there the disciple will find his Lord. As we try, not only to do our own work, but to ease the burden of the oppressed, to dry the tears of the sorrowing, to cheer and help and console our neighbor, we shall find the Risen Saviour with us, strengthening our hands.—*The Christian Herald.*

God's PROMISES are "from everlasting to everlasting," and He always stands up to them.—*Beecher.*

EASTER FEASTING

By J. A. STEWART

WITH Christ and His disciples there was, of course, no Easter feast. They observed the Passover.

If we look upon a Hebrew table prepared especially for this occasion, we find dishes of salad, parsley, and horse-radish which represent the persecution and bitterness of their forefathers' sojourn in Egypt. There are also the lamb of unbroken bone, representing the Paschal lamb (emblematic of deliverance from Pharaoh); fruit balls (the emblem of harvest); and unleavened bread (indicating the haste of the Exodus).

In the transition to a Christian observance many features of the old-time spring festival became embodied in the Easter celebration. The season was then, as now, dependent upon the phases of the moon, about the Spring Equinox.

Vigils (originally night services observed by the first Christians on the eve of Sundays and festivals) later became fast-days kept on the eve of great festivals in honor of Christ, the Blessed Virgin Mary, the Apostles, and the Saints. The forty hours' fast (in commemoration of Christ's forty hours in the tomb) expanded to the solemn forty days' Lenten observance, to be followed by the joyous Easter feasting and festival of the Resurrection.

The Easter feast has been variously observed through the centuries. In the time of the Stuarts, gaily-dressed young women paraded the streets for several days after Easter Day, singing Easter songs and bearing large bowls decorated with ribbons and garlands and containing eggnog, which they sold to all who would buy.

From earliest times the egg has been the most significant feature of the Easter feasting. There were roasted eggs on the Paschal table. "Pasch" eggs were sent to church to be blessed before being eaten at Easter.

The early Christian Church forbade the eating of eggs during Lent, a custom which still obtains in Russia, where not only meat but all the products of the animal kingdom, such as eggs, milk, and cheese, are forbidden during the Lenten abstinence. Only acid rye bread and sour "Kvass" are partaken of by rich and poor alike, the Czar and his family having taken the lead in the long fast. But after the fast comes the feast, and such feasting! Russian Easter dinner parties excel in luxury any elsewhere.

In the old days, when the Easter feast was young, there was not so much knowledge of chemistry and physiology as now. Yet it was instinctively understood that a long fast must not be suddenly broken. In fasting, the body emaciates, and most of the secretions are greatly diminished; and following a fast the most nourishing and digestible foods are required. Instinct taught the ancients to turn at this time of feasting to eggs as a strong aid in replacing the waste of the human body. And it is a very interesting fact that eggs were regarded by the early Church as a blessed food after a fast:

"These blessed eggs have the virtue of sanctifying the entrails of the body, and are to be the first fat or fleshy nourishment they take after the abstinence of Lent."

This ancient ecclesiastical enjoinder apropos of the Easter feast is significant when compared with the modern physiological view of the food value of eggs.

THE CITY'S CARE OF THE NEEDY

(Continued on page 744)

educational, health, and industrial inefficiency. The more imposing the charitable institutions, the more clearly does our social inefficiency manifest itself. Until the community learns to tackle the question of poverty from the point of view of the community, as is done in the case of education and health, we shall never be able to show efficient results. But it is here that the trail of private profit, as opposed to community interests, is most in evidence, and until private profit is subordinate to community welfare a genuine attempt to meet this situation is bound to be feeble and inefficient.

UNIVERSAL FATHERHOOD causes universal brotherhood, and the one is as really unalterable as the others. . . . Once believe that "lost" means "not found yet", that the Good Shepherd seeks the sheep "until He finds it", that the Fatherhood is for ever and ever—and then the fact that your brother is mistaken will only make you love him, and try to show your love to him the more.—*Edna Lyall.*

Church Calendar



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

CALENDAR OF COMING EVENTS

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

MISSIONARIES NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. G. H. Madara.
 Miss L. M. Parmelee.

CHINA HANKOW

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

CUBA

Rt. Rev. H. R. Hulse, D.D.

JAPAN TOKYO

Rev. R. W. Andrews.
 Rev. C. S. Reifsnider, LL.D.

THE PHILIPPINES

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

SALINA

Rev. T. A. Sparks (address direct, 175 Ninth avenue, New York).

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

Personal Mention

THE Very Rev. WALTON S. DANKER, Dean of the Worcester (Mass.) convocation and chaplain of the Second Regiment Infantry, has been called out by the President's first call for troops. Chaplain Danker was at the Border last summer.

THE Rev. ROBERT F. GIBSON, formerly rector of Trinity Church, Williamsport, Pa., has become rector of Christ Church, Macon, Ga.

THE Rev. ROY ROLFE GILSON has resigned as rector of All Saints' Church, Peterborough, N. H.

THE Rev. JOHN MCCARROLL, Canon of St. Paul's Cathedral, Detroit, Mich., is very ill at a Detroit hospital, as the result of a stroke of paralysis.

THE Rev. HERBERT A. GRANTHAM is called to mission work in East Carolina, with headquarters after Easter Monday at Lumberton. Later he may take charge of another group of missions, with headquarters at Southport.

THE Rev. EMILE S. HARPER of All Saints' Church, Brooklyn, N. Y., is soon to be commissioned chaplain of the Fourteenth Infantry.

THE Rev. MERCER GREEN JOHNSTON should be addressed at 615 Park avenue, Baltimore, Md.

THE *Living Church Annual* gives the address of the Rev. H. B. MARKS as Springdale, Ark. It should have been Detroit, Mich., where Mr. Marks is connected with St. Paul's Cathedral. He is temporarily taking the work of the senior Canon, Dr. McCarroll, who has been seriously ill since the 1st of February.

THE Rev. ISRAEL H. NOE, who completes his theological course at Sewanee in June, has accepted a call to become rector of St. James' Church, Macon, Ga.

THE Rev. FREDERIC C. ROBERTS has accepted unanimous call to become rector of St. Luke's Church, Niles, Ohio, and expects to take charge of his new parish on April 15th.

THE Rev. JAMES MACBRIE STERRETT, D.D., founder and rector of All Souls' Memorial Church, Washington, D. C., is to be succeeded, the first of May, by his son, the Rev. H. H. D. STERRETT, for the past six years rector of St. Paul's Church, Columbus, Ohio. Dr. Sterrett continues as associate rector.

THE Rev. FRANK B. TICKNOR has accepted charge of missions at Sanford, Gulf, and Holly Springs, diocese of North Carolina. Address, Sanford, N. C.

THE Rev. ROYAL K. TUCKER, rector of St. Paul's Church, Gloversville, N. Y., has been commissioned chaplain of the Second Infantry, New York N. G., now mobilized at Troy, N. Y.

THE Rev. R. BANCROFT WHIPPLE returns to the diocese of Easton, as rector of All Saints', Easton. He has been acting for a time as locum tenens at Trinity Church, Elkton. His address is Easton, Md.

THE Rev. FRANCIS C. WOODARD accepts a unanimous call to return to his former parish, Grace Church, Scottsville, diocese of Western New York, beginning his rectorate Easter Tuesday.

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.

ORDINATION

PRIEST

WESTERN MASSACHUSETTS.—On Monday, March 26th, at All Saints' Church, Worcester, Mass., Bishop Davies advanced to the priesthood the Rev. R. A. KIRCHHOFFER, deacon. The candidate was presented by the Rev. F. B. Blodgett, D.D., Professor of Old Testament and Apocalyptic Literature in the General Theological Seminary. The Rev. Dr. Morris, rector of the church, preached the sermon. The ordinand has been assistant at All Saints' Church during his diaconate, and will continue in that place.

MEMORIALS

SISTER CATHARINE

Sister CATHARINE, Superior of the Order of the Sisterhood of the Good Shepherd for fifty years, passed into Life Eternal February 2, 1917. Born in St. Louis, March 2, 1837. Daughter of Rev. Peter Minard.

Calmly, patiently, faithfully, watchfully, prayerfully, passed this noble woman down the tide of this life, loyal to all that was highest in life and Church, at one time instructing, another soothing, and again watching! The child, the aged, the sick, the sorrowing—all—felt, and felt with no ordinary power, the saintly character of her who ministered unto them. Whether in school, in orphanage, in infirmary, or in the hos-

pital, her unfeigned sympathy and superior thoughtfulness were in evidence everywhere and at all times. She was in the world but not of the world. Above every other consideration was the Church and its divine Head. What devoted sacrifice she made for all that was holy, those who knew her best know most truly. Surrounded by a library almost exclusively of a religious and devotional character, from which, in her quiet hours, she fed her wonderfully active mind; she thus was prepared to pass on to others gems of thought that would encourage, strengthen, and cheer them on their way. One of her most cherished recreations was reading the biographies, autobiographies, and sermons of many of God's saints who had passed to their reward. I recall especially John Keble, Scott Holland, Bishop Wilberforce, and Dr. Pusey. These were her daily companions. Is it any wonder then that she grew in saintliness, in richness of thought, in power more than ordinary? Shut off by a native reserve and largely by physical infirmity from personal contact with the outer world, and a share in the services of the Church, she ever communed with minds saturated with God's Holy Spirit. Wonderful, beautiful work is done every day by God's expectant saints in the activities of the Church; but let those who are apt to regard the cloistered life as one of narrow opportunities, of narrow views, consider the life of this dear saint, just gone from us, in its wonderful scope of work, its wonderful activity of mind, its saintly quietness, its devotion to the Church, its broad influence—broad, because of its intensity. Many, yes thousands, there must be who came directly under her influence and to-day are treading the heavenward way because of her blessed ministrations. From eighteen to eighty, quietly, lovingly, watchfully, prayerfully, passed she heavenward, as she guided six institutions of the Church.

O beautiful Sister Catharine! Blessed be your memory! Thankful we are to have lived with you and to have loved you as few are loved!

"Blessed are the dead who die in the Lord! Even so saith the Spirit; for they rest from their labors."

BRAINEID PRESCOTT EMERY

In the death of BRAINEID PRESCOTT EMERY, son of the late Rev. Rufus Emery, D.D., there passed away a life so full of simple goodness and helpfulness that the world will seem to many a heart the poorer for his going.

It would have been difficult to find a kindler or more generous nature than his. As we mourn our loss we cannot but be grateful for his good influence through the years that are past, for his integrity and uprightness of life, for his constant thought of others, his love of friends, his helpfulness toward the poor, his sympathy with those in distress, and his uniform kindness to all.

Especially do we cherish the remembrance of his devotion and loyalty to the Church, his love of the house of God and its worship, his unceasing interest in the boys of the choir, his spontaneous and cheerful giving, and his unfeigned interest in all spiritual things.

A life so abundant in good works will be sorely missed in the Church he loved and the community he so faithfully served.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him!"

A. U. W.

SAMUEL WHITTEMORE WHITTEMORE

SAMUEL WHITTEMORE WHITTEMORE, fortified by the rites of the Church, entered into rest on Wednesday, March 28th, having been for forty years a communicant of Christ Church, East Orange, N. J.

Mr. Whittemore was confirmed at Ascension Church, New York City, at twelve years of age. He was a graduate of the College of the City of New York with the degree of B.Sc., and membership in the Delta Kappa Epsilon Fraternity. He served his term in the Seventh New York, Company Eight. His business was architecture, and much of his skill was given gratuitously to the building and improvement of churches. He acted as vestryman of Christ Church for nearly forty years, and gave freely of his services and his substance.

The prayers of the faithful are asked for the comfort of his widow, and for the repose of his soul.

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

DIED

BUDLONG.—SARAH ELIZABETH (Grandy), wife of the Rev. F. D. BUDLONG, rector of St. Mark's Church, 73 Columbia Road, Boston, Mass., entered into rest on Monday, March 19th.

JOHNSON.—In Uncasville, Conn., on March 30th, EDWIN COMSTOCK JOHNSON, aged seventy-nine years. Formerly of Norwich and New London.

MACKAY.—Entered into rest, LAURETTA BARNES (Fay), wife of Charles W. MACKAY of

Franklin, Pa., and daughter of the late Cyrus Paige Fay of Columbus, Ohio, in the seventy-seventh year of her age.

ORTON.—Entered into rest March 29th, after a brief illness, at his home in Lancaster, Wis., KARL F. ORTON, vestrman and treasurer of Emmanuel Church parish.

Requiescat in pace.

PANKHURST.—On Monday, March 26th, at Oregon, Ill., STEPHEN PANKHURST, in the eighty-second year of his age; and brother of Dr. James Pankhurst of Grand Detour, Ill.

ROBINSON.—Entered into rest at her home in Wilson, N. C., on Sunday morning, February 11th, Miss ANNIE SMITH ROBINSON. She was a devout member of St. Timothy's Church for thirty-nine years.

"God giveth His beloved sleep."

SCHWIEGER.—Entered into life eternal, in the confidence of a certain faith, on Sunday, March 18th, at the home of her daughter, Mrs. Gus Buchholt, Chicago, Ill., SARAH SCHWIEGER, in the sixty-seventh year of her age. A requiem for the repose of her soul was said in her parish church, St. Paul's, Watertown, Wis., Tuesday, March 20th.

May she rest in peace.

TRUESDELL.—On March 24th, at Biloxi, Miss., CLARENCE H. TRUESDELL, treasurer of St. Mark's Church, Waupaca, Wis., for fifteen years. Interment at Waupaca.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, SINGLE, GOOD PREACHER, good Churchman, wanted as senior curate in large mid-western city. Salary, \$2,000. Take charge after Easter. Apply DEWAR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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

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

PRIEST DESIRES PARISH east of Mississippi. Good Churchman. Excellent preacher. Married. Best references. Address TOWN, 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.

POSITIONS OFFERED—MISCELLANEOUS

CHURCH SCHOOL IN THE MIDDLE WEST desires Churchwoman with experience and some modern training as housekeeper. Moderate salary. Tuition for a daughter or younger sister might be offered in addition. Apply with full particulars as to education, training, experience, and references to M. W., care LIVING CHURCH, Milwaukee, Wis.

A CHURCH SCHOOL WANTS TEACHERS of mathematics, History, Preparatory Latin, English, and German (able to take classes in either French or Spanish). Candidates must hold a Master's degree. Apply stating salary required, which will include board and room, to TRUSTEES, care LIVING CHURCH, Milwaukee, Wis.

TEACHERS.—THE SERVICES OF ONE OR TWO MEN qualified to teach high school work will be needed by a Church boarding school beginning September, 1917. Men in orders or Catholic laymen, willing to live a semi-communitistic life, preferred. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

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

LAY READER WANTED: colored man. Earnest Christian. Definite Churchman. Ample opportunity for private study, etc. St. Stephen's (colored) Mission, Morganton, N. C. Apply Rev. GEORGE HILTON.

POSITIONS WANTED—MISCELLANEOUS

CHANGE OF POSITION WANTED by organist and choirmaster of exceptional ability. Cathedral trained. Communicant. Will locate in good field anywhere in the United States or Canada. Excellent testimonials and references. Address SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

TRAINED LIBRARIAN DESIRES a position in a Church school or other institution. Has had wide education, three years of European travel. Could combine some teaching. Highest endorsements. Churchwoman. Address L. G. SMITH, 17 East Division street, Chicago.

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

POSITION of trust wanted in large or small establishment by CAPABLE, PAINSTAKING institutional matron, housekeeper, etc. Highest references. Address GANG WARILY, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change of position. Eight years in present position. Expert voice trainer. Communicant. Position in West preferred. Excellent references. Address TEVIOT, 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 DESIRES change; East preferred. Expert trainer all voices. Credentials from most prominent clergymen. Address CANTORIS, 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.

BANK POSITION WANTED by married man with several years' experience. Excellent reference. Address P. E. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. SPLENDID Record; moderate salary. Good teaching field. Address ORGANUM, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

HALL ORGANS.—THREE AND FOUR MAN-UAL 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 concert for cathedral organ, Hartford, Conn., awarded Austin Company. Four-manual, just completed, Troy, N. Y., has received extravagant praise. Our CHOROPHONÉ 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.

LADIES, DON'T WASTE TIME and energy trying the old-fashioned way of raising money for your church. Write me and I will tell you how you can make a large amount for your society with very little effort. Address Mrs. C. W. UPSON, 234 Park avenue, W., Mansfield, Ohio.

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

ALTAR and Processional Crosses, Alms B-asons, 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.

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

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

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

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.

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

CLERICAL OUTFITS

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

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.

LITERARY

THE CHURCH YEAR. A PAGEANT. By the Rev. H. Fields Saumenig. Recently given in St. Peter's Church, Rome, Ga., and published in compliance with many requests. Price fifty cents each. Three copies one dollar, postpaid. Address LOCK BOX 122, Rome, Ga.

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

THE BOARD OF MISSIONS

Correspondence is invited from those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

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

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, \$1.00 a year.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

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

APPEALS

THE LEAKE AND WATTS ORPHAN HOUSE

In the past three-quarters of a century the historic Leake and Watts Orphan House has mothered thousands of New York's parentless children.

Since the opening of the first home in 1843, on the present site of the Cathedral of St. John the Divine, the demands made on the Institution have mounted tremendously. Now with the rapidly increasing cost of living the Orphan House for the first time is appealing to the public for aid in order that its work may not be curtailed. The income fails to meet the needs of the hundreds of cases which call for aid. Many children are received entirely free. For them not even small payments are made to the Leake and Watts by relatives or charitable agencies; \$150 with the endowment provides for one such child for one year. John A. Dix, 61 Broadway, New York City, is treasurer. The attempt is being made to secure small contributions as well as large ones.

The orphanage now has over two hundred boys and girls under its care, some in the central building, some in cottages, and some placed out. The children wear no uniform, and every effort is made to keep their lives as free as their garb from the drab monotony one associates with an orphan house.

The daily occupations of all the boys and girls are made like what they might be in a good private home. The teachers are college or normal graduates, sympathetically interested in the children. Visitors are always welcome to the Institution which stands on the northern boundary line of New York City, overlooking the Hudson River.

Charles H. Johnson, Secretary State Board of Charities, Albany, N. Y., reports:

"Your Institution has been classified: Plant: Class I; Administration: Class I. This is the highest rating given by the Board."

TESTIMONIAL TO REV. EDWARD F. RUSSELL

Invitations have been given for contributions to be made to a memorial fund in honor of the completion of fifty years' ministry at St. Alban's, Holborn, London, by the Rev. Edward R. Russell. Many Americans have been in touch with the work of that parish, while also, as Chaplain General for forty years of the Guild of St. Barnabas for Nurses, Mr. Russell has come in contact with large numbers of English and American Churchmen in the work of that admirable organization.

It has been suggested that the simplest way of giving effect to this desire will be for those who wish to take part in such an endeavor to send any contributions they may desire to make to the Rev. Canon Travers, 9 Dartmouth street, Westminster, S. W.; and that after April, which will complete the fifty years of his ministry at St. Alban's, for which no pecuniary remuneration has ever been taken, Mr. Russell should be asked to accept the sum collected, and to use it in whatever way he may select as most agreeable to himself, and as such, most in accordance with the intention and wishes of the donors.

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. 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, 32 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

R. J. Seldenborg, 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.]

Richard G. Badger. Boston.

The Unpardonable Sin. By John Newton Strain. \$1.00 net.

Our Obligations to the Days of Rest and Worship. By Rev. James Patterson Hutchinson, General Secretary of the Mid-West District of the Lord's Day Alliance. Member of the Presbytery of Topeka. \$1.00 net.

Longmans, Green, & Co. New York.

Shrewsbury Fables. Being Addresses Given in Shrewsbury School Chapel. By Cyril Arlington, Head Master of Eton College, Sometime Head Master of Shrewsbury School. 75 cts. net.

E. P. Dutton & Co. New York.

The Judgment of the Orient. Some Reflections on the Great War Made by the Chinese Student and Traveler K'ung Yuan Ku'suh. Edited and Rendered into Colloquial English by Ambrose Pratt. 80 cts. net.

Houghton Mifflin Co. Boston.

A Confusion of Tongues. By Paul Revere Frothingham. \$1.25 net.

Cycles of Personal Belief. By Waldo Emerson Forbes. \$1.25 net.

PAMPHLETS

State Board of Health. Brattleboro, Vt.

Bulletin of the Vermont State Board of Health. Vol. XVII, No. 3, March 1, 1917.

Christ Church. Bronxville, N. Y.

At What Age Ought My Child to be Confirmed? An Appeal to Parents and Sponsors.

Davenport Public Library. Davenport, Iowa.

Fourteenth Annual Report, 1916.

General Education Board. 61 Broadway, New York.

Report of the Secretary 1915-1916. Sent on request.

From the Author.

Crucified Belgium. An Address by Mercer Green Johnston, 815 Park Ave., Baltimore, Md. (Formerly of Newark), Delivered November 11, 1915, before the British and American Association, Newark, N. J.

American Ideals and the Great War. A Sermon Preached by the Rev. Ernest M. Stires, in St. Thomas' Church, New York, on Sunday morning, February 18, 1917, and printed by order of the Vestry.

The Oath of the Master. A Sermon on Confirmation. Preached in St. Thomas' Church, New York, by the Rev. Ernest M. Stires, D.D., on February 25, 1917.

The Sword of Justice. A Sermon Preached in St. Thomas' Church, New York, by the Rev. Ernest M. Stires, D.D., on March 4, 1917.

The Signs of the Times. A Sermon Preached in St. Thomas' Church, New York, by Rev. Ernest M. Stires, on Sunday, March 18, 1917.

Can the Sermon on the Mount be Applied to Every-Day Life? A Sermon Preached by Rev. Frank Warfield Crowder in St. James' Church, New York, Sunday, March 18, 1917.

Union Theological Seminary. New York.

Memorial Service in Honour of the Reverend Francis Brown, Ph.D., D.D., D.Litt., LL.D., President, and Davenport Professor of Hebrew and the Cognate Languages, in the Chapel, Tuesday, December 5, 1916, at four o'clock.

St. Luke's Home. Phoenix, Ariz.

Ninth Annual Report of St. Luke's Home for the Treatment of Tuberculosis, 1916.

YEAR BOOKS

St. Thomas' Church, New York, Year Book, 1916.

Hartford Seminary Foundation Bulletin Year Book, 1916-1917. Hartford, Conn.

LONG SERVICE

SEARCH FOR the longest tenure of a benefice has brought to light two more clergymen with a record of threescore years and ten and more. The Rev. W. W. Wingfield of Guival, near Penzance, held his living from 1839 to 1912. The Rev. T. Raymond was rector of Middleton, near Sudbury, Suffolk, from 1819 to September, 1889. The latter died seven months after the Rev. Bartholomew Edwards, who really began to "reign over" Ashill, Norfolk, in 1813, and was only ten days short of one hundred when he died on February 28, 1889. The oldest clergymen known to the writer was Mr. Fleming, who was rector of North Stoneham, near Southampton from 1811 to 1879, and was 100½ when he died. He hunted until he was ninety-five.—London Chronicle.

TRYING TO SAVE HISTORIC NEW YORK CHURCH BUILDING

St. John's Chapel May Be Razed— Bishop Brent in France—Action of Cathedral Trustees

New York Office of The Living Church }
11 West 45th Street }
New York, April 2, 1917 }

REPRESENTATIVES of Trinity parish and other persons who want St. John's Chapel, an old landmark on Varick street, preserved, though it obstructs a proposed improvement, have been given two weeks (until the next meeting of the board of estimate) to take some definite action.

The matter was considered at the board meeting on Friday, March 30th. Borough President Marcus M. Marks expressed the hope that some way would be found to save the historic structure. Calvin D. Van Name, president of the Richmond borough, also urged that the Chapel be preserved. The *Tribune* of March 30th says editorially that "This city is not so rich in relics of the early period of its history that it can afford to lose this one, fine architecturally and intimately connected with events and personages of the early life of New York. . . . It is earnestly to be hoped that in the short time remaining before the city must act some plan can be found to preserve St. John's for future generations."

BISHOP BRENT IN FRANCE

The Rt. Rev. Dr. Charles H. Brent, Bishop of the Philippines, who was to have preached in the Cathedral of St. John the Divine last Sunday, has been heard from. A cable message has been received from the Bishop (at the time in France), saying that he will not attempt to return here, or to start for the Philippines, at present. It was his intention to take passage from Vancouver, B. C., on April 13th.

CATHEDRAL TRUSTEES MEET

The trustees of the Cathedral of St. John the Divine met on Tuesday afternoon, March 27th, in Synod Hall. Bishop Greer announced that, in response to his appeal, \$150,000 had been secured for the building of the nave. The excavations having been made and the piers and foundation walls completed, contracts will be let for carrying the ground floor of the nave out to the building line on Amsterdam avenue. The work about to be begun will be completed next January.

At the same meeting the trustees voted to offer the grounds of the Cathedral to the Government for emergency hospital pavilions in the event of war.

Considering the many appeals for relief work, the Church Pension Fund, and other agencies, civil and religious, and the immense sums of money given privately as well as through public treasuries in the recent past, the Bishop is to be congratulated on the success of his endeavors.

TALKS OF A BRITISH SOLDIER

A feature of the year's work of the Trinity Church Men's Committee was Mr. Jensen's "Talks", given at 90 Trinity Place, Monday night, March 19th. Mr. Philip Jensen is a wounded British soldier (from Newfoundland), who has been convalescing in New York. He was "gassed" and recovered; he was later wounded (eight places) before Ypres. After some months in the hospitals he was invalided home and came to the States for a milder climate during the spring months. A most pleasing feature of his "Talks" is of the work done by Anglican chaplains and bishops at the front. He tells also of courtesies extended by the Roman Catholic ecclesiastics to our Anglican clergy, in the loan of

churches for the administration of sacraments, especially the celebration of the Eucharist; a courtesy not extended to others. French, Belgians, and English, fighting together in France, have come into a knowledge of our place in Christendom which the theologians have not arrived at, recognizing in Romans and Anglicans phases of the One, Holy, Catholic, and Apostolic Church. This is unofficial, having no authority in many instances, beyond the approval of individual bishops or lesser ecclesiastics, and cannot be taken for more than good will. It is encouraging to hear, for it may influence authoritative pronouncements later.

A CONFIRMATION

A notable special confirmation service was held at the Cathedral of St. John the Divine on Thursday, March 29th. The Rev. Dr. Leighton Williams and his wife were confirmed by Bishop Burch, being presented by the Rev. Dr. Henry Mottet, rector of the Church of the Holy Communion. Dr. Williams was formerly a Baptist minister. He has been received as a postulant, and intends to become a candidate for holy orders.

ADDRESSES BY DR. MANNING

Wednesday night Lenten services at the various churches within Trinity parish were invariably crowded with interested people, who found the rector's addresses on "The Religion of the Holy Catholic Church" to be of absorbing interest. These addresses were given successively at the different chapels of the parish, concluding with the final service on Wednesday in Holy Week at the parish church, when the subject was *What Do We Believe as to the Last Judgment?* At all of the services the full number of the clergy of the parish were in attendance and in the chancel, and every effort was made to consolidate the membership of the parish so far as the physical limitations of the several buildings would admit, in joint participation in the services.

GIRLS' FRIENDLY SOCIETY

Following two conferences arranged by the social service committee of the Girls' Friendly Society, on *The Need of the Child*, and *The Girl in the Community*, came the evening of devotion in Christ Church, on March 23rd. The Rev. Dr. Miel of Hartford, Conn., conducted the service and gave three helpful meditations on the miracle of healing the man sick of the palsy. The instruction was based on our Lord's recognition of the need of the soul as surpassing that of the body, sins forgiven first, then bodily health restored.

ANNUAL UNITED SERVICES

The first annual united service of the congregation of St. James' Church and the Chapel of the Holy Trinity, in the same parish (Rev. Frank Warfield Crowder, Ph.D., rector), was held at St. James' Church, Madison avenue, on the evening of Passion Sunday. Holy Trinity, the East Side settlement of St. James', and for twenty years under the leadership of the Rev. James V. Chalmers, vicar, is housed in a beautiful group of French Gothic buildings on East Eighty-eighth street, known as the Rhineland Memorial. The combined choirs were followed into the church by the King's Guard of forty-five boys with the colors. The vestry walked in the procession, followed by five clergy of the parish and the preacher, the Rev. Karl Reiland, D.D.

SARTOR RESARTUS

Our New York correspondent writes that the statement of March 24th, declaring that

the late Rev. Stuart Crockett was the *first* rector of Holyrood parish in New York City, was correct, and that the attempted correction published in the last issue is erroneous.

Reference to the official clergy lists and the canonical parochial reports in the diocesan journals supports in every particular the original statement. The Rev. Richard H. Wevill could not have been rector in 1900, as he was and continues in deacons' orders. From 1900 to 1904 (inclusive) the official records show that the Rev. Clarence M. Murray was "minister", and the Rev. Richard H. Wevill was "curate". In 1905 the Rev. Frederick Greaves is recorded as "priest in charge".

In 1906, Mr. Crockett is recorded as rector; the Rev. Frederick Greaves as vicar, and the Rev. Richard H. Wevill as curate. This congregation had been known as Holyrood Chapel for many years. Being organized as a parish, it was possible for it to elect a rector. Mr. Crockett was received into this diocese on October 17, 1906, and became the first rector of the parish.

DEATH OF REV. DR. HENRY FERGUSON

THE REV. DR. HENRY FERGUSON, a trustee of Trinity College, Hartford, Conn., and of St. Paul's School, Concord, New Hampshire, died early Friday morning, March 30th, after an illness of several months.

Dr. Ferguson was born in Stamford in 1848. Graduated from Trinity College in the class of 1868 with the degree of A.B., he received the degree of A.M. from the college in 1875 and that of LL.D., in 1900. He was ordered deacon by Bishop John Williams in 1872, and advanced to the priesthood by Bishop Niles in the following year. He was rector of Christ Church, Exeter, New Hampshire, from 1872 to 1878, of Trinity Church, Claremont, New Hampshire, from 1878 to 1880. In the latter part of 1883 he was appointed professor of history and political science in Trinity College, which position he held for nearly twenty-five years, resigning in 1906 to become rector of St. Paul's School, Concord, New Hampshire. He returned to Hartford in 1911, and was made a trustee of Trinity College. He was senior professor at Trinity at the time of his resignation, and next to President Luther the senior member of the faculty. In fact Dr. Luther received his appointment just five minutes before Dr. Ferguson received his. Dr. Ferguson was the author of *Four Periods in the life of the Church*, published in 1885, and *Essays in American History*, published in 1895. He was a member of the American Historical Association, the American Economics Association, the American Statistical Association, the American Geographical Society, the American Numismatic Society, the American Academy of Political and Social Service, and the American Social Science Association. Dr. Ferguson was married in 1873 to Miss Emma J. Gardiner of Middletown, who, with three sons and one daughter, survive him. One brother, Walton Ferguson, and a sister, Miss Elizabeth Ferguson, both of Stamford, also survive him.

Funeral services conducted by the Bishop of the diocese were held at his late residence in Hartford on Saturday afternoon, March 31st, and burial was made at St. Paul's School, Concord, New Hampshire. Dr. Ferguson was the third rector of the school to be interred there.

COADJUTOR PROPOSED FOR NEWARK

THE STANDING COMMITTEE of the diocese of Newark has forwarded formal requests, as required by the General canons, to the several dioceses, asking for consents to the election of a Coadjutor Bishop. It is expected that the matter will be brought before the convention at its opening session in Trinity Church, Newark, N. J., on Tuesday, May 22nd, by Bishop Lines.

DEATH OF LONG-TIME RECTOR OF MASSACHUSETTS PARISH

Rev. J. P. Franks, of Grace Church,
Salem — Reports Prepared for the
Diocesan Convention

The Living Church News Bureau }
Boston, April 2, 1917 }

ONE of the most beloved of the priests in this diocese, the Rev. James Potter Franks, for nearly forty-seven years rector of Grace Church, Salem, departed this life on Passion Sunday. He was an intimate friend of Bishop Brooks and of Bishop McVickar of Rhode Island, and had traveled abroad with them. He had the capacity for friendship to an unusual degree, and was loved and esteemed by multitudes. He had been ill with pneumonia for less than a week, up to which time he had been in active service. Three daughters survive him.

Mr. Franks was born in Lewiston, Pa., on September 7, 1844. In 1866 he was graduated from the Philadelphia Divinity School. His studies had been interrupted by the Civil War, as he had entered the navy and served for two years as captain's clerk on the U. S. S. *Minnesota*, attached to the North Atlantic fleet.

In 1868 he was ordered deacon, having been presented by Phillips Brooks, and the same year became curate of St. Mark's Church, New York. In 1869 he was ordained priest at Grace Church, New York, and went to Salem the following year as rector—a position he retained till his death.

On the twenty-fifth anniversary of his incumbency he published a volume of addresses entitled *The Day of Good Tidings*. He spent considerable time in his favorite avocation, the field of historical research and Roman archaeology.

The funeral took place on Wednesday afternoon in Grace Church, Salem, and was attended by a large congregation. Bishop Lawrence and Bishop Babcock conducted the burial office. The wardens and vestrymen were the honorary pallbearers. The members of the diocesan Standing Committee, officers and members of the Essex Institute, and members of the Grand Army were present. At Harmony Grove cemetery, the Bishop recited the committal. May he rest in peace.

REPORTS FOR DIOCESAN CONVENTION

According to custom, the reports to be presented at our annual diocesan convention are printed and distributed to all members about a month in advance. They have just been received for 1917. Many of them are of a missionary character, showing what is being accomplished in Church progress in the three archdeaconries into which the diocese is divided, and all of these are decidedly encouraging for the year past.

The report which receives the greatest public notice is, naturally enough, one that is somewhat sensational and which it seems certain will be the cause of lively debate, namely, the report of the committee appointed last spring to consider the question of admitting women as delegates to the diocesan convention. Of five priests and six laymen on the committee, seven are to present a report favoring the admission of women and formulating the changes thus made necessary in the diocesan canons.

Another important report is that on the representation of parishes and missions. Quite a large number—it is estimated to be one-fifth—of the total number of communicants in the diocese are in parishes or missions without conventional representation. In the report of the committee on this matter, changes in the canons will be suggested in

order that such communicants may be represented.

REV. JAMES SHEERIN GOES TO NEW YORK

The Rev. James Sheerin, for six years rector of St. Matthew's Church, South Boston, is resigning after Easter, to become vicar of St. Thomas' Chapel on East Sixtieth street, New York. Mr. Sheerin has long been keenly interested in the laboring classes and their welfare and their relation to the Church, and has met with considerable success in his relations with those classes. In his new field in New York Mr. Sheerin will have vast financial and material resources to help in carrying on his work, including two assistant clergy and a staff of salaried lay workers.

Mr. Sheerin is a graduate of Kenyon College and of the Cambridge Theological School, is president of the Massachusetts Clerical Association, and a member of the executive committee of the Episcopal City Mission. He is a native of Scotland, but came to this country in early childhood. His brethren here will cordially wish him God speed in his great new work, though regretting his departure from Boston.

ST. MICHAEL'S CHURCH, MILTON

On Passion Sunday at the morning service the Bishop consecrated the additions recently made in St. Michael's Church, Milton, of which the Rev. H. Boyd Edwards is rector. The parish was organized in 1895 by the Rev. Theodore I. Reese, now Bishop Coadjutor of Southern Ohio. The church was built in the garden of the last captain-general and governor-in-chief of the province of Massa-

achusetts Bay. The new parts consecrated on Passion Sunday consist of a transept and chancel, with sanctuary. This makes the seating capacity of the church nearly four hundred, or about double its former size. The enlargement was designed by Cram & Ferguson, who have achieved a fine result. The entire church has been refinished. A new organ, pulpit, and lecturn have been installed, and also new pews. The old altar has become a side altar, set in the transept, and a beautiful new altar and reredos, given as a memorial, have been placed in the new sanctuary. The altar is of fifteenth century English Gothic style and was designed by Mr. Hoyle of the firm of Cram & Ferguson. Mr. Kirchmeyer of Ross & Co. carved the altar and reredos. There is a new memorial stained glass window, representing Christ and the Church, above the reredos. Other memorials in the church are the altar rail, a processional cross, credence, prayer desk, bishop's chair, Litany desk, hymn board, and state and national flags.

MEMORIAL CHAPEL IN MARBLEHEAD

In accordance with the will of the late Isaac C. Wyman of Marblehead, Mass., his executors are about to begin the construction in that town of the Wyman Memorial Chapel. In accordance with Mr. Wyman's wishes, the chapel will be on the northeastern side of Lafayette street, near the top of Forest River Hill, a part of the town which is growing rapidly. The chapel will cost about \$40,000, and will have an endowment of \$75,000.

MISCELLANY

Charles Fonteyn Manney, the Boston composer, was one of those confirmed at the Church of the Advent by the Suffragan Bishop on Passion Sunday afternoon. Following the Bishop's sermon, an anthem composed by Mr. Manney, "Open me the gates of Righteousness", was sung by the Advent choir.

PATRIOTIC MASS MEETING OF PHILADELPHIA CITIZENS

Largest in City's History—Inauguration Day Services—Bishop Rhineland's Return

The Living Church News Bureau }
Philadelphia, April 2, 1917 }

A MONSTER mass meeting of the citizens of this city was held in Independence Square, before Independence Hall, last Saturday afternoon. The mayor of the city has issued a call to all the churches, schools, and organizations of the city urging them to rally at this sacred shrine and renew their allegiance to the country and to the President. Several prominent men from all parts of the country made addresses. The square and the streets for several city blocks around were crowded. Never in the history of the city have so many people been on the street.

After the addresses the following resolutions were adopted and ordered sent to the President: "Meeting on the eve of a great crisis affecting our national life and on the sacred ground where 141 years ago the fathers of the Republic declared belief in the inalienable right of man to life, liberty, and the pursuit of happiness, we citizens of Philadelphia, following the traditions of the fathers, here publicly renew our oath of allegiance to the Constitution and the laws of the Republic, pledging to the President of the United States our loyal support in any action which in the exercise of his constitutional powers he may deem necessary to the protection of American rights upon land and sea.

"Because the common defence is a common

duty, universal military training is the only system that is fundamentally democratic and fair. We urge upon Congress the prompt adoption of a bill to put this system into immediate operation."

At the same time a meeting of the school children was held in Washington Square, immediately opposite. Prominent speakers made addresses and the school children sang patriotic songs. The various organizations, numbering several thousand men, marched all through the business section of the city. Prominent among these was the Stonemen's Fellowship, which had in line its own bands, ambulance corps, and auxiliary societies.

CHURCH OF THE HOLY APOSTLES

At the Church of the Holy Apostles, appropriate services were held on March 4th, Inauguration Day, when sixty boys and girls were added, as an auxiliary, to the regular choir. In that service they preceded the adult choir into and around the church, after which they remained in the gallery, opposite the chancel. At the regular services, this will be the regular order, the junior choir remaining until the sermon, when, during the singing of a hymn, it will retire from the service. On Tuesday evenings an illustrated talk is given by the rector, when the junior choir occupy the places of the regular choir in the chancel.

BISHOP RHINELANDER RETURNS

Bishop Rhineland is expected to return to the diocese this week, much improved in health. On Sunday last, Bishop Courtney confirmed a large class in the Church of the

Saviour, for the Bishop. Bishop Beecher has returned to his own district.

CALVARY MONUMENTAL CHURCH,
WEST PHILADELPHIA

During the month of March a special effort was made to increase the attendance upon the services of Calvary Monumental Church, West Philadelphia. Under the leadership of Mr. Henry Dowdy, the men of the parish set themselves to the task, with the result that much larger congregations are worshipping at the morning celebration. On account of changes in the neighborhood, many

problems have been presented to the rector and people of this parish.

MISCELLANY

The Rev. Dr. Steele, rector of the Church of St. Luke and the Epiphany, presented a confirmation class of seventy last week. This is the largest number confirmed in the diocese this year.

The Rev. H. Cresson McHenry has started an endowment fund in the Church of St. John the Evangelist. The fund will be named in memory of the late Rev. Mr. Latimer, a former rector, and is expected to reach \$50,000. E. J. McHENRY.

ENCOURAGING REPORT OF TRINITY CHURCH, CHICAGO

Vestry Tell of Resuscitated Work—A Day of Silent Prayer—Dry Chicago Federation

The Living Church News Bureau }
Chicago, April 2, 1917 }

THREE years ago Trinity Church, long noted as one of the large, active, well-established parishes in Chicago, had come to a low ebb financially. Able, active clergy for many years previous had worked hard against most discouraging conditions, which followed with the steady exodus of resident parishioners to suburban havens. As the vestry says in its report for March, the parish had lost much of its support, was burdened with debts, its *raison d'être* had been lost sight of, closing it was seriously proposed.

The main idea in reshaping Trinity's polity has been to make her devotional services beautiful and persuasive, for there is no reason for church services to be imposed upon the populace as a bore—no reason why they should not be inspiring. People are attending Trinity in increasing numbers. Trinity's devoted clergy, her choir, her vestry, and other zealous men and women have all helped in making new conditions. Trinity has always had an attractive church building, and has many memorial gifts, which make the interior beautiful. The whole property and its equipment have been put in the best physical condition. The finances, too, of the parish are in far better shape than three years ago. Accumulated debts for current expenses of \$5,600 have been paid, the organ has been rebuilt at a cost of \$5,300, that has been paid; the church interior has been remodeled and decorated, at a cost of \$6,000, all paid; the endowment fund now amounts to \$25,000; and the parish subscribed about \$13,000 to the Pension Fund. Trinity is now entirely out of debt, and concerted efforts are being made to increase the endowment fund.

DAY OF SILENT PRAYER AT AUSTIN

At the Church of St. Martin's, Austin (Rev. R. H. F. Gairdner, rector), the annual day of silent prayer, on Friday, March 23rd, attracted between two and three hundred women, who took part in continuous prayer from eight in the morning till eight in the evening. On Friday evening, March 9th, Bishop Griswold confirmed thirty candidates.

DRY CHICAGO FEDERATION

The Dry Chicago Federation, in its persistent campaign, is enlisting the help and support of leading men of the professions, of the army and navy, and of business. On March 30th a business men's dinner at the Auditorium Hotel was attended by many leading business men, among them Mr. S. S. Kresge, proprietor of the Kresge Stores, and Mr. R. H. Scott, general manager of the Reo

Motor Company of Lansing, Mich. The meeting was addressed by Captain Richmond P. Hobson, who has been retained by the Federation for their propaganda in Chicago. As is well known, wherever prohibition has been introduced, great business prosperity has followed. All legitimate trade has been benefited by the money that before had gone for liquor. It is estimated by the Dry Chicago Federation that Chicago spends about \$250,000 a day in its saloons. If this huge expenditure were stopped, a large part of it would be spent for the necessities of life and healthy amusements. In connection with this subject, a statement made by Dr. F. H. Martin, of Chicago, president of the National Defence Board, is of interest. Speaking of the preparations for war that have been made, in his department, for organizing the medical and sanitation wing of the service, Dr. Martin said that the physicians in the service must see first of all that the fighting man is fit to enter the war; then his daily health must be guarded, his food and drink selected. If the United States goes to war, said Dr. Martin, it will be a "boozeless" war. Alcohol will be eliminated entirely from the army and navy.

WOMAN'S AUXILIARY

As the first Thursday in April is Maundy Thursday, the regular monthly meeting of the Woman's Auxiliary was held on March 29th, in the Church Club Rooms, the subject being Junior Work. The programme consisted of a Mock Junior Board meeting, at which reports of various officers were read, and the vice-presidents in charge, respectively of the North, South, and West Side branches gave tabulated statements of the answers received from a *questionnaire* sent to Junior leaders during the month. These reports, illuminating and interesting, presented a clear picture of conditions in the various parish branches, especially touching the lack of leaders, which is one of the acute problems involved. The topic for the next meeting of the Woman's Auxiliary, to be held on the first Thursday in May, will be the United Offering, and it will be presented as a symposium.

ST. PETER'S CHURCH

On Sundays during Lent at St. Peter's Church (Rev. F. G. Budlong, rector), there were both afternoon and evening services. In the afternoons the choir have been singing such well-known sacred cantatas as *The Daughter of Jairus* (Stainer), *Olivet to Calvary* (Mauder), *The Story of the Cross* (Buck), *The Triumph of the Cross* (Matthews), besides having festival services and recitals. Stainer's *Crucifixion* is to be sung on Good Friday night. Sunday evenings there has been an informal service with address. The rector has been holding a class on personal religion on Friday mornings.

H. B. GWYN.

KENYON COLLEGE NOTES

THE STUDENTS of Kenyon College have completed a subscription of \$1,600 to place an ambulance on the front in France and maintain it in service for a year. The cost of the ambulance—\$1,000—is the gift to the students of Edward C. Wright of Newark, Ohio. The remaining \$600 has been raised by subscription through the students themselves. The money was sent April 1st, through the American Ambulance Field Service in France and from the Kenyon College ambulance the students will receive frequent reports.

Through the kindness of John A. Penton of Cleveland the official moving pictures of the American field service were shown in Ascension Hall Wednesday evening, March 28th. The films were sent from New York and the machine and operator were brought from Cleveland. William Barber of Toledo, who has been for some time in the service in France, made an address in connection with the pictures. After the address, the students entertained the visitors in one of the dormitory parlors.

More than one hundred students of the college have signed a memorial, addressed to the trustees, in which they pledge themselves to undertake a two years' course of military drill and ask that the establishment of a unit of the Reserve Officers' Training Corps be requested from the Government. Under the National Defense Act such units may be established in colleges and universities where one hundred students will undertake the drill and the courses in military science which are required for the officers' examination. At least five-sixths of the able-bodied students of the college have pledged themselves to take the training, and it is expected that the trustees will act promptly in petitioning the Government.

GERMANY AND BELGIAN RELIEF

THE FOLLOWING statement is made in London, at the headquarters of the Commission for Relief in Belgium:

"We can state positively that not a single carload, much less a trainload, of the commission's provisions, once started for Roubaix or any other town occupied in France, ever failed to arrive. Not only is this true, but the actual figures of the receipt and consumption of the food made out and attested by the French local committees at Roubaix, and checked by the commission's American delegates in the Lille district, correspond within a few pounds in the total of many tons with the figures of the amount of foodstuffs forwarded by the commission from Holland and Brussels to this district.

"In fact, the total receipts of the whole 1,882 French communes provisioned by the commission show a loss of but two-tenths of 1 per cent. on 485,000 tons of foodstuffs sent in by the commission from Holland and Brussels.

"With regard to the statement of Mr. Whitaker that the Germans had taken American white flour and substituted rye flour adulterated with sawdust, the facts are as follows:

"This German flour was not substituted for any American flour, but was provided by the Germans from the native French crop as an addition to the American ration, and was the same flour mixture of rye and wheat as furnished to the German soldiers. This addition amounted to 100 grammes daily per person until November, 1916, and now is 180 grammes daily.

"The commission feels that the dissemination of unverified reports of this kind tends to destroy the confidence of the charitable world in the work of distribution and, therefore, directly decreases the amount of food sent to these people, who, even according to Mr. Whitaker's reports, would be starving but for this food."

RESTORATION OF CHRIST CHURCH, NORFOLK

CHRIST CHURCH, Norfolk, Va., which was so heavily damaged by fire two years ago, is now fully restored with the exception of the clerestory and east windows, which were ordered abroad and cannot now be delivered. The clergy stalls, recently placed, occupy positions in the west end of the choir; one pair on the epistle side and the other on the gospel side. Each pair is under richly traceried and carved canopies, supported on slender

esting choice of subjects and a list of leaders, whose instruction cannot fail to stimulate. During the fortnight there will be lectures on many topics of especial interest to Churchmen, besides many helpful conferences on different phases of parish work and missionary activities. Bible Study, Religious Education, Mission Study, and Social Service are the four leading departments. The first week, the Rev. H. L. Jewett Williams of the University of the South will lead a Bible class for the whole conference, the study being the Fourth

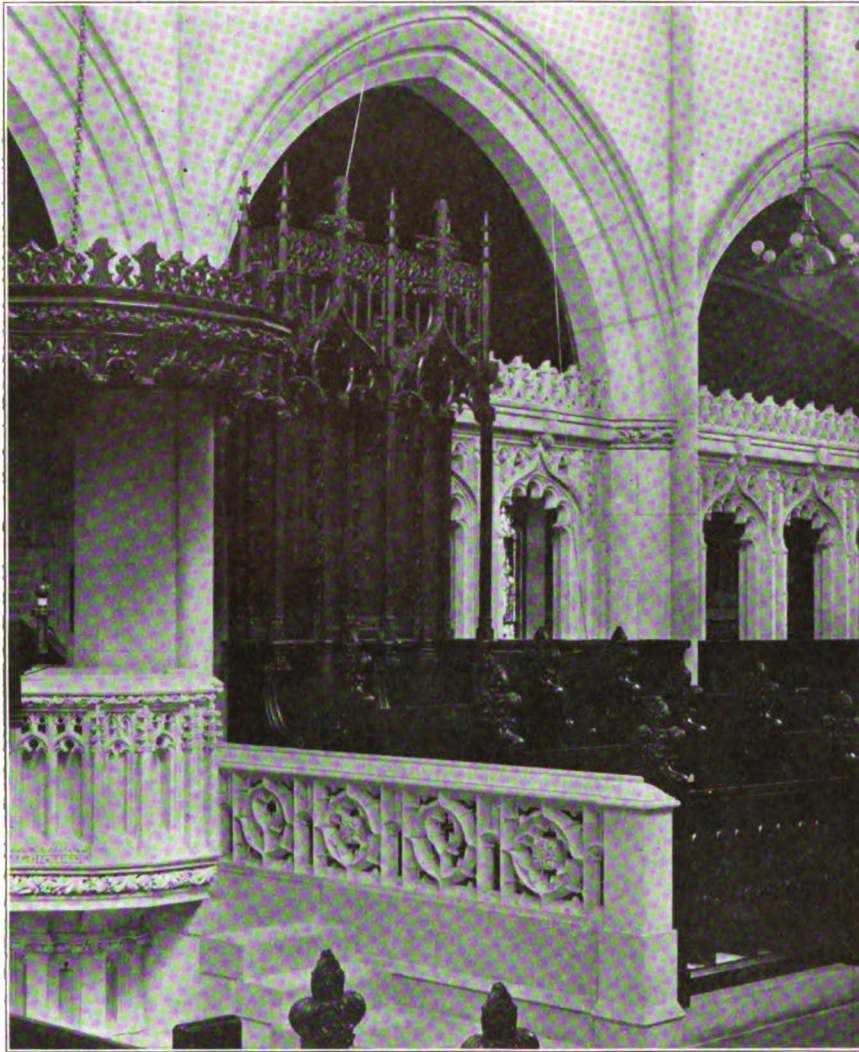
will consider the Readjustment of Christian Morals, under the direction of the Very Rev. Bernard Iddings Bell, of Fond du Lac, Wis.

Missionary meetings will be held on Sunday evenings. During the first week there will be special lectures on the subject of Immigration and the Church's responsibility to the foreign races in our country. The Rev. Henry C. Sartorio will speak on Italians in America.

The Very Rev. Edmund S. Rousmaniere, D.D., will act as chaplain the first week and the Rev. James O. S. Huntington, O.H.C., the second. There is daily Morning Prayer and Holy Communion at St. John's chapel in the school grounds. There are noon-day intercessions, a sunset service, and a short compline service. The Sunday morning services are held at old Christ Church. The Conference closes with the early celebration on July 7th.

Hours for classes have been so arranged that anyone who wishes to specialize may do so. Enrollment should be in advance, as the classes are limited in number. A registration fee of \$5 is required to help defray expenses. Application for registration or further information may be made to Miss Marian DeC. Ward, 415 Beacon street, Boston.

Because the Cambridge Conference is purely a Church institution, it possesses many advantages over the various inter-denominational missionary conferences held during the summer months. Here one's Churchmanship is strengthened by contact with others of like faith and there is no jarring note to mar the harmony. In addition, Cambridge work has always attained a very high standard.



PART OF CHOIR WITH NEW CLERGY STALLS
Christ Church, Norfolk, Va.

clustered columns, with delicate caps and bases. The backs of the canopies are closed and ornamented with tracery panels surrounded by carved band mouldings and carrying the memorial inscriptions which read as follows:

"To the Glory of God and
in Grateful, Loving Memory of
JACOB FROST KNAPP
1835 1884
DEBORAH WAINWRIGHT KNAPP
1836 1905"

The whole is surmounted by delicate cresting and pinnacles. The stalls are executed in oak and finished in the rich color of the surrounding woodwork in the church. The motifs are of the early fourteenth century Gothic. The design was drawn and executed under the direction of Mr. Watson of the firm of Watson & Huckel, architects of the Church.

CAMBRIDGE CONFERENCE FOR CHURCH WORK

THE INCREASINGLY USEFUL Conference for Church Work which has been held annually at Cambridge, Mass., for a number of years, will be convened again during the period beginning June 22nd and ending July 7th. The preliminary programme shows a most inter-

Gospel: Its Aim and Message. At the close there will be an opportunity to practise the hymns of the new Hymnal, under the direction of the Music School. The Very Rev. Edmund S. Rousmaniere, D.D., of St. Paul's Cathedral, Boston, will lead a course in Personal Religion, and the Rev. Leicester C. Lewis, of the Western Theological Seminary, Chicago, one on Church History. The leader in the department of Religious Education will be the Rev. Charles H. Boynton, Ph.D., Professor of Homiletics and Pedagogy in the General Theological Seminary, New York. Mission study classes will be divided into various phases of the subject, under trained leaders.

During the second week the instructors change. The Rev. William A. McClenchen, D.D., of Mount Calvary Church, Baltimore, will conduct the study on the Epistle to the Ephesians; the Rev. Latta Griswold, Trinity parish, New York, will lead in the discussion of certain questions in controversy among Churchmen. The study in the department of Religious Education will be the *Christian Nurture Series*, under the leadership of the Rev. Charles Herbert Young of Christ Church, Chicago. There will be classes in mission study again, with Miss Grace Lindley, secretary of the Woman's Auxiliary, as the leader of one of them. The department of Social Service

PRACTICAL FORMS OF WAR RELIEF

WHILE IN some cases actual cash must be distributed to the needy people in the stricken districts of Armenia and Syria, the aim of the field representatives is, so far as possible, to furnish food, clothing, seed for future crops, cattle, implements, and material with which to work. Industrial enterprises of all kinds, now being established. The following extracts from a letter just received by the Committee for Armenian and Syrian Relief give a faint idea of the work:

"On October 21st, I reported to you about our work up to that time. Since then Dr. Reynolds has written you, I believe, of the further extension of our wool work in Erivan. Now we have 1,100 refugee women, besides some twenty men, at work. Great good that work is doing, especially moral good. It helps them to forget the past horrors and some of their present troubles, and makes them hopeful for the future. By comparison with the existing conditions their wage is pitiful, but it helps along. Great numbers come weeping and begging for work. They are so forlorn one feels like a criminal in turning them away.

"Being mindful of the needs of other places I was sent to Alexandropol to open a second shop. The refugees of that place are in greater distress than those of Erivan and I am eager to employ a great number of women. Americans who believe in the moral benefits of work and in that charity which does not pauperize, if they have hearts of flesh, ought to respond to the crying appeal of these women and help them to save their own and their children's bodies and souls.

"To the region of Alexandropol are being sent the refugees who are continually escaping from the clutches of the Turks. I spent two days last month in visiting some of these refugees in Alexandropol and in nine of the outlying villages. Each of these refugees on nearing Alexandropol received three roubles from the Russian Government. On this and on the hospitality of the local Armenians they have lived a long time. When the machinery is all set in motion each one will receive six roubles per month, enough to keep body and soul together. They have some clothing on their backs. They have absolutely no bed-

ding, usually not a rag. This section is very cold.

"I suppose the time has passed for repeating the gruesome tales which these refugees tell. Language is inadequate to describe their sufferings. And doubtless most of us do not realize that perhaps the greatest suffering of all is the torturing fear of the hunted, continuing for months. Even the victims of fire, wrenchings, and other awful tortures find relief in death after a time, but to the hunted there is no relief, and always he is gnawed by hunger and in winter stiff from cold.

"Some time has elapsed since writing the above. The Alexandropol shop is now open. Both it and the Erivan shop are growing in usefulness. Three carloads of the goods (one-half the total) purchased by Consul Smith in Moscow with the \$100,000 promised by your committee in September have just arrived and were unloaded yesterday and to-day. Immediately we will prepare for distribution of these goods. Our goods are at least two-thirds of all that will be distributed here this winter."

ORDER OF CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Granville Hudson Sherwood, Bishop-elect of the diocese of Springfield, as follows:
Time: St. Mark's Day, Wednesday, April 25th, at 10:30 A. M.

Place: Trinity Church, Rock Island, Ill.
Consecrators: The Presiding Bishop, the Bishop of Chicago, the Bishop of Quincy.

Preacher: The Bishop of Kentucky.
Presenters: The Bishop of Iowa, the Bishop of Nebraska.

Attending Presbyters: The Rev. C. E. Deuel, D.D., and the Rev. E. J. Haughton.
Deputy Registrar: The Rev. M. Hare, M.D.

Master of Ceremonies: The Rev. George Long.

PAROCHIAL MISSIONS

CHRIST CHURCH, Ballston Spa, N. Y. (Rev. John Allyne Howell, rector), is richer by an unestimable amount of spiritual grace as a result of the three days' mission, conducted March 25th, 26th, and 27th, by the Rev. William Francis Mayo, O.H.C. The children's Eucharist at nine o'clock was beautifully explained by Fr. Mayo. Many older persons found inspiration in the sight of the little children thronging the chancel, kneeling on the tile while the missionary told of the mysteries of the altar. A mass meeting for men, on Sunday afternoon, was well attended, as were all other services.

The Rev. Walter E. Bentley held an eight day mission at the Church of the Advent, Pawtucket, R. I. (Rev. J. E. Barbour, rector), from March 4th to 11th. The church was well-filled each evening, several adults were baptized, and many added to the confirmation class. The week following, Mr. Bentley held a six-day mission at St. Mark's Church, Lewistown, Pa. (Rev. William Heakes, rector).

Several missions have been held in Delaware during Lent. The Rev. Fr. Huntington, O.H.C., conducted one in St. John's, Wilmington; Bishop Kinsman conducted missions in St. Anne's, Middletown, and St. Luke's, Seaford.

Two preaching missions have recently been held in Louisville, Ky., one at St. Paul's Church (Rev. David Cady Wright, rector), by the Rev. Edmund Duckworth, from March 11th to 18th, and one at the Church of the Advent (Rev. Harry S. Musson, rector), by Bishop Partridge, from March 18th to 23rd, this latter being made in the nature of a teaching mission. Both were well attended not only by members of these parishes, but by Church people throughout the city.

Since the beginning of Lent three mis-

sions have been held in Pittsburgh and vicinity. During the first week, the Rev. T. J. Bigham conducted mission services at St. Martin's Church, Aspinwall; and in the week from March 12th the same clergyman held a mission at St. Alban's Church, Duquesne, where, in addition to mission services each night, there were special services for women only and for men only. A six days' mission was held at St. George's Church, Pittsburgh (Rev. A. N. Samwell, priest in charge), commencing Sunday evening, March 11th, the missionary being the Rev. Albert Aune.

CHURCH PENSION FUND

THE SECRETARY of the Church Pension Fund announces that Mr. Ralph W. Williams has been appointed assistant secretary of the Fund, to take the place of Mr. Guy Emerson, who resigned to become vice-president of the National Bank of Commerce. Mr. Williams is a graduate of Harvard, class of 1909, was an officer of the Carnegie Institute of Pittsburgh, and has recently for a considerable period been director of the Harvard Club of New York, in which position he exhibited a conspicuous organizing ability during the doubling of the plant. Mr. Williams is a nephew of the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan.

THE PITTSBURGH CLERICAL UNION met on Monday, the 19th, for a conference and discussion concerning the Church Pension Fund, at the diocesan Church Rooms. The leaders were the Rev. H. A. Flint, Ph.D., of Crafton, and Mr. H. D. W. English, chairman of the

diocesan committee on the Church Pension Fund. The amount contributed in the diocese is at present \$215,188.01. The goal set for the diocese at convention last year was \$250,000, and the campaign is considered a very successful one.

THE FIRST meeting of the executive committee of the Church Pension Fund, since the inauguration of the pension system, was held on March 27th. The secretary reported that the bookkeeping department was unable as yet to make a complete report concerning the total amount of the initial reserve. It is hoped that within a comparatively short time such a full report, by dioceses, can be furnished to the press. The committee appointed a sub-committee, consisting of Mr. Truesdale, president of the Lackawanna Railroad, and Mr. Sayre, to have special charge of negotiations concerning diocesan funds. The committee voted grants amounting to an annual cost of \$26,470.

DEATH OF REV. C. M. C. MASON

THE REV. CASSIUS MARCELLUS CLAY MASON, a colored clergyman of the diocese of Missouri, and rector of All Saints' Church, St. Louis, died in that city on March 20th.

Mr. Mason was a child of St. James' parish, Baltimore, Md., of which the Rev. George F. Bragg, Jr., D.D., is rector. He left Baltimore as a layman, and, after devoted work among the people of his race in St. Louis, established the parish of which he later became the only rector. He was ordered deacon in 1880 by Bishop Robertson, and advanced to the priesthood three years later by the

No Eggs, Milk or Butter

The following recipe shows how an appetizing, wholesome cake can be made without expensive ingredients.

In many other recipes the number of eggs may be reduced one-half or more by using an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

EGGLESS, MILKLESS, BUTTERLESS CAKE

- | | |
|----------------------|---------------------------------------|
| 1 cup brown sugar | 1 teaspoon nutmeg |
| 1/4 cups water | 1 teaspoon cinnamon |
| 1 cup seeded raisins | 1/2 teaspoon salt |
| 2 ounces citron | 2 cups flour |
| 1/2 cup shortening | 5 teaspoons Dr. Price's Baking Powder |

The old method (fruit cake) called for 2 eggs

DIRECTIONS—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients mailed free. Address 1001 Independence Boulevard, Chicago, Ill.

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

Sixty Years the Standard

Made from Cream of Tartar, derived from grapes.

No Alum

No Phosphate

same Bishop. At the time of his departure he was senior priest of the diocese.

Burial was at Laurel cemetery, Baltimore, on March 26th.

SUMMER CONFERENCE AT GENEVA, NEW YORK

THE CONFERENCE OF CHURCHWORKERS held annually at Hobart College, Geneva, N. Y., which will convene from July 2nd to 13th, offers this year an attractive programme under the three divisions of Religious Education, Missions, and Social Service. The Rev. Lester Bradner, Ph.D., General Board of Religious Education, will lead the class in Principles and Methods of Teaching and in the *Christian Nurture Series*. The Rev. R. A. Seilhamer of Pawtucket, R. I., whose men's Bible class has grown from six to two hundred and sixty-six, will conduct the discussion of Organized Bible Classes. Bishop Francis of Indianapolis will be the leader in Missionary Administration. The department of Social Service has a number of able leaders, among them being the Rev. C. E. Hutchison, the Rev. A. Elmendorf, and the Rev. Samuel Tyler.

A number of special meetings, addresses, and conferences have been arranged. Patriotic Night, on Wednesday, July 4th, will be in charge of Mr. Harper Sibley of Rochester. Devotional addresses will be given on July 9th, 10th, and 11th, by the Rev. Floyd W. Tomkins, D.D. At noon daily in the gymnasium a general Bible class for all members of the conference will be conducted by the Very Rev. Berryman Green, D.D., of the Virginia Theological Seminary. Application for registration should be sent with the fee of \$3 to Mrs. P. N. Nicholas, Geneva, N. Y.

DEATH OF MRS. ALTON B. PARKER

THE DEATH of Mrs. Alton B. Parker, whose husband is a distinguished Churchman as well as distinguished in the nation, occurred at her home in New York on Monday, April 2nd. Mrs. Parker, whose maiden name was Mary L. Schoonmaker, was born at Accord, N. Y. The funeral is appointed for Wednesday morning at Holy Cross Church, Kingston, N. Y., in which she was greatly interested and of which her son-in-law, the Rev. Charles Mercer Hall, was for a number of years the rector.

PRIEST INVENTS PROTECTIVE DEVICE

ONE OF THE clergy of Maryland, the Rev. W. A. Crawford-Frost of Baltimore, who already has several inventions to his credit, has recently invented a device for the protection of merchant vessels against torpedoes fired from submarines. This is designed purely for defensive purposes and is said to be of a simple and inexpensive nature. He has sent drawings of it to Thomas A. Edison and to the Naval Consulting Board, and is offering it to the governments of the United States, France, and England.

LENTEEN NOON-DAY SERVICES

THE NOON-DAY Lenten services at the Majestic theatre, Milwaukee, under the auspices of the Church Club, have been especially notable this year, Bishop Anderson having conducted them throughout Passion Week and Bishop Tuttle throughout Holy Week. The result has been a series of most masterly addresses, and the services have probably reached high water mark in interest and in value.

In New Orleans, under the auspices of the Church Club, services for business men were held at the Tudor Theatre from February 22nd to March 31st. At Pittsburgh, among the speakers were the Bishop of New Mexico and the Rev. Mr. Robinson, a priest of the Church of Ireland. In Louisville, Ky., services were conducted under the auspices of the

Laymen's League with a uniform excellence of speakers. Besides the services at Miles Theatre, Detroit, conducted by the Michigan Church Club, there were services at Old Mariner's Church, where a series of preachers discussed the general theme, What of Jesus, the Christ?

BEQUESTS

BY THE WILL of Sophie F. Stout, the New York City Mission Society receives \$39,000; the sum of \$7,500 goes to St. Luke's Hospital.

BY THE WILL of the Hon. John S. Hyde, president of the Bath Iron Works, Bath, Maine, who recently died in Florida, Grace Church, Bath (Rev. Culbert McGay, rector), is to receive the sum of \$10,000. There are also two other bequests to the Church, one of \$5,000 to the diocesan episcopate fund, and another of \$2,500 to the Pension Fund. To Bath City Hospital Mr. Hyde devised \$10,000, to Patten Free Library, \$5,000, to the Old Couples' Home, \$2,500, and for the erection of a Nurses' Home, \$2,500. Mr. Hyde was a communicant, and, like his mother, who died several years ago, had been deeply interested in Grace Church. He has served on the vestry, and liberally contributed to the support of the parish. Like his father before him, the late General Hyde, who was the founder of the Bath Iron Works, Mr. Hyde was a public-spirited man and did much for his city, of which he had been mayor. He was popular for good reasons with his numerous employees, whose welfare he had truly at heart. He leaves a widow and a son.

MEMORIALS AND GIFTS

ON SUNDAY evening, March 25th, at a patriotic service held in St. James' Church, Baltimore, Md. (Rev. G. F. Bragg, Jr., D.D., rector), an American flag was presented by the Rev. Dr. Hugh Birkhead, who also preached.

St. JOHN'S CHURCH, Munising, Mich., has received a gift of a full set of black Eucharistic vestments from Mrs. Sarah Sanborn, in loving memory of her husband the Rev. Frank Albion Sanborn, who was sometime rector of the parish.

ON TUESDAY, March 27th, at St. Andrew's Church, Caledonia, N. Y., a beautiful marble altar was blessed by the former rector, the Rev. William Guy Raines. The altar is of Gothic design and is given by the children of Mrs. John C. Wilson, in memory of their mother.

A FINE ALTAR of black walnut has been presented to St. Thomas' Church, Bath, N. Y., for the chapel, and the chapel sanctuary has been entirely renovated under the design and direction of the rector. This is the gift of one of the congregation who prefers that his name be not mentioned.

A HANDSOME and appropriate lighting fixture, presented by Mr. Clement March, now



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NOTES—We expect to prepare a special List of Used Vestments in the near future, for distribution among our customers and to inquirers. All consignments sent in promptly will be included on that list.

THE CHURCH AND THE HOUR

By Vida D. Scudder

This book is concerned with attempted reconciliations. Its evident object is defined in the first paragraph: "To promote better understanding between the religious world which fears social revolution and the unchurched world of radical passion which demands it." Its more fundamental aim is to show that "social" and humanitarian Christianity needs to sustain vital faith in Christian doctrines, while personal religion needs to share in the task of social reconstruction. The book should be welcome to the increasing number of people who can find peace only in the union of social radicalism with devotion to the ancient sanctities.

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hangs in the open space adjoining the Chapel of All Saints, at old Trinity Church, New York City. The lamp, given in memory of the Rev. Dr. Dix, is of wrought iron and gilt, and is very artistic in design and workmanship.

CALVARY CATHEDRAL, Sioux Falls, S. D. (Very Rev. E. B. Woodruff, Dean), is the recipient of a splendid silk flag from one of its vestrymen, Dr. G. G. Cottam. The flag was presented by the Boy Scouts at a special service on Passion Sunday and received by the Dean with appropriate prayers and responses. The article on The Flag by the Rev. Edmund Banks Smith, D.D., from THE LIVING CHURCH of March 24th, was also read to the congregation.

ON SUNDAY, March 11th, three new memorial windows were unveiled and dedicated in All Souls' Memorial Church, Washington, D. C., one in memory of William D. Baldwin, for many years the senior warden of the Church of the Epiphany; one in memory of Lillian and Sidney Gore; and one in memory of Dr. Luther Mitchell Ferguson, U. S. N. On Sunday, April 1st, a handsome silk United States flag, given in memory of Col. Albert Stuart, was unfurled and dedicated.

A BRONZE TABLET, dedicated to the memory of the late J. Pierpont Morgan, has been placed in the hall of the Williams Memorial Library, Trinity College, Hartford, Conn. This building was the gift in 1914 of Mr. Morgan to the college. The tablet bears the inscription:

"This building was built through the generosity of

JOHN PIERPONT MORGAN, doctor of laws, and presented to Trinity College in affectionate remembrance of his lifelong friend, John Williams, doctor of divinity, president of the College, Fourth Bishop of Connecticut."

ATLANTA

Bishop Bratton at Diocesan Council

BISHOP BRATTON of Mississippi will visit St. James' Church, Marietta, on Sunday, April 15th. On the following Wednesday he preaches before the diocesan council in St. Paul's Church, Macon.

CENTRAL NEW YORK

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

An Anniversary—Deaconess Set Apart

ON SUNDAY, March 25th, the Feast of the Annunciation, the Rev. William M. Beauchamp, D.D., of Syracuse, observed his eighty-seventh birthday by attending four services in three different parish churches in his home city. Though he retired from regular parochial work seventeen years ago, when he resigned the rectorship of Grace Church, Baldwinsville, where he had served many years, Dr. Beauchamp is still one of the most active priests in the diocese. Scarcely a Sunday passes that he does not supply some vacant pulpit or help out some one of the clergy of the city. As a lecturer on local history, botany, and Indian lore, his services are widely sought. As an authority on the history and traditions of the Six Nations and all matters connected with Indian antiquities, his reputation has extended far beyond the borders of New York State. On Monday evening, March 26th, the men's club of All Saints' Church, Syracuse, gave a dinner in honor of Dr. Beauchamp in the guild hall. There was a large attendance not only of the men of the parish, but of representative laymen of Syracuse and all the local clergy. Bishop Fiske spoke of the place Dr. Beauchamp had in the hearts of Church people throughout the community. The Rev. John T. Rose of Cazenovia spoke of Dr. Beauchamp as a priest; City Librarian Paul M. Paine, Dr. Beauchamp as a scholar; Mr. John T. Roberts, Dr. Beauchamp as an historian; and Mr. Arthur C.

Parker of Albany, Dr. Beauchamp as an archeologist.

ON THE Feast of the Annunciation, Bishop Olmsted formally set apart Mrs. Esther B. Phillips as a deaconess in Trinity Church, Syracuse. Deaconess Phillips is the widow of the Rev. Rozelle J. Phillips, formerly rector of All Saints' parish, Syracuse. She received her training in St. Faith's School, New York.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
IRVING P. JOHNSON, D.D., Bp. Coadj.

Bishop Johnson in Las Animas County

BISHOP JOHNSON, on Sunday, March 25th, assisted in the dedication of the United Protestant Church at Primero, in Las Animas county. This is one of the churches erected by the workmen in the mines, who have the promised aid of the corporation employing them. Earlier in the day the Bishop addressed a community meeting at Segundo, and before his return to Denver, in the evening, he spoke before a mass meeting in the Berwind-Tabasco Y. M. C. A. Building.

CONNECTICUT

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

Trinity College Will "Volunteer"—Social Service Legislation—In Memory of Dr. Hart

PRESIDENT FLAVEL S. LUTHER has announced that Trinity College, with all its equipment, would be turned over to the use of the United States government in case that the government wanted it. Dr. Luther said: "We are not waving Old Glory too wildly, but if Trinity is wanted she will give everything." The Trinity laboratories are especially valuable, with apparatus for all kinds of chemical work. One hundred and seven men reported for instruction at the first class for military training.

THE DIOCESAN Social Service Commission is using its energies to help pass a bill in the legislature regulating hours of labor and doing away with night-work by women.

A MEMORIAL SERVICE for the late Rev. Dr. Samuel Hart was held in St. Andrew's Church, Thompsonville, on Tuesday evening, April 3rd, on which, had he lived, would have been the occasion of his twentieth annual visit to that parish. The Rev. Lucius Waterman, D.D., preached the sermon.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.


Additions to Church Property—Endowments—Quiet Days—Missionary Meetings

ST. JOHN'S CHURCH, Wilmington (Rev. Alban Richey, D.D., rector), has recently secured several acres of land adjoining the church; and Christ Church, Dover (Ven. B. F. Thompson, rector), has purchased a lot, bringing the church property to the main street of the town, has erected a new entrance to the church, and is building a wall about the churchyard.

ST. PHILIP'S CHURCH, Laurel (Rev. C. T. Pfeiffer, rector), has recently received an endowment of \$10,000 from the estate of the late Mrs. Daniel Short; and St. Thomas' Church, Newark (Rev. W. G. Haupt, rector), has received additions to its endowment by bequests from the late Mrs. Harriet Curtis and Harlow Hurd Curtis. The church in Newark is also to have a new organ.

BISHOP KINSMAN conducted a quiet day for the clergy of the dioceses of Delaware and Easton in Christ Church, Dover, on February 15th, and a quiet day for women, in connection with the Pilgrimage of Prayer for the dioceses of Easton and Delaware, in Christ Church, Dover, on March 6th.

NOTABLE MISSIONARY meetings have been held recently under the auspices of the Woman's Auxiliary. Bishop Thurston of Eastern



*Wise Women
who Stay Young*

Ever true is the saying that "A woman who always loves never grows old"—but equally true that "to keep young you must keep healthy." For youth and beauty are but the outward signs of inward health—with nerves uncorn.

Wise women the world over turn to Sanatogen to protect and strengthen their nerves amid the stress and strain of modern life. Lady Henry Somerset (quoted by permission) in writing to a friend said, "I have proved that Sanatogen is an ideal food-tonic and I strongly urge you to adopt this simple means of recovery."


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Oklahoma and Bishop Howden of New Mexico both addressed gatherings in Wilmington; and the Rev. Albert Cooper, of the China Mission, visited different points in the diocese.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop
Church Club Lectures

THREE LECTURES were given in New Orleans during Lent under the auspices of the Church Club. On March 7th, the Rev. Clarence W. Bispham discussed Mexico and Brazil. Bishop Winchester lectured on Cloudland on March 14th, and on March 21st the Rev. Walter B. Capers told of Our Church in the Building of the Nation.

MAINE

BENJAMIN BREWSTER, D.D., Bishop
The Church at Bar Harbor

ST. SAVIOUR'S CHURCH, Bar Harbor, is in charge for an indefinite period of the Rev. Reginald H. Starr, D.D., of New York, the Rev. A. C. Larned, now Acting Dean of All Saints' Cathedral, Albany, N. Y., having terminated his rectorship on the Fifth Sunday in Lent.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Lenten Music—Graduation at Annapolis

MANY MUSICAL services were rendered in the Baltimore churches during the closing days of Lent, all of them more or less appropriate to the season. The favorite music this year seems to be Maunder's Cantata, *Olivet to Calvary*, which has been rendered in half a dozen churches.

OWING TO the demands of the present crisis, the senior class at the U. S. Naval Academy at Annapolis was graduated last week, more than two months earlier than the usual date. The baccalaureate sermon was preached by the chaplain of the academy, the Rev. Sydney K. Evans, who is a clergyman of the Church. The service, with its patriotic hymns and prayers, was soul-stirring, and the sermon was an inspiring appeal for the association of religion and patriotism.

IT IS ANNOUNCED that Christ Church, Baltimore, will assume the responsibility of welfare work among the Naval Militia of Maryland. The Helping Hand Society of the parish will provide the Naval Reserve with reading matter, personal comforts, and other necessities while they are in service. The Rev. Dr. Edwin B. Niver, the rector of the parish, is chaplain of the Naval Militia of the state.

MICHIGAN

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

The Flag in Church—Rapid Growth—Death of Mrs. Tatlock

DETROIT NEWSPAPERS have referred to the fact that a number of our churches in Detroit have added the flag to their furnishings.

ST. MATTHEW'S CHURCH, Detroit (Rev. R. W. Bagnall, rector), has issued a year book, which, among other things, asserts that this parish has grown over one hundred and seventy-five per cent. in the past six years, increasing from 186 to 520 communicants.

THE WIFE OF Dr. Henry Tatlock, rector of St. Andrew's, Ann Arbor, entered into rest last week, after an illness of four days. The funeral services were conducted by the Bishop of Michigan.

MILWAUKEE

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

Parish House for Watertown

PLANS ARE being drawn up for a parish house, to be erected in the near future, in St.

The Composition of Coca-Cola and its Relation to Tea

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

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

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

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

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

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

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SOUTHERN FLORIDA
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Services at Buena Vista

THE LITTLE church of the Holy Cross at Buena Vista, after being closed for nine months, has had services provided for Lent and Easter. Bishop Osborne, who has been visiting in Miami, of which Buena Vista is a suburb, has been able to give celebrations of the Holy Eucharist on Sundays, Tuesdays, and Thursdays, with sermons on Sunday and Wednesday nights. The Bishop expects to remain for Easter Day.

WESTERN MICHIGAN
JOHN N. McCORMICK, D.D., Bishop
Bishop McCormick in Marquette

ON ACCOUNT of the sickness of Bishop G. Mott Williams, Bishop McCormick has been invited by the Standing Committee of the diocese of Marquette to take confirmations in the northern peninsulas on May 13th to 20th and preside at the diocesan convention on May 17th.

WEST TEXAS
WILLIAM THEODOTUS CAPERS, D.D., Bishop
City Missionary Given Ford

A FORD roadster has been given to the Rev. R. Y. Barber, by his many friends, to aid him in his work as city missionary in San Antonio, where he has charge of St. Philip's parish (colored), is chaplain and Bible instructor in St. Philip's Normal and Industrial School for Colored Girls, and chaplain of the State Hospital for the Insane. Mr. Barber is also chairman of the Social Service committee of the diocese.

CANADA

Death of Mrs. Lofthouse—Gifts of Indian Women
Diocese of Calgary

THE DEDICATION of the new Church of St. James', Trochu, was conducted by Bishop Pinkham, March 4th. He also held a confirmation there the same evening. St. James' is part of the Three Hills' Mission.

Diocese of Keewatin

GREAT SYMPATHY is felt for Bishop Lofthouse in the loss of his wife, who died at Bishopstowe, Kenora, March 14th, from pneumonia. She was his helper in the early pioneer days, when he was a missionary stationed at Fort Churchill, in the far north on Hudson's Bay.—IN CONNECTION with the loss of the Pro-Cathedral at Kenora, by fire, just after New Year's, a touching incident is related. A half-breed widow, who supports herself and in part her aged mother by washing, came to the Bishop shortly after the fire and put into his hand two envelopes. He found in one \$5 from her old mother and in the other \$20 from herself. Her only words were: "We love your church and want it rebuilt."

Diocese of Ottawa

AT THE MARCH meeting of the diocesan board of the Woman's Auxiliary an address was given by the Rev. H. A. Haslam, of Kangra, India, who is back on furlough. His subject was What Jesus Christ Means to the Women of India. Canon Kittson lectured on Indians in the Northwest. A member of one of the girls' branches, Miss Mary Bassett, has offered herself for work in the mission field, and has been accepted by the General Board.

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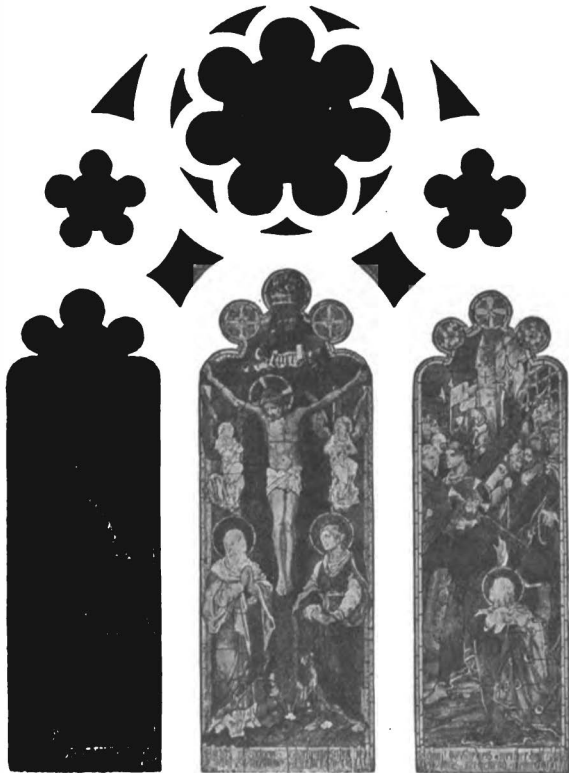
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