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The Living Church

VOL. LVII MILWAUKEE, WISCONSIN.—MAY 5, 1917 NO. 1

NEW YORK 11 WEST 45th STREET Entered as Second Class Mail Matter at the Postoffice in Milwaukee 19 SOUTH LA SALLE ST. CHICAGO

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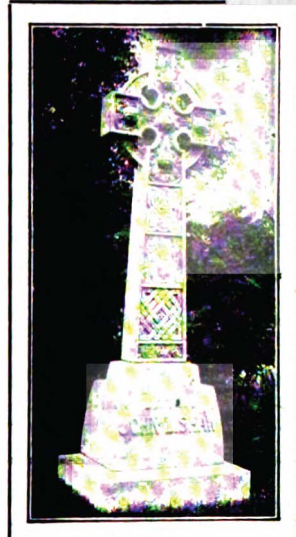
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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-
tion office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure
to receive the paper, it is not discontinued at expiration (unless so ordered), but
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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in
advance. To the Clergy, \$2.50 per year. Postage on foreign subscrip-
tions, \$1.00 per year.
CANADA: Subscription price (Clerical and Lay), \$3.00 per year in
advance.
ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE,
WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
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DISPLAY RATE: Per agate line, 20 cents. Special rates to pub-
lishers and schools and for long time or large contracts.
All copy subject to the approval of the publishers. To secure
yearly rate for variable space, at least five lines must be used each
issue. Copy must reach Chicago office not later than Monday morning,
for the issue of that week.
Address advertising business (except classified) to 19 S. La Salle
Street, Chicago. C. A. Goodwin, Advertising Manager.

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APOCALYPSE

In simple wise the revelation came,
Upon a day of grief and wild despair
Wherein the nail-pierced Hands and tortured Brow
Flashed into anguished meaning. Then and there
The misty Christ drew close, a Friend new-found:
"Lo — and thou also!" sang the shining air!
LAURA SIMMONS.



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

VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 5, 1917

NO. 1

EDITORIALS AND COMMENTS

Post-Lenten Religion

INTELLIGENT and well-meaning Churchpeople enter upon the keeping of Lent much as new arrivals at American universities present themselves before the physical directors of the university gymnasiums. These latter go to be examined and to be told not what they may do in the gymnasium but what they must do. They are informed regarding the particular sort of development they need and what sort of exercise will produce it. So that their use of the athletic apparatus is pursued not as an outlet for superabundant vitality but as a rational aid to growth and a direction of the same into needful details of robust health.

In like manner devout people will discover during Lent what they ought to do to repair lack in themselves, develop neglected sides of their spiritual life, and intelligently enrich noticeable poverty of soul. In consequence, a Lent which comes and goes without leaving behind it something permanently acquired is probably a poor Lent. Seven weeks is long enough to lay the foundation of useful religious habit; and, because what most of our people do in Lent is merely to increase in frequency and diligence the performing of some conventional religious exercise rather than to experiment with novelties, it is reasonably to be expected that year after year Lent will systematize and regulate individual spiritual life—and always in the way of betterment and elevation.

And as with persons so with parishes. The spiritual life of a parish is not the name of an abstraction. It is a definite thing which actually is the parish in a sense that statistics and communicant lists are not the parish. Lent comes to this thing and stirs its surface or shakes it to its depths, as the case may be, and should never leave it as it was before. A well-planned and well-kept Lent will leave behind it some valuable thing in the spiritual activity of the parish; and this valuable thing should be considered in the arrangements for Lent as it is sought for when Lent is past. The conventionalizing of Lent comes near to destroying what value it has. The Prayer Book mentions the holy season as one of "extraordinary acts and exercises of devotion", but the phrase should not be overworked. It is far from meaning a time of undirected emotional frenzy or a period of aimless sentimental dreaming. What does a parish lack? What are its notable needs? What is left undone that ought to be done? In what direction is the most easily marked absence of growth? Toward these ends Lent ought to be pointed and along these lines results expected.

In its last analysis the parish means the priest: for it is in his hands to revise and again revise Lenten programmes, year after year, until he has found what tends most to the profit and edification of his people. In his hands are the statistics and figures (if he be a systematic person) which will show to a nicety proportions of attendance upon and

regularity in the use of this devotion or that. He it is who hears the comments of the people upon what has been provided for them during the holy season. He, knowing his people, distinguishing between this person and that, between class and class, is able to allow for "gush", and to take serious account of the signs of genuine help evinced by his flock. In a word, every Lent should be to wide-awake parish priests the subject of serious study, before it comes, and the object of earnest scrutiny after it has passed, so that it may be intelligently and reasonably adjusted to the needs of those for whom the Church provides it. Several particulars in this regard we venture to mention with the humble encouragement to the reverend clergy to give to them serious consideration.

Lenten records will show that some service has been, with conspicuous regularity, poorly attended. What is the reason? It ought to be possible to find the reason, and, having found it, to act as it indicates. The first possible cause of poor attendance is the placing of the service at an inconvenient hour. By convenience is meant a great deal more than possibility. A service may be timed to coincide with the free time of a certain class of persons and yet come in the middle of that free time or at the wrong end of it. In the former case it will spoil the free time by breaking it in two and leaving none of it for legitimate secular use. In the latter case the service will not be on the way to anything and may leave attendants upon it at the wrong end of town for the easy proceeding to their private concerns. These facts are easily arrived at with a little inquiry and investigation. There is a certain modesty with which lay people refrain from advancing their own reasons against the inconvenient timing of services. They prefer simply to stay away. But they will answer, when asked, and it should be the duty of parish priests to ask them. Lenten devotions are for the people and, within reasonable limits, the arrangements of the parish priest must conform to the lay convenience. It may be taken as a universal rule that if there be any time when it is not only possible but easy to secure attendance, Lenten devotions should be placed at that time.

Again—it is not fair to fix hours of service so that some one class of persons is prevented from attending them. It is, of course, vastly easier to have a daily service at a fixed hour than to vary that hour with the days of the week. Yet there can be little doubt that the convenience of the greatest number is achieved by the latter method. Week-day services are, so to speak, maintained for either of two reasons: first, as in Cathedrals and large parishes manned by several priests, so that the whole scheme of the daily devotion of the Church may be carried out and all the offices said; second, that unusual opportunity may be made for the comfort of varying sorts of Churchpeople during a short period. In this latter class come the Lenten devotions. They are distinctly

not an attempt (in ninety per cent. of instances) to fill permanently heretofore empty weeks in the parochial routine. And thus they may and probably should lend themselves to varying hours on different days of the week, and printed Lenten cards are not necessarily complicated by this means when the name and hour of services are listed under the headings of the names of week-days. A certain British conservatism and stodginess still clings to the Church in America; but the ideal of the pleasant backwater of the secular day on which floats so calmly an Evensong at from 4:30 to 5:30, however attractive, is still unattainable by nearly all our busy people. The wisdom of the Roman Church in dating her days of obligation to coincide with the legal holidays of this country is worthy of consideration in the smaller detail of the hour of Lenten devotions within our own fold.

As to preaching, there are certain things to be said which we trust the reverend clergy may take in good part. Preaching is not, in its nature, inalienably bound up with the idea of Lent; which season the Prayer Book speaks of as a time of "devotion". It must be admitted that the avalanche of homiletics during Lent is largely fortuitous and the direct result of the circumstances that people are found so frequently and in such numbers where they can be preached to. Probably not to exceed one man in a thousand can preach daily with profit to his hearers. And of that one man it may be said that the loss of the genius of worship, which is so pronounced and notable among American Church-people, would probably be wholesomely affected by his not preaching daily. Services in which there is a direct effort at the cultivation of the spirit of prayer and devotion, in which God the Holy Ghost is encouraged to speak His own message to the ears of the people, should preponderate in any Lenten programme. In the normal course of things there is sufficient encouragement to people to "come and hear" some one.

To our mind it is doubtful also if "all-star" sequences of preachers from outside a parish are invariably helpful in any real sense. Such a series is always uneven. It is almost inevitable that sermons will overlap, if not duplicate, each other. The rector secures promises to preach from the best men he can get. It becomes a serious matter that as many persons as possible be brought together to hear those sermons. A panic of advertising is organized with the hope of galvanizing into life an interest which is obviously not spontaneous and would not evince itself without intensive effort. And when the evening comes it may turn out to be the "off night" of the pulpit orator. Under most favorable circumstances, energy has gone into a single occasion which might, with greater profit, have been spread over a whole week or a whole season.

Furthermore, as to the subject matter of such sermons the "hit and miss" method of its selection, the fact that most of the addresses will be matter which the preacher has used before with success, that it may or may not have any special application to the persons addressed or the time of its delivery, that in most cases the special preacher will be filling one of many engagements which a popular man is sure to have and therefore, on a given occasion, he will deliver the sermon which costs him the least effort: all these circumstances combine to rob the series of the power of genuine upbuilding. How much better, let us suggest, would be a series of sermons, on a certain night of the Lenten weeks, preached by one man; a series in which the preacher may have opportunity to develop some one profitable line of thought and carry his hearers on to a real gain in religious instruction or spiritual inspiration. We are frank to say that in most cases a parish would be the better for a series of sermons by its own pastor than by reason of a series of sermons by the most glittering galaxy of imported speakers, in which there should be, as there will almost certainly be, lack of sequence and homogeneity.

One other thing; the overwhelming majority of Lenten programmes contain nothing in the way of services which is new or original or seriously varied from the routine offices of the Prayer Book. These offices are merely increased in frequency and extended in number so that all are used. Consequently there is little or nothing in the programme which could not, with propriety, be added to the devotional

life of the parish the year round. Yet it must be recognized that most parishes go back to the barren, prayerless week-days at the very point where some, perhaps many, of their people are most convinced of the help and comfort of the other sort. Take the Eucharist as a notable instance. One rarely hears of a parish in which there is not some multiplication of opportunities for Communion during Lent. Parishes without a regular week-day celebration almost invariably offer one or more for the period of Lent. Many parishes which are accustomed to celebrate Holy Communion on Thursdays (say) and holy days are found to have provided a daily celebration for the holy season. Why should not parishes grow every year in this respect? The use of the Litany and the choir offices may be, in a sense, naturally out of the normal for lay people. But frequent assistance at or participation in the Sacrament of the Altar is not an abnormal thing nor should anyone, by statement or inference, indicate that it is. Lent will have discovered to the parish priest some persons, few or many, who are glad to avail themselves of opportunity for Holy Communion on week-days. It could not but profit the spiritual life of the congregation to continue, to some extent, that opportunity. There are but two reasons why it is not continued. One of them we dismiss with no more than the mere mention, believing that the cases covered by it are negligible in number; that is, the ease of the clergy. A week-day Evensong is sure to come at a time when priests should be doing pastoral duty or when the people are justifiably employed in secular pursuits. But a week-day Eucharist suffers from no such handicap, and in connection with the soul's health of the people, is so intimate that no exertion along that line can be too great. The other reason is a false estimate of the popularity of services as shown in numbers. The rules governing the choir offices do not apply in the case of the Eucharist. People must learn to use a week-day celebration, and to that learning there is no royal road. Congregations to attend it must be built up. Every year Lent gives the week-day celebration its start. A little group of people are enough with which to begin. No such service ever began with a wave of popular favor. Mere statistical evidence will never be enough to change a Lenten service into a year-round institution. But of the handful, known to the parish priest, who have used those week-day services, some would be glad to continue. The start will have gathered momentum by Easter and a nucleus will have been provided from which a much-desired increment to parochial spiritual force may be developed.

But it will never develop itself. It must be fostered by the parish priest. And it is sufficiently obvious that pulpit exhortations to spiritual exercise along sacramental lines and to the constant practice of religion must come to nothing when little or no opportunity is provided for such exercise and practice. May we suggest to the many parish priests who have secured congregations for week-day celebrations during the Lent just passed that they inquire of the faithful few, whether or not they would avail themselves of that opportunity the year round? We venture to predict that the answer might astonish our reverend clergy.

In the matter of devout practice, as in many other things, the Anglican communion and the American Church are in transit. We are meant to grow: grow in understanding and grow in religious exercise. It is plain that the average parish and the average person does in Lent what is unusual for it or him but nothing which is unusual for the Church herself. In the life of the Church it is not an amazing thing to have people in church daily or several times in the day; to see frequent Communion made, constant worship offered. These things are only out of the ordinary for the persons whom we see doing them. It is not debatable that it is this changeless ideal of Church life which we are seeking. Lent shows us that our people might practise it if they were so disposed: that the Church still has in her treasures those things, new and old, which make devout life possible. And, doubtless, it should be the effort of those to whom we must look for the guidance of our spiritual life to hold fast to some of that which Lent has gained and yearly to advance the approach of the life of Churchpeople toward the goal of a full and healthy exercise of their spiritual functions.

WITH the menace of a world famine a possibility ahead of us, the Church's provision of Rogation days, in which intercession should be made for bountiful harvests, must now be far better observed than it has been in our generation.

Rogation Day Intercessions

How much we have fallen from the old-time recognition of the providence of God in connection with the ripening and harvesting of grains and fruits is evidenced by the wide-spread neglect of these days. Centuries ago the prayer "Give us this day our daily bread" had much more meaning than it has now, when bread comes easily to most of us and when the gathering of crops sufficient to feed the world is esteemed a matter of course. That God is the prevailing factor in the harvests has almost dropped out of our recollection. That there is always a possibility that the world may not, within a season, produce enough food to keep the human race alive has been forgotten.

And now we are suddenly challenged with the danger that such may be the case this coming year. The army of producers has suddenly become an army of belligerents. Worse than that, destruction of food by the casualties of war is proceeding on a vast scale. The U-boat menace is growing.

Starvation has become a familiar word in news dispatches, and its menace is no longer confined to those far-away countries that cluster about the eastern Mediterranean and the Black Sea. If Americans least of all the world are threatened with starvation, let it at least be determined that no cowardly embargo shall be permitted that our own people may be plentifully fed while the rest of the world starves. The apostles of ease who would have kept America out of war because war is unpleasant and expensive and destructive of luxury failed to keep us out of war when honor and duty called us into it, and they shall not now keep our food at home when it is our duty to share it with all Europe.

Let the Church pray then, as she has not prayed for centuries before, that God will "bless the lands and multiply the harvests of the world." Let our bishops and clergy call us especially to the devout observance of the Rogation days. By litanies, in procession where convenient in rural places, in the church otherwise, and by special intercessions, let the three days be observed by all our people.

And may God show us the way out of our present distress, and grant that the nations may again live together in peace and in honor.

THE letter of Bishop Tuttle relating to the menace to religious institutions in Mexico by virtue of the new constitution, which has just gone into effect, gives warning that Americans are bound to consider.

This nation has rightly held that since the outbreak of the European war its foreign policies could not be permitted to hinge upon Mexico. Whether the American administrations prior to August 1914 could not have adopted wiser policies with respect to Mexico may, indeed, be an open question. As everything we have done in that connection seems to have ended in failure it is at least plausible to assume that other policies might have been more successful; though indeed no one can be really sure of it.

But if there ever was an opportunity for us to do differently it must be said to have ended when the European war began. It seems incredible that the whole American people should not, from the beginning, have seen this, though they did not. Mexico must, for the present, play a subordinate figure in world politics.

Precisely as Mr. Lincoln took no steps to oust the Maximilian regime until the American Civil War was over, so the United States has necessarily been obliged to tolerate conditions that in normal times she would have considered intolerable and have taken steps to end.

But we trust it will be made clear that Mexico will confiscate American religious property at her peril. We hope that, by formal protest now, the ground may be laid for demanding an accounting later, when the present war is over.

We shall try to learn precisely what will be the effect of this new provision upon our own work and upon the property of the American Church. In the meantime we shall hope

that our government will not be wanting in those preliminary steps which should be taken now.

SEWANEE men of three generations will feel it a personal loss when they learn of the death last week of Miss Lily W. Green. A daughter of Bishop Green, Miss Lily preserved the traditions of old Sewanee as perhaps no one else in our day was able to do. It was she that remembered the days when Bishop Green and Bishop Otey, Bishop Young, Bishop Wilmer, and Bishop Gregg were the enthusiasts of the young university. It was she who knew what had been the ravages of civil war and how the university had begun life all over again afterward, weaker and smaller, if possible, than it had begun at its real inception not many years before.

Miss Lily W.
Green

She had mothered successive sets of students, and among the loyalies that each of them gave to Sewanee, on their departure, none was more enthusiastic or intense than their loyalty to their best friend, Miss Lily. An invalid during the last two decades or more, she continued unflinching to mother Sewanee and Sewanee boys, and to the youngest graduates of these recent years she was the same personification of the real Sewanee—the Sewanee that does not consist of buildings or of classes but of ideals and of dreams—that she had been to so many classes before. Perhaps nowhere in American educational annals has a woman of no official standing occupied so unique, so honorable a position in the very fabric of the institution as Miss Lily Green has occupied at Sewanee these many years past. We are not surprised to learn that every branch of University activity was suspended on the day of her funeral and that the whole institution and village turned out to do honor to her.

Which shows what one woman, without money, without official standing, without title, can do. Now she rests with that larger company of the founders and friends of old Sewanee, and she repeats again the household names that were familiar on the mountain when Bishop Green kept open house through the summer and when all the best traditions of the South were centered at Sewanee. God rest her sweet soul, and grant that the benediction of her memory may never be effaced from the Sewanee that she loved!

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God rest her sweet soul, and grant that the benediction of her memory may never be effaced from the Sewanee that she loved!

THE adoption of a policy of conscription by the government strikes us as eminently wise. This war, forced upon us partly for the protection of our own people, partly in the fulfillment of our share in the preservation of civilization itself,

Conscription

is not a mere incident in which those who choose to may participate and the rest may stand aside and make money out of the miseries of those who have volunteered. When a nation goes into war on the scale that this war requires there is no place for neutrality among its citizens. There are patriots and there are traitors. Each of the patriots must do his part in the war, and it is the place of the government to assign to every man his part. It is no more the duty of one citizen to volunteer for enlistment than it is for every other citizen under like circumstances to do so; and what are the circumstances which should lead to enlistment for military service, and what the circumstances that should lead to service in the factory or on the farm, is a question that ought not to be left to the individual to solve. Every citizen is bound to serve, and the government alone can coordinate the various forms of service so as to produce a maximum of efficiency and of justice to all.

Having said this, we are bound to add that, in our judgment, a grave mistake has been made in not adopting a voluntary enlistment scheme and carefully coordinating it with the conscription plan. Selective conscription must necessarily be a slow process. It will be confined to a minority only of men (roughly) from 21 to 27 years. [The age limit has not been determined as this is written.] But though the great majority of men between, say, 27 and 47 have engagements that very properly keep them from military service, no small minority of them, numbering, perhaps, hundreds of thousands, would very willingly volunteer. And of the men of conscription age, great numbers who would be willing or glad to serve will not be conscripted. Mr. Roosevelt's plan, viewed,

as he viewed it, as supplementary to the conscription system, struck us as most wise, providing, as it did, for military service by men who would not be conscripted and who could be made ready much ahead of a conscripted army. We feel that only an officer of the regular army should be at the head of such an army, but the failure of congress to allow of the formation of such divisions under any circumstances, which at this writing seems probable, seems to us deplorable.

THIS raises the question of what sort of criticism of the government is admissible in times of war. Never, perhaps, has unjust and unworthy criticism of our country been more rife than it was during the past year, when it was so necessary that the American people should stand together. We shall hope that that sort of criticism is at an end.

What Criticism Is Permissible in War

Moreover, in the criticism we have just uttered relating to the failure of the government to make a supplementary use of the volunteer system in connection with that of conscription, it should be remembered that this refusal, like the other war measures recommended by the President, appears to be based upon the recommendation of a competent war board, which has also had the opportunity of advising with the English and French experts who are in this country. This undoubtedly lends tremendous weight to such recommendations. The public and the press ought to be very cautious indeed in criticising such measures, and it is reassuring to find that congress, by great majorities in both houses, has shown a willingness to be guided by the views of these experts.

Our own criticism of the failure to coördinate the voluntary with the selective conscription system must therefore be expressed with the greatest deference. The weight of expert authority is against us. But—the principle of proper, respectful, loyal criticism of the government cannot be abrogated even in time of war. To substitute the voluntary enlistment system for that of conscription, as some proposed, would have rendered it impossible for this nation to perform the degree of service that is demanded of it and would have been a gross injustice to those patriots who volunteered and left slackers to take their places at home and to build up fortunes for themselves. But we continue to believe that the two principles could well have been worked out together.

IT is embarrassing to us of Wisconsin that so many of our representatives in congress, with our senior senator, should so obviously feel it their duty to represent some possible constituents whose sympathies are with Germany rather than the far greater number who are thoroughly American and loyal. We speak of these latter as "the far greater number" with much confidence; and *we dare Mr. La Follette to resign his seat in the senate and submit to his constituency in this state the question as to whether they will endorse his position.* His own oft-expressed view on the recall might well lead him to take this step, when his position is so widely challenged from within his own party.

But let the country at large be just to us in Wisconsin. The pro-German propaganda captured the machinery of the dominant political party in the state, as in several other states, last year. Almost to a man, those who were elected to congress in this state had made their campaign on a basis of frank avowal of their sympathy with Germany. But quantities of guileless, loyal Republicans in Wisconsin failed to perceive the fact. Because they put high tariff first, or because they believed in Grant or McKinley, or because their fathers had voted for Lincoln and had helped to abolish slavery, they guilelessly cast their little ballots for the gentlemen who represented the Kaiser, and these gentlemen were triumphantly elected. Now, when in senate and house they simply vote to carry out the convictions which they avowed in the campaign, it is obvious that Wisconsin must bear the ignominy that results. Her loyal citizens ought not to have put "politics first" in last year's elections.

But we are entirely confident that the vast majority in Wisconsin is not only thoroughly loyal and patriotic but desires the war carried on in a thoroughly efficient manner.

WE have received from a valued correspondent a solitaire diamond ring to be sold for the benefit of THE LIVING CHURCH WAR RELIEF FUND. An expert who has examined it states that it is a two-fifths karat stone, very excellent in quality, and that the retail price of the ring would be in excess of one hundred dollars. It has been newly polished and inserted in a new case.

A Jewel for War Relief

Who will undertake to find a customer for it?

Offers may be tentative and based on approval after inspection; and we should appreciate it if some guild would offer to find a sale for it. Satisfactory references or deposit must necessarily be required. Address THE LIVING CHURCH, Milwaukee, Wis.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 30th:

Rev. C. E. Beach, Fay, Okla.	\$	1.05
St. Ignatius' Church, New York City		50.00
Rev. G. L. Pennock, Bayonne, N. J.		2.00
Anonymous		2.00
A member of St. Anne's Parish, Annapolis, Md.		3.00
Mrs. Lydia B. Hibbard, Chicago, Ill.		25.00
St. Paul's Church, Hanover, Va.		13.97
St. Timothy's Church, Roxborough, Philadelphia *		60.00
George H. Thayer, Jr., Plymouth, Ind. *		2.00
Rev. R. W. Andrews, Philadelphia *		5.20
Miss Flora E. Hill, Marquette, Mich. *		5.00
Trinity Church, Oakland, Calif. *		13.00
A friend †		50.00
Anonymous, Chicago, Ill. †		2.00
St. Barnabas' S. S., Marshallton, Del. †		6.50
All Saints' Parish, Grenada, Miss. †		7.00
E. S., New Brighton, N. Y. †		2.00
Laura C. Southwick, Susquehanna, Pa. †		3.00
Rev. T. A. Cheatham, Pinchurst, N. C. †		20.00
Rev. Walker Gwynne, D.D., Summit, N. J. †		5.00
H. W. N. †		100.00
Mrs. Jas. E. Wilkinson, Howe, Ind. **		5.00
Total for the week	\$	382.72
Previously acknowledged		46,775.62
		\$47,158.34

* For relief of French war orphans.

† For Belgian relief, especially children.

‡ One-half for French children; one-half for Belgian children.

§ One-half for Dr. Watson's work in France; one-half for work in Rome, through Mr. Lowrie.

** For French relief work.

[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 of particular children, pledging ten cents a day for two years, unless otherwise specified.

167. All Saints' Mission, Portland, Oreg.	\$	36.50
168. The Misses Wackler, Oakland, Calif.		36.50
169. Elizabeth, Frances, and Thomas Anketell, Detroit, Mich.		73.00
25. Miss Mary H. Wolcott, Utica, N. Y.		10.10
38. M. B. H.		27.50
77. Children of Pinchurst, N. C.		26.50
106. St. Luke's Church, Ancon, Canal Zone		109.50
Total for the week	\$	319.60
Previously acknowledged		6,671.16
		\$6,990.76

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

ARMENIAN AND SYRIAN RELIEF FUND

St. Mark's S. S., Chicago, Ill.	\$	10.00
Chapel of the Intercession, New York City		11.50
Holy Trinity Church, Swanton, Vt.		7.04
S. F. C., Denver, Colo.		10.00
Rev. Neil E. Stanley, Faribault, Minn.		2.00
St. James' Church, Watkins, N. Y.		1.00
M. L. W.		5.00
St. Andrew's Church, Newark, N. J.		13.05
Rev. G. L. Pennock, Bayonne, N. J.		5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.		25.00
Mrs. C. T. Dorrance, Providence, R. I.		10.00
E. and A. I. D.		50.00
Laura C. Southwick, Susquehanna, Pa.		2.00
Rev. T. A. Cheatham, Pinchurst, N. C.		15.00
Easter offering, All Saints' Church, Hoosac, N. Y.		84.76
St. Peter's Church, Bennington, Vt.		5.00
		\$256.33

POLISH RELIEF FUND

St. Peter's Mission, Annandale, N. Y. \$6.00

THE BISHOP IN JERUSALEM MISSION FUND

St. Paul's Church, Windsor, Vt.	\$	13.25
A friend		90.00
		\$103.25

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—(1) The rector presides *ex officio* at all business meetings of the parish. He may, however, delegate a properly qualified substitute.—(2) The clerk of the vestry is not necessarily secretary of business meetings of the parish, and these are at liberty to choose their own secretary.

THE FOURTH SUNDAY AFTER EASTER

BY THE REV. WILLIAM H. BOWN

THE CHRISTIAN CONQUEROR

ONE of the earliest fruits promised by our Lord was that of peace, but to many of us, in the somber reality of the later day, the promise of the dawn seems a long way off.

An old order is giving place to a new; the middle ages after death throes of three centuries' duration are at their last gasp; we feel the force of converging tempests, and peer anxiously into the gloom to discern, if we can, the outlines of the Being who is to reduce chaos into order.

And yet much of this restlessness is due to our want of faith, which refuses to win and wear the white rose of eternal truth, and to a baseness which knows not how to soar above the dust of the earth.

How utterly at variance with all this idea is the prayer of the collect for the day! Here we are taught that the control of the will is the object of all discipline—that the establishment of the habits of self-control will leave a stronger power of self-restraint when the external restraint is removed, and that the upbuilding of this habit of self-restraint is one of the great objects of our religion.

If this were not so—
The collect would not address Almighty God as the Ruler of our wills and affections; and pray that His commands may be loved, that His promises may appear wholly desirable, that our hearts may be fastened on Him as the Unchangeable, and our hopes upon celestial joys.

Nor would the epistle set forth God as the Giver of all good gifts, and urge that life which avoids the evil and chooses the good.

Nor would the gospel instruct us concerning God's best and abiding gift, the Holy Comforter, who has come and ever remains with His Church.

This is the introductory promise of the gift of the Holy Spirit, which is not the spirit of the world, but the Spirit of God, which shall enlighten us respecting God, and lead us to God, and fit us for His eternal presence.

If we are Christian men and women, if we are the "first-fruits of His creatures", let us "be swift to hear, slow to speak, slow to wrath"—for surely we know that the "wrath of man worketh not the righteousness of God"—and let us "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save".

The teaching of the gospel is that the Holy Ghost is to guide us into all truth, and to bring home to us the revelation, through our Lord Jesus Christ, of the Will and Nature of the Father, as far as we can know them.

And, if the Holy Spirit shows us our Lord's Incarnation, and the holiness of His life, and the sacrifice and propitiation of His death, and the power of His Resurrection, and the sacramental means of union with Him, why are we not Christian conquerors in the best sense of the word?

Is it not because we dwell too much on the historical Christ and with an historical faith?

To be sure these are the foundations on which the superstructure of our lives may be built, but they are not the building itself.

It is to a present, living Lord that we should turn when bidden to slake our thirst at the dry wells of history and metaphysics; for

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee thy soul is still forlorn:
The cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

I DIMLY GUESS, from blessings known, of greater out of sight.—Whittier.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Fourth Sunday after Easter	Num. 21, 1-18 Ezekiel 11, 14-25	John 3, 1-21	Job 19	1 Corinthians 15, 1-22
Monday	Numbers 21, 21-end	Matthew 4, 23-5, 12	Deut. 12, 17-end	1 Corinthians 15, 20-34
Tuesday	Numbers 22, 1-20	Matthew 13, 1-23	Deut. 14, 22-end	1 Corinthians 15, 35-49
Wednesday	Numbers 22, 21-end	Matthew 13, 24-43	Deut. 15, 1-15	1 Corinthians 15, 50-end
Thursday	Numbers 23	Matthew 13, 44-52	Deut. 17, 8-end	2 Corinthians 1
Friday	Numbers 24	Mark 4, 21-34	Deut. 18, 9-end	2 Corinthians 4
Saturday	Num. 26, 1-4 and v. 31-end	Luke 12, 22-40	Deut. 24, 14-end	2 Corinthians 5
Fifth Sunday after Easter	Num. 27, 12-end Isa. 33, 5-22	Heb. 1 & 2	Dan. 10, 1-14	Rev. 1, 1-18

THE great desire of mankind is for happiness, and we cannot make much of a success on any plane unless we are happy in our task. The Christ offers us blessedness rather than happiness, a wellspring of joy within, not dependent on conditions or on what happens. Nay, even adverse circumstances are made to minister to that joy through our using them to suffer with the Christ and so rise with Him. Does the world need anything more than it does guidance into true joy amid the sundry and manifold changes of the world? That means that we must go through the same experience the first disciples went through; dying to carnal notions of life and rising to the spiritual plane. It means that the Pentecostal gift must take things of Christ and show them unto

us; nay, that the whole experience of the Christ, Birth, Life, Death, Resurrection, Ascension, must be reproduced in us. Thus only is sorrow turned into joy. But if we do not love the things God commands, and desire that He promises, how shall we succeed or be happy? While we are on life's journey toward heaven, if we complain of the length of the way, or for any other reason, then are we bitten of serpents (Num. 21); and the only cure is faith in the crucified One, who was "lifted up", even as Moses lifted up the serpent in the wilderness. The source of all our complaints against the ways of God is found in the carnal nature within us, which must die; and that comes to pass, not through pursuit of ethical ideals or good resolutions, or culture, but through the fixed gaze of faith on Him who took our nature upon Him and nailed it to the cross, "in whose death our sins are dead". This is the gist of the meaning of the morning lessons, as they supplement the teaching of collect, epistle, and gospel.

The second lesson in the evening is St. Paul's exposition of the Gospel of the Resurrection, the grace of God expressed in the facts of the Gospel record, and all answering the vision of Job: "I know that my Redeemer liveth and that He shall stand upon the earth", etc.

The week-day lessons continue the course readings of Numbers in the morning and Deuteronomy in the evening, each being paralleled with New Testament selections bearing on the great themes of the Christian life as taught by our Lord: The words of truth referred to in the epistle for the week, the present gift of the Spirit, our resurrection as growing out of His, and the resurrection body, "the house not made with hands, eternal in the heavens".

ALL EXTERNAL circumstances, whether direct from God or indirect through man, whether from open enemies or dearest friends, whether intended or simply casual, through wilful sin or unavoidable infirmity, are component parts of that furnace through which our nature is passing, and in which, if at all, our sanctification is to be attained.—Rev. T. T. Carter.

THE FOURTH SUNDAY AFTER EASTER

O God Almighty! who alone canst rein
The wanton pulse and wills of sinful men,
Unto Thy people grant such things to love
As Thou commandest, and desire above
All present joys Thy promised good most dear,
That so among the changes which abound,
Sundry and manifold, in Thy world here
Our hearts may surely there, with faith sincere,
Cling, where true joy is only to be found;
Through Jesus Christ, the Lord whom we revere.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

AN interesting letter has been put in my hand, written by a Western Churchwarden to his rector, on the general subject of Invocation of Saints. The good layman believes in asking the prayers of the Blessed Virgin, because she is, without doubt, in Heaven, but thinks that to ask the prayers of any other saints in some way derogates from the honor due to our Lord, and that the only thing we can lawfully do is to pray to God that He may move the saints to pray for us. It is well, of course, to be jealous for the honor of the Lord of Hosts; and to pay to any creature such worship as is due to the Creator only, would be grievous idolatry. But it seems that our good friend ignores the patent fact that to ask the prayers of the saints is thereby to confess that they are creatures and have nothing of their own to give. From that point of view, there is no essential difference between the Blessed Virgin, the other saints in glory, and those here on earth who are called to be saints. As we have no hesitation in inviting our friends who are with us in the Church Militant to pray for us, claiming the benefit of the assurance, "The effectual fervent prayer of a righteous man availeth much", so the Universal Church has been bold to ask for the prayers of the saints who have passed beyond the veil. It is a strange error to suppose that the Blessed Virgin is the only saint in Heaven. Holy Scripture speaks explicitly of the hundred and forty and four thousand who follow the Lamb whithersoever He goeth; so we may know that they at least are in Heaven with Him. But there is no reason to question that the holy souls who have not yet attained the Beatific Vision do continue that one work of charity which remains possible for them, and pray for those they have left on earth. We do not feel it necessary, here, to pray to God that He may move our earthly friends to intercede for us, when it is possible for us to ask them directly for such intercession; and in these days, when wireless telephony divides the interest of thinking people with thought-transference, we need not doubt that the blessed spirits can hear our requests for their prayers. Once let it be borne in mind that essentially there is no difference between asking a friend here to pray for us, and asking a friend in Heaven, and a great deal of prejudice against invocation of saints will pass. The whole Orthodox Church bears witness, by its unbroken custom, to the fact that such invocation is not a Romish practice, and is therefore not condemned by the Article.

IN THE BOSTON *Herald* of April 2nd, certain seditious resolutions are published as having been adopted by the Celtic Club, and the Clan-na-Gael, at a meeting held the night before. The resolutions protest against this country declaring war on an enemy of England, declare that the whole agitation for war against the German government has been carried on by renegade Americans who are pro-British for financial purposes and to destroy Ireland's hopes for freedom.

The document is an interesting example of how hatred blinds men's vision, and makes them incompetent to pass any kind of sane judgment. Certain Irishmen living in America have brooded so long over the memory of ancient wrongs wrought by the British government against Ireland, that they are little short of insane on the subject. They wilfully ignore the changed conditions in Ireland wrought in the last generation; they close their eyes to patent economic and political facts, regarding the stupidity of any dream of complete Irish independence; they refuse to acknowledge any wrong on the other side; and now, because England is one party in this war, they pay her the great compliment of assuming that she is the heart and soul and strength of the Entente. They forget the thousands upon thousands of gallant Irishmen who are win-

ning fresh and imperishable laurels for the true Ireland, in the ranks of the Allies; they forget the glorious record of the Scottish and Welsh troops in the same good cause; they forget the voluntary offering of the self-governing Dominions throughout the world, in which men of Irish blood have a very large part; and, most of all, they have lost any sense of proportion. The war for democracy and against Prussian militarism is one in which England did not even take the first part. Belgium bore the first brunt of the attack; France followed, and Poland has suffered more than either. Members of the Celtic Club may profess ignorance of Montenegro and Serbia; they may allege religious bitterness as a reason for having no sympathy with Italy in her aspiration for the redemption of those Italian lands that still groan under Austrian despotism. But he is utterly unworthy the name of Irishman who allows his vindictiveness against England to make him less the friend of Belgium, France, and Poland.

No individual names are associated with these resolutions as published. This is fortunate. I have a good hope that the misguided and angry men who voted them, having got the poison out of their system, will now show themselves worthier of their race, their religion, and their American citizenship, by rallying to that war for democracy which President Wilson has declared necessary. If not, they will learn the penalties for sedition in time of war.

FROM SAYRE, PA., comes a singular example of endeavoring to capitalize a bygone distinction. A peripatetic evangelist circulates a card bearing his own picture attired in clerical clothes, with this inscription underneath it:

"Hear Dr. Buxton, Ex-Episcopal Priest and Rector, now Pastor Church of Christ and Evangelist."

I should think his clerical collar would chafe his neck.

ON NOVEMBER 1, 1917, 275 saloons and several breweries in Washington, D. C., will go out of business, the President having signed the District of Columbia prohibition bill on March 4th. The Chief of Washington Police, Mayor Pullman, and the District Commissioners all urged its passage. The vote in the House of Representatives was 273 to 137.

THIS RECRUITING POEM, by Abbie Farwell Brown, written for the *Vigilantes*, finds early publication here by its author's kindness.

"MEN WANTED"

"Say, Kid! Ain't you coming along with us,
When the bugle squeals the note,
And little drums beat to the tramp of feet,
And something tugs at your throat?
Can't you see Old Glory beckoning,
With its red and white and blue?
We boys that are first, we aren't the worst!
Say, Kid, ain't you coming too?"

"O Boy! Have you read what the papers tell—
Or haven't you learned to read?—
Did you hear how they gave the Belgians hell,
And made little kiddies bleed?
Do you know what they did to the women and girls?
They'll play the devil here too,
If they get the chance to lead us a dance.
Say, Bo, ain't it up to you?"

"Those Allied fellers fight like mad:
They're dying for you and me,
For our girls and homes; for our freedom, Lad,
For safety on land and sea!
Who says we can't do a bit ourselves,
To hustle the Boches home?
A coward skulks: but we aren't hulks!
Say, Kid, ain't you going to come?"

"Are you waiting to get a gilt-edged card
With a special invite, Tom?
Must Wilson drop you a gentle hint,
Or the Prussians drop you a bomb?
Come on! Because you're a live, true man,
And only the slackers stay.
Give the Flag a cheer, and step up here,
Oh, come along, Kid, to-day!"

RELIGIOUS ORDERS AS MISSIONARY AGENCIES

English Vicar Declares Them Necessary to India's Conversion

INCOME OF THE BISHOP OF LONDON

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

THE Rev. H. J. B. Mackay, Vicar of All Saints', Margaret street, preaching at All Saints' on the Feast of the Annunciation with special reference to the joint Missions of the Cowley St. John Fathers and Wantage and All Saints' Sisters in Poona and Bombay, said that India was the one country where the power of paganism was still triumphant. In other parts of the world, as in China and Japan, it was failing.

In the first century of the Church, the Apostles felt that the defeat of paganism at Ephesus was a matter of supreme importance; and it was "rather the unearthliness of St. John than the self-sacrifice and masterly intellect of St. Paul that was needed at Ephesus." Now India was like Ephesus:

"India could only be converted by Catholic Religious. It was very little good for English secular clergy—married priests—to attempt it. It was well known that the secular married clergy had done excellent work for the Church; but in India they were best fitted for ministering to the European population, leaving the task of grappling with paganism to the religious orders."

We had never quite taken in, he continued, the awfulness of our responsibility to India, and, spreading as we were our Western civilization in the East, there was a terrible danger that we should take away all the good that was in the old religions of India, leaving the people with nothing in its place. And they could see the difficulty with which the Church of England was confronted—there were so few Religious to be sent. The Fathers and Sisters of these Missions, however, had gone out to India and planted themselves and begun their work. It might have been supposed that their great peril would have been the amount of wealth which Catholics in England would naturally pour over them. That had hardly been the case. The Religious Life was not understood in England. Members of communities did not advertise or beat a drum, or appear on platforms to beg for money. But they who were Catholics understood the Religious Life—they who had such tremendous reason for gratitude to those orders, who knew what they had done in leavening English life with Catholic truth, had no sort of excuse for neglecting to support their work. Whatever were their duties to the State at the present time, it was their paramount duty to go on "feeding the Church of God and providing the means of spreading the Gospel." There was no hope for sinning and suffering humanity except in the Catholic Religion, and no hope that that religion would continue in Europe if they were not doing their best to spread it among the non-Christian races.

The vicarate of Leeds has now been filled, after an unusually long vacancy of over three months, by the appointment of the Rev. Bernard Heywood, Vicar of Swinton, Manchester, in succession to Dr. Samuel Bickersteth, now Canon Residentiary of Canterbury. This appointment, which is to one of the most important benefices, both ecclesiastically and civilly, in England, and a specially noted incumbency since the time of Dr. Hook in the early Victorian period, appears to be in every respect a very suitable and admirable one. The choice of the twenty-five trustees was made unanimously, though based, it is reported, on a compromise.

The new Vicar of Leeds, who is 46 years of age, is a son of the late Canon Heywood, Vicar of Swinton for over thirty years, and whom he succeeded in his native parish as priest after an interval of eleven years. He was educated at Harrow and Trinity College, Cambridge, received his theological training at Leeds Clergy School, and was ordained deacon in 1894 on a title to Bury parish church. Two years after his ordination to the priesthood he was appointed Vicar of St. Paul's, Bury, and in 1906 became Vicar of Swinton. Here, as formerly at Bury, his many-sided work has been on such sound Church lines and of so constructive and vigorous and spiritual a character as fully to justify the hope that under his régime as Vicar of Leeds there will be some marked changes in the direction of fulness of Catholic teaching and practice at that prominent parish church.

Mr. Heywood belongs to a well-known Lancashire family of baronets and influential citizens and devoted Churchmen. His

paternal grandfather, a Manchester banker and an M. P. for his county, was one of the leaders in Lancashire of the national agitation which led to the passing of the famous Reform Bill of 1832. His great-uncle, Sir Benjamin Heywood, built in 1855 Miles Platting Church, in a poor artisan district of Manchester; and it was his uncle, Sir Percival Heywood, to whom the patronage passed, who presented the Rev. S. J. Green to the parish of Miles Platting, and who afterward was associated as patron with that noble persecuted priest in the defence of Church principles and the Catholic religion in the diocese of Manchester. Sir Percival was also a great supporter of the Woodard system of Church Public Schools, and the chief founder and munificent benefactor of Denstone College, the noted Woodard School in the North. On his mother's side, the new Vicar of Leeds comes of a family which has given no fewer than six of its members to the episcopal bench.

The Hon. Evelyn Hubbard and Sir John Bankes, chairman and treasurer respectively of the London Diocesan Finance Board, to whom the Bishop of London referred the offer of his official income and the two see houses on condition that one of them, Fulham Palace, should be retained for diocesan purposes and a smaller residence provided in some central part of the diocese, have reported adversely to the scheme.

As matters stand, the chairman says, "it does not seem competent for the Board of Finance to take over any part of your responsibilities, and it seems that, short of an act of Parliament, you must continue to bear the burden of a nominal official income of £10,000 a year." He further points out how entirely the out-goings absorb the income. This being the case, the Bishop will continue occupying his two rooms at Fulham after Easter for the summer, but arrangements will be made to make the palace available for diocesan purposes, as it was last summer. The meadow adjoining the palace, which was offered by the Bishop to the Mayor and Corporation of Fulham for tillage until the end of the War, was refused for lack of laborers, but now it is to be used by the military authorities for drilling purposes.

The diocese of Manchester has received a bequest under the will of Mr. William Charles Buckley, deceased, of £200,000. This pious and noble bequest is to be devoted to the building of churches and schools, to the support of assistant curates' funds, and to other branches of Church activity.

J. G. HALL.

THE CHURCH'S LEADERSHIP

EVERY age has its needs and turns its eyes to the Church to answer them, but to-day in America it seems that above all else the people are looking to the Church for this leadership of the Spirit. Where else shall they find it? What other institution under Heaven is so equipped to give it? It is a leadership the people have a right to claim from us. It is a challenge we must meet with a glad response.

The claim of our generation is clear. We face a broken social order in which the forces of greed, selfishness, and sin spread a poisonous influence which thwarts the life-giving forces of justice, righteousness, and purity. We look into the tired, worn faces of men, women, and little children, their best self held in the bondage of corruption waiting to be released. We know well the economic and political panaceas which are offered as a way to freedom and the entrance to a golden area, but because we are disciples of Him who knew what was in man we know that man cannot live by bread, by the full dinner pail, by the equal distribution of wealth, alone, but by every word which proceedeth out of the mouth of God. We know that, whatever evils lurk in our social order, goodness is natural, and the evil is the intrusion in human life. To this the Church must bear firm witness. To the skepticism of men and the doubt of man's spiritual capacity for goodness must be brought the strong impact of those moral and spiritual convictions of honesty, purity, love, and service, by which alone man lives and claims his manhood. To the pressure of the material we bring the power of the spiritual and eternal. There never was a time when people had a deeper interest in religion, when men were more eagerly seeking for a sure foothold in the midst of the changes and chances of this mortal life.—THE BISHOP COADJUTOR OF SOUTHERN OHIO, at the consecration of the Bishop of Springfield, in Trinity Church, Rock Island, Ill., April 25th.

CONSECRATION OF BISHOP SHERWOOD

THE consecration of the Rev. Granville Hudson Sherwood, D.D., as Bishop of the diocese of Springfield, took place on St. Mark's Day, at Trinity Church, Rock Island, Ill., of which he has been rector for the past ten years. Among preliminary events was a banquet in honor of the Bishop-elect, given at the Rock Island Club on the evening of the 23rd, by Trinity Men's Club, at which Presiding Bishop Tuttle, Bishop Morrison of Iowa, the Rev. J. C. White, of the diocese of Springfield, and others, made addresses, and the episcopal ring given by the clergy of the diocese of Quincy was presented to Dr. Sherwood by the Rev. George Long. On the morning of the 25th, there was an early celebration, with 150 communicants, the Rev. J. M. D. Davidson, D.D., being the celebrant. The consecration service began at 10:30 o'clock, with a procession around the church to the front door, there being nearly one hundred in the line.

The order of the procession was as follows:

The wardens of Trinity Church, crucifer, the choir, flag bearer, lay members of the Standing Committees of the dioceses of Quincy and Springfield, the chancellors of the dioceses of Quincy and Springfield, visiting clergy, the clergy of the diocese of Quincy, the clergy of the diocese of Springfield, clerical members of the Standing Committees of the dioceses of Quincy and Springfield, crucifer, the master of ceremonies, bishops not officiating, the attending presbyters, the Bishop-elect, the presenting bishops, the preacher, the co-consecrators, the chaplain to the Presiding Bishop, the Presiding Bishop.

The bishops, seven in number with attending presbyters, deputy registrar, master of ceremonies, and chaplain to the Presiding Bishop, took their places in the chancel, the Bishop-elect, clad in a rochet, over a cassock, kneeling for the opening ceremonies at the foot of the chancel steps in the nave.

The church was filled to overflowing with a large and reverent congregation, which included many laymen from the diocese of Springfield, from various parts of the diocese of Quincy, and from Iowa. The service was deeply impressive, and was conducted in a most orderly manner, owing to the good management of the Rev. George Long, master of ceremonies. Presiding Bishop Daniel S. Tuttle began the celebration, the epistolers and gospellers being respectively Bishop Anderson of Chicago and Bishop Fawcett of Quincy, who were also the co-consecrators.

The sermon was preached by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio.

The presenting bishops were the Rt. Rev. T. N. Morrison, D.D., of Iowa and the Rt. Rev. A. L. Williams, D.D., of Nebraska, the former also reading the certificate of consent of the bishops, and the latter singing the litany. The attending presbyters were the Rev. C. E. Deuel, D.D., and the Rev. E. J. Haughton. The Very Rev. Marmaduke Hare, M.D., Dean of Trinity Cathedral, Davenport, Ia., was deputy registrar. The Rev. H. L. Bowen, rector of St. Paul's Church, Peoria, Ill., acted as chaplain to the Presiding Bishop.

The certificate of election was read by the Rev. J. G. Wright, president of the Standing Committee of the diocese of Springfield; the canonical testimonial by the Hon. Miles F. Gilbert, chancellor, and the consents of the Standing Committees by the Rev. J. C. White, secretary of the same diocese. The certificate of ordinations was read by the Rev. J. M. D. Davidson, D.D., secretary of the diocese of Quincy. The *Veni, Creator Spiritus* was preceded by the Rt. Rev. H. S. Longley, D.D., Bishop Suffragan of Iowa.

For the Eucharistic service, Gaul's service was sung by the regular choir of the church, the anthem at the robing of the Bishop being Mendelssohn's "How lovely are the Messengers", and at the offertory, Gounod's "Send out Thy Light". The offerings at this and the early service were for the work of the diocese of Springfield.

After the service, the new Bishop gave the clergy and choir his blessing in the vestry; and then followed an informal reception for him and the other bishops, extended by the clergy and people of the congregation. Luncheon for all the visitors was afterwards served at the Rock Island Club. The people of Trinity Church and of Rock Island were lavish in their hospitality to all visitors.

By the consent and at the suggestion of the Bishop of Quincy, Bishop Sherwood's first confirmation was held in his

former parish of Trinity, Rock Island, on Sunday, April 29th, the class having been prepared by him during Lent. His first confirmation in his new diocese will be on May 6th, at Christ Church, Springfield.

DEATH OF VEN. E. H. THOMSON, D.D.

BISHOP GRAVES cables from Shanghai that the Ven. Elliott H. Thomson, D.D., Archdeacon of Shanghai, died April 23rd, in his 84th year. Of English birth, Archdeacon Thomson came to this country as a lad, his family settling in Fredericksburg, Virginia. He was prepared for the ministry at Alexandria. While there, he heard the first Bishop Boone, who had returned to this country to secure reinforcements for the China Mission, tell about the great need of that then little-known country.

He was ordained to the diaconate in St. George's Church, New York, on July 7, 1859, and three days later, in company with Bishop Boone and a number of other missionaries, after a farewell service in the Church of the Ascension, started for the Orient on a sailing vessel: It took twenty-three weeks to make the journey, which can now be made in as many days.

The early years of Archdeacon Thomson's residence in China were marked by an unbroken series of dangers and difficulties. The anti-foreign feeling, arising from difficulties with the English and French, was followed by the trying times of the Taiping Rebellion, and by the lack of support from home resulting from the Civil War. Illness drove some of the missionaries home; death removed others, including Bishop Boone himself. In 1855-66 Archdeacon Thomson was practically the only representative of the American Church in the whole of the Yangtse Valley, where our great work is now located.

When more promising days dawned upon the Church's work in China, the young man who had proved himself so faithful in trying times began to lay strong foundations for the future. It was Archdeacon Thomson who, with only \$50 in hand, but abundant faith and the aid of a Chinese gentleman, started the medical work which has now grown into the great St. Luke's Hospital, Shanghai, with its sister hospital, St. Elizabeth's for Women, and its outpost, St. John's Dispensary, Jessfield. It was Archdeacon Thomson also who, a little later, with the aid of the Baird family in Philadelphia, established in Shanghai a school which proved to be the forerunner of St. John's University, with its nearly 600 students.

The greater part of Archdeacon Thomson's time, however, has been given to evangelistic work. It was he who visited, as a pioneer, practically all the great cities of Eastern China, such as Wusih, Nanking, and Soochow, where the Church is now strongly entrenched. In those days, the arrival of a foreigner was apt to be the signal for threatening demonstrations on the part of the people. Archdeacon Thomson's unfailing courtesy, genial kindness, and good fellowship won a way for him under most adverse conditions.

One of Archdeacon Thomson's greatest contributions to the Church's work in China has been the training of Chinese workers. He has supervised, and frequently personally directed, the training of three or four hundred catechists, teachers, and other lay helpers. Nearly one hundred Chinese clergy have been prepared for the ministry either directly by him or in cooperation with others. The man who once stood alone as the Church's representative in China lived to welcome more than two hundred missionaries from the American Church. He served under five bishops, and was the trusted friend and counselor of them all.

Perhaps one of the best things the Archdeacon ever did for the China Mission was to enlist in its work the late James Addison Ingle, the first Bishop of Hankow. As he was about to return to China in 1889, after furlough in this country, Archdeacon Thomson visited the Virginia Seminary, and after telling the students of China's need for Christian heralds said: "I am about to go back to my work an old man. Will you let me go alone?" Two members of the senior class, Ingle and Robert K. Massie, said "No", and upon their ordination the next year followed him to China.

As a translator, Archdeacon Thomson did important work, as a member of a committee, in the translation of the Book of Common Prayer into popular Chinese, and as a member of the Committee of the American Bible Society in the translation of the Scriptures.

A JAPANESE MISSION FIELD

BY THE REV. R. W. ANDREWS

THE Board of Missions has authorized me to appeal for \$5,000 for church and school buildings to be erected in Kumagaya, Japan, in the district of Tokyo. Some explanation of what is proposed is due to those to whom the appeal is made, and I beg permission to use the columns of THE LIVING CHURCH for that purpose.

1. *A Church Building.* Services have been conducted during the past two years in two small rooms of a semi-foreign-built house, originally intended for and occupied by a woman missionary who was later moved to a larger field of labor. The house being unoccupied, the Bishop allowed the native catechist to occupy one part, while the two lower rooms came into use as the church.

Nothing I could write would give any adequate idea or convey any real conception to the mind of the reader as to what this building looks like, either from the outside or within, still less the effect upon the mind of the aesthetic native unbeliever.

One room is occupied by the altar, organ, prayer desk, three unsightly doors, two windows, and an alcove. The second, connected with the first by four other paper doors, is for the Christians. The house is in the rear of the lot, which is surrounded by a high board fence. We have, therefore, been waging such an up-hill fight as the Board of Missions felt the Church in this country would no longer allow, were the facts properly presented. Bishop McKim has appealed for this work several times.

Opposite our church is a beautiful Buddhist temple, costing more than fifty thousand yen, and one of the finest outside Tokyo. "Why is it," said a Buddhist friend to me, "that you Christians, calling yourselves disciples of the only true religion and worshipping One whom you claim to be the Creator of heaven and earth, can be satisfied to worship Him in a place like that? We make no such claim for our religion, but here stand both our temples to testify to the firmness of our respective faiths." There seemed to be no satisfactory reply to be made to that, and hence I am begging for this \$8,000 to enable us to place the Church in a proper position.

2. *A Kindergarten.* The present little building has done excellent work among the children and through them the parents, and has been the means of making many friends in the city. It has no playground, which is contrary to Japanese law, and even with our present number of sixty a new building is an absolute necessity if we are to continue.

No one will be surprised at our difficulties when I state that the building is about twenty years old and cost \$350.

Will not some kind friend who loves God and little children give us \$1,000 towards this object?

3. *An Industrial School.* Thus far the Church has done nothing in Japan to save what I call the bodies of people. To the poor the gospel has been preached, but this last is a new venture of faith in an attempt to meet the needs of the times.

There is not space sufficient to discuss the reasons for such an institution, nor is it necessary; for the same reasons exist everywhere, and the only work done in Japan is by the Salvation Army.

In my town I can daily find scores of women dragging carts, with babies perhaps a week old strapped to their backs, and one or two more on top of the load; but who would give me \$5,000, for example, to found a day-nursery?

People get into mischief and sin very often because, first, they have nothing to do; and, second, they could do nothing if they had. This school is an attempt to fill that need among the young women and girls in Kumagaya. They are taught housekeeping, dressmaking, embroidery, and such other things as are necessary in the life of a Japanese woman.

It is also a Christian school, and several converts already made and baptized give evidence that our system is one of the best and that it meets with the demands of the school.

Like the kindergarten it has already gained the good will of the people. Last year, when after a few months of work we gave our first exhibition of what has been accomplished, more than one thousand persons visited the school to show their interest and good will.

[Donations for one or three objects may be sent to the Treasurer of the Board of Missions, marked, "Kumagaya Church Building Fund"; or to Rev. R. W. Andrews, "Montrose", Forty-seventh and Baltimore avenue, Philadelphia, Pa.]

A MAN'S HOME

HERE, alone in the waste, he is necessary. Here it is he, and no other, whose coming is awaited, whose separation is grieved for. Elsewhere it matters little that he comes or goes. Here he can tell his loneliness. Here failure is revealed without shame, sin confessed, and forgiveness found. In this deep life of trust there is a sharing in all things with her who carries the precious detailed work of the home.

Returning, let him bring to her, who is more attentive than a stranger audience, some of the color of the passing day, some of the motion of life's traffic, back to the stillness of the little home. So that ever his coming will be known by a brightness, making the longest evening tremulous and quick with the busy scene and the tumbling thousands of street and office.

No gifts of life can weigh against the perfect gift of brooding tenderness. How guilty the feeling that any foolish word of

blame and irritability should be visited on one so sensitive and caring! The loveless word can wreck an evening that began happily, light-heartedly, till the forehead is anxious with worry and the eyes are troubled with tears.

Cleanse the man of the selfishness that fails to safeguard evenings of companionship, eagerly awaited through weary hours. Make him worthy of that hovering of love. Bring him to the quiet place of fulfillment with a quickening of the breath, a lift of the heart outflowing in affection. Let fair ways of courtesy prevail between them both. Preserve the faith with which the hours of courtship throbbed. Let there be no settling to accustomed things, to a saddened silence.—

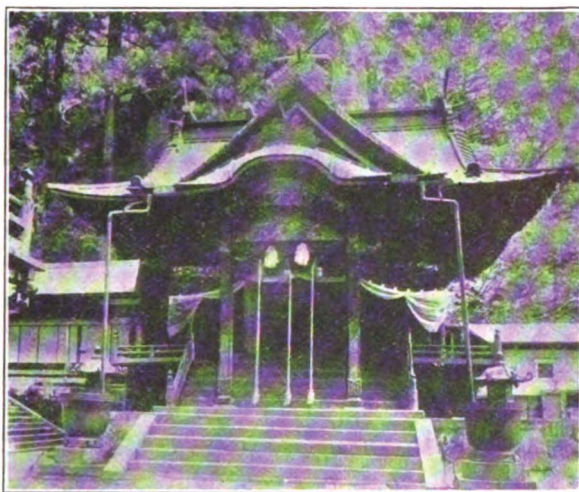
ARTHUR H. GLEASON in the *Christian Advocate*.

WITHOUT AND WITHIN

Without, the hurry and clash, the race and the rush;
 Within, the keeping in peace, the silence and hush.
 Without, the love of the seen, the pomp and the show;
 Within, simplicity sweet, all quiet and low.
 Without, the labor and toil, the wave's frothy crest;
 Within, the working of God; the centre of rest.
 Without, the grasp for the first, the anger and strife;
 Within, the waiting for God, the letting go life.
 Without, resentment and rage, hate, bitterness, death;
 Within, the sweetness of heart, the Spirit's calm breath.
 Without, the unyielded will, the love of one's way;
 Within, the listening for God His voice to obey.
 Without, the stubbornness strong, the boast and the blow;
 Within, the meekness that yields, humility low.
 Without, the sunshine and rain, the night and the day;
 Within, the light of His love that shineth alway.
 Without, the spot and the stain, the curse and the sins;
 Within, the cleansing divine, a new life begins.

EUGENIE DU MAURIER.

THE REAL grandeur of Job was his impatience. His humility before God is but the more beautiful side of his anger with his friends, and his self-abasement before his Maker is the crowning dignity of a self-respect which is one of the epics of the world.—
 G. Stanley Lee.



ENTRANCE TO SMALLER TEMPLE OF KUMAGAYA

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

STREET TRADES FOR CHILDREN

THE diocesan commission of Los Angeles, with all of our social workers in California, has been laboring with others in the same field to fix the minimum age for the street trades at twelve years for boys and eighteen for girls. The legislature, however, has defeated the bill. In the words of Archdeacon Marshall:

"The opposition to the bill was practically solid from the newspapers of the state, which have shown themselves retrogressive as compared with papers in other states where street trades provisions have been passed. Meetings of newsboys were organized by the papers; resolutions passed at such meetings pleading with the legislators not to take the bread out of the mouths of widowed mothers dependent upon the little street merchants for support. It was also urged that the street trades offer invaluable schooling in the manly virtues, as is demonstrated by the fact that several of the prominent newspaper men came up from the ranks of newsboys. How many boys have not come up into anything but have gone down into crime was not enlarged upon. Mr. Duryea, however, pointed out emphatically to the editors and circulation managers of the papers that 60 per cent. of the inmates of the Whittier State School (reform school for boys) were engaged in various occupations at the time of their commitment and that one-third of these came from street trades. The testimony of the Juvenile Court Judge of Los Angeles who said that there was no evidence of a disproportionate amount of juvenile crime among boys who were paper carriers was twisted to apply to boys selling papers on the streets. Nothing can be done for two years."

FURNISHED ROOMS A CAUSE OF DIVORCE

In the opinion of the secretary of the Social Service department of the Court of Domestic Relations, in Chicago, the furnished room is a menace to marital happiness. Speaking of this matter recently, Miss Julia McGuire, the secretary in question, said:

"From a wealth of experience in trying to adjust the difficulties of young married couples our Court of Domestic Relations has declared war on the furnished room. Yesterday I had seven furnished-room couples in my complaint department. To-day I had more. Every day I know I will have them. It is time the parents of young people pointed out the danger of rooming, and if they won't the court must. Human beings who aren't well fed, are not comfortable in their homes, are generally neglected and feel that they aren't getting their money's worth, are not going to be sweet-tempered. They are going to be moody and irritable. The result is trouble. If young women would make homes for their husbands, keep them clean and attractive and make the husband feel he is getting something in return for the living expenses, it would go a long way toward remedying the conditions."

DWELLINGS IN INDUSTRIAL VILLAGES

The question of providing dwellings in industrial villages has made very remarkable progress in the past few years. Not long since, the National Housing Association published a pamphlet giving the name of the various big industrial companies that were maintaining such villages. I think there were something like thirty-nine. Among them were such corporations as the American Bridge Company, at Ambridge, Pa.; American Sheet Steel Company, at Vandegrift (near Pittsburgh), Pa.; American Viscose Company, Marcus Hook, Pa.; Draper Manufacturing Company, Hopedale, Mass.; Fairfield, near Birmingham, Ala.; Roebbing, in New Jersey; Peacedale Manufacturing Company, Peacedale, R. I. There has just been issued in the National Municipal League series a volume on *Industrial Town Planning*, by Charles Sumner Bird, Jr., of East Walpole, Mass., which is an important contribution to the subject. Speaking of Walpole brings to mind the report of its town planning committee with its plan for community organization.

CITY MISSION BUREAU FOR WAR ACTIVITIES

The following notice has been sent out by the diocese of Pennsylvania. It is designed to coördinate Church activities in connection with the war and to prevent duplication, which seems to be inevitable unless those who are interested are willing to be mobilized in an effective way. The card reads as follows:

"The Bishop and the Social Service Commission of the diocese of Pennsylvania have asked the Philadelphia Protestant Episcopal City Mission to install a Bureau of Information, Organization, and Distribution for the use of churches, social organizations, and private individuals during the war. It is important that churches and parishes especially make use of this City Mission Bureau as the channel for such work in order so to focus the Church's available resources as to be of the utmost community value. For quick service, call up the City Mission War Emergency Bureau, Lombard 1824."

COÖPERATIVE SOCIAL SERVICE IN VIRGINIA

The Social Service Commission of the diocese of Virginia has taken on renewed life under the chairmanship of the Rev. W. Russell Bowie, D.D., and the secretaryship of John B. Minor. It has recently issued a circular letter to the workers and clergy of the diocese, outlining the functions of the commission and recommending the organization of parish committees. Definite subjects of interest and channels for service are indicated. Among the organizations with which coöperation is recommended are the Coöperative Educational Association of Virginia; State Board of Health; State Board of Charities and Corrections; American Council of the World Alliance for the Promotion of International Friendship through the Churches.

REPORT OF THE USE OF LIQUOR IN CHICAGO

Some time ago the aldermen of Chicago appointed a committee to make a comprehensive study and report "on the medical, moral, political, social, financial, economic, and other aspects of the use of intoxicating liquors in Chicago." This committee has published a preliminary report which contains some very interesting facts concerning the saloon business in that city. The appendices also abound in important facts which students of the liquor problem should know about. Copies of the report, no doubt, can be had of Frederick Rex, municipal librarian, City Hall.

A PRISON LIBRARY

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

DEAN HODGES, of the Cambridge Theological School, has contributed to the *Survey* a striking article on the work of Robert A. Woods, twenty-five years at the South End House. It is a splendid work which Mr. Woods has done and from the beginning the religious impulse and inspiration have been the dominant ones. Mr. Woods is a member of the Joint Commission on Social Service.

THE CHAMBER OF COMMERCE of the United States is urging employers to act slowly in adjusting war salary arrangements, in order that an adequate plan for the whole country may be worked out. This is a valuable piece of social service and the Chamber to be felicitated upon it.



CORRESPONDENCE

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

MEXICO AND THE CHURCH

To the Editor of *The Living Church*:

UNDERSTAND that in Mexico a new constitution becomes operative on May 1, 1917.

One provision thereof is: "No one may exercise his ministry in any religion unless he is a native of Mexico." It is further provided that no religious instruction is to be taught in any school, public or private: and that all property belonging to any Church or religious corporation, of whatever creed, is to be confiscated. And that no beneficent instruction which has for its object the holding of necessitous persons, the diffusion of learning, scientific investigation, mutual help, or any similar object in itself worthy, may be under the patronage, administration, charge, or supervision of any religious institution or corporation, or of any minister or any person representing such corporation or institution. Though it does say all people shall be free to worship in a church building or in their homes in such manner as seems best to them, provided always that *the Church buildings shall be government property, and Church services under government inspection.*

How strange, such reactionary provisions in a land that has been Christian for hundreds of years and when heathen nations like China and Japan are for offering open doors to Christian instruction!

Our sympathy and our prayers should be offered up for our Church workers in Mexico who seem threatened with the despoiling of their goods and the deprivation of their liberty.

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, April 26th.

reach the point of want, the world would still need vast quantities of American food. But if they do not, only one course can make us safe, and that is to grow food enough on our farms for ourselves and our Allies, and to put ships enough on the sea to carry the food, in spite of the submarines, to the men who are fighting our fight.

If the war lasts beyond this summer, it will be the American farmer who will win or lose the war, who will overcome militarism and autocracy, or allow them to spread and control the world, ourselves included.

This is no fanciful picture, but sober fact. Many a man will make light of it until he comes to think it over, but I venture to say that few will treat it lightly after careful thought. It is no more impossible than the great War itself appeared to be, only a few days before it began.

It is true that we can greatly increase the available food supply out of grain now used in making liquors, and by reducing household waste. But when these two things are done, and done thoroughly, they will not be enough. The final decision will still rest in the hands of the men who raise our food in the first place.

The clear duty of the Nation is to guarantee the farmers a fair price for their crops when grown, and a reasonable supply of labor at harvest. The clear duty of the farmer is to raise food enough to win this war for democracy against Kaiserism.

No such responsibility has ever rested on any class of men since the world began as rests to-day on the farmers of America.

Sincerely yours,
GIFFORD PINCHOT.

Milford, Pike county, Pa., April 26th.

A QUESTION THAT NEEDS A REPLY

To the Editor of *The Living Church*:

A FEW weeks ago a letter appeared, from one of your correspondents, raising a question which I have no doubt some one can answer, though I have not seen any reply as yet.

The question was, What becomes of the man whose vestry fails to pay its pension assessment? Under the rules, as I understand them, he gets nothing. But this is such a hardship and one for which he is in no way responsible. I feel sure there is some better reply, and I think Mr. Sayre or some one else, qualified to do so, should tell us what it is.

JAMES H. VAN BUBEN.

PATRIOTISM'S REQUIREMENTS FROM AMERICAN FARMERS

To the Editor of *The Living Church*:

IN this great time, when every citizen must do his part, the President has made his chief appeal to the men who live on the land. He is right in doing so, for the safety of our country just now is in the hands of our farmers. What I mean is not merely our safety and the safety of our Allies in the matter of food. I mean that the safety of the United States against foreign invasion hangs on the decision of the farmers of the forty-eight States.

The two great weapons in this war are arms and starvation. The war against German arms will be won or lost in France—the war against starvation will be won or lost in America. The Kaiser cannot whip the French and English armies and the English navy while England has food. But it is still possible that the German submarines may be able to keep food enough from reaching England to starve her into submission.

If the submarines win, the first item in the Kaiser's terms of peace will be the English fleet. With the English fleet in his possession, the Kaiser will be master of the world.

What will happen to us then? Every man who stops to think knows the answer. We shall have money, food, labor, land—everything that is desirable in the world except the power to protect what we have. Experts estimate that it will take us nine months to get ready to meet a German army of even 150,000 men, with modern artillery. Under such circumstances, would the Germans treat us better than they have already treated Belgium and France?

Even if the armies of our Allies should crush the German military power this summer, before the shortage of food can

INTINCTION

To the Editor of *The Living Church*:

I HAVE been eager to see the administration of the Blessed Sacrament by intinction advocated by some one possessed of the Church's respect and confidence. But the motive from which it has now been so advocated seems to me a wrong one. To adopt this mode out of fear of the Cup of the Lord would seem to many of us a capitulation to a fallacy. As far as can yet be judged, the clergy, who are the class of communicants most exposed to any danger there might be in the chalice, seem to be confident of its safety.

But are there not at least two real reasons why our Church should consider the advisability of administering the Sacrament in both "kinds" together?

First, the present mode of administration practically limits the number of communions, because of the time it consumes; and therefore it seems appropriate only to a small church or to one in which frequent and numerous communions are not encouraged. In parishes served by only one priest, the communicating of the people first from the paten and then from the chalice is so long an operation that it is under suspicion of having much to do with the resistance against the restoration of the Eucharist as the popular service.

And secondly, administration by intinction would bring us more into line with the other Catholic communions. The Eastern Churches, of course, administer both kinds at once, although in a manner to our minds not attractive. And the Latin communion administers the Sacrament (in both kinds by intention, apparently) by a single act. Intinction seems to us superior to either of these modes, but is similar enough to bring us out of our eccentricity.

One surmises that these other communions were originally forced to change from the ancient method to which we still cling, by the growth in number of communions—recipients, that is. If similar growth develops in our Church, we in our turn shall be forced to a similar expedient. In many parishes the situation has already arrived. However, by adopting this expedient in advance, I believe we shall be hastening the growth. And therefore I long to see the canonical adoption of administration by intinction in our communion.

If this were an "article" instead of a mere letter, I should give an account of the happy working of this method for a short period in my parish, when we resorted to it out of the unworthy motive which I have criticised above. Adopting it as a concession during an epidemic, I explained its advantages as claimed in this letter, and the people, forgetting the hygienic motive, without a

known exception found it both beautiful and stirring. We discovered that it can be done in a manner devoid of sordid or unbecoming features, and full of a spiritual splendor like to that of our present use.

HENRY ERSKINE KELLY.

Bridgeport, Conn., April 22nd.

[ABRIDGED]

To the Editor of *The Living Church*:

THE Pastoral letter of a prominent Bishop which appeared in the April 21st issue of *THE LIVING CHURCH* must painfully shock all Churchmen who, with true loyalty to the command of Christ, the doctrine of the Church, and the Thirty-nine Articles, find it impossible to reconcile weak acquiescence to an unlawful act after a solemn promise not to permit this very thing.

He states that "for several years I have been carefully considering the question". If so, why did he not bring it up at the General Convention last fall? He certainly must know that the Convention legislates on matters concerning the Church, and he ought to know that he has not the right to advise that any rector "has authority to act in such matters, and if he be wise will confer with the wardens". Think of it!—a rector seeking advice from a layman as to whether he shall refuse to obey the command of God and the law of the Church!

Christ said: "Drink ye all of this." Also in the Communion service the rubric states: "and the minister who delivereth the cup shall say, 'Drink this in remembrance', etc." The word *drink* cannot to any sensible person mean anything but a positive command to *drink*, and does not mean *eat*. How inconsistent for a priest to stand at the rail at such a solemn moment and say these words and the communicant not have an opportunity to receive the cup!

The Bishop states that this method has been adopted in some parishes and "encourages some uniformity of action". Does he forget all about Article Thirty, *i. e.*, "The cup of the Lord is not to be denied to the lay-people, for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike"?

Also a part of Article Thirty-four, "Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church", etc., "ought to be rebuked openly." This is precisely what the Roman Church does. (Withholds the cup.) Are we *real* Catholic Churchmen or are we drifting on to the errors of Rome? Shall our separated brethren point at us the finger of scorn for condemning their wrong doing? Something should be done to correct this situation and something that is stronger than a mere protest.

G. B. SAYRES.

New York, April 24th.

WOMAN SUFFRAGE

To the Editor of *The Living Church*:

IN reply to your editorial on Woman Suffrage in the issue of April 7th, I beg to say first, that to the majority of people Woman Suffrage is not distinctly a political question. Even its opponents attack it as subversive to home life and religious principles. The name of the Church is used in the titles of the following Associations: the Church Temperance Association, the Church Association for the Advancement of Labor, the Church Socialist League in America, of which Bishop Paul Jones of Utah is president.

It may seem strange that we did not take the word *Church*, instead of the words Protestant Episcopal. It is because we are not the first Suffragists to enter the religious field. Several Christian bodies have voted in their conventions for the enfranchisement of woman. If we had called ourselves the Church Association for Woman Suffrage, there would have been about it nothing to denote the fact that we are members of our own Church.

You say that it is not the function of the Church to promote or to impede public movements, and you cite tariff, free trade, and free silver as purely secular. Against these we place prohibition, and temperance, peace and war, slavery and anti-slavery. With such precedents we can scarcely be regarded as pioneers in religious thought.

In organizing this "Church Political Party", as you call it, seventy-five women who attend over twenty different parishes, and may therefore be supposed to represent the catholicity of our body, considered for over an hour just what title we should take. The vote for our present name was not unanimous. A small group would have preferred naming the association after a great Churchman who has espoused our cause, but in that case the words Protestant Episcopal must always have been printed in brackets beneath the title, and I imagine that those who oppose us would not have been any better pleased with this modification.

Our position is not embarrassing to us, as we are only too anxious that the country at large should know that when the

women in eight dioceses and ten missionary districts are enfranchised our communicants are nobly represented in any vote of local or national importance. Our desire is to equal their patriotic service.

Faithfully yours,

MARGARET CHARLES ALDRICH,
MARY KINGSBURY SIMKHOVITCH,
LITA BRACE CROSWELL.

New York, April 26th.

THE EARNESTNESS OF MINISTERS

To the Editor of *The Living Church*:

A PROPOS of the Rev. M. G. Johnston's recent article in *THE LIVING CHURCH* on the earnestness of ministers, a case of the harm done to the Church by making it cheap in the eyes of the community recently came to my notice. A priest who was not afraid to do his duty required a certain Church officer to do her duty, which she was unwilling to do. She finally consented, which pleased the congregation, but she also formally withdrew from the Church; and the mission lived on as before. Then a new priest came, and, after being informed of the case, promptly went to the delinquent and reinstated her, telling her that he could not run the Church without her; the result being that the Church is the laughing-stock of the little community. Another man who wrote that he wished to withdraw entirely from the Church (reasons not given) was likewise restored by the same priest and even given a lay reader's work in the Church.

If the priests of the Church have not the courage to maintain the Church's discipline, how can we laity respect them? Are the clergy in dead earnest about preaching the Gospel of Jesus Christ which is severe as well as comforting! Many seem intent on merely filling their churches, even at the cost of omitting those truths which are distasteful to the public but are none the less the teaching of the Master they profess and pretend to serve.

CHRISTINA M. BREWIN.

Manistee, Mich., April 21st.

CLERICAL GARB IN THE ARMY

To the Editor of *The Living Church*:

IT is a truly Protestant idea, but valuable. The Roundhead and the Quaker, the ultra-Ritualists of their day, both adopted garbs so that they were distinguishable at sight. The clergy of to-day, with the exception of some few faddists, a bishop or two, and a handful of narrow Broad men, have adopted in dress a cut that is notice of their class. It would be very desirable if some rule obtained so that all members of the various bodies could be at once distinguishable.

But now that we are entering on a war and contemplating a large army which will no doubt be attended by chaplains, it would be most desirable if each chaplain should as a matter of regulations be obliged to wear some insignia that would at once convey the knowledge of what body he belonged to. The Quaker in the fancy dress of the present fashions loses all the dignity of his devotion to quietism. The Bishop or priest who habitually dons the garb of a dude, or a banker, bows himself out of much of the respect due to his office. That is bad enough and presumably they have not a high ideal of the service they are in. But on the firing line in presence of quick death a distinguishing mark is as necessary for the various kinds of chaplains as for the officers of the various branches of the service.

Could not the Church lead in sending every chaplain in her orders into the war in some easily distinguishable guise?

W. C. HALL.

"RAYMOND"

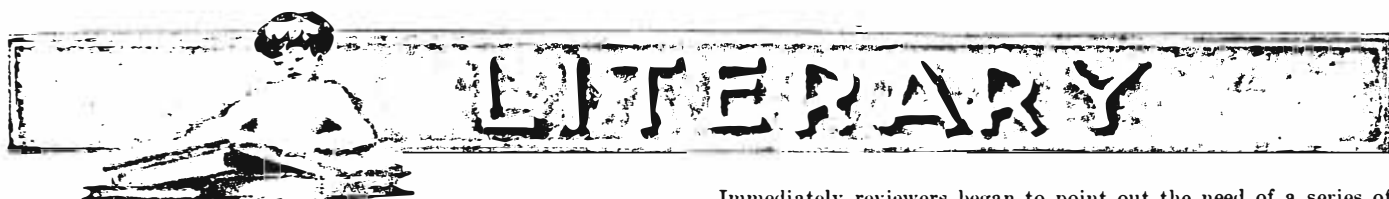
To the Editor of *The Living Church*:

MY attention was called to-day to the closing words of the magazine review in your number of April 14th, with their entirely unscientific criticism of Sir Oliver Lodge's wonderful book, *Raymond*. Having heard two sermons preached upon the subject of this book, in both of which it was declared to be "the most wonderful book that had ever been published in any land", I should like to quote as nearly as I can remember them some words from one of these sermons which struck me as singularly to the point. Speaking of Sir Oliver Lodge, the preacher said:

"Here is a man who for thirty-five years has made scientific investigations in regard to the possibility of communication between the spiritual and material world, and who now comes forward and says: '*It is all true*, that which you have been teaching for nearly two thousand years in the Church. I know it, for I have proved it by actual experience.' And everyone says: 'He is mad!'"

SOPHIE RADFORD DE MEISSNER.

Washington, D. C., April 23rd.



MUNICIPAL PROBLEMS

Two new volumes have been added to the National Municipal League Series, one on *Municipal Functions*, by Professor Herman G. James of the University of Texas, and the other on *Town Planning for Small Communities*, by Charles S. Bird, Jr., of East Walpole, Mass. Both are of importance as dealing with their respective problems from the point of view of the small community. Heretofore most of the books dealing with municipal problems have been influenced by the developments in larger cities. This is chiefly because the larger cities like New York, Philadelphia, Chicago, Boston, and San Francisco bulk large. Their very dimensions constitute a well-nigh irresistible magnet. At the same time the problems of the small cities are as important as those of the large and should not be overlooked. It is significant that of the twelve volumes in the National Municipal League Series not one has been written by a New York man. This does not mean that New York problems are overlooked or minimized, but it does mean that municipal life is viewed from a broader perspective than is possible in a cosmopolitan community like that city. Incidentally, the editor of this series is Mr. Clinton Rogers Woodruff, editor of the Social Service Department of THE LIVING CHURCH.

Professor James' book on *Municipal Functions* deals with such questions as public safety, health, education, social welfare and public morals, city planning, public works and utilities, municipal ownership, and municipal finance. The chapter on The Growth of Municipal Functions is particularly suggestive, showing how great has been the development along these lines during the past generation. In the words of Professor James, "The awakening to a new social consciousness among city dwellers may well be said to be the most significant tendency of the new century, and, though we are still far behind the most advanced European cities in this regard, there is every reason to hope that this development will continue without abatement in the next years."

Mr. Bird brings to the preparation of his book enthusiasm and experience that make the volume of unique importance. Town planning, in Mr. Bird's opinion, is something more than providing for the physical development of the community, and therefore we find him discussing not only the physical lay-out but the social development and the governmental machinery of a small place. The book is divided into three parts, one dealing with the general subject of town planning for small communities, another with the concrete developments at Walpole, Mass., in which the principles discussed in the first part are given a definite application, and the third is given over to appendices including various documents, among them the model city charter proposed by the National Municipal League.

These two volumes constitute the eleventh and twelfth in the National Municipal League Series, and are published as are the previous volumes by D. Appleton & Company. [Price, \$2 a volume, net.]

TRANSLATIONS

The Wisdom of Ben-Sira (Ecclesiasticus). Translated by W. O. E. Oesterley, D.D. London: S. P. C. K. \$1.00 net.

The Book of Enoch. Translated by R. H. Charles, D.D. London: S. P. C. K. \$1.00 net.

The Testaments of the Twelve Patriarchs. Translated by R. H. Charles, D.D. London: S. P. C. K. \$1.00 net.

The Apocalypse of Ezra (II Esdras III-IV). Translated by G. H. Box, M.A. London: S. P. C. K. \$1.00 net.

These four books form the second, third, fifth, and eighth numbers of the first series of handbooks being edited by the Rev. Dr. W. O. E. Oesterley and the Rev. Canon Box and published by the Society for Promoting Christian Knowledge. There are to be three series of these books: The first series is to consist of Palestinian-Jewish and Cognate Texts (Pre-Rabbinic); the second series to consist of Hellenistic-Jewish Texts; and the third to consist of Palestinian-Jewish and Cognate Texts (Rabbinic). The three series will furnish a number of texts of prime importance for the study of Christian Origins.

When in 1913 the Clarendon Press of Oxford published Charles' great work, *The Apocrypha and Pseudepigrapha of the Old Testament*, it soon became evident that because of its price and technicality it was a book primarily for the specialist.

Immediately reviewers began to point out the need of a series of small, cheap, but reliable handbooks giving a translation and brief introductions of the more important books of the Apocrypha and Pseudepigrapha. The present reviewer planned in his Semitic seminar to begin such a series of translations, but it was soon realized that the work was too great for one person; and, moreover, news arrived of the present plan.

To praise this project too highly is an impossibility. Everyone has felt the need of such a series of handy and inexpensive translations of these documents, and under the leadership of Oesterley and Box, with the aid of such masters as Charles, Cowley, St. John Thackeray, Emmet, Hart, Lukyn Williams, Ferrar, and Bate, we are assured of excellent results. In fact, if the rest of the series proves as reliable as the four books at present before the reviewer, nothing further can be desired.

The plan of the series is uniform throughout. First, a brief, simple, but scholarly introduction is given, discussing such subjects as the title, date, authorship, general character, and special importance of the books. Then follows a faithful and accurate translation unencumbered by commentary or elaborate notes, divided into sections, or strophes, each of which is provided with a heading indicating the subject of the section. The translations leave nothing to be desired and the introductions are masterpieces of careful condensation. The reviewer would suggest that all further works of the series make use of black-face type for the headings of sections as is already done in three of the books, and that there be inserted a few necessary footnotes in explanation of doubtful and difficult passages, as is done by Canon Box in *The Apocalypse of Ezra*.

It is impossible to express too much satisfaction at the appearance of this excellent series of translations, and the reviewer takes pleasure in recommending it to all and everyone, clerical and lay, interested in Judaism and early Christianity.

SAMUEL A. B. MERCER.

POLITICAL

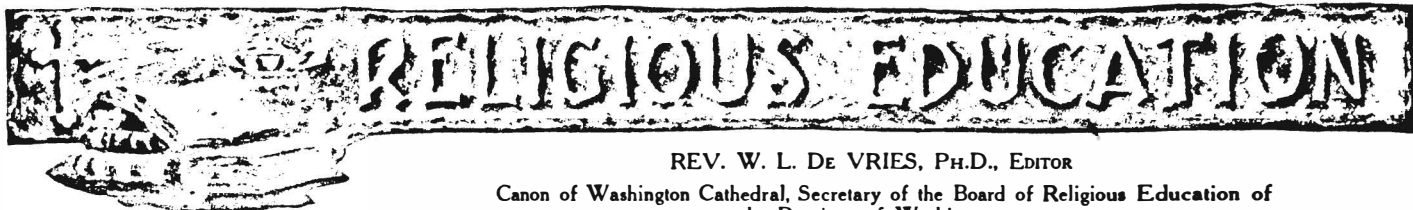
William Allen White of the *Emporia Gazette* has won a substantial place among American publicists for his views on current political and social problems. A few years ago he embodied his observations on this subject in a very interesting volume entitled *The Old Order Changeth*, which has now been brought out in a new edition by The Young Churchman Company (50 cents). The first edition appeared in 1910, but, as he points out in his preface to this new edition, "much water has gone under the bridge since then." The whole insurgent movement in the Republican ranks which resulted in the overthrow of the power of the speaker, and which later developed into the Progressive movement, "has risen, has waxed powerful, and has disappeared since 1910", yet, as he points out, it is folly to say that those who struggled in that contest the first half of the passing decade lived and wrought in vain. In his preface he sets forth some of the things that have been accomplished in that period, and in the volume itself he sets forth at considerable length and with characteristic felicity the modern movement toward a larger social activity and a truer democracy. In concluding his chapter on How Our Democracy Became Modified, he quotes:

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

BIOGRAPHY

Among the books of biography that have come to our attention that of *The Life of Ulysses S. Grant* by Louis A. Coolidge may perhaps be said to come first. It records in detail the many activities of his early life, of his leadership as a General in the Civil War, of his administration of the government in the office of President of the United States, and of his life after. A large amount of hitherto unpublished material is used, which, together with the many illustrations and portraits of Grant, makes the book one of value. [Houghton Mifflin Co., Boston. \$2 net.]

The Life of Nelson, by Robert Southey, is gotten up in very attractive form, is illustrated with fourteen full-page color plates, and is related in such a happy style as to be of interest to readers old and young alike. Horatio Nelson, England's greatest naval hero, well deserves the loyalty and respect with which his name is always mentioned, and this new edition of the history of his life will find its way to many of the best libraries. [Houghton Mifflin Co., New York. \$2 net.]



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.

A YEAR ago the editor of this department made mention of the oldest Church organization in America as possessing one of the most modern and effective Sunday schools—St. John's, Hampton, in the diocese of Southern Virginia, at the point where the far-flowing James passes into the broad waters of Chesapeake Bay.

To San Francisco Bay from this point is a long trip across the whole continent, but here again, at Berkeley, the Church possesses a Sunday school whose aim and plan is a pattern. For St. Mark's, under the leadership of its enterprising and far-seeing rector, the Rev. Dr. Edward L. Parsons, has organized religious education on a city-wide plan, embracing within its scope all the five churches and the one mission station of our communion in Berkeley. Indeed, pastorally and administratively, as well as in Christian instruction, there is a unified plan for the whole municipality, with four vicars, a director of religious education, and a deaconess as constituent parts of the whole.

Berkeley is a city of about 60,000 inhabitants, and while this plan would hardly seem feasible for very large urban centres yet for our smaller cities it would secure a maximum of efficiency coupled with a minimum of cost and operating forces. And to the needful aim of teaching all the children of a city not attending classes of Christian instruction of any kind, it could be especially adapted.

The children who most need religious training are those in homes where there are no religious influences, and those not attending Sunday school in any Christian body. Recent surveys show that there are surprisingly many of these. Coördinated and coöperative effort alone can reach these. At present they are falling between stools. But where, as at Berkeley, there is a unified plan for a whole city, every neighborhood can be searched as with a fine tooth-comb, every child sought out and registered, and followed up until brought within the hearing of the Gospel. And irregular attendants can be looked after by some such plan as the truant officer of the public school system. The Daughters of the King, senior and junior, and the Brothers of St. Andrew, senior and junior, would surely find this a congenial and helpful field of service.

At Berkeley the unifying and directive force in the system is the parochial director of religious education, the Rev. William F. Higley, who is what would be called in the public schools the "supervising principal", and oversees all the educational activities of the parish, including the curriculum, teacher training, and the like. His authority is derived from the rector, and in the subsidiary or constituent churches he acts, as toward the vicars, in an advisory capacity only.

The policies and plans are under the control of all of the clergy and the vestry, in whom is lodged the responsibility for religious education under Church auspices in the whole city. This results in one constructive plan covering the entire territory, and includes the important element, in this university city (seat of the University of California), of systematic religious endeavors on behalf of the student body.

For the government of such a city-wide plan, and to insure its entire adjustment to every need and condition, the

A Faculty of Religious Instruction editor ventures to suggest that the creation of a faculty of religious instruction, so happily employed in some of our large parishes, would be a wise thing to do. This faculty would consist of all the clergy, all the teachers and Sunday school officers, a deputation from the vestry, and certain specially chosen and appointed parents. To the consideration and decision of this body all plans and policies

should be submitted; its wide experience would suggest many helpful additions and modifications; its sympathetic coöperation would secure a general understanding of the aims and work and consequent easy solution of difficulties and willing aid in putting plans in operation. The parochial director would be the leader of this faculty, and its agent and representative in executing its policies and plans. Such a municipal board of religious education would undertake not only to unify and enlarge the work of Sunday school teaching; it would undertake to provide Christian instruction for all ages and conditions within its field of work. This is actually the plan at Berkeley. That there is provision for the university students has been noted above. There are also classes for adults, some on Sundays, some on week-days. And the very little ones are taken care of through the Font Roll, which is very thoroughly worked so that every infant in the city, through its parents, is invited to join.

Training in child psychology and pedagogy is easily obtainable at Berkeley, so that the Church is not under necessity of making special provision for this. Education courses are open and taken by many at the University of

California, at the Pacific Theological School, and in the Deaconess Training School, and not a few take the correspondence courses of the Church Divinity School. In addition, each teacher receives individual instruction and undertakes supervised reading under the parochial director.

Home nurture is carefully seen to, in the case of both young and old. Every member of the parish is enrolled in the Scripture Union and by various methods the endeavor is made to bring religious instruction to every individual. Among the many excellent features of this admirable scheme of religious instruction are the budget system of finance; duplex envelopes for every member of the Sunday school; the use of the Standard Curriculum of the General Board and of the *Christian Nurture Series* of lessons; examinations and promotions as corollaries of the subject-graded system; thorough attention to records and reports, and the entire business end of the Sunday school.

It is most strongly advised that rectors in cities of two to ten churches get together and study, introduce, apply, and develop the Berkeley municipal plan of religious education, and thus provide that our children become men of God, thoroughly furnished unto all good works.

"FATHER IN GOD"

(In memoriam FRANK ROSEBROOK MILLSPAUGH)

He took this phrase hidden within a Book—
Took it for me—I may not speak for you—
He took this phrase and made it live anew!
It spake in every gesture, tone, and look;
He was a Shepherd and it was his crook.
He never mouthed it as the mummers do;
It was his polestar in the northern blue,
By which he steered whatever course he took.

Father in God! In God, indeed, thou art,
Since thou hast crossed unto the nearer Place,
And fathered art of Him who is our life;
We know that still thou bearest on thine heart
All upon whom thine earthly hands of grace
Were laid, to bless and strengthen for the strife.

ROBERT NELSON SPENCER.

By REPENTANCE is meant, in Scripture, change of life, alteration of habits, renewal of heart.—Rev. F. W. Robertson.

Church Kalendar



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

CALENDAR OF COMING EVENTS

- May 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—Alabama Dioc. Conv., St. Andrew's Church, Birmingham.
- 9—Arkansas Dioc. Conv., St. Mark's Church, Hope.
- 9—Delaware Dioc. Conv., St. Andrew's Church, Wilmington.
- 9—Georgia Dioc. Conv., St. Paul's Church, Savannah.
- 9—Maine Dioc. Conv., Parish Rooms, State Street Congregat'l Church, Portland.
- 9—Tennessee Dioc. Conv., Christ Church, Nashville.
- 9—Texas Dioc. Conv., Austin.
- 13—Nevada Dist. Conv., Trinity Church, Reno.
- 14—North Carolina Dioc. Conv., St. Timothy's Church, Wilson.
- 14—Indianapolis Dioc. Council, All Saints' Cathedral.
- 15—East Carolina Dioc. Conv., Christ Church, Elizabeth City, N. C.
- 15—Michigan City Dioc. Conv., Trinity Cathedral, Michigan City, Ind.
- 15—Mississippi Dioc. Conv., St. Paul's Church, Columbus.
- 15—Olympia Dioc. Conv., St. Clement's Church, Seattle, Wash.
- 15—Rhode Island Dioc. Conv., St. Michael's Church, Bristol.
- 15—Sacramento Dioc. Conv., Trinity Pro-Cathedral, Sacramento, Calif.
- 15—Western New York Dioc. Council, Trinity Church, Buffalo.
- 16—Eastern Oregon Dist. Conv., St. Peter's Church, LaGrande, Oreg.
- 16—Florida Dioc. Conv., Christ Church, Pensacola.
- 16—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
- 16—Southern Ohio Dioc. Conv., Christ Church, Dayton, Ohio.
- 17—Arizona Dist. Conv., Prescott.
- 18—National Conference of Church Clubs, Cincinnati, Ohio.
- 20—Iowa Dioc. Conv., St. John's Church, Dubuque.
- 20—North Dakota Dist. Conv., St. Paul's Church, Grand Forks.
- 20—North Texas Dist. Conv., St. Mark's Church, Plainview, Texas.
- 20—Spokane Dist. Conv.
- 21—Kansas Dioc. Conv., Grace Cathedral, Topeka.
- 22—Newark Dioc. Conv., Trinity Church, Newark, N. J.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. Guy H. Madara.

CHINA

HANKOW

Rev. T. R. Ludlow.

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).

Miss Grace Hutchins (address direct 166 Beacon street, Boston).

Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct, 1 Joy street, Boston).

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

JAPAN

TOKYO

Rev. R. W. Andrews.

Rev. C. H. Evans.

Rev. J. A. Welbourn.

LIBERIA

Miss M. S. Ridgely.

THE PHILIPPINES

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

Deaconess Hargreaves.

PORTO RICO

Rev. E. A. Whittle.

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

Personal Mention

THE address of the Ven. GEORGE W. S. AYRES has been changed to 427 Wohlens avenue, Buffalo, N. Y.

THE Rev. THOMAS M. BAXTER should now be addressed at 1738 W. Marquette road, West Englewood station, Chicago.

THE Rev. EDWIN K. BUTTOLPH, priest in charge of St. Paul's Church, Greenfield, Mich., should now be addressed at Strathmoor, Wayne county.

THE Rev. T. A. CHEATHAM on May 1st took the place of the Rev. A. W. Farnum, who has been associated since November with Bishop Van Buren in the care of Calvary parish, Pittsburgh.

THE Rev. CHARLES EDWARD CRUSOE has accepted the rectorship of St. George's Church, Mount Savage, Md. His address is The Rectory.

THE Rev. F. SANDEMAN DE MATTOIS, deposed from the ministry by the Rt. Rev. John F. Spalding, D.D., Bishop of Colorado, on June 1, 1892, for stated causes not affecting his moral character, has been restored to the priesthood by Bishop Johnson and transferred to the diocese of Rupert's Land.

THE Rev. EDWARD S. DOAN, missionary at Roswell, N. M., has been appointed chaplain of the New Mexico Military Institute at Roswell.

THE Rev. J. H. GARNER has accepted the rectorship of Trinity Church, Moundsville, W. Va., and began his work there April 1st.

THE Rev. VAN RENSSELAER GIBSON has assumed the rectorship of St. James' Church, Arlington, Vt., and should be addressed at St. James' rectory.

THE Rev. H. M. GREEN is now rector of the church at White Sulphur Springs, W. Va., in succession to the Rev. C. B. Mitchell, who removed to Fairmont.

THE Rev. EDWIN M. HUGHES has left Epiphany Church, South Haven, Mich., going to work under Bishop Rowe at Anchorage, Alaska.

THE Rev. B. F. HUSKE, chaplain of the North Carolina Naval Militia, has reported for duty at the Norfolk Navy Yard.

THE Rev. JAMES MILLS of Philadelphia has become Minor Canon of the Cathedral at Erie, Pa., succeeding the Rev. Alwyn W. Butcher, who will leave for Alaska with Bishop Rowe on July 1st.

THE Rev. WALTER NORTH, L.H.D., secretary of the Standing Committee of Western New York and registrar of the diocese, has removed to 15 Bidwell parkway, Buffalo.

THE Rev. W. F. PARSONS has accepted the rectorship of the Church of the Ascension, Wakefield, R. I., and enters upon his duties June 1st.

THE Rev. WILLIAM H. H. POWERS, D.D., rector of Trinity Church, Towson, and member of the Standing Committee of the diocese of Maryland, is a patient at the Church Home and Infirmary in Baltimore, and may find it necessary to undergo a serious operation.

THE Rev. PAUL R. R. REINHARDT, late of Fajardo, Porto Rico, having signified his ac-

ceptance of the rectorship of St. Paul's Church, Saginaw, Mich., was instituted by the Bishop of Michigan on the Third Sunday after Easter.

ALL communications for the Standing Committee of the diocese of Atlanta should be sent to the Rev. LEONARD B. RICHARDS, Secretary, 254 Gordon street, Atlanta, Ga.

THE Rev. J. M. ROBESON, chaplain of the Second North Carolina Regiment, has returned from the border with his command. He will act as *locum tenens* of his former parish, St. Stephen's, as long as the regimental headquarters are in Goldsboro, N. C.

THE Rev. H. W. ROBINSON has resigned the missions of Dublin, Sandersville, and Hawkinsville, Ga., and takes charge of St. Andrew's Church, Darien, Ga., on May 1st.

THE Rev. JOHN TILLEY has moved from Northport to Brentwood, L. I., where he is in charge of Christ Church, Brentwood, and the Church of the Messiah, Central Islip. He should be addressed accordingly.

THE Rev. CHARLES E. TUKE has accepted a call to succeed the Rev. E. B. Woodruff as rector of St. Clement's Church, St. Paul, Minn., and purposes to enter upon his new work the latter part of May.

THE Rev. ALAN PRESSLEY WILSON has returned to his home in Baltimore, Md., and may be addressed at 3209 Proastman street.

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.

CAUTION

LATHROP.—DEAN LATHROP, of All Saints' Cathedral, Milwaukee, asks to have notice given that letters received from Indiana state that some man masquerading as his brother has borrowed money from clergymen. The Dean states that the man is not his brother, and asks that anyone to whom application is made have him arrested and wire the Dean at his expense. Address Very Rev. CHARLES N. LATHROP, 637 Marshall street, Milwaukee, Wis.

ORDINATION

PRIEST

SOUTHERN VIRGINIA.—On Easter Tuesday, at Christ Church, Norfolk, the Rev. ALBERT G. HEAD was ordained to the priesthood by the Rt. Rev. Beverley D. Tucker, D.D., six visiting clergymen taking part. The address was made by the Rev. F. C. Steinmetz, D.D., who also presented the candidate.

MEMORIALS

MRS. WILLIAM A. DAVIES

When Mrs. WILLIAM A. DAVIES died, at the advanced age of 91, in Pasadena, Calif., her loss fell heavily upon the people of Poughkeepsie, N. Y., where her long and active life was chiefly spent, and where the Church of the Holy Comforter is a memorial of the family's Christian activity.

In 1860 Mr. Davies gave the land and built the church, and the Rev. John Scarborough, later Bishop of New Jersey, became its first rector. In the home of the Davies family the old Dutchess county convocations met, and Bishop Horatio Potter wrote his annual addresses. When the Rev. Robert Fulton Cray came to succeed Mr. Scarborough in 1867, the first days of his forty years' rectorate were passed in the Davies household, where he and his wife awaited the coming of their furniture.

Mr. Davies' personal service and benefactions lasted to the end of his honored life, and in every good work Mrs. Davies was a helpmeet to her husband. A woman of rare culture and charm, her abilities persisted to the end, and but a year before her death she was able to tell

of an article from her pen, which had just been accepted by the *Atlantic Monthly*.

LILY W. GREEN

Entered into rest at Sewanee, Tenn., on Sunday morning, April 22, 1917, Miss LILY W. GREEN, aged 70 years.

How many people throughout this broad land will read the above notice with genuine sorrow! How many men—busy men, men of large affairs in the awakening Southland—will pause and, laying aside the cares and burdens of the hour, pay their tribute of love and devotion in tender retrospection!

In the twinkling of an eye the years have rolled away and down the long perspective one sees himself as among the "boys" at Sewanee—one of a happy, rollicking bunch that made it a custom to go from house to house in those days before the dormitories, and imbibe the principles of gentility.

These houses were without exception the homes of ladies—ladies of the old Southern school—and who will attempt to measure their influence on the impressionable youth that came within their confines? If there was any one house that might be called the Mecca, the place where all went to pay homage, it was surely Kendall Hall, presided over by "Miss Lily" Green.

Quite fifty years ago she came with her father, the late Bishop of Mississippi, and established this home, and since that day, it may be safely said, there has radiated from that center an ever-widening and deepening influence for everything good and true and beautiful in human character.

The boys were drawn to her as naturally, as irresistibly, as the flower turns to the sun. Probably not one of them ever paused to analyze the force that impelled him; he simply went to "Miss Lily"—not alone to pay his respects to ideal womanhood, but to tell his little story of grief or joy, those tender secrets between one's self, one's God, and one other person.

There was always the assurance of sympathetic response and wise counsel; and so it went through all these years—an endless procession, ever changing in personnel, but never changing in its human fundamentals—its cry for sympathy in grief, its haste to share its joys. And her only compensation was the joy of endless giving.

An unwavering optimism and a boundless enthusiasm were hers, all springing from a religious faith as firm as the everlasting hills.

All these things found expression not only or chiefly among the boys but amongst the poor and lowly and all those under the shadow of grief—no roof so humble but found her there in answer to the human cry.

But of all the multitudes of affairs about which she was concerned the Otey Memorial Parish was nearest her heart and always uppermost in her thoughts. For half a century she directed many of its activities, and through all its trials and vicissitudes she stood with a cheerful faith that was an inspiration to those about her. And here, through the later years, she would come with tottering step and faltering breath to fall upon her knees and offer her prayers, and we may be sure that her most fervent petition was for "all sorts and conditions of men."

And here, to her beloved Otey, on this bright spring morning she came for the last time, borne by loving hands and resting beneath a wealth of floral tributes. And here once more she heard, in spirit, that beautiful service impressively read by her dear Bishop Gallor, assisted by her former rector, the Ven. W. S. Claiborne, and the present rector, the Rev. Henry Easter.

And then, in compliance with an oft-expressed desire, she was taken away to be laid beside her father in Jackson, Miss.

Yes, they took away all that was mortal, but we shall cherish a blessed memory, and her spirit as a beneficent influence shall abide forevermore. A FRIEND.

Sewanee, Tenn., April 23rd.

SAMUEL HART

[Minute passed by the Commission on the Revision of the Prayer Book, at its meeting in New York City on April 17th to 19th.]

A familiar and highly valued personality has been removed from our companionship in the departure of the Rev. Dr. SAMUEL HART, first Secretary of the Commission.

We, the surviving members of the Commission, desire to record our affectionate appreciation of his rare qualities of mind and heart, and our gratitude to God for his notable life and noble example. In the department of liturgical research he was distinguished, and gave to the

task in which this Commission is engaged his hearty interest and sympathy.

We tender to all who are especially bereaved by his death our sincere sympathy.

CLELAND KINLOCH NELSON

Meeting for the first time after the sudden death of the late Bishop of Atlanta, the members of the Commission on the Revision of the Prayer Book are keenly sensible of their bereavement in the loss of his most helpful collaboration.

Intensely interested in the task entrusted to the Commission, well learned in liturgies, valuing revision in its practical efficacy as a means for increasing the usefulness of the Prayer Book throughout the Church, sparing no pains in the execution of any part of the work especially assigned to him, his presence and counsel were for us all a sure reliance. We gratefully acknowledge all that he was enabled to accomplish, and mourn for him with sincere sorrow.

We extend to his bereaved diocese and to Mrs. Nelson our affectionate sympathy.

DIED

CUSHING.—At the home of her daughter, Mrs. Walter M. Lincoln, 76 Gorham avenue, Brookline, Mass., on April 19th, SALOME ABBOTT, widow of the late Job CUSHING, formerly of Medford, Mass.

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

GROSHOLZ.—At Ardmore, Pa., on Friday, April 20, 1917, MARY GIBSON, widow of the late William GROSHOLZ, in the eighty-sixth year of her age.

May she rest in peace!

WANTED

POSITIONS OFFERED—CLERICAL

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

ASSISTANT WANTED IN LARGE PARISH in the Middle West. Good salary to right man. Address JOHN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

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

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

SUPPLY WORK WANTED for all or part of the period between September 1st and January 1st, by an experienced priest. References top-top. Address C. M., care LIVING CHURCH, Milwaukee, Wis.

PRIEST; ACTIVE, (UNMARRIED), desires parish or assistantship on September 1st is good preacher and reader, and experienced. Address M. S., care W. S. SILVER, Bible House, New York City.

ENGAGEMENTS FOR THE LAST SUNDAY in June and also for September 1st to 17th can be made with the Rev. G. TAYLOR GRIFFITH, B.D., of Howe School, Howe, Ind. Correspondence invited.

PRIEST (CATHOLIC) WILL SUPPLY all or part of ten weeks, beginning July 1st. Lake or coast preferred. Address J. U., care LIVING CHURCH, Milwaukee, Wis.

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

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

ENERGETIC, CAPABLE PRIEST desires locum-tenency for the month of August. Musical. Address JAMES, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST WANTED FOR PARISH CHURCH in southern tourist city. Mixed vested choir. Churchly service. Capable performer essential. Recitals in winter season. Excellent new three-manual organ. Salary moderate. Plenty of time for organ work or teaching. Good opportunity for ambitious man. Address TOURIST, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST WANTED for St. Stephen's Church, Colorado Springs, Colo. Salary \$900, good teaching opportunities. Capable trainer of boys' voices absolutely essential. Address JAS. STRACHAN, Treasurer.

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

DEACONESSES WANTED.—SEVERAL competent teachers in Church school. Moderate stipend and living. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST AND CHOIRMASTER WANTED for St. Joseph's Church, Detroit, Mich. Boy choir. Salary \$1,500. Apply with recommendations, RECTOR, 25 King avenue.

REFINED PROTESTANT WOMAN as assistant matron, wanted for small institution. Give reference. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY WANTED as secretary and visitor in mission; \$600 and room, Italian speaking preferred. Write details. 292 Henry street, New York.

POSITIONS WANTED—MISCELLANEOUS

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

ENGLISH WOMAN OF REFINEMENT with two children desires position of trust or responsibility where she may keep children with her. Executive ability in home as caretaker or on chicken farm. Experience as mother's helper. References furnished. Reply to Box W, care LIVING CHURCH, Milwaukee, Wis.

COMFORTABLE, QUIET SUMMER RESORT wanted, at Northern lakes, farm in country preferred, where mother and three children can secure three rooms and good wholesome board with plenty of fresh vegetables, fruit, and milk. References asked. Write to 3741 Walnut street, Kansas City, Mo.

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

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

CATHOLIC CHURCHMAN DESIRES teaching position in boys' school. Ten years' experience. Grammar or high school subjects, former preferred. Best references. Address HIGHMAR, care LIVING CHURCH, Milwaukee, Wis.

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

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

CHURCH BOARDING AND DAY SCHOOL for Girls wants teacher of Latin and German, and also a teacher for intermediate grades. Address A. B. C., 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.

CAPABLE CHURCHWOMAN desires position for next September as housemother in boys' or girls' school. Best references. Address **W. H. P.**, care **LIVING CHURCH**, Milwaukee, Wis.

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

LADY WISHES PLACE as companion, house-keeper. Reliable. Pleasant personality. References. Address **A. B.**, care **LIVING CHURCH**, Milwaukee, Wis.

AS COMPANION: MUSICAL KNOWLEDGE, deft with needle. Churchwoman wishes a position. Address **GRACE**, care **LIVING CHURCH**, Milwaukee, Wis.

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

PARISH AND CHURCH

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

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

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

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

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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 S 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. Reference: The Young Churchman Co.

FOR RENT—NEW YORK

SUMMER CAMP ON LAKE CHAMPLAIN, near Plattsburg, to be rented for the summer. The camp contains five bedrooms, large living room with open grate, dining room and kitchen; with porches front and back. Ice house filled. Apply to **WOODS**, care **LIVING CHURCH**, Milwaukee, Wis.

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

LITERARY

BEYOND": A STUDY of the doctrine of the Intermediate State, by the **Rev. WILLIAM R. POWELL**. For sale by the author, 297 East Thirty-seventh street, Portland, Oreg. Price \$1.00.

NEEDLECRAFT

NEEDLECRAFT; SEND 35 CENTS, stamps: I'll send it for 12 months. Address **JAMES SENIOR**, Lamar, Mo.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

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

THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary So-

ciety of the Protestant Episcopal Church in the United States of America." The Spirit of Missions, \$1.00 a year.

GIRLS' FRIENDLY SOCIETY

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

DIOCESE OF LEXINGTON

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

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

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

THE 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

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY

In a short time many of the young men of our country, including a large number of our Church members, will be in training at the camps or on our battleships, and the chaplains appointed to look after the religious welfare of these men will be greatly handicapped if the service books of our Church are not forthcoming.

The record of this society has at all times been one of preparedness. After the earthquake and fires in California, the floods in the Middle West, and when the National Guard was sent to Texas, without question of any kind the Society gladly donated all the books asked for. To-day we offer to supply all the Testaments, Prayer Books, Hymnals, and service books that the chaplains may request. Our income is not sufficient to finance this undertaking, but this is no time to hesitate—the books must be supplied now.

Every \$100 contributed for the work means 500 books; every \$1,000 means 5,000 books.

We ask at this time for \$10,000.

Will you not help us in this important undertaking?

Contributions may be sent to **FRANK T. WARBURTON**, Treasurer, or to **R. M. POTT**, Agent, 214 East Twenty-third street, New York City.

R. M. POTT, Agent.

H. J. CAMMANN,
HENRY L. HOBART,
FRANK T. WARBURTON,
CHARLES A. CLARK,
APPLETON L. CLARK,

Business Committee.

FOOD PREPAREDNESS

You can help us to assist the United States Government, as well as our mountain farmers, by contributions to our Agricultural School (St. John's), located upon "Wentworth Farm" (300 acres), Corbin, Ky.

References: **BISHOP L. W. BURTON, D.D.**, Lexington, Ky. **LIEUT. GOV. JAMES D. BLACK**, Barboursville, Ky.

MATT COHEN, State Comm. Agriculture, Frankfort, Ky.

FREDERICK MUTCHLER, director Coöperative Extension work, Kentucky State University, Lexington, Ky.

Address, **Archdeacon F. B. WENTWORTH**, Winchester, Ky.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. and East 27th St., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS.:

Fred I. Farwell, 106 Highland Road.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Scranton Wetmore & Co.

TROY, N. Y.:

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

BUFFALO, N. Y.:

R. J. 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.]

D. Appleton & Co. New York.

An Introduction to Social Psychology. By Charles A. Ellwood, Ph.D. \$2.00 net.

Association Press. 124 E. 28th St., New York.

The Social Principles of Jesus. By Walter Rauschenbush. 60 cts. net.

The Christian According to Paul. By John T. Faris. 60 cts. net.

Society for Promoting Christian Knowledge. 68 Haymarket, London.

Official Year Book of the Church of England, 1917. Issued under the Sanction of the Archbishops of Canterbury, York, Armagh, and Dublin; of the Primus of the Episcopal Church in Scotland; and of the Bishops of English, Irish, Scottish, and American Churches. Also formally Sanctioned by the Lower Houses of Convocation of the Provinces of Canterbury and York, and published under the Direction of a Committee of the Society for Promoting Christian Knowledge. \$1.00 net.

The Catechetical Oration of St. Gregory of Nyssa. By the Ven. J. H. Srawley, D.D., Archdeacon of Wisbech, Rector of Weeting, Norfolk. Early Church Classics. 80 cts. net.

Houghton Mifflin Co. New York.

The Altar of Freedom. By Mary Roberts Rinehart. 50 cts. net.

Open Court Publishing Co. 122 S. Michigan Ave., Chicago, Ill.

The Complaint of Peace. Translated from the Quereia Paels (A. D. 1521) of Erasmus. 50 cts. net.

PAMPHLETS

From the Author.

"Hitherto hath the Lord Helped Us." A Sermon on the Fiftieth Anniversary of Grace Church, Cincinnati, February 4, 1917, by the Rev. George Heathcote Hills, Rector.

The Easter Call to America. A Sermon Preached in Trinity Church, New York, by the Rector, William T. Manning, S.T.D., Easter Day, April 8, 1917.

Righteousness and Peace. A Sermon on the First Sunday after Easter, 15 April, 1917, at St. Peter's Church, Helena, by William Frederic Faber, Bishop of Montana.

An Easter Message. By the Rev. L. F. Haley, of Choteau in Teton County, Montana. Reprinted from the Great Falls Daily Tribune, Easter Day, April 8, 1917.

Society for Promoting Christian Knowledge. 68 Haymarket, London.

The Apocalypse and the Present Age. By H. L. Goudge, D.D. 10 cts. net.

World Peace Foundation. 40 Mt. Vernon St., Boston.

The New Pan-Americanism. Part III. Central American League of Nations. World Peace Foundation Pamphlet Series, Vol. VII, No. 1, February, 1917. Single copies free on application.

PAPER COVER BOOKS

Presbyterian Board of Publication & Sabbath School Work. Witherspoon Bldg., Philadelphia.

Thoroughly Furnished. The New Westminster Standard Course for Teacher Training. First Year, Part I., The Pupil. By H. T. J. Coleman, B.A., Ph.D., Dean of the Faculty of Education, Queen's University, Kingston, Ontario. 15 cts. each net.

Thoroughly Furnished. The New Westminster Standard Course for Teacher Training. First Year, Part II., The Principles of Teaching. By Robert Wells Veach, D.D. 15 cts. each net.

The Magazines

THE PLACE of honor among a host of interesting articles in the current issue of the *Church Quarterly Review* must be accorded to a contribution by the editor himself, entitled, What Is Catholicism? In it Dr. Headlam discusses several books on the subject that have recently appeared, and concludes with a thoughtful and persuasive expression of his own view. The books treated by him include the Bishop of Zanzibar's essay, *The Fulness of Christ*, the Bishop of Bloemfontein's *The English*

Church and Re-union, and Bishop Gore's much talked of *Manual of Membership in the Church of England*. The opinions put forward by these authors are considered in some detail, and shorter notices are also given of, for example, Dean Hodges' "useful manual describing the Episcopal Church of America", and works by the Rev. W. J. Carey, chaplain of H. M. S. *Warspite*, Mr. William Leighton Grane, and Mr. Sinclair Burton. Great interest necessarily attaches to Dr. Headlam's examination of the Bishop of Zanzibar's opinions. These do not meet with his approval, Catholic though he is. "The author," he says, "is very earnest. He lives in a lofty region of devotional life; and no doubt there is much spiritual beauty and aspiration in his character." But his book is based "not on the study of Scripture, not on the study of Church history and doctrine, but on deductive reason. From a certain number of premises which the author assumes he deduces the conclusions that he desires, and of course any cogency these deductions may have will depend upon the validity of these premises. And it will generally be found that these are so chosen as to contain in themselves the conclusion that is desired." The unfortunate result is that the reader feels that the author has allowed himself to be overpowered by his own point of view. "He has probably done as much as most people at the present time to throw back the possibility of Christian re-union on lines which would ultimately have ended in just that episcopacy on which he lays such stress. . . . This has arisen from his allowing himself to be carried away by his own theory, and thinking that it is God's theory." The criticism appears to be just. In discussing the Bishop of Oxford's book, Dr. Headlam takes the opportunity to refute the extraordinarily unfair criticisms made of it by the Dean of St. Paul's. Dr. Inge accused the Bishop of Romanizing, whereas "anyone who knows the Bishop of Oxford and his teaching knows that he has, probably throughout his life, taken as strong and definite a line as anyone in England against the encroachments and the false teaching of the Church of Rome." The chief criticism made of the book is that in it Dr. Gore tends to confuse together two things, the Church as it is and the Church as he wishes it to be. . . . Other articles deal with the Hymns of St. Ambrose; with the Archbishops' Committee on Church and State; with the National Mission, and with that interesting novel of modern religious conditions in France, *Jean Barois*. There are also some able reviews, the longest and most valuable being an appreciation of that remarkable book, *Concerning Prayer*.

WHAT IS A DIOCESE?

BISHOP TALBOT, in his forthcoming book to the clergy, tells a story of a visit to England, when he was addressing a class of children.

In the course of his remarks, the Bishop used the word "diocese", and it occurred to him that the children might not know what the word meant. To make sure, he asked the class if anyone knew what a diocese was. One boy, apparently proud of his knowledge, replied, "A diocese, my Lord, is a piece of land with a bishop on top and clergymen underneath."

The teacher, much amused, said he doubted if even an American child could have given a better answer.

THE NOBLE love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect.—*Thomas à Kempis*.

ANNUAL CONVENTIONS

SUMMARY

MASSACHUSETTS voted closely but unfavorably on a proposal to admit women as delegates; and adopted a resolution urging war-time prohibition.—EASTERN OKLAHOMA changed the date of convocation and asked that its missionary apportionment be increased.

MASSACHUSETTS

BISHOP LAWRENCE, acting as president, called to order the annual convention of the diocese of Massachusetts, which assembled at 9 A. M. on Wednesday, April 25th, in St. Paul's Cathedral, Boston.

At 9:15 there was a celebration of the Divine Liturgy. The business sessions were held in Huntington Hall, 491 Boylston street, beginning at 10:15 A. M. and lasting, with one intermission till nearly 8 o'clock in the evening.

There was a mass of routine matters to be disposed of, as always. It seems desirable that a plan be devised whereby this feature of the convention may be eliminated or at least greatly shortened. As it now stands, the mere routine matters are attended to when the attendance is at its greatest. When more debatable affairs are reached, many deputies are absent. This was strikingly brought out when it came time to vote on so radical and important a question as the admission of women delegates to seats in the convention, and less than half of the clergy and still fewer of the laity were in attendance.

All the morning was given up to routine matters. Even the election of the Standing Committee and other officers was for the most part devoid of interest, as there were but few contests.

Conservation and production of the nation's food was the most interesting topic of the morning, and a talk on the subject was given by B. F. Copeland, head of the State Gardening Department. He urged clergy and laity to strike hard for the elimination of the factors of waste in the annual production of malt and distilled liquors. Mr. Copeland described the food situation as desperate.

One of the things that must be recorded with regret was the resignation as secretary of the convention of the Rev. Leander C. Manchester, after a tenure of office for twenty-five years. The Rev. Francis E. Webster, rector of Christ Church, Waltham, was elected to take his place. Mr. Webster has long been assistant secretary. He chose as his assistant the Rev. Edward Tillotson of Swampscott. F. W. Hunnewell, Esq., who has long served on the Standing Committee, also resigned, because of poor health.

After a recess, for luncheon, the delegates assembled in Trinity Church to listen to the Bishop's annual address, the major part of which dealt with the questions and needs of Church and State in war time. The Bishop cited as an illustration that when a battle-ship meets the enemy she is already stripped for battle, and that similarly, before this nation can come into effective touch with the enemy, the people of this country must have stripped themselves of every luxury and every habit which will weaken their powers or waste the moral or material resources of

the country. A sound body and a sound mind, capacity for self-restraint, and alertness to meet the hardest conditions, are the first essentials of a patriot, he affirmed.

"We all assume as one of the first duties of citizenship the support of a state and national educational system. Whether our children go to the public schools or not, we gauge the benefit not by what we personally get out of it but by its usefulness to the whole democracy. The time is coming, I believe, when we shall assume the same thing in religious education. It is now one of the first duties of Churchmanship to support such a system of religious education throughout the whole Church as will lift it to a higher plane."

Speaking of the Episcopal Theological School and the forthcoming fiftieth anniversary celebration of its foundation, Bishop Lawrence said that the diocese, as well as the whole Church, owes it a debt of gratitude. "It has done much to lift the standard of scholarship and character of the ministry and its loyalty to the faith of the Church is seen in the loyalty of its alumni."

The Bishop spoke vigorously as to the way in which the missionary work of the diocese should be conducted. The diocese can find missions in small towns without much expense, he said, but when it comes to plans for work in cities where fireproof buildings are demanded there is hesitancy.

"Bishop Babcock in his report shows that the archdeaconry of Lowell alone has a larger population than Connecticut or Rhode Island. We have practically three big dioceses with a continually increasing and shifting population. Commerce and shops shift with their business; they do not hesitate to sell or tear down and rebuild. We are too liable to assume that a church once built and consecrated must remain, that it is disloyalty or a sign of defeat to move; it may be on the contrary a sign of enterprise and faith. Fortunately in the bequests of Miss French, Mrs. James C. Davis, and Benjamin Leeds we have increasing foundations; we need more legacies and larger contributions to do our work well."

At four o'clock the convention resumed its business sessions in Huntington Hall. The admission of women delegates and the exact form of a resolution in favor of total abstinence were the most interesting events of this session and with other matters kept the convention in being till nearly eight o'clock in the evening.

The clerical delegates endorsed, by 49 to 41, a proposed amendment to the constitution providing for the admission of women from parishes whose by-laws permit sending women. Lay delegates voted on the amendment: Yes, 23 parishes; no, 17; divided parishes, the representatives of which cancelled each other's votes, 8. With a majority of both clerical and lay votes necessary for passage, Bishop Lawrence ruled that the amendment was defeated.

At 7:30 P. M., just before the dwindling convention broke up, the Rev. Philo Sprague reopened the debate. His motion that another committee should consider the question and report to the convention was defeated by 25 to 26.

Judge Barker precipitated the debate on war prohibition by reading a resolution endorsing it in view, among other things, of

the temptations to alcoholism and immorality confronting soldiers and sailors.

The resolution finally adopted urged national prohibition in view of "the unsatisfactory conditions which have prevailed in the neighborhood of training camps", as well as of the food shortage, etc.

EASTERN OKLAHOMA

THE CONVOCATION of Eastern Oklahoma began its sessions at St. Luke's Church, Bartlesville, on Tuesday evening, April 24th, continuing through Wednesday and Thursday.

At the opening service nine persons were presented for Confirmation by the rector, the Rev. William Metcalf. The sermon on this occasion was delivered by the Bishop of Indianapolis, emphasizing the privileges and responsibilities of the members of the Body of Christ.

Wednesday morning Bishop Thurston celebrated the Holy Communion and delivered the important parts of his annual address, dealing with the Church Pension Fund, the Woman's Auxiliary, General Missions, and the world-wide war conditions in which we are now involved. He stated that the district has pledged over \$7,500 toward the Pension Fund; suggested that the convocation request the Board of Missions to increase the missionary apportionment to \$1,500; and commended the President's selective conscription plan. He counseled against unnecessary excitement in the trying days which are likely to follow, urging all to act on the precept, "Be still, and know that I am God."

On Wednesday night a mass meeting was held in the Presbyterian church. The clergy and members of the choir were all vested, and the whole service was most impressive. Addresses were made by Bishop Brooke and Bishop Francis. The music here as at all the services was well rendered and inspiring.

At a business session on Wednesday, a resolution was adopted directing the secretary to send a telegram to President Wilson, expressing the utmost confidence in him and the unanimous approval of his selective conscription plan; and also to send telegrams to the various congressmen from the district, urging their support of the measure. A telegram was also sent to the Massachusetts convention in session at the time, congratulating its members on the successful completion of the Church Pension Fund through the able leadership of their Bishop; and still another to Bishop Lloyd, expressing hearty cooperation in the work of the Board of Missions, and asking that the apportionment be increased to \$1,500.

Several amendments were made to the canons. One of the most important of these changes the time of the annual convocation to the first Sunday in May, and the Monday and Tuesday following; but the canon provides that, when the first Sunday in May is Rogation Sunday, then the convocation shall meet on the preceding Sunday, or the Sunday following, at the discretion of the Bishop. New canons pertaining to the Church Pension Fund and business methods of the Church were also adopted. The banner for general efficiency was awarded to

the Sunday school of All Saints' Church, McAlester; and the banner for the largest average per capita offering for missions to the Sunday school of St. John's Church, Vinita.

On Wednesday afternoon, at a joint session of the convocation and the Woman's Auxiliary, interesting reports were presented by the officers of the Auxiliary. The United Offering at the present time amounts to \$175, while over \$200 has been raised as a special fund for All Saints' Hospital.

Bountiful luncheon was served by the women of St. Luke's Church on Wednesday and Thursday in the basement parlors of the Methodist church. On these occasions addresses were made by the bishops present, the Methodist and Presbyterian ministers, the Mayor of the city, the president of the Commercial Club, friends of Bishop Thurston from Minneapolis, and others.

The convocation elected the following officers:

Rev. P. K. Edwards, secretary and registrar.

Mr. H. K. Rees, Treasurer.

Hon. Allan Wright, Chancellor.

Committees appointed by the Bishop:

Council of Advice: The Rev. Messrs. H. J. Llywd and E. P. Miller, Mr. J. W. Cosgrove, and Mr. Dana H. Kelsey.

Examining Chaplains: The Rev. Messrs. E. P. Miller, C. V. Kling, and George C. Gibbs.

Mrs. W. N. Sill was appointed president of the Woman's Auxiliary.

ANNUAL MEETING OF THE NEW YORK CATHEDRAL LEAGUE

**Ambassador Gerard Among the
Speakers — Death of Rev. A. H.
Proffitt**

New York Office of The Living Church }
11 West 45th Street }
New York, April 30, 1917 }

THE sixteenth annual meeting of the Cathedral League of the diocese was held in Synod Hall on Saturday afternoon, April 28th.

Bishop Greer was present and opened the meeting with prayers. He expressed gratitude to the members of the League for persistency in the good work through fifteen years. Through their efforts \$200,000 have been subscribed for the nave. About March 1st of next year the building of the nave will be brought up to the level of the choir and crossing; that is, five or six feet above ground. With the affairs of the world in a happier condition, further sums will be raised and the work will go on.

At the business session, the following officers were elected:

President, Mr. Robert G. Hone; Vice-President, Mr. Charles F. Hoffman; Secretary, Mr. Henry L. Hobart; Treasurer, Mr. Beverly Chew.

Encouraging reports were made by the treasurer. In the president's report there was a recommendation to each parish in the diocese, that a Cathedral committee be formed of parishioners who would pay a small sum every year for the purposes of the Cathedral. A fine tribute to the late Dean Grosvenor was made and his devotion to the Cathedral was emphasized.

Mr. Charles F. Hoffman, treasurer of the Cathedral, made a telling address, showing the needs of the Cathedral and pleading for financial support. While \$6,911,263.75 had been contributed for various purposes, the treasurer pointed out that there ought to be a permanent endowment fund of at least \$2,000,000.

While St. Paul's Cathedral, London, has 59,000 square feet of floor space, the Cathedral of St. John the Divine will have, when the nave is completed, 99,000 square feet.

Bishop Greer presided and introduced the appointed speakers of the day. The first one was received with distinguished courtesy. The great company of ladies and gentlemen, crowding the hall, rose to greet him and applauded vigorously.

The Hon. James W. Gerard, formerly Ambassador to Berlin, alluded to the common human instinct in all times for men to build Cathedrals, not to tell about themselves, but to bear record that they had believed in their own religion. Kings, barons, and the plain people had worked together to build the Cathedral churches of Europe. To-day it is not so important to bemoan the ruined cathedrals of France as it is to realize the ruin of our faith in human

nature; not the broken towers of the Cathedral of Rheims, but the broken faith of the invasion of Belgium, and the bodies of Americans in the seven seas. The speaker declared that he wanted to impress upon the people of the United States what that war is, and how the "little people" abroad were oppressed. The ruined houses and the newly made graves spoke eloquently of the horrors made by the nation which lives by war. In other countries it is said that the country has an army; there it is true that the army rules a country. Frederick the Great said he made war "to be talked about". It was the men of his caste that on August 1, 1914, began a war to bring all the earth under their dominion.

Continuing, Mr. Gerard gave a graphic description of his visits to the occupied portions of France and into Belgium. He told of the sufferings of the people through lack of food, and described the issuing of a little bacon, potato, and seeds to help to meet the demands of hunger, telling his sympathetic audience that it isn't possible for them to conceive the horrors of war which come especially upon the poor, small people. The relief work done by Mr. Hoover and the Y. M. C. A. was worthy of all praise and support.

In Europe there are about 5,000,000 prisoners of war; 2,000,000 are in Germany. There the food is very scant and poor. The prisoners were going crazy until some measure of relief came. In Russia there are about 1,000,000 prisoners, many of them in the far north, where it is dark until 10:30 in the morning and after 3 o'clock in the afternoon. Great work has been done in Germany and Russia by the Rev. A. C. Hart and Dr. John R. Mott.

If Germany had been victorious they would have come over here to attack us. This would not be the will of the plain German people. We may not expect any revolution in Germany as a result of this war. The prize the United States is seeking is the universal peace of the world. German military caste must be thrown off that the Germany of literature, history, and art may reappear, and we will keep peace with it. The Christian Church approves this kind of war, for the Church is democratic.

It may be in years to come that there will be memorials in the Cathedral Church of St. John the Divine of Americans who fell for democracy, liberty, and the permanent peace of the world.

After the congregation had sung Hymn 196, with marked expression, Bishop Greer presented the Rev. Dr. Frank W. Crowder. He spoke of the Ecclesiastical Status of a Cathedral Church—as symbolizing the unity and solidarity of all the ministers and people within a Bishop's jurisdiction.

Another conception takes precedence in

popular thought. It is the "Church of the City". It becomes "the Cathedral of New York". So it must be a big cathedral—a big church—up to the New York standard of size. It must not be a pretty toy. Bigness in New York and American eyes has been condemned. But the mountains and the sea are not little things. Our cathedral is still inchoate. It must be big on this incomparable site in this imperial city.

Its bigness must not be only external—a big body without a soul. The Cathedral of St. John the Divine must be filled with vast congregations. When comparatively few seats were provided in the crypt at the beginning, they were filled. When the choir and crossing were opened, the greater number of sittings was needed. And so it will be when the great church is completed. In the great congregations, or in the great cathedral at other times, we forget self and get closer to God. There's virtue in the crowd. Clergy and people tired with wear and tear of parochial life find rest and refreshment in cathedral services. We lose ourselves to find ourselves.

The Cathedral Church of New York must have the spirit of democracy—brotherhood must override considerations of birth, possession, and race.

In spite of New York's diversity and bitterly contested competitions, the democratic idea must prevail; there is no place in the Cathedral for the rented pew; none are hosts; worshippers are not to be inquired about or questioned.

This Cathedral is not a bit of mediaevalism. It represents the soul, spirit, genius, and heart of New York to teach reverence and awe—to touch the city with God. This may well inspire us all.

It is named for no local or provincial saint, but it is named for Him who had visions. We must make the city itself see the vision of God.

After the singing of the *Gloria in Excelsis*, and the benediction, said by Bishop Greer, the League and friends viewed models and photographs and plans displayed in adjoining rooms.

DEATH OF REV. A. H. PROFFITT

The Rev. Arthur Heeley Proffitt, a retired priest of the diocese of New York, died at his residence in Grand View, N. Y., on Sunday, April 22nd. He was graduated from the General Theological Seminary in 1883, and was made deacon the same year by Bishop Starkey of Newark; was ordained priest in 1884 by Bishop Paddock of Massachusetts. Portions of his ministry were spent at Trinity Church, Great Barrington; Grace Church, Oxford; Grace Church, Chicopee, Mass.; Church of the Holy Communion, Norwood, N. J. From 1891 to 1899 he was engaged in missionary work in New York City in connection with the Seamen's Church Institute and the City Missions Society, working in the city prisons and Bellevue Hospital. From 1899 to 1909 he was rector of Christ Church, Sparkhill, N. Y. Failing health compelled him to retire from the active duties of his ministry.

Funeral services were held in Sparkhill

parish church on Thursday morning. The interment was private.

GIRLS' FRIENDLY SOCIETY

The annual service of the Girls' Friendly Society was held in Calvary Church, New York City, on the Second Sunday after Easter. Fifteen of the clergy present included Bishop Courtney, who read the closing prayers and gave the benediction. The sermon was preached by the Very Rev. Oscar F. R. Treder. The procession of girls, with their associates, numbered fully 1,500. The flag led the procession and was followed by the diocesan banner. Then in their parish groups appeared the special banners. The sight of so many girls and women banded together for the highest motives of Christian womanhood was inspiring. The society has enrolled itself in the National League for Woman's Service, has promised to supply the navy comforts for the destroyer *Amy*, which has a crew of ninety men, and will cultivate with the best crop possible a five-acre meadow, belonging to the vocation house, at Huntington, L. I. When the war deemed imminent the society offered its services to the Mayor of the city in case of need.

A joint conference of the social service committee of the G. F. S. and the Social Service Commission of the diocese took place in Synod Hall on Saturday, April 21st, Bishop Stearly presiding. The general subject was *The Girl and the Church*. Bishop Matthews, Miss Hadley, New York G. F. S. president, and Mrs. Lewis, New Jersey

G. F. S. president, were the speakers. Bishop Stearly, in closing the meeting, spoke of the duty of our girls to the men who have enlisted. They have answered their country's call and they must be helped to be strong in the performance of their duty.

A NEW FLAG

The first "Seamen's Church Institute of America" flag has been made. It is rectangular in shape, the width two-thirds of the length, the field blue, on which is displayed a Latin Cross in red, surrounded by seven six-pointed stars, an anchor at each of the lower corners, the words "Seamen's Church Institute" on an arc of a circle on the upper side and "of America" horizontally, on the lower side, all in white. This and a national flag, both of silk, have been presented by Mrs. James Herman Aldrich, to the Chapel of Our Saviour. They were installed and dedicated at the Easter morning service.

COMMISSION ON PRAYER BOOK REVISION

The Commission on Prayer Book Revision met in New York April 17th, holding a session for three days. At this meeting there were elected, to fill vacancies upon the commission caused by the death of Bishop Nelson and the resignation of Bishop Parker, the Rt. Rev. William Cabell Brown, D.D., Bishop Coadjutor of Virginia, and the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts. The commission voted to meet again in August.

An altar and stained glass window of the Ascension have been given to the chapel of Grace Church, New Bedford (Rev. Harry Beal, rector), by Pemberton H. Nye, and were blessed on Good Shepherd Sunday.

J. H. CABOT.

FOURTH SYNOD OF ANKING

THE SYNOD of the district of Anking, China, was held at Anking on the 1st, 2nd, and 3rd of February. The synod is composed of the clergy, all foreign male missionaries who have been in the country two years, four representatives of the catechists, four representatives of the school teachers, and delegates from all parishes having thirty or more communicants. As only three foreigners were able to be present, with nearly thirty Chinese, it is obvious that it was a thoroughly Chinese gathering.

The Rev. Lindel Tsen, secretary of the Board of Missions of the Chinese Church, gave an interesting account of the work he had assisted in establishing in Shensi. He reported the necessity of purchasing property at once. The synod decided to invite subscriptions, and in a few moments more than \$200 was pledged by the different congregations, with a number still to be heard from. The other China dioceses are expected to secure proportionate amounts, so that the full purchase price of \$1,600 will be provided by the Chinese Church.

The most important city where we have no work is Kingtehcheng, where the finest of Chinese porcelains are made. It is a city of at least 200,000 inhabitants and has very little mission work in it of any kind. For opening work there, \$500 was voted. Another town of considerable importance, about forty miles from Anking, is Chienshan, from which there are many patients in the hospital and consequently a number of inquirers. To open work there the sum of \$200 was voted.

The high cost of living has unfortunately not passed by China. The synod was therefore obliged to consider the fact that the salaries of catechists and school teachers provided by the Board of Missions were generally inadequate. Rather than ask the Church in the United States to meet this condition, the synod determined to ask each congregation to contribute a certain percentage of its running expenses. This amount is considerable for the average Chinese congregation, and is the first systematic attempt on any general scale to provide locally for the salaries of workers in the district.

DEATH OF GILBERT B. DANA

MR. GILBERT B. DANA, father of the Rev. Herbert C. Dana, rector of St. Mary's Church, East Providence, R. I., died suddenly in his eighty-first year at the rectory, where he has lived with his son for the past fifteen years. Mr. Dana complained of illness on Friday morning, April 20th, and at about 5 p. m. he went to bed. He died at 9:30 p. m. Mr. Dana was a veteran of the Civil War, serving with the First Rhode Island Battery. He was an organizer and captain for several years of the "Tower" Light Battery of Pawtucket and a member of the American Band of Providence. He retired some twenty-five years ago from business and since coming to East Providence has taken an active interest in the parish of which his son is rector, serving as delegate to the diocesan convention and the Providence convocation. His wife died at the rectory about two years ago. He is survived by four children, Edward P. Dana of Boston; Albert J. Dana of Providence; Rev. Herbert C. Dana, and Miss Minerva R. Dana of East Providence.

MASSACHUSETTS CELEBRATES END OF PENSION CAMPAIGN

Reception in Honor of Bishop Lawrence—A Thanksgiving Service— Diocesan Miscellany

The Living Church News Bureau }
Boston, April 30, 1917 }

SO much has occurred in the life of the diocese in the week just passed that it is impossible, in the limits of this letter, adequately to recount it.

First of all, on Monday evening, April 23rd, was the dinner given in honor of Bishop Lawrence by the Episcopalian club. The Bishop as reported last week, announced in his address that the Church Pension Fund amounts now to over \$7,500,000.

Mr. Charles C. Coveney, president of the club, made a felicitous address to the Bishop and presented to him an illuminated scroll, suitably inscribed, as a tribute of the affectionate regard of the members in recognition of his great work for the whole Church. In expressing his thanks, the Bishop said he knew of no one whose feet were set in pleasanter places than those of the Bishops of Massachusetts. The club also sent a resolution of support to President Wilson.

Secondly, on Tuesday afternoon, April 24th, the whole diocese took part in a very remarkable and inspiring expression of thankfulness and praise for the completion of the Pension Fund. At half after three o'clock in Trinity Church, Boston, there was a solemn, joyous, heartfelt, and impressive service of thanksgiving. The edifice was filled by clergy and laity. Besides the "ordinary", there were present the Bishops of Connecticut, Rhode Island, New Hampshire, Western Massachusetts, and the Suffragan Bishops of Massachusetts and Connecticut. The governor of the commonwealth was in the congregation. In the great procession into the church, practically

all the clergy of the diocese were present. There were three crucifers and one who bore the Nation's flag. Bishop Perry read the prayers of thanksgiving at the beginning of the service, Dr. Mann read the lesson, Bishop Parker read the second part of the service, which was responsive, and Bishop Lawrence concluded by reading the prayer for the Church Militant and giving the benediction. There were numerous hymns, including *America*, Beethoven's "Hallelujah unto God's Almighty Son", and a *Tc Deum*, during which last all the bishops were standing before the altar, and also the crucifers, with the flag. There was no sermon, and this fact helped to emphasize the spirit of the service and its nature as a meeting to offer praises to God. After the service, there was a reception at the Copley-Plaza Hotel, in the ballroom, to Bishop Lawrence. The other bishops and the governor were also in the receiving line. Brief addresses were made at the reception by Bishops Brewster, Davies, and Lawrence. Altogether, the afternoon was a wonderful expression of the feeling of clergy and laity for the noble work of our Bishop and of their deep affection for him, and of gratitude to the one and only Giver of all good gifts. It marked fittingly the close of what will go down in history as one of the most remarkable campaigns ever conducted by any organization. *Laus Deo.*

DIOCESAN CONVENTION

The third important event was the 132nd annual diocesan convention meeting on St. Mark's Day, which is reported in another column.

MISCELLANY

The evening congregation of St. Mark's Church, Dorchester (Rev. F. D. Budlong, rector), has pledged itself unanimously to total abstinence for the duration of the war.

WAR PREPARATION MADE BY PHILADELPHIA ORGANIZATIONS

Information Bureau, Base Hospital, Ambulance Corps — Choir Ob- serves Anniversary

The Living Church News Bureau }
Philadelphia, April 30, 1917 }

THE Bishop and the Social Service Commission of the diocese have asked the City Mission to install a bureau of information, organization, and distribution for the use of churches, social organizations, and private individuals during the war. In response to this request the City Mission has installed a special telephone under the head of the City Mission War Emergency Bureau, number, Lombard 1824. To attend this 'phone and the questions which shall come into the office, a special clerk has been placed in charge. The card which the City Mission has mailed announcing the new department states that "it is important that churches and parishes especially make use" of the bureau "as a channel for such work in order to focus the Church's available resources so as to be of the utmost community value."

RED CROSS BASE HOSPITAL

Following the advice of Bishop Rhineland, Captain Leiper, superintendent of the Episcopal Hospital, and Dr. Charles H. Frazier have sent a letter to the clergy, which the Bishop asks the clergy to read to their congregations, announcing the establishment of a Red Cross Base Hospital for the army in the field. An appeal is made in the letter for funds for the purchase of equipment, ambulances, X-ray machines, and for other special purposes; surgical and hospital supplies of all kinds. An appeal is also made for help, male and female, in the various capacities of nurses, assistants, ambulance drivers, etc. Those who volunteer are advised that they will be called upon only for actual service.

STONEMEN'S FELLOWSHIP

The Stonemen's Fellowship has organized an Ambulance Corps under the direction of Dr. Arthur W. Yale, who has been commissioned as major. The corps has a membership of more than five hundred, and expects to reach one thousand. Twenty ambulances have been donated for the use of the corps, and the members are drilling in preparation for responding to the call when it comes. Already the corps has done valuable work in caring for sick members of the fellowship.

CLERICAL BROTHERHOOD

President Hibben addressed the Clerical Brotherhood at the monthly meeting, held in the Church Club Room, Monday, April 16th, on the war. He stated clearly the position of the United States, and its need for entering the contest. He pointed out how it could honorably do nothing else, and that the plea of the pacifists is simply an appeal not to disturb the comfortable conditions in which we now live. He pointed out the way in which the clergy of the Church can be of valuable aid in the conflict by arousing enthusiasm among the people, if they can not, for any reason, go as chaplains themselves. The address was enthusiastically received by the members of the Brotherhood. After a few questions, the Rev. James A. Montgomery reported for the committee which had been appointed as the Clergy Reserve Corps.

CHURCH OF THE HOLY APOSTLES

In answer to the questionnaire, recently sent out by the Clergy Reserve Committee, the Church of the Holy Apostles has offered its church and buildings for the use of the government during the war. The buildings consist of four parish houses with Cooper Battalion Hall. Hearty coöperation with the Red Cross Society has been promised, and a large patriotic meeting was held last Monday evening in the interests of Red Cross work. At the meeting, representatives of the Red Cross Society and the state committee of public safety were present and made addresses.

PATRIOTIC RALLY IN WEST PHILADELPHIA

Arrangements are being made for a grand patriotic rally to be held on the evening of Memorial Day in Fairmount Park by the religious, business, and social organizations of West Philadelphia. The clergy of the Church have been requested to have representatives from their parish present in the line of march, which will start from a prominent business center. Several prominent men will make addresses.

CHOIR KEEPS ITS SEMI-CENTENNIAL

The fiftieth anniversary of the surpliced choir of St. Mark's Church, Philadelphia, was observed with suitable festivities, on Sunday and Monday, April 22nd and 23rd. This choir is the oldest of the kind in the city. Mr. James Pearce, who trained and conducted it on its first appearance, Easter Day, April 21, 1867, was present, and with eleven of the original members occupied seats of honor at the Sunday morning service. The anthem, "Worthy is the Lamb", from Handel's *Messiah*, was sung, that being the anthem at the service fifty years ago. The rector preached an historical sermon, bringing many interesting facts to remembrance. About six hundred persons have been choristers at St. Mark's. Quite a large number of men who have attained to prominence in the musical world received their first instruction in this choir under Mr. Pearce and the choirmasters who succeeded him. Among these choirmasters may be mentioned Kendrick and Minton Pyne, Dr. Cutler, F. W. Mills, and F. Averay Jones. The Men's Choral Society, of which Mr. Andrew Wheeler was organist, sprang from St. Mark's choir and brought out a number of important masses and other musical compositions. It subsequently merged into the Fortnightly Club, a prominent choral society of Philadelphia and vicinity. At the evening service on Sunday, "Teach me Thy Way, O Lord", was the anthem, this being a part of the cantata submitted by Mr. Pearce on the occasion of his receiving his degree of bachelor of music from Oxford University. On Monday evening a reception and reunion of the old and present members of the choir, with a few invited guests, was held in St. Mark's parish house. About one hundred and fifty were present. Regrets and best wishes were mailed or telegraphed from former members as far off as Indiana and Colorado. It was agreed to effect an organization, to keep the alumni in touch with one another, and to arrange for annual reunions.

DEATH OF SAMUEL HUCKEL, JR.

The Church in this diocese has lost a valuable member in the death of Mr. Samuel Huckel, Jr., a noted architect connected with St. Mark's parish, Frankford. The firm of Watson and Huckel, of which Mr.

Huckel was a member, has made the designing of church buildings its specialty, and has designed several of our most prominent churches throughout the country. Of these, the most notable were St. Mark's Church, Frankford, and Christ Church, Norfolk, Va.

MISSION STUDY CLASSES

The closing session of the mission study classes in the diocese was held in the Church House Monday afternoon, April 16th. The general subject was *The Church's Mission to Latin Countries*, and the watchword, *Life*. The programme included a meditation on *The Life Everlasting*. Several addresses by members of the classes were made on *Our Missions in Latin Countries*. The session was concluded with the presentations of gifts and a summary of the year's course.

DIVINITY SCHOOL

The Philadelphia Divinity School has sent out an appeal for funds for the new site and buildings. The last payment on the grounds at Forty-second and Spruce streets was made April 16th, subject to a mortgage. For the ground, the school had in hand \$100,000, and the estimated value of the land, upon which the school buildings now stand, \$80,000. In addition to the amount for the site, there is needed about \$300,000 for the first group of buildings.

MISCELLANY

The Bible study class, conducted for some years by Miss Cole, will close its sessions this term, with the retirement of Miss Cole. In the fall, Dr. W. H. Jefferys will open the session and will be followed by prominent teachers in the mission field. Miss Cole was the organizer of this class and has been in charge since.

Announcement has been made that the Savoy Opera Company, composed of prominent men and women in the social world, will divide the receipts of its plays between the Red Cross work of the Episcopal Hospital and the North American children's work.

EDWARD JAMES MCHENRY.

PROHIBITION AND SACRAMENTAL WINE IN GEORGIA

THE RECENTLY enacted "bone-dry" law for Georgia works great hardship upon the clergy in procuring a sufficient supply of Communion-wine, and in some cases it is difficult to get any at all.

Before the act was passed, the Bishop of Georgia along with the Roman Catholic Bishop of Savannah and also strongly supported by the Lutheran ministers, did all they could to keep interference with sacramental wines from the operation of the new laws, but without avail.

As the ordinance reads, "a small quantity of sacramental wine can be ordered," but the ordering of it, at least in Savannah—is almost impossible. A permit to obtain a month's supply is required at a cost of twenty-five cents. So a missionary with a dozen missions must pay \$3.00 for each month's permits, as he is not allowed to order a bottle and divide it up among his several churches.

But even with the permit one is not sure of getting the wine, for it is reported that one Savannah rector applied twice and each time was told by the "ordinary" that he had not received the necessary papers. Had he not borrowed some wine, he would have been obliged to discontinue his celebrations.

The whole trouble is caused by a number of fanatics who are even now boasting that all churches in the state of Georgia must use grape-juice.

SEMI-CENTENNIAL SERVICES OF ST. MARK'S PARISH, CHICAGO

A Summary of Its History—Missions and Civics at Church of the Redeemer

The Living Church News Bureau }
Chicago, April 30, 1917 }

ON Tuesday evening, April 24th, St. Mark's Church celebrated its fiftieth anniversary as a parish with a joyful service of thanksgiving in which many of the clergy and others joined with the rector, the Rev. W. G. Studwell, and his parishioners. A fitting sermon was preached by the Suffragan Bishop. The rector has just resigned after a short and successful pastorate, which was concluded by the raising of \$7,500 to clear debts of long standing. Mr. Studwell became rector of the parish of Neenah-Menasha, Wis., on May 1st. The members of the vestry of St. Mark's and the ladies of the parish gave a farewell reception to Mr. Studwell at Lincoln Center on Wednesday evening, April 25th.

St. Mark's has had a very interesting fifty years of life, begun as a chapel in 1862 at Camp Douglas, the prison camp for Confederate prisoners in Chicago, situated on Cottage Grove avenue and extending from Thirty-first to Thirty-fifth street. The chaplain of the camp was the Rev. E. B. Tuttle, who built the chapel, and who afterwards became the first rector of St. Mark's Church. The church bell used then is still used at St. Mark's, and tradition says that it was cast at Springfield, Mass., in 1864, from coins of copper and silver contributed by the prisoners and guards of the camp.

St. Mark's was formally organized in November, 1865. A free gift was given from the Langley estate of the lot on the northwest corner of Cottage Grove avenue and Thirty-sixth street, where the church now stands. Here a new church building was placed and opened on Sunday, March 10, 1867. The sermon at the opening service was preached by the Rev. Dr. Clinton Locke, of blessed memory, rector of Grace Church. Mr. Tuttle was succeeded by the Rev. H. W. Woods, who was rector from October, 1867, to September, 1869. The Rev. Brockholst Morgan was rector from 1869 to 1872, and the Rev. Dr. Daniel F. Warren from 1872 to 1877. The Rev. B. F. Fleetwood, D.D., who in his younger days was a member of old St. James' Church, Chicago, succeeded, and was rector of St. Mark's for the next twelve years. This was the time of great prosperity for the parish, St. Mark's being in the center of a rich residential district. It was during Dr. Fleetwood's time that a surpliced choir of men and boys was introduced. On August 1, 1889, Dr. Fleetwood was succeeded by the Rev. Dr. William White Wilson, who was at St. Mark's for twenty-three years, when he was killed by a trolley car on Cottage Grove avenue almost within sight of his parish church. Dr. Wilson's long, noble work as priest and public servant is well known to his Chicago associates and friends. At Christmas, 1906, Mr. Charles Morris gave the two lots on Cottage Grove avenue immediately north of the church, to be used, as he asked, for a parish house, in memory of Margaret A. Morris, his wife, whose great wish was the building of a parish house. It is expected that her wish will be fulfilled in a short time. On May 15, 1913, the Rev. W. G. Studwell became rector, and has done a difficult work with notable success.

CITY MISSIONS AND CIVICS AT REDEEMER CHURCH

The keen and sustained interest of the parish of the Redeemer in all things good for Chicago is seen in the series of instructive talks and lectures given during the year. On St. Mark's Day, the rector, Dr. Hopkins, gave a valuable lecture on The Cathedral and City Missions. On March 14th Miss Sears of the Woman's City Club gave a most illuminating address on the different features of Chicago's city government, showing the importance of the wise exercise by women of their privileges as voters. This lecture and another, on April 11th, were given under the auspices of the Federation of Women of the parish. The April lecture was by Mr. Walter D. Moody, of the Chicago Plan Commission, on The Chicago Plan. It was largely attended by members of the Federation and, too, by members of the Hyde Park Business Men's Association.

ST. MATTHEW'S, EVANSTON

St. Matthew's Church, Evanston, in charge of the Rev. Charles Kenneth Thomson since December 1, 1914, has recently become a parish, with Mr. Thomson as its first rector. St. Matthew's is third of the parishes in Evanston and is in the northwestern part of that city. It was organized in May, 1883, and ministers to a region that is steadily growing.

SOCIAL SERVICE COMMISSION

On April 19th the Social Service Commission of the diocese of Chicago issued a bulletin enclosing a copy of the report of a sub-committee of the Citizens' Committee formed to aid in securing a settlement of the present Ladies' Garment Workers' strike. The bulletin was signed by William C. Graves, chairman, and Carl B. Roden, secretary.

This commission has been represented at the meetings of the Citizens' Committee by the secretary, and Bishop Anderson has, at his request, been kept informed of the course of events. The enclosed report is submitted under cover of the Commission for the purpose of informing its constituency at large. The report is an able and impartial document, largely compiled by Prof. H. A. Millis of the University of Chicago and Prof. F. S. Deibler of Northwestern University, two sociologists of high repute, and is based upon their personal investigations. Its findings may therefore be accepted without hesitation.

One of the objects contemplated in the organization of the above mentioned Citizens' Committee was "to promote legislation limiting the issuance of injunctions in labor disputes." Petitions were circulated early in March, addressed to the present state legislature, setting forth the evils of injunctions issued by the courts against picketing and the desirability of changing the state law to conform with the federal statute, known as the Clayton act, which forbids injunctions to interfere with "lawful persuasion, peaceful picketing, and other efforts to secure coöperation and sympathy of workers. . . ." Bishop Anderson signed one of these petitions, and many other leading citizens joined in this movement. Bills were also introduced into both houses, viz., Senate Bill No. 60, and House Bill No. 128, embodying these provisions.

The senate bill was reported out of the committee on Judiciary on Thursday, April

12th, with a recommendation favoring its passage.

This is a notable victory for labor and a gratifying advance in social legislation.

The commission has kept in touch with the progress of social legislation at Springfield and has been in communication with various organizations which have introduced or supported measures of social import. At its April meeting, representatives of the Legislative Voters' League, the Committee on Social Legislation, and the Chicago Civil Service Reform Association addressed the commission in behalf of certain bills now before the legislature. As the time approaches when these bills shall come up for adoption the commission will issue bulletins calling for action and requesting the clergy and laity to lend their influence by direct appeal to their state representatives for, or, in some cases, against particular bills.

The secretary of the Social Service Commission has, with the approval of the Bishop, accepted appointment on a committee organized by one of the Chicago newspapers to promote planting, gardening, and general measures of economy. A circular letter was issued to all clergymen requesting that this subject be made a sermon topic on Sunday, April 22nd.

THE NATION'S FLAG IN THE CHURCH

ST. MATTHEW'S CHURCH, Enosburg Falls, Vt. (Rev. L. C. Denny, rector), is the recipient of an American flag which will be dedicated in the near future, as the gift of Mrs. C. L. Marsh in memory of her husband, who was for many years senior warden of the parish. A plate on the staff is to bear the inscription:

"To the glory of God and in loving memory of
LIEUT. CARMEL MARSH,
Co. K, 13th Vermont Infantry, 1861.
Presented by his wife, April 19, 1917."

A silk flag given to St. James' Church, West Bend, Wis., was blessed on the Third Sunday after Easter, the Rev. W. H. Stone of Milwaukee officiating.

On the second Sunday after Easter two flags were dedicated in Trinity Church, Syracuse, N. Y., by the rector, the Rev. Almon A. Jaynes, who is now a chaplain in the United States service. One flag was given by Mrs. Frank A. Weed, the second by Mrs. J. C. Bradley, Jr., Miss Bradley, and Miss Marie Woodlee.

A national flag was presented to Christ Church, Gardiner, Maine, and blessed by the rector on Low Sunday. On the same Sunday a silk flag, the gift of one of the servers at Christ Church, Norfolk, Va., was presented and blessed during the service by the rector, the Rev. Francis C. Steinmetz.

BISHOP BRENT COMING

BISHOP BRENT is now on his way from England to the United States on the American liner *Philadelphia*. The steamer was to have sailed on April 21st, but there has been delay in departure and the date of her arrival is not exactly known. Bishop Brent originally planned to proceed directly to Manila after taking part in missionary meetings in London connected with the National Mission of Repentance and Hope. Matters of great importance, connected with the work in the Philippines, especially among the Moros, unexpectedly made it necessary for him to plan to return to this country in February. The disarrangement in sailing schedules, resulting from the announcement of Germany's ruthless submarine policy, made it impossible to carry out his plan of reaching New York early in March. He

has used these days of enforced delay to great advantage by a visit to the Canadian troops on the British front in France. Writing to a friend, he says: "I have spent strenuous days in my past life, but none quite comparable to those passed since I landed in England on the 21st of January. I have had rare opportunities, both in England and France, and have tried to use them for God's cause."

The Bishop had arranged his return to this country for April 14th, when he received a telegram from the American Ambassador in London, announcing a great gathering of Americans in England. "The whole American committee," telegraphed the Ambassador, "join me in expecting you to postpone departure and do us the honor to serve us and our country on this great occasion." The Archbishop of Canterbury informed Bishop Brent that in his judgment there was no course open to him but to accept the invitation. Bishop Brent accordingly set his plans aside with the single motive of endeavoring to serve the common cause. His sermon in St. Paul's Cathedral on April 20th has already been reproduced in part in the cable dispatches to this country.

PORTO RICO'S INDUSTRIAL NEED

BISHOP LLOYD, on a recent trip to Porto Rico, was struck by the small amount of land under cultivation for other than commercial purposes. The laborers on most of the sugar, coffee, or tobacco plantations are not allowed any land to plant, nor even to have a chicken or pig for fear of damage to the crops. Where they have access to the land there is great need of instruction. The peon of Porto Rico does not plant a garden because he does not understand its value. He knows nothing of the methods of gardening, nor as to what will grow except sweet potatoes and bananas.

An industrial school, where boys might be taught the cultivation of small crops, would be of great benefit. There should be in Porto Rico no such peons as Bishop Lloyd saw.

CHURCH HOSPITAL FOR RIPON, WIS.

THE BOARD OF TRUSTEES of the diocese of Fond du Lac has accepted the gift of a tract of land in the city of Ripon, Wis., on which is a large and easily adaptable stone building, formerly the family mansion of Governor Horner, an early executive of Wisconsin, for use as a hospital. The donor is Mary Horner Lucas, widow of William Lucas, a resident of Milwaukee. It is estimated that the property is worth at least \$35,000. The trustees expect to lease it for operation to a stock company, being organized in Ripon itself, on which the local parish, St. Peter's, acting for the diocese, will have due representation. The property was first offered to the city of Ripon, but they declined it, feeling that St. Peter's, which occupies an enviable position in the community, would be more able to superintend its use than the municipality itself. In case the property should ever cease to be used for a hospital, its ownership reverts to Mrs. Lucas' heirs.

OPIUM PROHIBITION IN CHINA

HIS EXCELLENCY, Dr. V. K. W. Koo, minister from China to the United States, and a graduate of St. John's University, Shanghai, announces that beginning April 1st the importation of opium from India into China has been entirely prohibited, in accordance with the agreement made by the Chinese government with the British government some years ago.

SPECIAL WAR MEETING OF THE FEDERAL COUNCIL OF CHURCHES

A CALL has been issued for a special meeting of the Federal Council of the Churches of Christ in America to consider questions of importance arising out of the entrance of America into the war. At the sessions of this meeting, which will be held on May 8th and 9th in Washington at the Calvary Baptist church, some objects will be:

"To plan for the moral and religious welfare of the army and navy.

"To formulate Christian duties relative to conservation of the economic, social, moral, and spiritual forces of the nation.

"To plan and provide for works of mercy."

Besides the churches, the Christian associations, the American Bible Society, the World Alliance for Promoting International Friendship through the Churches, and a number of missionary societies will be represented at this assembly.

DEATH OF MISS LILY W. GREEN

AT THE AGE of seventy years, and deeply beloved by all the generations of Sewanee graduates, Miss Lily Waters Green, daughter of the late Rt. Rev. William Mercer Green, first Bishop of Mississippi and chancellor of the University of the South, died at her home in Sewanee, Tenn., on Sunday morning, April 22nd, after more than half a century's residence on the mountain.

Funeral services were held from the Otey Memorial Church, Bishop Gailor officiating, assisted by Archdeacon Claiborne and the Rev. Henry Easter. The University suspended its classes through respect to Miss Green, and cadets from Sewanee Military Academy escorted the body to the train, which bore it to Jackson, Miss., for interment.

Miss Green is survived by a brother and a sister.

FOOD SITUATION IN BELGIUM

"THE SITUATION in Belgium is very grave. Native foods are scarce, potatoes fetching two francs fifty centimes per kilo, rutabagas one franc forty centimes, meat sixteen francs, etc., and under these conditions ninety-nine per cent. of the population are reduced to the ration of imported foods, which is absolutely insufficient. So I implore you to help us and to increase the importation of general foods.

"In view of the extremely grave situation of the hundred thousand French refugees in Belgium, which number is daily increasing, the French Minister at The Hague asks me to advise you of the fact that he has wired his government to aid you in any way that you demand in increasing the imports into Belgium.

"Aggravating this situation is the deplorable condition of the industrial section of Belgium."

The above is from a cable message sent by the chairman of the Belgian National Committee of 35,000 notable Belgian men inside Belgium, and is published by the Commission for Relief in Belgium.

BEQUESTS

BY THE WILL of Mrs. Sarah Redell of Ashtabula, Ohio, a non-member of the Church, St. Peter's parish of that city was left a bequest of \$500 toward its permanent endowment.

THE WILL of Mrs. Julia S. Brooker, wife of Charles F. Brooker, a faithful communicant of Christ Church, Ansonia, Conn., who died at her home in that city April 9th, provides a gift of \$20,000 to be added to the Alton Farrel Memorial Fund of that parish.

MEMORIALS AND GIFTS

A HANDSOME brass font ewer has been presented to Trinity Church, Norwich, Conn., by a member of the parish.

TWO BEAUTIFUL Eucharistic lights were blessed and used on the High Altar of Christ Church, Hartford, Conn., for the first time on Easter Day. The lights were given in memory of Carl Sanson, by members of his family.

TRINITY CHURCH, New Castle, Pa. (Rev. Bruce V. Reddish, rector), has received a complete set of Eucharistic vestments. The women of the parish embroidered them and they were used for the first time Easter Day. The Rev. Mr. Reddish has presented the parish with a large flag.

ST. JAMES' CHURCH, West Somerville, Mass. (Rev. William H. Pettus, rector), has received a beautifully designed silver chalice and paten from Mr. and Mrs. George L. McElroy of New York, in loving memory of their niece, Hilda White, who died February 19th, in her twenty-seventh year, being a communicant of the Church.

A BURSE and veil of heavy white corded silk in ecclesiastical design with crown in threads of gold has been given to St. John's Church, Richfield Springs, N. Y., by Mr. and Mrs. Daniel Shaul, in memory of their son, Horace Leslie Shaul, who died August 29, 1915. The exquisite work was used for the first time on Easter Day.

IN THE EASTER offering at the Church of the Atonement, Brooklyn (Rev. Frederick H. Handsfield, rector), there was a check for \$500 payable to the Mortgage Fund Club, enabling them to reduce the mortgage of the parish by \$1,000. Within the past four years this club has been instrumental in paying off one-half of the \$12,000 mortgage. Two members of the congregation have given the rector a full set of Eucharistic vestments, which he used for the first time on Easter Day.

ALBANY

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

A Memorial Service

IN ST. ANN'S CHURCH, Amsterdam, a service in memory of those who have fallen in the war in Europe was held on Sunday evening, April 22nd. The rector, the Rev. E. T. Carroll, D.D., preached to a congregation which completely filled the church. The anthems were Woodward's *Crossing the Bar* and DeKoven's *Recessional*, and the hymns 516, 306, 418, 196, and 396. The national colors were carried in procession, and at the close of the sermon the congregation stood while the standard bearer stood at the chancel steps and the organist played *The Star Spangled Banner*. After the service, the organ numbers were *Rule Britannia*, *La Marseillaise*, The Russian Hymn, and *Columbia the Gem of the Ocean*. An American flag hung from the pulpit and the British Union Jack from the lectern. The flowers upon the altar were given in memory of Harold Hannan, who was killed in action in France, and were the gift of relatives who are communicants in St. Ann's. The offering was for the benefit of the Red Cross Society.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Women Assume War Obligations—A Mission

ALL THE WOMEN of St. John's Church, Helena, are pledged during the war not to use anything on their tables at home but the simplest of foods; to avoid all excess, to have no fancy or elaborate refreshments at social functions, and to eliminate all extras in indulgence in the way of ice cream and confections. They are also going among the negro women to teach them how to conserve food, what to plant in the garden, and how to can and preserve food for the coming year. This is being done methodically, quietly, and yet most earnestly by the women.

ARCHDEACON SAPHORÉ recently conducted a most successful mission at St. Paul's Church, Fayetteville, presenting a class of eleven persons for Confirmation at the end.

CALIFORNIA

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

A Retreat with Nature

ON FRIDAY, March 30th, eleven members of the University Chapter of the Daughters of the King went out into Redwood Canyon, near Berkeley, to hold a retreat before Holy Week. An alumna of the class of '99 was the leader. All Friday evening and Saturday were given to this quiet study.

CENTRAL NEW YORK

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

Parochial Mission—Lockwood Memorial House

THE REV. W. R. MCKIM and the Rev. Karl Schwartz, members of the Central New York Society of Mission Priests, conducted a very successful mission in St. Luke's Memorial Church, Utica (Rev. F. C. Smith, rector), from April 15th to 22nd.

THE REV. H. H. HADLEY, rector of St. Paul's Church, Syracuse, has offered in the name of the Church to turn over a part of Lockwood Memorial House for the use of the United States government.

CONNECTICUT

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

Convention—Annual Ordination Service—Sunday School Union—Italian Priests

THE ADVENT offering of the diocesan Sunday schools totals \$1,050.55, a slight increase over last year.

THE ANNUAL convention of the diocese meets at St. John's Church, Stamford (Rev. Charles M. Addison, rector), Tuesday and Wednesday, June 12th and 13th.

THE BISHOP of Western Massachusetts will be the preacher at the annual ordination of deacons in the Church of the Holy Trinity, Middletown, June 6th.

THE BISHOP SEABURY MEMORIAL CHURCH, Groton (Rev. Charles M. Stewart, priest in charge), was formally organized as a mission on Easter Monday.

THE BISHOP has appointed Mrs. Acheson, wife of the Bishop Suffragan, as president of the diocesan Woman's Auxiliary.

THE SPRING CONFERENCE of the Hartford Sunday School Union will be held in St. John's parish, Warehouse Point, on Tuesday afternoon and evening, May 15th. The chief addresses will be on the Standard Curriculum, by the Rev. Samuel R. Colladay, and on the *Christian Nurture Series*, by the Ven. Henry Swinton Harte.

A CONFERENCE of the Association of Italian Priests of the Episcopal Church was held in Hartford, Thursday and Friday, April 19th and 20th. Services were held at St. Paul's Italian Mission. A reception was given the members of the association and others interested in the Italian work, at the home of Mrs. John H. Barbour.

EAST CAROLINA

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

Church Consecrated

THE CHURCH OF THE ADVENT, Williamston (Rev. C. H. Jordan, rector), was consecrated on April 26th. The building and furnishings are the gift of a devoted Churchwoman, Mrs. James G. Staton, president of the Woman's Auxiliary of the diocese.

ERIE

ROGERS ISRAEL, D.D., Bishop

St. John's, Sharon—Emmanuel, Emporium—Convention—Salary Increase

ST. JOHN'S PARISH, Sharon, celebrated its fiftieth anniversary with special services Easter Day, and a large parish reception on Easter Monday night. Bishop Israel was the special preacher. The Easter offering was the largest in the history of the parish, totaling \$5,027. The total expenditures, including the Pension Fund and the Apportionment, which was overpaid, have exceeded \$23,000.

THE RECTORY of Emmanuel Church, Emporium, has been remodeled and refinished at a cost of \$1,000.

THE ANNUAL convention will meet at the Cathedral on Wednesday, May 23rd. Dean Marquis of Detroit, who will speak on Social Service, will make the address at the diocesan Men's Club dinner. Bishop Reese, of

Southern Ohio, will speak at the service the second evening.

AT A RECENT meeting of the diocesan Missionary Board the stipends of all missionaries were increased fifteen per cent. Bishop Israel is making a special appeal to the laymen, asking them to increase the salaries of all the clergy at least twenty per cent., owing to the increased cost of living.

AN ITEM printed in a recent issue, with respect to a flag at the Cathedral in Erie, is incorrect in that the flag had been given to the church some four years ago, during the lifetime of the donor, widow of the brave young General Strong Vincent, brother of the present Bishop of Southern Ohio, and during the rectorship of the Rev. W. Strother Jones, D.D. The flag was formally received on a Sunday in 1914, and has been in use since that time.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop

Clergy Volunteer Services

THE JACKSONVILLE clericus, meeting on Wednesday, April 11th, passed resolutions offering their services to the government "in any capacity that they as individual clergymen can render".

FOND DU LAC

R. H. WELLER, D.D., Bishop

Clergy Changes

TWO OF the clergy in charge of missions in the diocese of Fond du Lac have exchanged charges. The Rev. Alexander Pflaum, for two years in charge of St. James' Church, Mosinee, has been transferred to the Associate Mission at Fond du Lac and the Rev. Percy R. Deacon, who has been in this latter work, has been sent to succeed the Rev. Mr. Pflaum at Mosinee.

Dr. Price's

CREAM BAKING POWDER

Saves Eggs

In recipes for cake, muffins, corn bread, etc., fewer eggs may be used and excellent results and healthful, appetizing food obtained by using an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

EGGLESS MUFFINS

2 cups flour
1 cup milk
4 teaspoons Dr. Price's Cream Baking Powder
2 tablespoons sugar
1 teaspoon salt
2 tablespoons shortening

DIRECTIONS:—Mix and sift dry ingredients. Add milk, stirring until all lumps are out; add melted shortening. Beat well and bake in greased muffin tins in hot oven from 20 to 25 minutes.

**The old method called for 2 eggs.
Makes 18 Muffins**

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 is made from Cream of Tartar derived from grapes, and makes wholesome food.

No Alum

No Phosphate

GEORGIA
F. F. REESE, D.D., Bishop
Confirmation Color

THE BISHOP has ordered that for the future the color for Confirmation must be red, unless it is a festival where white is the color.

HARRISBURG
J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Anniversary Reception

THE TENTH anniversary of the rectorship of the Rev. Clifford G. Twombly in St. James' parish, Lancaster, was celebrated by a public reception in St. James' House, Lancaster, in the evening of St. Philip and St. James' Day, May 1st.

KANSAS
JAMES WISE, Bishop
Change at Wamego

ST. LUKE'S CHURCH, Wamego (Rev. G. M. Geisel, priest in charge), has recently been redecorated and thoroughly overhauled.

KENTUCKY
CHAS. E. WOODCOCK, D.D., LL.D., Bishop
Girls' Friendly Society

THE GIRLS' FRIENDLY SOCIETY holds its annual services on the Fourth Sunday after Easter, beginning with an early Communion at the Cathedral at 7:30 and closing with a festival service at St. Andrew's Church in the evening. The service will be thoroughly patriotic, each branch carrying a flag besides its own banner. Bishop Woodcock will celebrate and preach, and the offering will be for the Red Cross.

MAINE
BENJAMIN BREWSTER, D.D., Bishop
Parochial Mission

DURING PASSION WEEK an inspiring mission was held in Christ Church, Gardiner, by the rector, the Rev. R. W. Plant.

MARYLAND
JOHN G. MURRAY, D.D., Bishop
Cathedral League — Missionary Campaign —
Churchman's Club

A STRONG delegation of the Cathedral League recently attended a luncheon given by the Cathedral Foundation of Washington, D. C., and gained new inspiration and encouragement for their great undertaking of building a cathedral in Baltimore.

PREPARATIONS are being vigorously pushed for the greatest missionary campaign ever undertaken in the American Church, to be held in Baltimore, April 29th to May 6th. All but one of the forty churches in Baltimore and its suburbs will actively cooperate. A strong local committee of clergy and laity has been at work for some time and the services of experienced leaders from outside have been enlisted. The Rev. Robert W. Patton, D.D., and the Rev. L. G. Wood, the chief speakers, will be assisted by all the provincial and other secretaries of the Board of Missions. Mr. David H. Brown of Richmond and other laymen of experience are actively at work. On the Second Sunday after Easter sermons were preached by special preachers in all the churches upon The Church's Contribution toward Making our Country God's Country. The campaign will close with an every-member canvass of all the churches on Sunday afternoon, May 6th.

THE ANNUAL meeting of the Churchman's Club of Baltimore was held at the Country Club, April 19th, with three invited speakers. Dr. Alonzo E. Taylor, formerly attache of the U. S. Embassy at Berlin and Inspector of Prisons and Camps in Germany and England, warned his hearers not to minimize the task we have before us. The Rev. H. Percy Silver spoke in a patriotic vein. The Rev. Hughell E. W. Fosbroke, D.D., spoke chiefly of the way in which laymen should come to the aid of the clergy. The officers of the club were reelected.

MILWAUKEE
W. W. WEBB, D.D., Bishop
Acolytes' Festival

THE FOURTH annual acolytes' festival was held in All Saints' Cathedral, Milwaukee, on Tuesday evening, April 24th. Invitations had been sent to all the diocesan clergy and many of those of the dioceses of Fond du Lac and Chicago, and the response was greater than ever before. Practically all the city parishes were represented and most of the suburbs. Three acolytes and the rector of St. Augustine's, Rhineland, made the long trip for the service, as did two

acolytes from the Church of the Redeemer, Chicago. In all, some ninety-four visiting acolytes were present and twenty-two clergy, with the Bishop of Milwaukee. Including the Cathedral choir and acolytes, there was a total representation of about 162 persons. The service consisted of solemn Evensong, with a sermon by the Rev. A. P. Curtiss. The office was sung by the Rev. F. S. Penfold, assisted by the Rev. H. D. Perkins and the Rev. W. G. Blossom. The lessons were read by the Rev. Campbell Gray of Rhineland. At the close a solemn procession circled the Cathedral in four divisions, the first three being each led by thurifer and crossbearer, while the assisting acolytes headed the fourth division. Before the service, supper was served in the guild rooms to acolytes and clergy.

MINNESOTA
FRANK A. MCELWAIN, D.D., Bp. Suff.
Church Club

THE CHURCH CLUB of the diocese held its Eastertide meeting in Minneapolis on April 12th. Dr. George E. Vincent, president of the State University, spoke on The Meaning of America; Mr. H. C. Theopold read a

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

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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paper on **Efficient Business Methods** in the Church; Mr. Arthur R. Rogers of Minneapolis spoke on the Church Pension Fund, telling of the splendid response of the diocese, with a contribution of over \$80,000. At this meeting it was voted to extend the membership of the club, making the limit 350.

MISSISSIPPI

THOS. D. BRATTON, D.D., LL.D., Bishop
St. Andrew's Church, Jackson

ST. ANDREW'S CHURCH, Jackson, will be consecrated on the Sunday after Ascension. This consecration is made possible by two generous gifts recently made to the parish. On Easter Day, Dr. R. V. Powers, who has made several large gifts to philanthropic enterprises, gave to the parish, in memory of his sainted wife, the bonds representing an indebtedness of \$10,000 on the church. A few days later, Mr. R. H. Green, one of the vestry, paid off an indebtedness to the city, for sidewalk paving, involving a lien on the church to the sum of nearly \$500. These gifts made way for the consecration of the church. The sermon will be preached by Bishop Bratton, the Rev. W. C. Whitaker, rector of St. John's Church, Knoxville, Tenn., under whose rectorship the church was built, having been invited to preach at the evening service. The present rector is the Rev. William Mercer Green, who is completing his sixth year as rector. During his rectorship the parish has enjoyed a vigorous life. Three years ago the sum of \$10,000 was expended in the interior finishing of the church and the installation of a heating plant. The parish subscribed about \$3,400 to the Pension Fund. At the same time, as an indirect fruit of the campaign, the salary of the rector was increased \$600 a year. The removal of the debts above mentioned make way for the opening of a campaign for a parish house, which the workers feel much need of, the various organizations having outgrown their present accommodations.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.
Bishop Du Moulin Moves to Cleveland

EFFECTIVE from May 1st, Bishop Du Moulin has taken up residence in Cleveland. After two and a half years in Toledo, practically the extreme western end of the diocese, he has become convinced that strength and time will be conserved and expense of travel minimized by residence in the see city. His permanent residence has not yet been chosen.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop
St. Paul's Church, Bellingham

AT ST. PAUL'S CHURCH, Bellingham (Rev. R. Marshall Harrison, rector), an Anglo-American service was held on April 14th, at which the national anthems of both countries were sung. Mr. Harrison has ordered 300 New Testaments for the two military companies and is asking the citizens to help pay for them. Among the Easter gifts to this church were a set of altar hangings, four sets of vestments for the acolytes, a silk flag, the sum of \$1,450 for the new rectory, and \$500 which is to be held in trust toward a new church edifice.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
United Offering—Sunday School Conference

A SPECIAL service for the first ingathering of the United Offering of 1919 will be

held in Calvary Church, Pittsburgh, on Tuesday, May 8th. There will be a celebration of the Holy Communion by the Bishop, and the Rev. W. F. Shero will preach.

A SUNDAY SCHOOL conference was held in Pittsburgh from April 25th to 28th, conducted by the Rev. Dr. William E. Gardner, general secretary of the General Board of Religious Education. Morning and afternoon conferences were held at the Church rooms, and the evening gatherings at Trinity parish house. A conference with the clergy on Wednesday was followed at noon by a luncheon and conference of the diocesan Board of Religious Education. In the afternoon there was a conference of Sunday school teachers and on the following afternoons sectional conferences for teachers. Dr. Gardner was also available for private conferences for any desiring them.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Anniversaries—Convocation

THE REV. JOSEPH M. HOBBS celebrated the twenty-fifth anniversary of his rectorship on the thirtieth anniversary of St. Andrew's parish, Providence, on Sunday, April 22nd, delivering an historical sermon at the 11 o'clock service to a large congregation. Mr. Hobbs has had no other pastorate, beginning his service at St. Andrew's, when the congregation worshipped in a hall. A neat

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church was erected in 1893; a parish house in 1906. A vested choir was introduced in 1911, and the people are looking forward to owning a rectory soon. Bishop Perry in the evening preached and confirmed a class of fifteen. At the reception in the parish house Monday evening addresses were made by Bishop Perry and others. Mr. Hobbs received as gifts from the parish a sum of money, a desk chair, and a reading lamp.

St. JAMES' parish, Providence (Rev. C. W. Forster, rector), celebrated the fiftieth anniversary of its founding on Sunday, April 22nd. At the morning service the Rev. W. F. B. Jackson, rector from 1880 to 1887, preached, and in the evening the Rev. Robert B. Parker, rector from 1894 to 1910. Letters of regret were read from the Bishop of Arizona, rector from 1887 to 1894, and others.

THE PROVIDENCE convocation held its annual meeting at Trinity Church, Newport, on Wednesday, April 25th. The programme was routine—business meeting and discussion of the Missionary work with reports from the clergy receiving aid from the convocation, and propositions for new work, especially among the Italians of Providence. Luncheon was served at one o'clock.

TENNESSEE

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

New Responsibilities of Bishop Gailor

BISHOP GAILOR has been appointed by the Governor of Tennessee a member of the State Committee on Public Safety, Food Preparedness, and National Defense. He is also serving as Councillor of the National Chamber of Commerce and as member of its Railway Committee, which is charged with the duty of proposing legislation in Congress to promote the efficiency of railway service and the prevention of strikes.

WEST VIRGINIA

W.M. L. GRAVATT, D.D., Bishop

Convocation—Death of Mrs. Strider

THE EASTERN convocation was in session for three days in St. John's Church, Harper's Ferry, April 17th to 19th. As the office of Dean has been vacant since the death of the Rev. George A. Gibbons in January last, the opening service was conducted and the sermon preached by the secretary of convocation, the Rev. Charles C. Durkee. Bishop Gravatt arrived on the morning of Wednesday, the 18th, and celebrated the Holy Communion at 11 A. M., the Rev. A. B. Mitchell preaching the sermon. A splendid and enthusiastic service in the interest of missions was held that night and a missionary sermon preached by the Rev. J. S. Alfriend. On Thursday the morning service with sermon was by the Rev. J. W. Quinton and the closing sermon that night by the Rev. W. H. Myers. At this service the rector of the local church, the Rev. J. T. Johnston, presented a class for confirmation. Under the aggressive leadership of the Rev. Mr. Johnston this once decadent congregation is in a sound condition. As Bishop Gravatt was at one time rector of this church the large class of adults presented was specially gratifying as evidence of renewed vitality. The business transacted was chiefly routine. The Rev. J. W. Ware was elected Dean to fill out the unexpired term of the Rev. G. A. Gibbons. Assessments and appropriations were made for carrying on the missionary work. The next meeting will be held at Emmanuel Church, Keyser (Rev. W. H. Myers, rector), in October, it being the intention of Bishop Gravatt to consecrate the church there on the first day of convocation. The Shenandoah Valley

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Sunday school institute also held a brief meeting on the afternoon of Thursday, the 19th, and disbanded. It had never been of any practical value to the Sunday schools or the Church and consequently interest in it had waned. Archdeacon Chrisman and the Rev. W. H. Myers were appointed to organize a new institute along more practical lines and it is expected that the first meeting will be held in Martinsburg some time before fall.

Mrs. MARY HOLROYD STRIDER, wife of the Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, died Thursday morning, April 12th, in the Ohio Valley General Hospital of that city. Her death was a very sad one and came as a great shock because of her youth. She was still practically a bride, having been married only about eighteen months ago. On Easter Day a son was born to the Rev. Mr. and Mrs. Strider and both mother and son were doing well until the Thursday following, when a change occurred in Mrs. Strider's condition which resulted in her death. Her little son is still living and well. The funeral service was held in St. Matthew's Church, Wheeling, April 13th, by Bishop Gravatt, assisted by the Rev. Jacob Brittingham. Interment was at Shepherdstown, W. Va., where the committal service was said by the Rev. Messrs. A. B. Mitchell, J. S. Alfriend, and J. W. Ware. Mrs. Strider was the daughter of James and Betty Holroyd of Athens, W. Va., and ever since her marriage had resided in Wheeling, where her youthful attractiveness and lovable character endeared her to everyone. The sympathy of the whole diocese goes out to her bereaved relatives, her husband, and little son.

Educational

ON SATURDAY, April 21st, nineteen young ladies were graduated from the School of Nurses of St. Luke's Hospital, San Francisco. After a short service in the chapel, the exercises were held in the tennis court, where chairs had been arranged, and a platform erected for the speakers. After opening prayers by Bishop Nichols, the address was delivered by Professor Charles M. Gayley of the University of California.

THE BOARD of Religious Education of the diocese of Erie has completed preliminary arrangements for the annual summer school for Sunday school workers, to be held at Exposition Park, Conneaut Lake, Pa., from July 9th to 13th. A strong faculty is being secured by the committee. The school has grown steadily, and it is expected that this year the number of students, who come from all the neighboring dioceses, will exceed one hundred.

THE ADDITION to the electives at Hobart College of the course in City Management, made possible by the generosity of Mr. Powell Evans, alumnus, trustee, and publicist of Philadelphia, is to be preceded by a City Management Conference at Hobart College on May 4th and 5th. The purpose of the conference is to show the proper relationship between the college and the city and to show how best college men can be trained for City Management, beginning with the college and adding the specialization of the university. More than a score of the leading city managers and experts in city management the country over will speak, among them being Professor Charles A. Beard, Mr. R. Fulton Cutting, Mr. Clinton Rogers Woodruff, and Mr. Powell Evans. Directors of various bureaus of municipal research will be present and will participate

in the discussion. The conference will end in a great public meeting Saturday evening, May 5th, in the Hobart College Gymnasium, at which the presiding officer will be Mr. Powell Evans of Philadelphia, and the speakers will be Mr. R. Fulton Cutting and Mr. Clinton Rogers Woodruff.

IN COMMEMORATION of the seventy-fifth anniversary of the founding of St. Mary's School, at Raleigh, N. C., the Bishops of North Carolina, East Carolina, South Carolina, and Asheville have set apart Sunday, May 6th, as a day to be especially observed in all the churches in the Carolina dioceses. Saturday, May 12th, is the seventy-fifth anniversary of the opening of this institution, and will be observed in a fitting way by the alumnae and students at the School, but that the whole Church in the two states may have some part in recognition of the great service of this school, the Bishops have issued a joint letter, asking that the first Sunday in May be observed in the interest of St. Mary's. No fixed programme is enjoined, but suggestion is made that a sermon on Christian Education be preached, announcement of the programme for May 12th be made, a special prayer be offered for the school, and an explanation be made of the purpose of the trustees in launching a movement now under way to raise a fund of \$250,000. Since the conclusion of the canvass for the Church Pension Fund the Carolina dioceses, which own St. Mary's School, are devoting their efforts to this cause. The Rev. Francis M. Osborn has resigned his parochial work in Charlotte and for two years will devote his entire time to organizing this movement, which is already under way and has made a good start. St. Mary's is the largest boarding school for girls owned by the Church in the United States.

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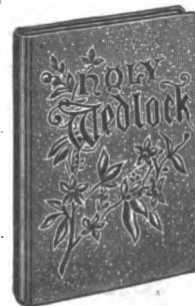
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