

The State Historical Society

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# The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—APRIL 20, 1918

NO. 25

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IT IS NO burst of enthusiasm that God demands, but the working of a patent life.—E. Thring.



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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 20, 1918

NO. 25

## THE BATTLE HYMN OF THE WORLD

Mine eyes have seen the glory of the coming of the Lord:  
*He is trampling out the vintage where the grapes of wrath are stored;*  
He hath loosed the fateful lightning of His terrible swift sword:  
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps;  
*I can read His righteous sentence by the dim and flaring lamps.*  
His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:  
"As ye deal with My contemners, so with you My grace shall deal;  
*Let the hero, born of woman, crush the serpent with his heel,*  
Since God is marching on."

*He has sounded forth the trumpet that shall never call retreat;*  
He is sifting out the hearts of men before His judgment seat:  
Oh! be swift, my soul, to answer Him! be jubilant, my feet!  
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,  
With a glory in His bosom that transfigures you and me:  
*As He died to make men holy, let us die to make men free,*  
While God is marching on.

# EDITORIALS AND COMMENTS

## Christianity and Quakerism

**W**E have received from the clerks of the Philadelphia Yearly Meeting of the Religious Society of Friends for Pennsylvania, New Jersey, Delaware, and Parts of Maryland, a request that we will publish a statement relative to the position of the Society of Friends with relation to war, feeling that their position has been misunderstood and so mis-stated by various periodicals during the present war. This we are very glad to do. Their statement is as follows:

"A STATEMENT

BY

PHILADELPHIA YEARLY MEETING OF FRIENDS

THIRD MONTH 29TH, 1918

"This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

"Our Society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world."

"These convictions have been re-affirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

"The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love, by which our Master, Jesus Christ, met and conquered evil, remains for His followers to-day the true method of combating wrong. For us, as for Him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for Him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

"In accordance with this faith, we desire to maintain all our relationships to-day.

"To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

"To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested, and righteous.

"To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

"For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of His spirit."

Members of the Society of Friends have so often, in past centuries, shown a willingness both to serve as patriots, in such wise as their consciences permit, and also to suffer for their faith, that they are entitled to be judged aright in this serious contest. The constitution of the United

States protects them in their conscientious refusal to be parties to war, and their right to exemption from the duty of bearing arms is recognized in the present draft legislation. We would not have that protection less complete than it is, and the strong arm of the United States is rightly thrown around them to protect their liberty of conscience. Yet the position taken by Friends is to us absolutely unchristian; and because in other communions, and even in our own, there is a philosophy sometimes preached that is akin to it, we shall examine that position and see why it is rejected by the historic Church.

THE SOCIETY OF FRIENDS is a product of the civil wars that resulted in the establishment of the Commonwealth in England. The enthusiasm of George Fox for the "inner light" was shared by neither party to the religious quarrel of the seventeenth century. It was a day of hardness of character coupled with violent religious controversy; and Laud and Cromwell were alike in deeming force a proper method for determining religious differences. The civil war may well have disgusted the true Christian with the whole theory of war as a means of Christian progress. The popular idea that the Cromwellian revolt was an establishment of the principle of democracy has, indeed, the small amount of foundation that it was a repudiation of the "Divine Right of Kings", and so undoubtedly prepared the way for the democratic principles that were later to give birth to the American republic and then to lead to a peaceful revolution in England itself; but the period of the Commonwealth was in no real sense an establishment of democracy; much less did it evince any desire to extend liberty of conscience.

George Fox came to young manhood and received his earlier "revelations" at a period in which the religious differences in England were leading toward civil war, following close upon the barbarous thirty years' war on the continent. That force should establish respectively the Catholic or the Protestant religion in any country in Europe was commonly accepted by all parties; the religious wars of the century engulfed all Europe and may well have caused dismay to any spiritually minded Christian. Fox held that all war was wrong; and, in contrast with the prevailing tendency to view all war as legitimate, one must feel a great deal of sympathy with his view. To repudiate "all outward wars and strife, and fightings, with outward weapons, for any end, or under any pretence whatever", might have been defended if it were understood to apply to the only conditions of which Fox could conceive—the conditions prevailing in the middle seventeenth century. But to accept the proposition as applying universally must result in leaving all civilization defenseless against any enemy that refuses to act upon the same principle.

It is quite true that the principle of war is at variance with the Christian religion. That Christian nations should be unable to live in peace with each other is one of the saddest spectacles in history. That any strong nation should, under any sort of inducement, be impelled to invade the territory of a weaker nation or to tear a treaty into scraps of paper is pathetically anti-Christian. But suppose one of them, perfectly knowing the dictates of the Christian gospel, does this: what shall other nations do? Shall the uninvaded strong nations raise no hand to protect the weak—even though they are bound by treaty to do so?

The question involved does not hinge upon whether the appeal to war is right; it is whether it is the duty of Christian nations to restrain by force such other nations as may trample upon the principles of righteousness and

justice. If, in fact, those principles are trampled upon, if helpless men, women, and children are treated to acts of violence and are killed; if towns and cities are destroyed, if treaty promises are broken, if governments are torn down and military despotisms set up in their places, if the rightful inhabitants of a land are deported, their factories despoiled, their homes and churches burned—does no duty rest upon the nations that are third parties? Waiving for the moment the question whether it is the duty of the weaker nation simply to submit to the will of the stronger and leave its own inhabitants to the brutal pleasure of the aggressor, what is the duty of strong nations that may, possibly, be “innocent bystanders”? Is there no responsibility resting upon the strong to protect the weak? Is there no duty resting upon anybody to restrain the further onslaughts of the aggressor? Let the principles of Quakerism once prevail on earth and the end of civilization will be in sight, for there will be nothing to oppose to piracy, whether on sea or on land. A principle must be tested by its result.

But Quakers hold that “the way of love, by which our Master, Jesus Christ, met and conquered evil, remains for His followers to-day the true method of combating wrong.” Yes, the “way of love.” Do we, as a nation, best show our love for the afflicted people of Belgium and France by a national neutrality, which redounds to the great benefit of the American pocketbook, or by pledging our lives and our fortunes to save those people from the frightful torments that are being wrought upon conquered peoples by the aggressor to-day? And even toward the German people themselves, would it be an act of love to permit them to be unopposed in a conquest that would mean for them the triumph of the power of Satan over their very selves?

This American nation stood, a year and more ago, on a high eminence and beheld all the kingdoms of the world and the glory of them. It was an exceedingly intoxicating vision. The gold of the world was pouring into its coffers. Factories were working to their utmost capacity and wages were very high. The national supply of millionaires was being greatly multiplied. Shortly ahead loomed the vision of America dominating the world's markets; of Wall Street controlling the destinies of all nations; of the American dollar the world standard, and the wealth of the world centered within our borders. It was a most alluring picture. “All these things will I give thee,” was being whispered in the American ear, “if thou wilt fall down and worship me.” The principle of Pacifism said, Yes. Profiteer and Socialist and pro-Enemy interests all said, Yes. The Society of Friends is saying, Yes. It was the Christian conscience of the nation, despising the comforts of peace, throwing away the results of profiteering, repudiating a false conception of Christianity, defying the combination of Socialism and Kaiserism moving hand in hand, that said, Get thee behind me, Satan! It was the Christian conscience of the nation that preferred abstinence and perhaps poverty, that sent the nation's sons to war and pledged the heart of the nation at home to sustain them. And in these awful days when the power of evil is slowly pressing back the armies of God and of righteousness on the western front, because Russians have surrendered to the principle of Quakerism plus Socialism plus Kaiserism, and there is little left that we in America can do except pray and redouble our efforts to get men and supplies across the water, it is the knowledge that we are fighting for God that sustains us; that the fight that our own men are making beside the men of France and of England and of Belgium is offered, in a mighty groan of suffering, as the world's prayer to Almighty God: Thy kingdom come; Thy will be done on earth as it is in heaven! Use us, we pray Thee, as the foundation upon which to build Thy kingdom; accomplish, through us, Thy will on earth! Thus shall we be content.

THIS IS THE CHRISTIAN Gospel put into practice. Quakerism is sixteen hundred years too late to be entitled to the epithet, Christian. And those who, outside the Society of Friends, and sometimes within the communion of the Church, avow the principles of Quakerism, and ally themselves with these other forces that seek to make it impossible for America to fulfil her part in the present war, are fighting against the abolition of war, against the supremacy of a

righteous peace. In an ascending scale, beginning at the lowest and proceeding to the highest good, the Church prays “that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.” In order that we may secure the greater ends, we are willing to sacrifice, and we have sacrificed, the first two.

Yes, let us do full justice to the Quaker position; but as Churchmen and Christian citizens of the Kingdom of God, let us make the repudiation of that position as emphatic as God gives us power to make it.

OUR visiting guest from England, the Archbishop of York, has everywhere won the plaudits of the American people. Our Anglo-American entente is an Anglo-Saxon unity based on mutual sympathy and understanding. Our fortunes now

Archbishops

are cast together, and we owe to Germany the final termination of a feud more than a century old. Not only are both nations engaged, with their allies, in meeting the onslaughts of the enemy, but both also are working out problems of democracy. Archbishops are no longer the symbol of things un-American; they have their rightful place in a democratic state, and the sooner they are introduced into our American ecclesiastical system, clothed with real power of visitation and oversight, the sooner will we have finished with the over-individualism of American bishops, which at its worst creates an absolute episcopal autocracy, and at its best ties the hands of efficient men in the episcopate lest, doing something, they do it wrong. An American archiepiscopal system, so devised as to be practical rather than ornamental, will mean the untying of episcopal hands and the protection of priests and laity.

The Archbishop of York has been a welcome ambassador to us. May God shield him from the perils that will encompass him on his return voyage.

THE country is enthusiastically at work upon the liberty loan. The first week of the drive gives indication of splendid success. The American people are behind their government and will provide it with all the sinews of war that may be required.

Liberty  
Loans

Probably no such huge amount was ever yet raised in taxation by a single act as will be paid to the federal government in June, and the proportion of war expenses paid by taxation is said to be far ahead, in America, of what it is in any other nation. Our sons and grandsons must, indeed, pay their part of the cost of liberating the world from its threatened bondage, but we shall not start them in their several generations with a hopeless debt tied about their necks.

The liberty loans reach enormous figures; but it has not always been made clear to the American people that thus far, and probably including this present loan, nearly all the money that has been raised by liberty bond issues is loaned to other governments, they reimbursing us for the interest charges, while nearly all the war expense of our own government is defrayed by taxation. Thus, except as guarantors of principal and interest for other nations, we have so far scarcely run into debt at all; we have financed our share in the war almost exclusively by taxation. It is a remarkable tribute to the willingness of the American tax payer that this should be possible; and it is the wealthy men of the country themselves who are urging that distinctively war profits should bear an even greater share of the burden of taxation than they do now.

MANY Churchmen far beyond the confines of his diocese will mourn the late Bishop of Southern Virginia, whose death is chronicled on another page. Spared to reach the advanced age of 82 years, Bishop Randolph had slowly withdrawn from active work and passed naturally into the hidden world of rest and peace.

Bishop  
Randolph

Bishop Randolph had, in the years of his vigor, been a great preacher. As such he will be chiefly remembered by great numbers who invariably crowded to hear him speak. But he was also a deep thinker, and his volume in the series

of Paddock Lectures on Reason, Faith, and Authority in Christianity makes one regret that he should have lacked the leisure for preparing other theological studies for publication. He was greatly beloved in his diocese, and though perhaps less known, outside the Virginias, than his great abilities would have justified, was everywhere respected as a power in the Church.

A touching incident relating to the transfer of the Bishop's body by train from Norfolk to Richmond is reported by a Norfolk paper. The members of a Paulist choir from Chicago were travelling by the same train. At Newport News and again at Richmond, led by their priest, they chanted hymns in honor of the departed prelate. So, reads the account, "the beauty of the spirit that caused them to sing made the gray sky the roof of one vast temple of reverence. Within this temple, all thought of dissension and schism was forgotten, all difference of creed was laid aside, all memory of varying faiths was put away. The centuries and their tale of strife were rolled up, the generations and their warring scores were merged in the sorrow of the day, the sects and their conventions were swallowed up in the victory of death."

It was a touching tribute to the memory of a great man, departed to his rest. That in that rest he may be abundantly blessed, and that light perpetual may shine upon him, is the prayer that will be uttered by all who knew him throughout the Church.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 15th:

Table listing contributions to the Living Church War Relief Fund for the week ending Monday, April 15th. Includes donors like In memoriam, Portland, Ore., and various churches and individuals.

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

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

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

The following is the report for the week of those who have enrolled as assuming responsibility of benefactors to particular children:

Table listing benefactors of the "Fatherless Children of France" for the week, including names like Mrs. Elmer M. Cooper and Mr. and Mrs. Arthur J. Mason.

[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

Table listing contributions to the Armenian and Syrian Relief Fund, including donors like Grace Church, Madison, Wis., and St. Paul's Episcopal Church, Alton, Ill.

Table listing contributions to the Living Church War Relief Fund, including donors like St. James' Parish, Kent, Wash., and St. John's Church, Bristol, Ind.

\* For relief of children. \$641.95

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Table listing contributions to the Thanksgiving for the Recovery of Jerusalem Fund, including donors like Altar Society, St. Chrysostom's Chapel, Trinity Parish, New York City.

WAR COMMISSION FUND

Table listing contributions to the War Commission Fund, including Mrs. Whitehead, St. Mark's Parish, Denver, Colo.

ANSWERS TO CORRESPONDENTS

P.—It is customary to conclude the reading of the epistle, even though it be an Old Testament selection, with the rubrical words, "Here endeth the epistle."

W. L. S.—(1) Where a parish church is also a Cathedral the rector may conceivably be one of several canons and be designated as sub-dean or even as dean. The arrangement, however, is rather anomalous.—(2) Several pamphlets published prior to the Panama Congress gave the reasons why many Churchmen objected to the official participation of our Board of Missions. Chiefly they were that the Congress involved not only conference but a plan of cooperation which seemed to embarrass the separate position of the Anglican Churches in South America. The Board of Missions appointed delegates with the express instructions that they were to participate only in conference and not in acts of cooperation. One of those delegates, with no protest (so far as known) from the others, accepted an appointment as vice-president of the "Committee on Cooperation in Latin America" that grew out of the Congress, and continues to hold that position to the present time. This brief statement of facts may perhaps indicate whether the protests against the appointment of delegates were justified.—(3) See the Century Dictionary for the several shades of meaning attached to the word Catholic.

MISSIONARY BULLETIN

FOR the first five months of this fiscal year of fourteen months, that is, to April 1st, the total of the receipts on the Apportionment was \$315,051.57, while a year ago for a like period they were \$353,707.47, namely:

Table comparing receipts for the last year and this year across various categories: Parishes, Individuals, Sunday schools, Woman's Auxilliary, Junior Auxilliary, and a total decrease.

Of the total receipts \$23,049.56 has come from the One Day's Income Plan. This is most encouraging. With the exception of parish offerings, the sources of income more than hold their own. This is fine. And, frankly, we are not greatly surprised at the momentary decrease in parish offerings. Two reasons are obvious. One—the change of date for closing the fiscal year to December 31st—has the effect of dividing the hitherto best part of the year for making contributions, namely, the winter months. After making the effort to meet one's parish apportionment towards the end of a year it is very human to wish to rest awhile. For the moment therefore we are not over anxious as to the ultimate result. Two—the other reason is the war.

We shall say no more, for this is no time for unnecessary words, when all our mind and will and strength must be bent with overwhelming force to the work of winning this war for Christ. But we know that just because you realize the vital importance of this call you will defend His battle line in the East as well as in the West, and in the great fight for freedom you will not suffer any of His children to be left behind.

GEORGE GORDON KING, Treasurer. New York, April 1st.

THE THIRD SUNDAY AFTER EASTER

By C. F. L.

JESUS, NOTRE JOIE

"Why art thou sorrowful, servant of God?  
And what is the dulness that hangs o'er thee now?  
Sing the praises of Jesus, and sing them aloud,  
And the song shall dispel the dark cloud from thy brow."

**T**N the dim era of a past eternity, countless aeons before man appeared on the earth, there stands out an event of transcendent interest. In the divine Mind the time had come to lay the foundations of the world; the plan was revealed to the angels, and the scheme of a long evolution may have been explained to them. One glimpse backward into this period is given to us. "In the beginning God created the heaven and the earth"; and divine Wisdom says: "When He appointed the foundations of the earth, then was I by Him." It was a day of rejoicing, for "the morning stars sang together, and all the sons of God shouted for joy!" Thus we see that joy and rapture existed among the heavenly beings in that eternal life which our finite minds cannot grasp; and we know how gloriously they declared the glad tidings of great joy to the shepherds at Bethlehem.

Our Lord Himself gives another picture of these angels, who rejoiced at creation; for He tells us that these pure spirits, who have never known sin, rejoice over the returning prodigal. "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Great must be the joy of a guardian angel, when he stands by his charge, as he makes a first confession. We then, amazing thought, can minister to the happiness of the heavenly host!

The gospel for to-day tells us that Christ will give us this spiritual joy. St. Paul, enumerating the fruits of the Spirit, gives joy the second place after love. Now there are two kinds of joy, the spiritual and the earthly. When the term is used in the Bible it usually refers to religious joy. Earthly happiness, the joy of living, material pleasure, and physical comfort, the animals share with us; but soul-joy is a gift or fruit of the Spirit. It is not incompatible with sorrow and suffering: "Sorrowful, yet always rejoicing". The martyrs, even in death agony, seemed capable of this emotion. The disciples were to have sorrow, yet the joy that would come after the Resurrection could not be taken away. "These things have I spoken unto you, that My joy might remain in you." Thus we see that it is Christ that is our joy, *Jesus, notre joie*; and we come nearest to Him in the Sacrament of His love, and the joy that penitents find there brings peace even to the broken heart. St. Peter says: "Though ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

The saints were oft times so filled with joy that their souls were in a state of ecstasy. To ordinary Christians such joy is not often vouchsafed; but even they are sometimes on the Mount of Transfiguration; yet they are rightly reticent in telling us of their experiences. Moments of depression, without any known cause, may harass the soul; also sin will take away joy, particularly spiritual pride. We are bidden to sing and make melody in our hearts; and we read that when the people complained it displeased the Lord; and again that He would send enemies, "because thou servedst not the Lord with joy, and gladness of heart." The Psalter and the Prophets are replete with verses on joy, and in Zephaniah we read this mystic message: "He will save. He will rejoice over thee with joy; He will rest in His love. He will joy over thee with singing."

When our last temptations have been conquered, our last confession and communion made, may we hear the Master say: "Well done, good and faithful servant, enter thou into the joy of thy Lord." And then will the prophecy of Isaiah be fulfilled: "The redeemed of the Lord shall return . . . and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

OUTWARD AS WELL as inward morality helps to form the idea of true Christian freedom. We are right to lay stress on inwardness, but in this world there is no inwardness without an outward expression. The essence of morality is inwardness, the intensity of will from which it springs, and the nobleness of aim for which it is practised.—*Meister Eckhart*.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Thrid Sunday after Easter	Ezra 2: 68-3: end Hosea 13: 9-14 and 14	I Cor. 15: 1-22	Isaiah 60	Matthew 5: 1-16
Monday	Ezra 4: 1-6, 24	I Cor. 15: 20-34	Esther 1	I Peter 1: 1-21
Tuesday	Zechariah 1: 1-6	I Cor. 15: 35-end	Esther 2	I Peter 1: 22-2: 10
Wednesday	Zechariah 1: 7-end	Revelation 1	Ezekiel 1: 1-14	Acts 12: 24-13: 13
Thursday S. Mark, Evangelist	Isaiah 62	I Peter 5	Jeremiah 36: 1-10	II Tim. 4: 1-18
Friday	Zechariah 4	Revelation 3	Esther 13: 8-14: end	I Peter 4
Saturday	Zechariah 5	Revelation 4	Esther 5	I Peter 5
Fourth Sunday after Easter	Haggai 1: 1-2: 9 Zechariah 6: 1-8	Revelation 5	Isaiah 32: 1-17	John 16

**T**HE prophet Isaiah, or whoever wrote the forty-second and forty-third chapters of the book, with that wide conception of Jehovah in relation to the affairs of the whole world that belongs to the period of the Exile and Return, boldly declared that the Persian King Cyrus was God's Shepherd and even His anointed, His providential agent for bringing about the end of the captivity and the return (I Easter). The historian Ezra follows this by the record that Cyrus accepted the divine commission, giving permission to the Jews to go back to their native land (II Easter).

In to-day's lesson we have the story of the rebuilding of the altar and laying the foundations for the new temple, which was done among mingled tears and shoutings; April weather, as it were, that always happens when there meet together the worshippers of the past and the believers in a glorious future.

The New Testament was selected for its bearing on the season rather than as a correlative for the first lesson. It begins St. Paul's discussion of the Resurrection. The latter part of the chapter (35-end) goes with the selection from Hosea which forms the Old Testament alternate, and which, according to the Apostle's interpretation, prophesies the victory over death. The present writer would respectfully call attention to the value, in this world crisis, of the story of captivity and return as interpreted by the prophet. He saw in it an evidence of God's overruling providence on behalf of His Church and the Kingdom of God on earth, "Righteousness, peace, and joy in the Holy Spirit," and involving the duty of witnessing to God's reign. (See Isaiah 43: 9-12.) The resurrection of our Lord, which is the fulfilment of the Return as viewed by Ezekiel (37: 1-14), also leads to this duty of bearing witness. It was this idea, brought out also in the epistle, that determined the selection of the evening lessons: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee"; and "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven."

The week-days' morning lessons continue the story of the Return, with its difficulties and discouragements and particularly the inspiring message of Zechariah; and these are paralleled by St. Paul on the Resurrection (already referred to) and selections from Revelation. This latter book has usually been confined to Advent, but it is also appropriate to Easter, with its Christ who was dead and is alive for ever more and has the keys of death and of Hades (the unseen world) and its blessed promises "to him that overcometh"; even as He overcame and sat down at the right hand of His Father in Heaven. In the evening, First Peter is given entire, with its exposition of the Risen Lord as Redeemer and the religio-ethical consequences flowing therefrom; and Esther is begun, paralleling the Return and glorifying loyalty to the Law, which was then established.

BEGIN, THEREFORE, betimes. Make God and goodness your foundations. Make your examples of wise and honest men: shoot at that mark: be no mocker, mocks follow them that delight therein. He shall be sure of shame that feeleth no grief in other men's shames. Have your friends in a reverence; and think unkindness to be the greatest offence, and least punished among men; but so much the more to be dread, for God is justicer upon that alone.—*Wyatt*.



A READER of the New York *Sun*, who is not only a good Churchman but a master of clear and lucid English, addressed the following letter to that paper some weeks ago. No answer having yet been received, he has given it to me, in the hope that the puzzle the *Sun*

has neglected to explain may be elucidated here.

"MY DEAR SIR:

"In a recent number of the *Sun* reference was made to Dr. H. H. Henson, lately appointed to the Bishopric of Hereford, as 'one of the broadest-minded ecclesiastics of the Church of England.' This letter of mine is not written for publication nor to open a controversy. I sincerely desire to know in just what sense your writer used this phrase 'broadest-minded'. Remembering that Dr. Henson is perhaps the strongest champion of the principle of a State Church, and a thoroughgoing Erastian who has all his life opposed disestablishment, with its release of the Church from bondage to the State and its release of the State from certain entanglements with religion, I find it difficult to understand how that special epithet can be justly used by an American who believes in the principle of separation of Church and State. Of course I know that not a few men use that and equivalent phrases as labels without any special significance except that they are to be stuck on those who have no very definite faith of any kind. I can scarcely believe that the *Sun* would fall into that category. Perhaps you will refer this letter to the proper person and see that I have an answer. I am an old reader of the *Sun* and want to widen my own view if possible by seeing what it sees sometimes."

I confess I am unable to justify the *Sun's* phrase; nor do I perceive the special appropriateness of "liberal" in the same sense. Take a man who rejects the Bible, denies to God the power of working miracles or revealing Himself, and denies to man any capacity for assured religious knowledge: why should he be called "liberal", and his agglomeration of denials described as "a very liberal religion"? A liberal education is one which adds to the stores of knowledge; why should the diminishing of knowledge in another field be esteemed liberal?

People are foolish enough to accept a battle-cry like that just because it sounds well, with very little regard for its actual meaning. Disraeli points out the partisan advantage of "a good cry" at election time, in one of his earlier works, *Coningsby*, if I remember rightly. The Tories were to enter the field with the slogan of "Our young Queen and our old Institutions." "Protection" sounds patriotic and chivalrous; yet it may stand for blackmail paid, by gamblers and worse, to the police authorities. "Tolerance" is another word used without due consideration as if it expressed the supreme virtue; whereas there is always a note of contemptuousness associated with the "tolerant" attitude.

But I shall watch with interest to see if any of my readers are able to come to the help of my friend who wants to know why the *Sun* thinks Hensley Henson "broad-minded".

A YOUNG AMERICAN, fighting for France, who has since given his life for Freedom, wrote home last winter to one who had remonstrated with him for "wasting himself in brutal war":

"I tell you that not only am I willing to give my life to this enterprise (for that is comparatively easy, except when I think of you), but that I firmly believe—if I live through it to spend a useful lifetime with you—that never will I have an opportunity to gain so much honorable advancement for my own soul, or to do so much for the cause of the world's progress, as I have here daily, defending the liberty that mankind has so far gained against the attack of an enemy who would deprive us of it and set the world back some centuries if he could have his way."

Let "pacifists" consider these words; they are well worth it.

It is too much to expect the purveyors of light fiction to be technically accurate in all their portrayals of professional life and work. If no one but a mining engineer were to write novels about mining; if a man must have seen actual service to tell tales of war; we should limit the story-teller unduly. Kipling has proved that a man may cram technicalities so as to give a considerable effect of minute information about a generally unfamiliar theme: but Kipling's are few. We have a right, however, to demand that any novelist shall abstain from deliberate perversions of fact, regarding institutions, classes, or principles, when those perversions are plainly partisan; but alas! our demand is sometimes unheeded.

For instance, there is a very decent magazine of stories, called (modestly) the *Popular*. It is published twice a month, by Street and Smith, and gives a very good twenty cents' worth for train reading, as I have often proved. But in the March 9th number is a novel, *The Fighting Ishmael*, by one A. C. Allenson, of whom I never have heard before, which pictures life among the asbestos miners of the Province of Quebec. Much of the story is well told; but there is a wretched semi-villain in it who happens to be the rector of the parish and it is concerning his presentation that I make my protest. There are silly clergy, bad clergy, bigoted clergy, of course; and inevitably so, since there are only laymen to make them out of. Sympathetic portraits of the other sort of priest are rare, because caricature and condemnation are easier than sympathy; and it does no good to demur, even though almost all readers recognize the unfairness. But no novelist has any right to misrepresent the Church itself in such a caricature; and that is what this Mr. Allenson does. His hero is illegitimate; and he avows that the rector refuses to baptize the infant on that ground (p. 6); and, twenty-five years later, refuses to admit the mother to Communion without public penance! When Mr. Allenson vapors about "musty dogmas" and "man-made creeds", one is able to judge how much he knows about them by these two inexcusable falsehoods. No priest of the Church in all its history ever took such a course. I am sure. The Church has far oftener been accused of too great leniency in dealing with such cases. What Calvinism may have done is another question. But it is a gross slander, rooted either in ignorance or malice, to show in fiction a priest of the Canadian Church acting in that fashion; and Mr. Allenson and the *Popular Magazine* owe an apology to Churchmen for publishing it.

WHO HAS EVER ENTERED Grace Church, New York, without noting the window which bears the Four Marys? Rose Mills Powers, in the New York *Times*, interprets it after this fashion:

#### "THE WINDOW OF THE FOUR MARYS

"In from Broadway's roar and din to peace of the sanctuary,  
In from the flaunting face of sin to the saintly face of Mary,  
Mary of the mothering heart, Mary, sorrow-riven,  
Mary of the better part, and Mary, much forgiven.

"High in their embrasure shrined, aureoled with splendor,  
Yet at one with humankind, of loving men and tender,  
Mary of the brooding eyes, Mary, spent with weeping,  
Mary, more than others wise, and Mary, vigil keeping.

"Virgin, mother, wanton, wife, kin to every woman,  
All that's known of mortal life, and of nature human,  
Mary, mother sacrificed, Mary, grave-clothes laying,  
Mary, keeping holy tryst, and Mary, shamed and praying.

"Where the tides of life beat hard at the church's portal,  
Pitying, they lean on guard, sainted and immortal,  
Mary of the mothering heart, Mary sorrow-riven,  
Mary of the better part, and Mary, much forgiven."

GOOD NEWS comes from Holland. All the distilleries are closed down, in the interest of food and fuel saving. When it is a question of bread or gin, wise statesmen choose bread. But if "bread or beer", why not bread then as well?



## BISHOP OF ZANZIBAR ON GERMAN COLONIES IN AFRICA

Offers Plan for Their Administration

DEATH OF CANON SCOTT HOLLAND

The Living Church News Bureau }  
London, March 18, 1918 }

THE Black Slaves of Prussia" is the arresting title of a very important open letter addressed, by consent, to Lieut.-General the Right Hon. J. C. Smuts by the Bishop of Zanzibar, the Right Rev. Frank Weston, D.D., on the future of conquered German East Africa, and which is now obtainable, perhaps, at every bookstall in the kingdom. The main portion of the Bishop's pamphlet is devoted to a scathing indictment of how the Germans have treated the natives in East Africa under their colonial system. They are not fit, his Lordship confidently declares (and there can be but few if any better judges), to rule a subject people. In the first place, their government is founded on cruelty; indeed, we are told, "cruelty is a mild term in which to describe it." They rule by fear and by fear alone.

Flogging is carried to extreme lengths, and the details the Bishop gives are shocking beyond words. But their fiendish inhumanity is further evidenced by their practice of torture. Two cases are related, the victims being friends of the Bishop. Forced labor, though nominally forbidden, is common enough. Examples are given from the Bishop's personal observation. Worse still, "slavery is a recognized condition under the German flag". As to the future state of the natives these alternatives seem possible to the Bishop's statesmanlike mind:

"Either the colony [what has been German East Africa] may pass under the British flag, and rank with British East Africa, Nyasaland, or Uganda, or it may be placed under our flag, with an International Board of Inspection in the background."

The second alternative he urges with all his driving power. And his plea is made primarily on the ground of devotion to liberty. In conclusion the Bishop of Zanzibar writes in the following noble strain:

"Since it is evidently quite impossible to hold inquiries in Africa, or to refer these questions to the people [by a referendum], it behoves one who dares to champion the Africans to throw down such a stake as will carry conviction to the British mind. This letter is my stake. For if the Germans return to rule here it will cost me all I hold most dear, my work, my diocese, and my numberless relations with the people of East Africa. All this I am glad to risk that these people may be set free, and our Government allowed to fulfil its plighted word, and raise liberty to a universal throne."

THE LIVING CHURCH is asked to say that copies of this pamphlet may be obtained gratis on application to the Secretary, Universities' Mission to Central Africa, 9 Dartmouth Street, Westminster, London.

York Minster has long been awaiting such a custodian as the present Dean of York (and Precentor), the Very Rev.

The Cathedral Church of York W. Foxley Norris, D.D., seems qualified to be in a way none of his predecessors have been for many generations.

There have been Deans of York, and particularly the late Dean, Dr. Purey Cust, who devoted themselves more or less to the work of restoring or keeping in repair the material fabric of the Minster, but none of them seem to have had as a main objective the enrichment of this glorious Cathedral Church ecclesiologically. It was once wondrously furnished and adorned, but then came the Great Pillage in the reign of Edward VI., while at the hands of the Protestant fanatics in Elizabeth's reign and of the Puritans at the Great Rebellion its interior was completely reduced to nakedness. During the brief Laudian Revival an attempt was made to refurnish the Minster with Church ornaments, and King Charles the Martyr, who had a great affection for this Cathedral Church, enriched it with many gifts. The Dean spoke the other day to a gathering of Church people in York on the very bare condition of the Minster as regards its fittings, for the most part entirely unworthy of a great Cathedral Church. The hangings and even the altar frontals are "old, shabby, and worn out." The altar carpets can only be described as "done" and must be renewed. The Chapel of St. Nicholas, which is used for daily intercessions, "still waits for its screens and decent furnishings." The crypt has no altar, and it is unfurnished and unused—"this,"

said the Dean, "in the seat of Christianity of the North of England and the baptismal place of King Edwin [627 A. D.]" The Dean added that in by-gone days Church people loved to make costly offerings to that great church, and he could give a long list, drawn from Drake's *History of York*, of the gold and silver, the silks and jewels, which were lavishly offered there.

Perhaps indeed under Dr. Foxley Norris' tenure of the Deanery of York—and may God bless and speed all he hopes to achieve!—the Cathedral Church of St. Peter at York, the Metropolitan Church of the illustrious Northern Ecclesiastical Province of England, which as a whole may also well bear the motto of the Chapter House: "*Ut rosa flos florum, sic est domus ista domorum*," will become again, at least to some extent, "exceeding magnificent" in its wealth of Church ornaments and in the ceremonial of the Catholic worship offered at its altars.

Canon Scott Holland, of Christ Church, Oxford, and Regius Professor of Divinity in Oxford University, has passed to his eternal rest, having deceased at his lodgings in the great quadrangle of the college just before one o'clock yesterday, Passion Sunday. He had never fully recovered from a bad nervous breakdown.

In Henry Scott Holland the Catholic Church in England has had a very loyal and passionately devoted son, and one of her most distinguished preachers, while for some thirty years he has been to the front in the various spheres and interests of his many-sided and strenuous life. He was a man of very large intellectual endowment, both robust and versatile, with a remarkable gift of speech, and possessing a singularly forceful as well as attractive personality. And yet perhaps, in essaying to estimate so far as we can what he did for Christianity and the world, one may not be so very far away in the conclusion that his influence and achievement were hardly commensurate with his really great abilities and the splendid scope of activity at his command in his long career at Oxford and in London. The Lord grant unto him light, refreshment, and peace!

To-day's *Times* newspaper gives a very interesting biographical notice of Dr. Holland, which I think is well worth epitomizing for readers of THE LIVING CHURCH, many of whom must be so familiar with the name of Canon Scott Holland as to feel they had been almost personally acquainted with him. He was the eldest son of Mr. George Henry Holland, of Dumbleton Hall, Evesham (and afterwards of Wimbledon), by his marriage with Charlotte, eldest daughter of the first Lord Gifford, a Devon man, who became Lord Chief Justice in 1824. He was born near Ledbury on January 27, 1847, and was educated at Eton and Balliol College, Oxford, where he was graduated in 1870 with a first-class in *Lit. Hum.* In the same year he was elected to a senior studentship of Christ Church, where he became tutor in 1872. He was ordained deacon the same year and priest in 1874, "and quickly made his way to the front as a stirring and original preacher". His work at Christ Church lasted some fifteen years; he was a successful teacher; "but under the influence of Liddon the preacher in him outran the philosopher." Another influence was concerned with the Church in Cornwall. He felt greatly drawn towards the first Bishop of Truro, and was so struck by Dr. Benson's addresses at a retreat at Keble College that he wrote to Mr. Gladstone urging Benson's nomination to the Primacy of Canterbury. Then came the nomination of his friend Dr. Wilkinson to succeed Benson at Truro, and the new Bishop appointed Holland to a stall in Truro Cathedral and made him examining chaplain. His enthusiasm for the Church in Cornwall was no less "than that which he threw into other interests, into his zeal for Mr. Gladstone, whether as Churchman or politician". He was nominated by Mr. Gladstone to a canonry of St. Paul's in 1884, where he became two years later precentor. "His appointment greatly strengthened the preaching power of the Chapter," though in some respects he could not be compared to "the incomparable Liddon." "His style was at once redundant and vigorous. The epithets came in torrents. He could stir zeal. He could delight the intellect. But he could hardly set men's hearts aflame. And this was due to his deliberate choice for the most part of subjects that were partly political, partly social and economic. He came to St. Paul's with a desire to solve the social problems of London." Holland was a Christian Socialist before he read with Dr. Westcott for holy orders, and the formation of the Christian Social Union drew its inspiration from the two men. The Union desired a journal, and Canon Holland "proved himself an expert editor." Another notable feature of his career was his connection with the *Lux Mundi* essays. He declined, in 1893, Mr. Gladstone's offer of the see of Norwich. In 1910 Mr. Asquith appointed him to the Oxford Professorship. If in that Chair he did not accomplish as much as he wished, "it must be borne in mind that his term of office coincided latterly with the War and its paralyzing effect on the University."

J. G. HALL.

### LAST DAYS OF THE ARCHBISHOP'S TOUR

NINE hundred men and women, including many members of the House of Bishops in session in New York, filled the banqueting hall of the Waldorf on Wednesday, April 10th. Hundreds more looked down from the boxes and balconies upon a scene of unusual brilliance. At the speakers' table, beside the Archbishop, were the Presiding Bishop, the Bishop of New York, the Bishop of Tennessee (chairman of the House of Bishops), the Bishop of Massachusetts (chairman of the War Commission), the Bishop of Rhode Island (chairman of the executive committee of the War Commission), the Rev. Dr. Manning in the khaki uniform of chaplain at Camp Upton, President Nicholas Murray Butler of Columbia University, and others.

Following the dinner, Bishop Greer welcomed the guests and called upon them to join in singing one verse of the national anthem, one verse of *God Save the King*, and one verse of the *Marseillaise*. Mr. Tertius Noble of St. Thomas' Church was at the organ.

The Presiding Bishop was at his best. Old York, he pointed out, had a long and distinguished history in civic, educational, and religious leadership. Constantius had died there. Constantine was born and crowned there. Alcuin had made it a renowned center of learning. Cardinal Wolsey—not indeed without his faults—had as Archbishop of York seen high before him the vision of loyalty to God, to king, and truth. And now the guest of the evening was a witness to the fact that the great stream of grace in the Apostolic Succession had “not run dry”. The Presiding Bishop would have him understand that America was in this war until the end. And all that he said he said on behalf of all the bishops. The quantity and the quality of his greeting and God-speed should be multiplied by 125. It was a great speech, clear, strong, gracious, tender.

President Butler of Columbia opened a brilliant address by pointing out that New York was a peculiar city. He quoted from Mrs. Schuyler Van Rensselaer, who wrote of New Amsterdam:

“Liveliness is a note never neglected here; torpidity is a mood never encouraged here; sloth is a career for which there are offered here very few opportunities.”

President Butler stressed Faith as the supreme motive in our warfare: Faith in those traditions of freedom, faith in those principles of justice, faith in those ideals of righteousness without which efficient government meant only slavery. It is this that binds Britain and America together.

“Britain's entrance into the war was on the anniversary of one hundred years of peace in the English-speaking world. But the war does more than celebrate that anniversary. It celebrates the welding of the whole English-speaking world into a religious, intellectual, commercial, and spiritual unit, please God, for all time to come!”

Surrender? He would remind his hearers of the reply of a celebrated leader in American naval history who when called upon to surrender sent back the message: “Tell them I have not begun to fight!”

When the Archbishop rose to respond it was 10:30. He did not hesitate to express, though in delicate and gracious and finely camouflaged phrases, his reproach of such lengthy speeches which brought him on at so late an hour.

He was conscious, he said, of his daring in having appeared in so democratic an assemblage as the House of Bishops. An *Arch*-bishop sounded portentous. As the little girl when asked what an arch-conspirator was had answered, “The worst of them all,” so an archbishop's title might be given a like sinister meaning.

After his tour he found himself unable to sum up his impression of America except in the word of Sir Walter Scott's Dominie Sampson: “Prodigious!”

No stranger can really understand America until he has traveled about. Then he learns that the center of America is in that particular city whose citizens he is meeting. He had learned that Boston had not all the culture—it was humming in Chicago. He had learned that even in Philadelphia there were many people who didn't know their grandparents. One thing had impressed him tremendously more than in any foreign country, and that was the love of democratic America for titles. He had never been so titled in his whole life as here. And he supposed it was on the same

principle as that of the man who went from a wet state to a dry one, “he makes the best of his opportunities.”

He had also learned a lot of things about himself. In one paper he was referred to as “a venerable prelate”; in another as “a well preserved, middle-aged, English gentleman”; according to one he was “dignified and austere”; according to another, “surprisingly homely and affable”. A Michigan woman had remarked with pleased surprise, “He seems to speak English beautifully,” while another person (location not given though I suspect a Poughkeepsie editor) had said: “Go home, Arch, while the going's good.” His Grace paid a fine tribute to France which brought the crowd to its feet, but laid his greatest emphasis upon the unity of Britain and America.

“Those whom Providence has so wonderfully joined together by common love, tradition, language, and now the common cause of freedom, let no man forever for any cause whatever put asunder!”

His appeal to America was for a two-fold allegiance: first as citizens whose character was being tested; second and greater, as Churchmen whose allegiance to Christ was being tried. The curtains parted, the walls of the Waldorf fell away, and he was once more on the battle front and there he saw a heroic line holding as protectors of all that was dear to us. Put all your effort, all your influence, all your power into one word to the Government, and that word “Now!” And over all your citizenship, all your Churchmanship, see the handwriting of Almighty God, “You are being tried in the balance!” Do not be found wanting. Either Christ's Kingdom is being ushered in or it is not. Either this hope is a great illusion or it is a tremendous responsibility. The man for the hour is the man who hears His trumpets blowing and acts like a herald of the coming of the King.

He concluded with the words of the lovely ballad,

“Bring me my bow . . .  
Till we have built Jerusalem  
In England's green and pleasant land.”

Then in solemn hush he pronounced a benediction upon the people of America:

“The Lord God be with you in all your goings out and comings in. Go forth in the name of God, and the Lord God of your fathers strengthen and sustain you.”

#### AN ACADEMIC HONOR

Columbia University conferred the degree of doctor of laws upon the Archbishop of York on Thursday, April 11th, President Butler officiating. The ceremony took place in the closed room of the board of trustees. Afterwards the party went to St. Paul's Chapel. Dr. Butler explained that the ranks of Columbia University had been depleted by the call to military service. His Grace then said:

“You are now entering on that period of sacrifice in which the English universities have been living for four years. Life has been transformed for them. Where once there were students now there are only soldiers.

“Your time has come to realize what it means for one man to die for another. After the war there must be in all our universities a revival of the study of ideals on which social life is based and for which men are prepared to die.”

#### FAREWELL INTERVIEW

In what he termed his “farewell interview” with newspaper reporters, the Archbishop told of his tour throughout the eastern half of the United States and Canada, and added:

“I have been immensely impressed with the disinterestedness of America's entry into the war. One naturally would expect in coming to this country to find the United States standing out by reason of the difficulty of giving up adherence to her traditional detachment from European affairs. Therefore, the entry of America is a striking indication of the fundamental importance of the war to the whole civilization of the world.

“I have been enormously impressed with the unity with which America has come in, considering the different races of which she is composed, and I have found the enthusiasm as great, if not greater, in the cities of the Middle West than in the East. I feel that the unity which enabled the President to declare war and the carrying of the draft law constitute one of the great political achievements of our time.

“I have been immensely impressed with America's deepening sense of the responsibility and solemnity of the war. I have felt increasingly everywhere an awakening to the fact that the war is

more solemn and exacting than was at first supposed. America realizes as never before that her own liberties and destinies are being fought for across the seas.

"I have found public opinion and the administration eager and determined to bring America's whole force, as the President said, to bear upon the struggle. It is remarkable to find in America such unity and growing determination to get the thing done.

"It is a most encouraging and cheering sign of the spirit of the administration that the American soldiers, instead of waiting to win fame as a separate army, were brigaded with their French and British comrades. That was quite splendid, and you in America may depend upon it that, whatever happens, Field Marshal Haig is not a man to lose his head!"

#### A SPEECH FOR THE LIBERTY LOAN

The Archbishop made his eighty-fifth speech in five weeks on Thursday evening, April 11th, before a Liberty Loan audience that filled Carnegie Hall to the doors.

"God knows how my heart longs for the day in which it can be said, 'It is peace.' But I would rather, for the whole rest of my life, whatever it costs, be unable to say these blessed words until I could say the other and greater words about the task committed to us: 'It is finished.'"

#### IN WASHINGTON

The account of the visit of the Archbishop of York to Washington, where he spent Easter, was received too late for publication last week. His Grace preached three times on Easter Day—in the morning at the Cathedral close, in the afternoon at St. John's Church, and in the evening at the Epiphany. Prominent Americans and those from other countries were included among the congregations at each of these places, and special musical services were rendered. As in his other addresses and sermons the Archbishop spoke optimistically and encouragingly and everywhere was greeted by enthusiastic crowds.

On Monday the Archbishop was presented to President Wilson and in the evening was tendered a reception at the Corcoran Art Gallery, at which it was said that six thousand persons gathered to receive him. Next day the Archbishop delivered the opening prayer in the United States Senate and afterward was presented to the senators by Senator Saulsbury, President *pro tempore* of the Senate. The Archbishop also planted a memorial tree on the Cathedral grounds and in the afternoon visited Mount Vernon with the British ambassador, Earl Reading. The Archbishop was the guest of Bishop Harding while in the capital city.

The Archbishop's prayer in the Senate was as follows:

"O Almighty and Eternal Lord God, Thou strong tower to all them that put their trust in Thee, to whom all things in heaven and earth do bow and obey; We beseech Thee to hear the prayers of Thy people which rise to Thee at this time of trial with reverence and Godly fear.

"We see Thy hand laid upon this nation at a supreme moment in history and upon the nations who are joined with it in the defence of the peace and freedom of the world. We devoutly believe that Thou wilt show Thy favor if they will rise to the height of Thy justice and mercy. Uplift them, we beseech Thee, by Thy strong and Holy Spirit that they may find in Thee their refuge and their strength.

"With malice toward none and with charity for all, with firmness in the right as Thou givest us to see the right, let us strive to finish the work we are in. Strengthen our hearts and our hands and confirm our purpose, that, contending valiantly for truth and freedom, we may conquer by Thy might.

"Imbue with wisdom Thy servants, the President of the United States of America and the assembly of Congress, and with them the rulers and the assemblies of the peoples allied with them in the cause entrusted to their care.

"Hear the prayers which we offer before Thee for all who bear command of our forces both by sea and by land. Stretch forth Thy Almighty Hand to succor and defend the men who are now defending the cause of truth and freedom in the awful battle being waged across the sea. Strengthen them that they may stay the hand and hold their place. To those who this day will be wounded give Thy soothing and healing. To those who fall to die give Thy peace, and for all who have laid down their lives for their country we beseech Thy mercy. God accept them; Christ receive them.

"If it be Thy gracious will, grant success to their arms, and overrule, we beseech Thee, the issues of this war, so that through Christ we may be brought to a lasting and righteous peace, and that the nations of this world may be united in a closer fellowship for the promotion of Thy glory and the good of all mankind."

#### HOUSE OF BISHOPS IN SESSION

THE special session of the House of Bishops took place in the new Synod Hall in New York on Wednesday and Thursday of last week. The vacancy in the bishopric of the Philippine Islands and the resignation of the Bishop of Utah were the chief matters considered. For the former post the Very Rev. James Wilmer Gresham, D.D., Dean of Grace Cathedral, San Francisco, was chosen.

The resignation of the Bishop of Utah, the Rt. Rev. Paul Jones, was under discussion for some hours of both days. It will be remembered that Bishop Jones's alleged activities against the war policy of the nation had led the Council of Advice of his missionary district and the vestries of several parishes to memorialize the House of Bishops at an earlier session. At the request of Bishop Jones the House had appointed a special committee of bishops to "advise" the Bishop of Utah. Their advice had been couched in the form of answers to a series of questions submitted to them by Bishop Jones. The answers returned by the committee of bishops have been subjected to much criticism as also has the form of resignation submitted by Bishop Jones, which was based upon the answers submitted by the committee to his questions.

Bishop Jones's resignation was accepted by the House of Bishops at this recent session, but not until he had withdrawn the form of resignation submitted and had substituted for it an unambiguous letter of resignation without criticism. The following resolutions were adopted:

"First, the House of Bishops declares its belief that the Government of the United States had obeyed the law of moral necessity in seeking to stop a war of deliberate aggression by the only means that are known to be effective to such an end.

"Second, the House of Bishops believes that any member of this house is entitled to the same freedom of opinion and speech as any other citizen of the United States, but in the exercise of this liberty he should be guided by a deep sense of the responsibility which rests upon one who occupies a representative position.

"Third, the House of Bishops is unwilling to accept the resignation of any bishop in deference to an excited state of public opinion and therefore declines to adopt the report of the special commission, or to accept the resignation of the Bishop of Utah for the reasons assigned by him in his letter of December 20th.

"With full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land, nevertheless, in view of Bishop Jones's impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented."

The Presiding Bishop subsequently appointed Bishop Touret of Western Colorado to be in charge of the missionary district of Utah.

The Bishop-elect of the Philippine Islands, the Very Rev. James Wilmer Gresham, D.D., is a native of New Orleans and was graduated in 1896 at the University of the South, from which he received degrees of B.D. and, in later years, D.D. He was ordained deacon in 1895 by the Bishop of Tennessee, and priest in 1896 by the Bishop of Louisiana. After serving his diaconate as assistant at Trinity Church, New Orleans, he was rector successively at St. James' Church, Baton Rouge, La., Grace Church, Charleston, S. C., and Trinity Church, San José, Cal., and since 1909 has been Dean of Grace Cathedral, San Francisco. At the present time he is secretary of the Standing Committee of the diocese of California.

Several memorials on the subject of Christian Unity were presented to the House of Bishops and were referred to a special committee with Bishop Hall as chairman. Among these was that signed by Dr. Newman Smyth and others from many religious bodies. Subsequently the House, because of difficulties that appeared, decided that it could not acquiesce in the methods proposed. The House also appointed a committee of advice to consult with Bishop Matthews as to problems of Christian Unity developing in the diocese of New Jersey.

Seventy-five bishops were present during the session.

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"HEAVEN IS a state", and not a place, we are assured by our present illuminati most surely: places do not constitute spirits, but spirit places.—*Rev. B. Brown.*

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WEALTH IS to be used only as the instrument of action, not as the representative of civil honors and moral excellence.—*Miss Porter.*

## WHAT THE LIVING CHURCH FUND IS ACCOMPLISHING IN FLORENCE

A LETTER FROM THE RECTOR

FLORENCE, ITALY, March 15, 1918.

To the Editor of *The Living Church*:

**Y**OUR letter of January 31st, with its enclosure, has just reached me. Please accept my sincere thanks for your continued remembrance.

You will understand the many purposes toward which any subscriptions received may be put, when I give you some account of what was accomplished by the check which you sent to me in November. We were able to relieve many pressing needs and to avail ourselves of an important opportunity. At that time there was established in Rome the headquarters of an American Surgical Dressings Committee, which had supplied since the outbreak of war large supplies of dressings to the armies in France. This committee is able to provide material, from Red Cross funds, for the dressings, for any adequate number of workers who are able to furnish rooms and equipment for work. With the funds which you placed at our disposal I felt able to offer to the committee the use of the rooms in the church buildings, with heat and light, and the services of the women's committee of our church. The committee was inaugurated in January, and has now workers numbering more than fifty. It is open five days in the week, both morning and afternoon, and has already made large quantities of dressings, which are sent, as designated by Rome, to various hospitals throughout Italy. This is a useful work, and one which without your aid we could not have undertaken, since the expenses of equipment are not inconsiderable. We have also purchased several bandage-rolling machines, and pay the salary of one worker.

I contributed also at this time a certain portion of your gift to a fund for supplying warm quilts to several of the military hospitals then in great need; contributions were also made to several local charities, one a day nursery for children of soldiers at the front which is established in the basement rooms of the church, the other a crèche for young children of the extreme poor in Florence, the third, a Home for Protestant Girls. In all these charities members of our church are interested, and in many cases they are members of the governing committees. A small sum was also expended to relieve cases of urgent necessity among the deserving poor.

The church has been able also directly to aid several Russian singers, dependent upon their salaries in the Russian Church, formerly supported by a wealthy Russian. After the recent trouble in Russia the church choir was obliged to disband, and the singers, who were cut off from any assistance from their own country, were practically destitute. Their services in the choir have increased its efficiency and made it possible for us to hold throughout Lent musical services which have been greatly appreciated by the congregation and the community. We have also been able, through your generosity, to retain the invaluable services of a choirmaster and secretary, who, in the absence of many members of our vestry during present conditions, is able to carry out the varied functions of a practical-minded layman.

It may not be without interest to add that the American Hospital, which was initiated at the outbreak of war in Italy, has enlarged its scope to two hundred beds, and is rendering valuable and efficient service. Representatives of the American Red Cross and Y. M. C. A. have also lately established headquarters in Florence, so that as a nation we have every reason to feel gratified that our people are sharing in the efforts made by the Italian people to alleviate distress and meet the common need.

In February the church was visited, for the first time in four years, by the Bishop in charge, the Rt. Rev. Rogers Israel. Bishop Israel, who is a chaplain of the American Red Cross, came directly to Italy from France, where he has been at work among the troops. It was a gratification to the parish that he has found time to visit us, and to bring us news of the American activities in France. American Red Cross workers and army officers are constantly passing through Florence, and form a link for us with the work that is being accomplished in more active centers.

Faithfully yours,

HENRY RAWLE WADLEIGH.

## WILL THE CHURCH ADVANCE?

BY ROBERT H. GARDINER

**T**HE world moves, even if the Protestant Episcopal Church in the United States of America, bound hand and foot by antiquated constitutions and canons, does not always discover the fact till long afterwards. As men come to see more clearly the numerous and weighty problems which must be solved if civilization is to be preserved and make progress, they are seeking, throughout the world, at any rate the intelligent and educated world, to enlist the aid of women in the onerous task. It is clear now that full political suffrage for women in every country where democracy has a chance to live is only a question of time, for in a true democracy woman is as important as man.

The decisive majority by which New York removed the disabilities of women is having a great effect in other states, and even the Senate of the United States, the traditional citadel of conservatism, may catch up with the times. It was only political disabilities which New York had to remove, for there, as in every civilized state in the world, men have long been glad to avail themselves of the full abilities of women in every line of action. From the first beginnings of the Church, its zeal and power for its mission have come at least as much from women as from men. Let us hope that in the coming spring conventions of the dioceses more constitutions and canons will be pruned of their dead mediaevalism, and provision be made that the Church, like the state, may avail itself to the utmost of woman's ability and zeal.

England, too, though with some timidity and hesitation, has emerged from the hopeless deadness of mid-Victorianism, and, by admitting women to the vote, has set its face toward the light of the day when the whole value of women shall be made available in the effort to reestablish the commonwealth on a permanent basis of righteousness and progress and efficiency. One of the most hopeful signs in the Church of England is the Life and Liberty movement to set the Church free from the chains of Parliament, that it may assume its full responsibility and power to establish the Kingdom of peace and righteousness and love. And almost all the leaders in that movement recognize that, if the Church is to have free, full responsibility and power to do its work, it must call on women for their full help.

The diocesan conventions which meet this spring will meet in sobering times, under conditions which should make them see that a Church which does not lead will perish. They should have great visions of the mission of the Church. They should see that it needs faith and zeal and sacrifice. And if they see that, they will see that the diocese cannot reach its full power till it is able to call to its help the all power of women.

### GOD IS NOT FAR!

God is not far from any one of us:  
The wild flower by the wayside speaks His love;  
Each blithe bird bears tidings from above;  
Sunshine and shower His tender mercies prove,  
And men know not His voice!

God is not far from any one of us:  
He speaks to us in every glad sunrise;  
His glory floods us from the noonday skies;  
The stars declare His love when daylight dies,  
And men know not His voice!

God is not far from any one of us:  
He watches o'er His children day and night;  
On every darkened soul He sheds His light;  
Each burdened heart He cheers, and lends His might  
To all who know His voice.

THOMAS CURTIS CLARK.

I WILL HAZARD the assertion, that no man ever did, or ever will, become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Ames*.

## The Abomination of Desolation

By the Rev. LYMAN P. POWELL, D.D.

CROSSING the edge of the historic Marne the guests of the French Government one day last fall, we were in three hours at Compiègne, which the Germans had visited in those early days of the great war when they were so sure of Paris that they did not tarry long enough to ravish, pillage, devastate.

Before our breakfast could be ready there was time to stroll about the soft and beautiful old town. Down the sunlit boulevard, on either side, the platane trees, already shedding their late summer bark, were lifting high their well-cared heads, unmindful of the fate which had a while before overtaken many of their green-leaved friends, which long had shaded France's well-kept roads, stretching to the north and east. The little gardens half hiding France's unique home life were just beginning to respond to that preliminary touch of cooler weather which gave tang but not frost to our day. Like every other visitor we were keen to find the garden into which a Zeppelin, not by mere chance, last spring had fallen to the annoyance of the owner, whose vexation was reported in the words: "Just when I had gotten the garden all nicely in order."

Even after we had done full justice to the breakfast, fortunately for our appetites no *petit déjeuner*, there were still a few moments before our schedule bade us leave.

In the courtyard stood an ambulance labelled the "Hackett-Lowther Unit", its chief waiting like us for the time to start. Soon we were talking with her. She was a familiar figure to one used to see in London the simple, wholesome, well-bred, English women, serving these days with high intelligence the common cause. Since the beginning of the war she had been running a canteen. Now she was organizing an ambulance unit, and toward her complement of twenty had ten already in the service. She was Miss Hackett, she admitted, and her partner in the combination was Miss Lowther, "the champion woman fencer in all Europe". They had financed their enterprise from the beginning and had no doubt that they would soon complete their unit. "It must be done. The need is great." It was from other sources we learned that Miss Hackett, young, alert, and vigorous, deserved the *Croix de Guerre* she was wearing and that she is the daughter of an English general, while Miss Lowther is niece of the speaker of the House of Commons.

At noon our auto made its start. Between glimpses of a France untouched by war, France of fertile fields, undulating slopes, orchards heavy with their ample fruits, and roads straight and level, save for the jolting evidences of much traffic unrelieved by that quick mending on which once the motors and bicycles could rely, we were expressing to our courteous guide the hope that our new ally will be indulgent if in our first efforts to assist we Americans blunder now and then, or some of our younger soldiers are a little careless in their conduct, or set a bad example to the thrifty villagers by lighting cigarettes with five franc bills, or, as in one case reported, make a wrong impression on French parents, careful of their daughters beyond the understanding of Americans, by flourishing twenty francs before a peasant girl who perhaps had never seen before in all her life so large a sum.

But general conversation soon subsided of its own accord. We were passing where less friendly travellers had but a little while before preceded us. What looked like a grass covered ditch was really a trench in active use a while before when blossoms were beginning to turn into fruit. It multiplied its kind as we sped on. Squares and patches of barbed wire woven close together but no higher than the knee explained the annoyance this new agency of war has been to the attacking party. Scars and broken poles and trees mutilated and half dead flew by in quick succession.

Into Noyon we were drawing to take on our military guide, who proved to be as interesting as the savant who was coming with us all the way from Paris. He knew the

country, every inch of it. He had left his honorable position as civilian when the war broke out, and had won distinction as a defender of his country's cause. His, too, was the uniquely educated mind that only France and Italy produce. Its operation was a marvel to the slower witted. Voluble, cordial, temperamental, handsome as one from the pages of the *Prince of Zenda*, he had head as well as heart. His range of interest was wide, the accuracy of his information on every subject almost beyond credence.

To my suggestion that a beautiful small cathedral, whose shell still stands, was "Norman", he tactfully replied: "Yes, the doorway is Norman, but those inner arches you perceive are Gothic." Evidently he could have lectured for an hour on the architectural details of a cathedral not well known, and of which under the circumstances he could scarcely have made a detailed study.

The Germans had left Noyon only a short while before. Little damage was at first in evidence. The cathedral chimes had, we learned, been spoiled for ringing. With their usual lack of sense of fitness, the Germans had without reference to the wishes of the people made haste while they were there to put up a tablet as memorial to John Calvin in that city of his birth. No buildings were destroyed. The reason given was that the French had unexpectedly approached, and perhaps memory of the lightning thrust they had received at the Marne was still in the German mind.

There was no time to destroy walls; only time to pack, in chests brought for that purpose by the officers, pictures cut from frames, rare tapestries, quaint furniture, costly house linen, and to leave the lesser furniture to private soldiers to deport more carelessly. The Noyon they left had not even table knife or fork remaining. The Noyon we saw was merely row on row of empty houses, with nothing artistic within to match the grace of many an exterior, nothing useful save what the Red Cross has lately brought to serve the purpose of the French soldier, hoping to find some place to lay his head with the bare possibility of food to eat.

Deeper into devastation we were passing. Dante was led gradually into the horrors of the underworld. Our guide, kindly as he was, could not be so kind. Barely were we out of Noyon before we realized how hopeless it had been for us before we crossed the sea to understand the ravages of war. Of human death and human torture every war has left some scandalous record. But the German has written a new chapter in war's woe and wantonness, its inhumanity and barbarism. It is now almost a thousand years since a North African sheikh ordered his warriors to spare the trees on hostile soil. Why not?

Nature is neutral. Nature takes no part in human quarrels. With impartiality nature furnishes a fighting field for any who may find no better way to settle differences. Then when men are weary of the heat and dust of battlefields she stretches over them the ample shade of her wide branching trees. With gentle winds she shakes down from countless orchards the fruit to feed them back to health.

But all that is no more. Our enemy has brought the kindness of nature to an end. The German has desecrated nature as well as human nature. The trees, for ages past the proper pride of French highways, were still there when we sped along from Noyon through village after village. But they had been laid low by German hands. Not one on either side the road was spared. The trees lay sawed off almost on a level with the ground, and orchard after orchard in the fields beyond will never more bear fruit. Fuel for the winter they can furnish; the Germans could not spare time to carry off the trunks. Here and there when they had not time to finish they gashed the trunks all round so that the trees would ultimately die. Apaches of the human race, they would now seem to qualify to be Apaches to nature too. There has been a finality in their ravages of nature for which years can never compensate. The Allies sing no hymn of hate, but the

enemy has in this one act alone increased, till at least this war is done, the obligation to pray:

"Lord, God of hosts, be with us yet,  
Lest we forget, lest we forget."

Germany *must* be beaten. Even the dumb voice of nature cries out for the Hun's defeat.

But worse was yet to come. Cellars were filled up. Walls were levelled with the ground. Bricks were broken into bits and sometimes into dust and scattered to prevent their use again. Some sites of villages, alive and flourishing a few months ago, would now be about as easy to discover as the sites of Sodom and Gomorrah. The Germans are thorough.

The climax of catastrophe was still before us. To call Chauny the abomination of desolation is to indulge in commonplace. Accuracy awaits the touch of genius. To get the impression Chauny makes on you "across the footlights" requires an Irving or an Edwin Booth, and they are dead. If the German failed to do his worst to Chauny it was mere oversight. Military mistakes may have been made somewhere. Malicious distortion and devilish devastation are unmistakable. Where once Chauny was a prosperous centre for the manufacture of glass, set amid glossy-leaved fruit trees far-famed six hundred years ago, it is now a heap of ruins. Of the 10,000 population a bare 200 now are left. Homes where lived for many a generation good families of the bourgeoisie will scarcely furnish now a piece of slate as tragic souvenir, though the suggestion here and there of green lawn and lovely garden still can be faintly traced out by the alert and patient. There were young girls—well bred as those you find in Montclair or Milwaukee. They are now the usual spoil of war, and such as still survive are now in the main beyond the Rhine. God pity them. The Hun spares none. There were last summer strong boys in Chauny. They are working now in foreign factories fashioning under brutal discipline munitions of war for the destruction of their fellows left in France or of the ships that glide on like the one on which I write in the war zone, lights out, port holes closed, guns mounted in defense against the U-boat without conscience.

Chauny was bombarded. But mere bombardment would have left too much to chance. When the Germans found they could no longer tarry there, they herded the unhappy people into a few houses, blew up the buildings from the inside, carried everything desirable away with them, including women from 16 to 60, and valuable machinery to set up in due season on German soil a rival or successor to the town they had destroyed in five brief days. The description of the ruin of Chauny is not for any pen to picture. Houses flew into the air. Save for the chancel where I stood, the venerable church fell in upon itself. Even the dead were flung wildly in the air as bombs bit into graves.

It was the moment we were leaving Chauny that I understood the moderation of Ambassador Brand Whitlock's words that German methods are "enough to make one despair of the future", and Lord Dalrymple's comment the day after his return from three years of captivity in Germany: "Not even a quarter of the atrocities committed have come out." Even I, civilian traveller, know more than I can tell. *We must beat Germany.*

There could be no worse than one sees in Chauny. Yet each of the many villages we visited had some distinction in the annals of destruction. At Nesle a woman stood in the ruined doorway of the heap which was once her home, while the Smith College unit then quartered there was endeavoring to remake some measure of home life for the stricken and bereaved for miles around. The entrance to the town of Ham led through a double row of crushed and broken houses up to the little church near which, while a German aeroplane hung low in the sky, I placed a flower on the grave of the New Jersey aviator, Ronald Hoskier, of the Lafayette Escadrille, who was brought down there on April 23rd and for whom perhaps there are home folks still mourning—as many of our own will mourn in months to come:

"Liddle! Liddle! Liddle!  
Somewhere in France you sleep,  
Somewhere 'neath alien flowers,  
And alien winds that weep."

The German gave some variety to his destruction of Roye by filling up the road of his retreat with wrecks of roofs and walls and cobble stones. Booby traps of walking sticks and brooms and even children's toys filled with high explosives explained the handless boy or girl here and there throughout the devastated region. At Roye as well as elsewhere the German had posted up a notice which I saw for villagers of every age and sex to read, requiring, of men, women, and children, work unbroken save by a brief period each day, from 4 A. M. to 8 P. M., and threatening those who could not stand the strain with nameless punishment — but not until the autumn's harvest had been gathered in. The German thinks ahead.

By sheer good luck I had within the hour a chance to compare the German treatment by rod and jail of their prisoners with the French. At Roye I saw and talked with German prisoners. Their work was light. Their hours were short. They seemed well-fed and contented. More than a hundred were coming in from work at 5:15 P. M. and making ready for the wholesome dinner served at 5:30. Three prisoners were strolling leisurely about the town, no guard in sight; though Algerian and Arabian soldiers were passing here and there without exciting their alarm. There was no officer at hand to remind them of their status. I have seen with my own eyes how the French treat their prisoners. It is not the way of those beyond the Rhine.

As we drew into Roiglise we first found the French colored provincials in their own quarters, labelled, in large letters, "CAMP TEDDY". The grinning and good-natured Senegalese, who liked at the beginning of the war to bring home from the attack as many German heads as possible but now, against their will, know better, were flitting here and there. Then we came upon another of those barbaric twists the war has brought to light in the Teutonic nature. In the quaint old cemetery were the usual graves marked by the French flag and cross, and then in a conspicuous corner three German graves of recent origin, each box bordered, elaborately adorned, marked by a carved headstone, and surrounded by a barbed wire fence. At first it seemed as though reverence had stripped away the differences which war had made and the dead of either land were lying side by side in prophecy of a better day to come. But this was an illusion and was not to last.

The very hands that laid their dead, without asking any leave, in a cemetery set aside for native uses next broke open family vaults and robbed them of their bones. I counted three rifled vaults within ten yards of the German graves and I wrote down in my note book on the spot that the historic *Mausoleum Sepulture* of the Picart-Gelle family, in which the latest member was laid to rest in 1904, had been smashed in and pillaged of its bodies and its bones. Till the end of time theologians may differ as to the nature of the sin against the Holy Ghost. Men can never differ as to the sin which can intrude upon the sanctity of the graveyard, as the "Huns"—to use the Kaiser's phrase—have trampled on God's acre at Roiglise.

Not even France, midway between the warmth of summer and the chill of autumn, can produce a fairer day than that on which we saw the worst the human eye can see. The air was crisp and clear. The sky unfluffed by any cloud was azure blue. As we drove hard and fast on toward the front we zigzagged for more reasons—it appeared—than smashed bridges and roads almost impassable. Drivers and guides appeared to grow increasingly alert. One asks no questions at a moment so intense. There were certain inferences permissible from the semi-humorous warning to the chauffeur: "Not so fast or we may overtake the enemy." I suspected we were looking for some point along the front where no shelling would be likely to take place on a day to our good fortune comparatively free from aeroplane contingencies in that locality. Across a little stream, whose water neither man nor beast dares drink in a war which knows too much of poisoned wells and poisoned nature, our strong car leaped.

Before us half a mile up in the sky a row of sausage-like balloons indicative that we were in the danger zone were anchored in close observation of the operations of the enemy. "It is dangerous work," our guide remarked as we endeavored to seek out the intrepid observer just below the sausage—"The German aeroplanes are always after them. It is strange

they are not to-day disturbed. They are such an easy mark. The man up there has but one chance to save himself if attacked. He may jump to the ground trusting that his parachute will break his fall. But if he has to jump more than once, his nerves are never afterwards reliable. He is never trusted to fly again."

Cautiously our car drives on. The balloons once before are now slipping to our left and rear. Dugouts multiply along the way. Trenches lately occupied and barbed wire recently in use come into sight. A sudden halt beneath the shadowy hillside, and we are hurrying across the fields on foot. Any fleeting desire to climb the little observation tower by the road was dismissed without delay. Our guide preferred apparently to take us back alive. German snipers are the most alert the world has ever seen, and they shoot first and think after they are sure they have brought down their game. There is already thrill enough to satisfy the most adventurous, and as though to compensate us for the momentary disappointment, a gigantic German biplane comes into sight far down the Western sky and soars our way lazily across the sun.

From a slight elevation, we look across the fields at the beautiful French city of St. Quentin where 50,000 weavers and those who gave them work were living till the Germans came. The silvery tower of the cathedral, whose walls still stand, slips skyward from the very centre of the place, to mention which afterwards to a fellow-passenger on shipboard brought the amazed reply: "Why, that has long been one of the most important cities in all northern France." The city seems to snuggle close up to the holy pile unmindful that from Rheims to Roye the holiest architecture upreared by devotion is no longer sacrosanct. Efficiency is as materialistic as *Kultur* is scientific to the Hohenzollern mind.

The Germans are believed to be withdrawing from the city as they had withdrawn a while before from Chauny. Turning to my notes made while the city lay in sight I am persuaded that the Chauny thoroughness was still the order of their going. They were blowing up each house as carefully as usual, and the French a little to our north were

bombarding the trenches in which just behind the city the Germans are believed to be digging themselves in against that storm cloud gathering against them across the ocean, sure in time to sweep them from the moorings of autocracy.

I read in my notebook: "At 3:45 P. M. report of French shell heard. 3:46½ to 3:52 rapid firing apparently on both sides. Then two white puffs of smoke soaring skyward from the city to indicate that the enemy are really blowing up houses. Other puffs of smoke from houses on the outskirts. In thirty seconds seven shells are heard exploding, whether French or German I am not quite sure."

No need to stay. We have seen a cross section of the worst war in history. We have seen enough to realize the limitations of General Sherman's vocabulary when he was describing war. We turn back from the battlefield subdued, reticent, but determined that if a word of ours can carry any weight it shall be spoken till Germany is beaten and the world is safe again, to live in, work for, make our mistakes in, build up, and "carry on".

The psychology of such an experience as we had at the front can never be transferred. Pictures and articles cannot visualize such a reality. But by and by, when our millions are in the firing line and the list of casualties as published in the daily papers grows long, those who stay at home will understand in part. "The salt, estranging sea" is bearing our boys over in increasing numbers to do their bit in the world cause. They are learning how to do it. They are doing it.

Every normal parent with a son who ought to go to war will soon be in the mood of that Canadian woman who wrote the other day about her brother:

"Laddie, soldier laddie, a call comes over the sea,  
A call to the best and bravest in the land of liberty,  
To shatter the despot's power, to lift up the weak that fall;  
Whistle a song as you go, laddie, to answer your country's call."

P. S. This article written at sea while there was still danger from the submarines would seem to have some interest now to the readers of THE LIVING CHURCH since it describes the very region retaken by the Germans these weeks past.—L. P. P.

## Rheims

In memory rests an image;  
A Christian temple fair;  
A tow'ring form like a fretted cliff  
Cleaving the blue-gray air;

The noble tower-flanked frontal—  
Its majesty sublime  
Type of the Power that rests on love  
Enduring through all time;

The cavernous sculptured portals,  
A gateway opened wide,  
Bidding the faithful seek retreat  
Where calm and peace abide;

The long, dim, lofty vista  
Within the time-worn walls  
In solemn grandeur speaking fair  
Of everlasting halls;

The soaring, clustered pillars—  
Each upward pointing line  
Leading the mind away from earth,  
Bearing a thought divine;

The graceful vaulted ceiling,  
A veil of chiselled stone,  
Seeming to float 'twixt earth and heav'n,  
Shielding the altar-throne;

The peerless glowing windows,  
Their fields of living light  
Lifting the soul to realms above,  
Brightening faith to sight;

The peaceful carven figures  
That like the printed page  
The Church's Faith, the Christian Hope,  
Transmit from age to age.

Of Christian life the symbol,  
This Christian temple fair;  
Worthy to stand till time shall end,  
Guarded with tender care.

And since its precious fabric  
Those ancient builders wrought,  
To honor it have all men joined,  
Its welfare all men sought.

Through years of strife and turmoil,  
In times of fire and blood,  
Its form has ever stood serene,  
A mount above the flood,

Till in these days of terror,  
Dark as the day of doom,  
When all that makes for earth's true weal  
Is shrouded thick in gloom,

A trench is cast about it,  
An army at its gate;  
Its peaceful form with fury stormed,  
Strong foes its fall await.

Gone are the peerless windows,  
The figures charred and sear;  
With blackened walls this temple groans  
In desolation drear.

Woe to the pagan Vandal,  
Whose hand, besmeared with blood,  
Has dared to touch that sacred shrine,  
To break the Holy Rood;

Whose heart, inflamed with hatred  
Of all it stands to tell,  
Exulted as each shining light  
And shattered fragment fell;

Who strives to crush its fabric  
To atoms, in the dust;  
To consummate the overthrow  
Of all it holds in trust.

But only for a season  
This ruin shall endure;  
The Reign of Force is passing on  
To retribution sure.

When hatred and oppression  
Are dead, this temple fair  
Out of its wreck shall rise again,  
In matchless beauty there.

CHARLES C. COVENEY.

## DEATH OF BISHOP RANDOLPH

THE venerable Bishop of Southern Virginia, the Rt. Rev. Alfred Magill Randolph, D.D., LL.D., D.C.L., passed to his rest on Saturday morning, April 6th, at the Norfolk Protestant Hospital, where he had been critically ill for the past two months. For a year or more previously he had been slowly failing and the end had been anticipated for some little time. The funeral service was held on the following Tuesday morning at St. Luke's Church, Norfolk, being conducted by the Bishop Coadjutor, who succeeds him in the episcopate of Southern Virginia, with the Suffragan Bishop, the Bishop of North Carolina, and a number of other clergy. The body was taken to Richmond for interment and a committal service in Hollywood cemetery was largely attended, being conducted by the Bishop and the Bishop Coadjutor of Virginia. Bishop Randolph is survived by his widow and by two sons and three daughters.

The Rt. Rev. Alfred Magill Randolph was born near Winchester, Va., August 31, 1836. He was a member of the distinguished Randolph family that has given so many illustrious citizens to our nation. Graduating at William and Mary College in 1855 and at the Virginia Theological Seminary in 1858, he was ordained deacon by Bishop Meade in the latter year, and was advanced to the priesthood in 1860 by Bishop Johns. He began his ministry as assistant at St. George's Church, Fredericksburg, Va., and was afterward its rector, serving in that capacity at the time of the bombardment of Fredericksburg in December, 1862, when the parish church was badly damaged and the congregation scattered. From that time until the close of the war he served as a chaplain in the Confederate army. Later he was rector of Roanoke Parish, Halifax county, Va., and then of Christ Church, Alexandria. From that parish he went as rector to Emmanuel Church, Baltimore, in 1867, and continued in that capacity until his elevation to the episcopate in 1883. He was consecrated Assistant Bishop of Virginia in that church on October 21, 1883, and continued episcopal work in the diocese of Virginia until the diocese was divided in 1892, when he elected to become bishop of the newly created diocese of Southern Virginia.

## "WHOM SHALL I SEND?"

THESE CRITICAL and crucial times are testing us all in a hundred different ways, testing our faith, our courage and powers of endurance, testing our patriotism, testing our capacity for service and sacrifice. It is not individuals only that are being tested at this crucial time: Nations, governments, institutions, nay, the very Church of Christ itself, are being tried. If, out of this awful welter of slaughter, out of this confusion and strife, right ways of thinking and acting, righteousness and truth, are to prevail, if the world is to be better, if the Kingdom of God is to come upon the earth, which, after all the sacrifices that have been offered, we most earnestly hope and pray will be the result, the leaders in Church and State must be strong men and true, men of vision, men of faith, men of fearless readiness to proclaim the right and the true way, men of zeal and ability to lead men in the true and right way, courageous enough to break out of old ruts and to discard the rags of threadbare customs, which have proved ineffectual, men courageous enough to stand firm, against all opposition, for principles which cannot change and must be maintained, men big enough to think little of the dignity of office, and much of its responsibilities, men great enough to be willing to serve, unselfish enough to be ready to give themselves for the good of others, ready to lose their lives that they may find them in service, men who love and fear God, ready to stand on God's side four square to every wind of opposition, ready to strive their utmost, at whatever cost, to help forward His Kingdom on earth; for that alone—loyal allegiance to God, loyal obedience to His laws, wholehearted surrender to Christ—will bring lasting peace to the blood-stained earth. That alone will cause war to cease in the world, and bring harmony, charity, righteous dealing between nation and nation, between man and man, bring real prosperity and happiness. God is calling for such men. "Whom shall I send, who will go for us?"—RT. REV. L. W. WILLIAMS, D.D., *at the Consecration of the Bishop of Newfoundland.*

NO MAN desires anything so eagerly as God desires to bring men to the knowledge of Himself. God is always ready, but we are very unready.—*Meister Eckhart.*

SEEING THAT good works are the witness of the Holy Spirit, man can never do without them.—*Meister Eckhart.*

DISTRIBUTION OF COMMUNICANTS  
OF THE AMERICAN CHURCH

BY CYRUS T. BRADY, JR.

THE graphical presentation of data is the method which has been found most useful for very many of the interests of mankind. The accompanying maps (on next page) will give a much more vivid idea of the distribution of our communicants than the most complete numerical statistics. They are based on figures in the *Living Church Annual* for 1917 and United States census reports.

The first map shows for each diocese the number of communicants per square mile of area. As might be expected a great variation is shown: from 31.5 per square mile in the diocese of Pennsylvania down to 0.009 in Nevada (that is, less than one per hundred square miles). The figures for North and South Carolina (0.35) are about the same as the average of all dioceses. In the diocese of Indianapolis, the map locates the "Center of Population of the United States" and it is not at all satisfactory that it is so far west of the "Center of Communicants" shown in Guernsey county, Ohio, sixteen miles east and five miles north of St. John's Church, Cambridge, Ohio.

The position of this "center" was calculated on the assumption that the see city of each diocese is the center of the communicants of the diocese, which is probably almost exactly true for the average of the whole country. About one-half our people live in the small area of the dioceses from Massachusetts to Virginia and this compact mass and our weakness in the West have held the "center" far behind the center of population. We do not grow westward as fast as the United States grows.

The second map is even more interesting than the first as it shows very plainly how many communicants we have at any place, per thousand of total population. The map was drawn assuming that this ratio (communicants per thousand population) is the exact ratio at the see cities and that between any two sees the ratio varies uniformly. This is not accurate anywhere and (*e. g.*, the large areas of Wyoming and Montana) it is probably not even approximately true in some places. Nevertheless, it is a working assumption which permits curves to be drawn which show most strikingly certain broad generalizations. The resulting map is similar in structure to the barometric pressure and rainfall maps of the Weather Department which are familiar to everyone.

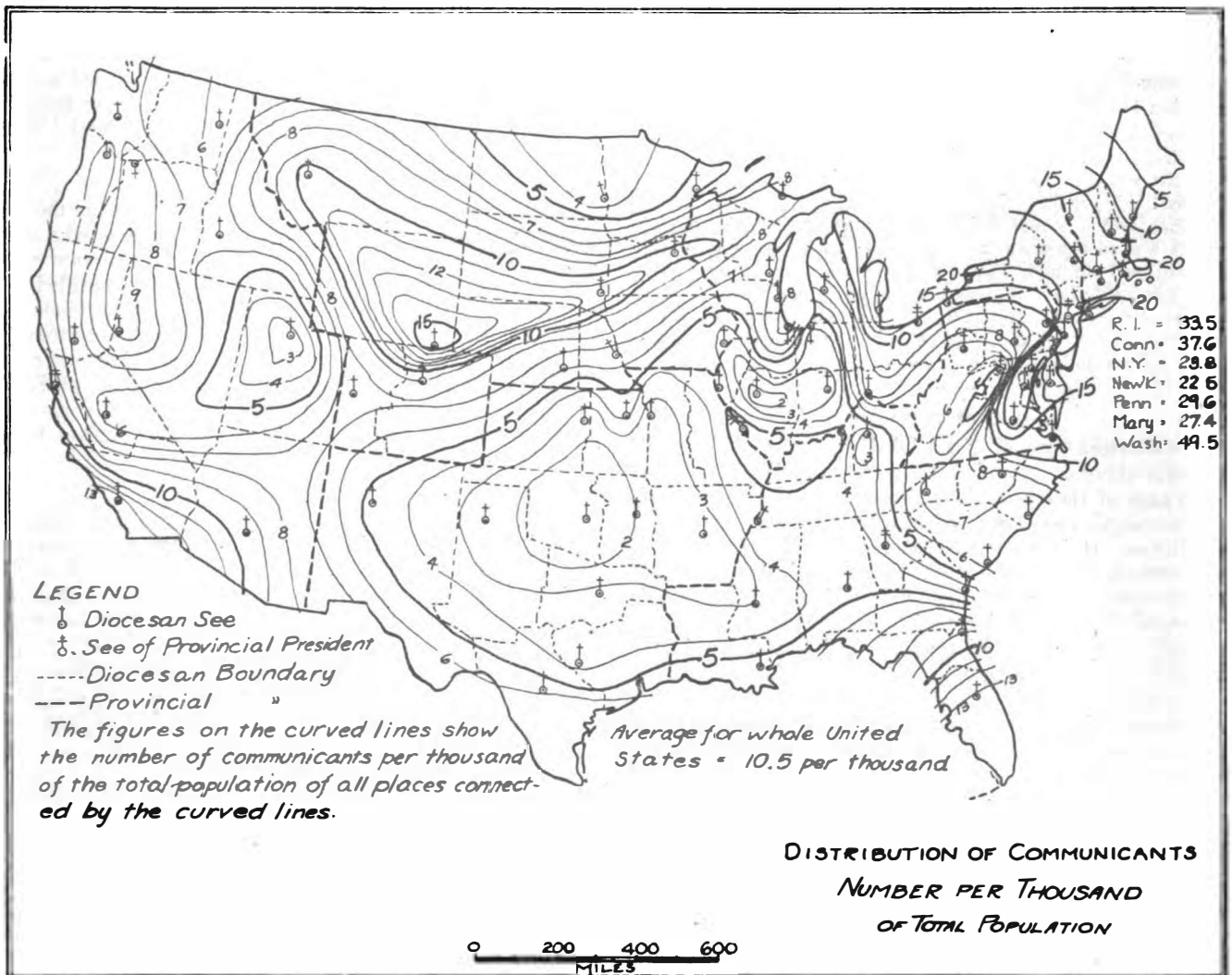
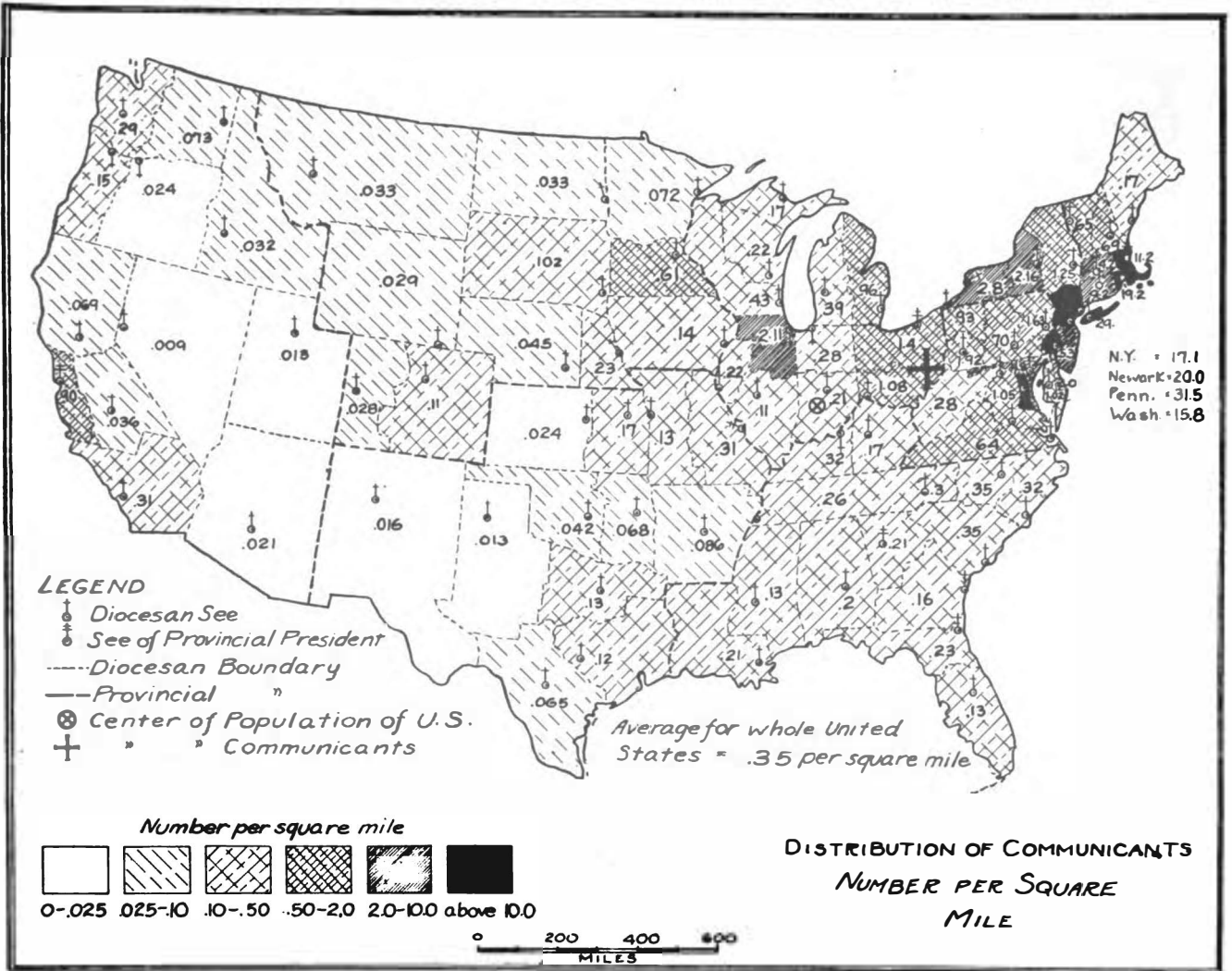
The principal "high", to use the language of the weather maps, is found just where the number of communicants per square mile was seen to be greatest. In other words, where we are strong we tend to become stronger—"nothing succeeds like success". There are minor "highs" in Florida, Wyoming, and Los Angeles; but these are not of great importance, as the total population is not large. It is very clearly shown that we are a city Church: the "highs" all enclose large cities. The variations indicated are surprisingly large, from 49.5 in the diocese of Washington down to 1.4 in Oklahoma. The diocese of Ohio (10.2) represents closely the average (10.5) of our whole country.

There are two minor "lows" (in North Dakota and Utah), and a great "low" covering a vast area in the central and south central states. Our extreme weakness in Oklahoma has been mentioned, but the most discouraging feature of the whole map is revealed in the Springfield-Indianapolis depression.

Both of these maps should be considered in revising Prayer Book and Hymnal and in deciding on fields of missionary effort.

IT IS NOT mad folly always to be craving for things which can never quiet our longings, much less satisfy them? No matter how many such things one has, he is always lusting after what he has not; never at peace, he sighs for new possessions. Discontented, he spends himself in fruitless toil, and finds only weariness in the evanescent and unreal pleasures of the world. In his greediness, he counts all that he has clutched as nothing in comparison with what is beyond his grasp, and loses all pleasure in his actual possessions by longing after what he has not, yet covets. No man can ever hope to own all things. Even the little one does possess is got only with toil, and is held in fear; since each is certain to lose what he hath when God's day, appointed though unrevealed, shall come.—*Bernard of Clairvaux.*





# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## AMERICANIZATION

**C**HIS is what the National Americanization Committee (29 West Thirty-ninth street, New York City) suggests that churches can do for Americanization:

"1. Get into contact immediately with immigrants of your own faith and render such service as may be needed.

"2. Make your church a center for Americanization activities. It is your fault if your communicants do not speak English, are not citizens, and do not meet real Americans.

"3. Avoid all criticism of or interference with the religious institutions of the immigrant; rather encourage by sincere sympathy and coöperation the Americanization of his Church, remembering that all religions have freedom for worship here.

"4. Include in study class, forum, and other programmes, the need and work of Americanization.

"5. Appoint an Americanization Committee to formulate plans and coöperate with existing official agencies.

"6. Furnish volunteer workers for the various forms of Americanization work: Teachers, visitors, investigators, etc.

"7. See that the entire Church membership is regularly supplied with Americanization literature. Write to the headquarters of your religious denomination for literature.

"8. Preach loyalty to America, and the unity of many races into one nation on the basis of brotherhood, and urge every Church member to live it at his office, shop, home, and city.

"9. Help the immigrant in trouble. These are days of trial and doubt and hardship to every man and woman not a citizen, beset by enemy alien propaganda and temptations, suspected by citizens and neglected by Americans."

## THE BARTENDER'S FUTURE

Practical questions are now being discussed in connection with the Prohibition amendment. For instance, the *Worker* (which is edited by Charles Stelzle) under the caption, What Will Become of the Bartenders, has this definite suggestion to make.

"There are 100,000 bartenders in the United States—at least that's what Uncle Sam tells us.

"What will become of these bartenders when all the saloons are closed?

"What makes a man a successful bartender? It's the fact that he's a good salesman, a good mixer; he knows how to deal with men; and the man who is a success as a bartender will be a success as a salesman in almost any other kind of store.

"The fact is, it requires many more people to sell two billion dollars worth of bread and clothing, for example, than it does to sell two billion dollars worth of booze."

## CARE OF THE AGED

The Central Council of Social Agencies in Minneapolis has been making an extended study of the facilities provided for the care of the aged. The first half of the report deals with the question of the physical conditions and the extent of facilities. It is expected that the second half will deal more particularly with the methods employed, or that should be employed, to safeguard the funds which the aged people have deposited as admission fees to the homes. Often times this payment represents all that an aged person has in the world and there is a strong and perfectly well-founded feeling that it should be so safeguarded as to prevent any possibility of the home being disbanded and the aged people who have gone there supposedly for the remainder of their lives being left without shelter.

## CHURCHMAN HEADS CHICAGO LIBRARY

"Chicago Churchmen are happy," declares Dean Pond of the Cathedral, over the fact that Carl B. Roden has been made head of the Chicago Library. Mr. Roden is a vestryman of St. Peter's Church, and secretary of the diocesan Board of Social Service. Dean Pond says: "He is a splendid type of Churchman. He has been connected with the City

Public Library for the past thirty-two years. In fact, he began his connection with the Library when his first job there was that of an errand boy. His is just another case of a so-called poor boy working himself up to the top. And I expect the fact that he served the Lord so faithfully has been the steady influence which has kept him at his efforts towards success."

*What Makes a Town Good?* is the title of a leaflet by J. Horace McFarland of Harrisburg sent out by the American Civic Association. In the course of it he makes this pertinent remark, "A community may be 'good looking' and yet not be good, but as I see it a really good community is sure to be good-looking". Some commentators would consider a town good if it made a strong response to the Billy Sunday impulse, even if it were as ugly as the usual revivalist's "tabernacle". (I wonder how these gentlemen venture to take that word from the Bible to describe the hideous structures they seem to like, without paying any attention to the design obvious in the book of Exodus to make the tabernacle of God a thing of notable physical beauty and attractiveness?)

A SERIES OF CONFERENCES for Roman Catholic social workers was recently inaugurated at the Convent of the Cenacle, New York City. According to the *Catholic Federation Bulletin*, it is expected that the movement will probably spread to other cities and be productive of much good. The purpose of these meetings is thus announced: (1) To promote God's glory in the field of social service and personal spiritual welfare, (2) to discuss social problems of the day from the Catholic viewpoint, (3) to show forth visibly the spirit of charity among ourselves, among our fellow-Catholics, and among all forces working for the betterment of mankind. Each conference will be preceded by a reception and followed by a round-table discussion.

SOME YEARS AGO the late Dr. Josiah Strong as the head of the American Institute of Social Service presented a report giving the results of the census of social workers which showed that a large majority of them were identified with organized Christianity. The Rev. W. D. P. Bliss some time later undertook to bring the data up to date in an attempted "Who's Who in Social Reform". The breaking out of the war interrupted his labors, but he said to Dr. Rudolph Binder who is the acting head of the institute that "if noses alone were counted the Anglican Church and its branches have a preponderant majority."

THUS FAR labor has taken no backward steps since we entered the war, is the judgment of William Green, secretary-treasurer of the United Mine Workers of America. The desirable standards of life and employment established in industry have been maintained. The test of war has proved that the shorter work-day, reasonable and satisfactory conditions of employment, improved sanitary conditions, and decent wages have resulted in increased production and greater efficiency. Another case of "Hold fast to that which is good".

WORLD PEACE demands heroic sacrifice, but it is not only the blood of our best youth that must be sacrificed; it is the darling convictions of our best people. World fraternity awaits something more affirmative and bigger than the conscience of the non-resistant or the scruples of the anti-militarist: namely, the unwavering and unrelenting constructive thought and effort of creative democrats.—Charles Zeublin.



## 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.

### "THE PROBLEM OF THE MINISTRY"

To the Editor of *The Living Church*:

I AM rejoicing in your editorial on The Problem of the Ministry. You have perceived the essential features of the problem and you have offered a practical, constructive suggestion *how to begin* to meet it.

I want to emphasize the importance of using in this connection the only and the proper means which the Church possesses for accomplishing the end in view. For a century the Church had no central agency to look after the matter of her supply of clergymen. She now has such an agency in her General Board of Religious Education. That board has given its first attention to Sunday school matters. For that reason a great many of the clergy think of it as a Sunday school board. The full scope of its usefulness to the Church cannot be appreciated unless one has experienced the fatal disadvantage of trying to conduct an educational work for the Church without data and without coöperation. If there had been a General Board of Religious Education fifty years ago, and if that Board had then done and had continued to do what—as you suggest—is of primary importance, the Church would not now be just waking up to find herself in an unworkable condition.

There are some features of the G. B. R. E. that are not ideal. Its members are human beings: some of them are not of the right ecclesiastical persuasion: probably—to save car-fare—too many of them live in a congested territory: some of them will always be men of decided opinions; moreover, since the Provincial System has been adopted, now and then a cry is heard against "centralization", as a principle—a chronic disbelief in the utility of General Boards. But the question is how can the unity of the Church be preserved without General Boards? And the particular question in my mind is, why begin to disregard and to discredit the only Board of Education this Church has ever had, before the said board has lived long enough to get its eyes wide open? You, Mr. Editor, are backing up that board in spite of the fact that you are not oriental in every sense. Let us stick to that board. Perhaps it may be improved upon in some particulars as the decades pass. It is conceivable that sometime its headquarters may be in Chicago or in Denver—somewhere near the center of things. But the Church has been perishing for a Board of Education—a canonical body to devote itself to the Church and fundamental interests. As the fruit of decades of effort on the part of men who have deeply felt this need, we now have something better than we have a right to expect—something to be proud of. Let us depend upon it for the services it is designed to render; and let us support it, develop it, and help build it up until it shall become one of the foundation stones of our national Church's life.

Chicago, Ill.,

WM. C. DE WITT,

April 12th.

Dean Western Theological Seminary.

### ASKS FOR "REAL TEMPERANCE"

To the Editor of *The Living Church*:

IT looks as though the Church is beginning to wake up to a realization of the viciousness and fanaticism of the prohibition propaganda. When a thing strikes home it is then that we become conscious of its influence and effect. In my judgment the prohibition principle is born of fanaticism, and issues from a failure properly to discriminate between a thing fundamentally wrong and that which is not wrong in itself but may at the same time have certain incidental evils; and is there any good thing under the sun which does not have incidental evils?

The failure to see the difference between it and *real temperance* is no doubt largely responsible for the rapid strides prohibition is making at this time. Then, too, the guise of "war necessity" appears to be contributing largely to prohibition success. States are going on gaily with their prohibition legislation seemingly unmindful of the dilemma in which some of them are putting conscientious Churchfolk; and, strange as it may seem, the Churchfolk, many of them, are, perhaps unconsciously and unintentionally, contributing to the dilemma in which they are being placed. Oklahoma, as you have noted, has already put into effect a prohibition law which not only does away with the manufacture, sale, and possession of all alcoholic beverages but incidentally prohibits the use of wine for Sacramental purposes, thereby interfering with the religious rights, convictions, and practice of a multitude of

people, and incidentally contravening the higher law and command of the Incarnate Son of God.

The law of Oklahoma is but one illustration of the extreme to which the principle of prohibition goes. I do not want to be considered as attempting to justify the saloon system as it exists, nor am I unmindful of its many attendant evils, but I do protest, and will continue to protest, against the principle of prohibition as being absolutely unwarranted. I believe it to be utterly false, intolerant, and subversive of personal freedom and a proper and rightful exercise of the human will. When we attempt to legislate in regard to personal habits which in themselves are not confessedly wrong, habits as old as is the human race, we are getting very near the semblance of a despotic act, rather than manifesting a due regard for the legitimate exercise of the human will. True democracy allows the people the fullest possible amount of personal liberty and individual freedom, and such, I firmly believe, is in accord with the creative designs and revelations of Almighty God. The question is asked, What are the clergy of Oklahoma to do in the face of the law prohibiting the use of wine for Sacramental purposes? There can be only one answer. It is their duty to obey the command of the Incarnate Son of God, if by any possible means they can procure the wine so to do. The laws and commands of God are higher than those of men. When the law of man plainly contravenes the command of God, the command of God must be obeyed without regard to consequences. If the Oklahoma law is to prevail what becomes of the Constitutional right: that every man may worship God, and that worship implies obedience, according to the dictates of his own conscience?

You rightly and wisely say, "To begin the history of a state by a violent attack upon a fundamental Christian practice is not the best way to make democracy safe for the world."

I go further and say, that any such attack makes democracy a farce and a sham! Can it be possible that while our Nation is giving blood and treasure "to make the world safe for democracy", we are at the same time advocating and setting up, by sumptuary legislation, a despotism which not only interferes with fundamental personal rights and individual freedom, but also runs counter to deep religious convictions and centuries old religious practice? Let us not forget that it was in association with the use of wine as a *beverage* that our Lord poured out the wine of the chalice and gave the command: "Do this in remembrance of Me." Let us indeed "render unto Caesar the things which are Caesar's" but let us also render unto God the things that are God's. The use of the elements commanded by our Lord in the Sacrament of the Altar is of infinitely more importance than ritualism or ceremonialism, and as clergy suffered imprisonment in defense of the latter, it may be necessary for them so to do in defense of the former.

Newark, N. J., April 6th.

J. O. FERRIS.

### SACRAMENTAL WINE AND THE OKLAHOMA LAW

To the Editor of *The Living Church*:

HERE is something startling to the thoughtful reader of THE LIVING CHURCH in what appears to be the advocacy of defiance of law in the editorial comments on The Oklahoma Inhibition of Sacramental Wine. If the Church is justified in acting in defiance of statutes and constitutional law, is it not reasonable to suppose all lawbreaking could be justified under the plea of individual or organized opinion that the State had exceeded its privileges in enacting the particular requirements violated? Bible teaching and Church teaching have always agreed that it is right to submit to civil authority. Experience has vindicated the claim that effectively to enforce a bad law is the sure way to secure its repeal. Lawbreakers cannot come with clean hands to ask for repeal or amendment to obnoxious enactments by the State. The serious part of the question is not that men would be willing to endure penalties for defiance of law, but the intrinsic lawlessness. Surely the writer of the editorial in question did not study this side of the question.

It seems to the writer that while THE LIVING CHURCH maintains that fermentation of the wine is not necessary—that freshly extracted juice of the fruit of the vine is all that is needed—the Church requirements can be met by loyal Churchmen who are still loyal citizens. Commercial grape juice may not be satisfactory, but in the season the unfermented wine can be prepared by mem-

bers interested and be available from their stores at any time during the year. Not infrequently housewives "can" grape juice for domestic purposes; it could just as readily be preserved for sacramental purposes. However it would seem that commercial fermented wine is just as likely not "to be wine in any true sense" as is the unfermented commercial grape juice. The safest and the law-abiding way is for the Church to express the fresh juice of the grape for its own use. It would be disgraceful and rob the Church of its influence to a great extent if it becomes a lawbreaker.

April 9th. E. L. WYMAN.

#### "CLERICAL COURTESY AND BUSINESS METHODS"

To the Editor of *The Living Church*:

I HAVE read with interest the letter from the Rev. Mr. Larson in your issue of April 6th in regard to Clerical Courtesy and Business Methods.

What Mr. Larson complains of is certainly a most serious state of affairs. By means of this laxity there are undoubtedly hundreds of communicants lost to the Church every year.

But there is another side of the question which is equally unfortunate and which may explain, in part, the failure of the clergy to notify the rectors of parishes to which their communicants move.

I have made it a point to follow up every member of my congregation so far as I could, when they have removed from my parish. I have written letter after letter of this sort, appealing to the rector of the parish to look up my people for me. If I have ever received a letter of acknowledgment it was so long ago I have forgotten it. Perhaps my request has been complied with in some cases — indeed I know of several — but so far as I know it has usually been ignored. I did not know the nearest parish priest in one case and wrote to the Bishop (the city was his see city), and my people are still waiting for him to send a clergyman to see them. If our brethren are too busy to bother with our parishioners, common courtesy would seem to demand some answer to our letters.

Very truly yours,

Forest Hill, Richmond, Va., April 8th. J. LOUIS GIBBS.

#### THE CHURCH "WITH THE COLORS"

To the Editor of *The Living Church*:

I WISH to add my appeal to those of chaplains and volunteer chaplains for the names of Churchmen coming to this port. A priest of the Church, and enlisted in the Medical Department, I am trying to take the place, as well as I can, of a chaplain, there being none stationed at this port.

Between four and five hundred men, mostly between 18 and 20, are being enlisted here each week, and there must be a few Churchmen among them. It is impossible for me to ferret these men out, on account of other duties; but may I not, through your columns, appeal to my brother clergy to send me the names of any of their communicants, that I may look them up, and let them know that the Church has not forgotten them?

Communications should be addressed to: Sgt. Wilfred A. Munday, Medical Dept., Ft. Logan, Colo.

Sincerely yours,

April 6th. WILFRED A. MUNDAY.

#### DETAILS ACCOMPANYING THE RESURRECTION

To the Editor of *The Living Church*:

IN the beautiful leading editorial of the Easter number of THE LIVING CHURCH there were two statements which might be questioned.

1. "No one saw the opening of the tomb." This is undoubtedly true in that our Lord rose unseen, and before the tomb was opened. Then came the earthquake and the angel who "rolled back the stone and sat upon it." And St. Matthew distinctly says that "for fear of him the keepers did shake and became as dead men"; so they must have seen the opening of the sepulchre.

2. An earlier paragraph speaks of those raised on Easter Day as having "returned to their graves again." Is it not far more likely that the Lord of Life in raising those saints did so that they might accompany Him to heaven, in anticipation of the general resurrection at the Last Day?

Faithfully yours,  
Westfield, N. Y., April 11th. FRED. WM. BURGE.

#### BOLD-FACED TYPE FOR THE PSALTER

[ABRIDGED]

To the Editor of *The Living Church*:

AS revision, etc., of the Book of Common Prayer is so much considered I wonder nothing has been said or (so far as I know of) done about printing page numbers and "Day —" in the Psalter in very bold, large type. As giving out the page

number seems so prevalent and appears to be getting more in favor, let us by all means have the figures indicative of the number of the page so plain that, ordinarily, one in his or her fifties can find the page eyeglassless or spectacleless.

I do hope this matter will receive the consideration it ought at, or long before, the meeting of the next General Convention.

West Philadelphia, Pa. WM. STANTON MACOMB.

#### SEEKS INFORMATION

To the Editor of *The Living Church*:

SOME months ago I read in THE LIVING CHURCH that twelve young men, Presbyterians at the Union Seminary, met every Monday morning to study the matter of Church Polity etc. One of their number died, while eleven, as a result of this investigation, were finally, each and every one of them, ordained to the ministry of the Episcopal Church. If this letter reaches the eyes of any of these, will they kindly write to the Rev. Martin Damer, Nampa, Idaho, in order that he may have the evidence in writing?

MARTIN DAMER.

#### THE WAR'S EMPHASIS ON CHURCH UNITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW HAMPSHIRE]

THIS WAR is not all loss. It has shaken us all out of the self-indulgent carelessness into which so many people had drifted: it is making Christian men draw more closely together in practical efforts to help others. As the Knights of Columbus and the Young Men's Christian Association find that they can in some large degree work together; as the great Church of Russia delivered from the bonds of autocracy takes up the task of organizing herself as a Free Church in a Free Land and in so doing turns for counsel to Russian bishops and priests who have lived in Free America and have seen the life of our American Church; as the ancient Church of Armenia, helped by devoted American Congregational and Presbyterian missionaries and teachers for decades of Turkish oppression, reforms herself on apostolic and yet more lines for twentieth century work; as we Episcopalians learn more and more in camp services the value of informal prayers and the power of Christ and the Spirit as they reveal themselves in the Protestant churches of our country; as our own communicants show by their needs and actions that our War Commission is right in emphasizing above everything else the value of the Holy Communion; as earnest men of other communions turn to us who minister the Sacrament of the Lord's Body and Blood with a keen desire to share what we can give; it is very clear that this war ought greatly to advance the cause of Church Unity.

We shall be able to do our part during and after the war in four ways:

1. By deepening our own spiritual lives in every possible way. Our sins keep us Churchmen from making our best possible contribution to Church Unity.

2. By giving a generous and hearty recognition to the working of God's Holy Spirit wherever we see it in men and organizations which differ greatly from us.

3. By a ready acknowledgment that many things dear to us are not necessary for a complete share in the blessings of a United Christendom: that there is a place in it for the elaborate ceremonial devotions of the high mass, for the dramatic worship of the Russian cathedrals, and for the severe simplicity and informality of Protestant worship or the enthusiasm of its revival work. as well as for the worship, the dignified ceremonial, and the ordered prayers, which our Prayer Book gives us, and which we love so dearly.

4. By seeing to it that in our desire for Unity we do not slacken our hold on vital Christian truth as summed up in the two great Creeds, or the sacramental teaching of the Prayer Book.

I am finding that I am most helped to puzzle out my ways of action by asking in questions of Christian Unity as the war brings them to the front: "What can the Church give? What can I as a Christian bishop give which others have not so completely got, without failing in my loyalty to Christ and His Church?" rather than by trying to see where I must be on my guard before I begin to try to work with others. I *must* be on my guard, I *must* not cheapen the Faith, or the Sacraments of the Catholic Church. But what can we, what can I, in all humility, give of the goodly heritage which by God's mercy I possess?

AS THE abomination of desolation begins with a perverted clergy, so the consolation begins with a converted clergy. Hence we Christians need not go and convert the heathen in order to endure martyrdom; we have only to declare with constancy the law of Christ even before Cæsarean prelates, and straightway the flower of martyrdom will be at hand.—*John Wycliffe*.



## LITERARY

## THE WAR

BISHOP BRENT is so widely recognized as a real prophet of modern times, with clearness of vision and a remarkable gift of interpretation, that we have learned to expect of him a strong message in all days of crisis. It is fortunate, therefore, that the Bishop of London has persuaded him to write a volume in the practical series of Lenten books which began some ten years ago with the late Father Holden's volume on the Holy Spirit.

As Bishop Ingram says, *The Mount of Vision* (so Bishop Brent entitles his book: Longmans, \$1.00 net) is a more difficult book than the previous volumes of the series. It is not easy reading. But who could expect to go deeply into the heart of things without effort? And how strong and helpful the chapters are, when we have tried to master the thought! It is a ringing message for the times, showing the cross as part of the character of God and pain as an essential element in love and a condition of spiritual birth.

As the Bishop so well says, "the power to see deep and far, certainly in the case of leaders in sight, seems to be sharpened rather than dimmed by darkness," and these days of war, therefore, call us to a Mount of Vision, even though we approach it through deep valleys of shadow. The war is to be viewed without dismay "in terms of the whole of God's plan." Our chief obligation is "to conserve and develop life so successfully that victory, when it comes, will be justified by the heightened value of society for which we are fighting."

The aim of Bishop Brent's book is to make a contribution to a new ideal which shall be true to principles with which civilization heretofore has trifled or which it has but half embodied. How important the Bishop's contribution is may be gathered from the subject of the study as he puts it in his introductory chapter:

"We shall study the groundwork of God's character, His self-identification with the human race, the basic plan of His creation, the place of suffering in the Divine Life and the universal scheme of things, the individual in his social setting, the nation in its relation to mankind, the significance of democracy, the Church or society organized in God, its representative literature, its saving treasure of forgiveness, its nourishing activities, its privilege of comradeship with yesterday, to-day, and forever, and the last great adventure."

Surely the Bishop has mapped out a serious study; but to undertake it will be at least to try "to see life steadily and to see it whole." The careful reader of the several themes will find much seed-thought here, a wealth of suggestive ideas packed into brief compass. How such a book could have been written, as this was, on missionary travels is a marvel to the ordinary man.

*Woodrow Wilson and the World's Peace* is a series of letters and articles prepared by G. D. Herron for continental European readers, but not without interest here. Always strongly opposed to militarism, our author not only sees the need of defeating the military spirit of Prussia, but believes that defeat is necessary in the interest of Christianity. In his chapter on The Pro-German Morality of the Pacifist, he says: "I do not mean that Christ is other than the Prince of Peace. He stands for a peace so profound, so determined and delectable, that it surpasses any experience or understanding of our mortal commonalty . . . a peace proceeding from the conquest of life, and not from the evasion of compromise . . . that will be reached . . . through the capture and orchestration of all material and mechanic facts, all the natural and social forces, with which man has to do . . . Christ needs no invitation to the thick of the human struggle; He has never been absent from it. It was there He spoke, there He did his work. . . . It is no less than a blasphemy, no less than a besmirchment of His name, which places Christ apart from the battles of the day." [New York: Mitchell Kennerly. \$1.25.]

PROF. LINDSAY ROGERS of the University of Virginia, in his volume, *America's Case Against Germany* (E. P. Dutton & Co., New York. \$1.50), takes up the question of Germany's violations of international law; and in detail, with intelligent insight and in non-technical language, shows how our enemy has not only furnished abundant grounds for an entrance into the world war, but has created a "moral indignation which made war inevitable". The formulation of a moral indictment is not attempted by our

author, nor is there an attempt to pass judgment on the President's policy. He believes it is too early to pass definitely upon it, but he does give a clear, concise, chronological account of the origin and development of the controversy which was the immediate cause of our entry into the war. Quite properly there is frequent and extended reference to the submarine as a disturbing factor in international law. The chapter on Sea Warfare: The New Style, is not only a telling indictment of Germany's violations of international customs from another point of view, but a striking description of Germany's descent to the "lowest rung of the malevolent ladder." C. R. W.

## MISCELLANEOUS

*The Sum of Feminine Achievement.* By Dr. W. A. Newland Dorland. Boston: The Stratford Co. \$1.50 net.

*Women and Work.* By Helen M. Bennett. New York: D. Appleton & Co. \$1.50 net.

*A Seasonal Industry.* By Maud Van Kleeck. New York: Russell Sage Foundation. \$1.50 net.

Dr. Dorland has proved himself on other occasions as on this a most industrious student. This "critical and analytical study of woman's contribution to the intellectual progress of the world" makes out a strong case, if one were needed, for woman's ability to contribute largely to the world's thought, and that at last woman is surely coming into her own. One gets a fair idea of the scope of the book from the following list of subjects treated by Dr. (now Captain) Dorland: Genius and Femininity; the Mentality of Famous Men and Women Compared; the Achievements of Women in Youth and Old Age; Woman's Contribution to Science; the Feminine Side of Art; Woman in Literature; the Intellectual Correlation of the Sexes.

Miss Bennett discusses interestingly that highly controversial question: The economic value of college training. Among her other qualifications to write such a book is the fact that she is not only a college woman but the manager of the Chicago Collegiate Bureau of Occupations. Believing that one great difficulty in vocational work has been too intense study of fields of work and insufficient study of the individuals, she urges strongly a fuller consideration of the psychology of the girl in relation to her occupation.

Miss Van Kleeck's study of the millinery trade in New York City is a highly specialized investigation carefully done. Of the 3,200 women engaged in this trade 44 per cent. received less than \$9 a week; 14 per cent. received less than \$5 per week. Because of slack season half of the milliners received less than \$365 a year. A study of the payrolls for the New York State Factory Investigating Commission, together with interviews with the workers, revealed these facts. Miss Van Kleeck then asks these questions: Should millinery therefore be included in a minimum wage law? How would such a law affect the trade? What has previous experience shown? The volume is issued under the auspices of the Division of Industrial Studies of the Russell Sage Foundation. C. R. WOODRUFF.

WALTER T. ARNDT, who has been an active propagandist for municipal home rule in New York, has embodied his views in an excellent volume, *The Emancipation of the American City*. Among the subjects which he discusses with freshness and first hand knowledge are: The Municipal Boss and Civic Spirit; Short Ballot Charters; The City Manager; Eliminating the Parties; Making the Ballot Effective; Administration and Civil Service; Public Utilities; Municipal Finance and Revenues. The volume deals primarily with the problem from the point of view of New York cities, but it is none the less interesting and helpful to students elsewhere. It is published by Duffield & Company (211 W. Thirty-third Street, New York. \$1.50).

THE *American Labor Year Book* for 1917-18 has appeared and will be found most useful to all who are interested, in a progressive spirit, in the social, economic, and labor conditions and problems of the day. The present volume, which is the second of the series, is edited by Alexander Trachtenberg, the director of the department of labor research of the Rand School of Social Science. It is a much larger volume than last year's, containing 384 pages, and gives an interesting and fair account not only of the labor movement but of the socialist movement as well. It is published by the Rand School (7 East Fifteenth street, New York City).

## Church Kalendar



- April 1—Monday in Easter Week.  
 " 7—First Sunday after Easter.  
 " 14—Second Sunday after Easter.  
 " 21—Third Sunday after Easter.  
 " 25—Thursday. St. Mark.  
 " 28—Fourth Sunday after Easter.  
 " 30—Tuesday.

### KALENDAR OF COMING EVENTS

- Apr. 23—Arizona Dist. Conv., Trinity Pro-Cathedral, Phoenix.  
 " 24—Eastern Oklahoma Dist. Conv.  
 " 24—Western Mass. Dioc. Conv., St. Stephen's Church, Pittsfield.  
 " 30—New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.  
 May 1—Springfield Dioc. Conv., Trinity Church, Lincoln, Ill.  
 " 7—Pennsylvania Dioc. Conv., Church of St. Luke and the Epiphany, Philadelphia.  
 " 8—Alabama Dioc. Conv., Church of the Nativity, Huntsville.  
 " 8—Arkansas Dioc. Conv., St. Paul's Church, Batesville.  
 " 8—West Texas Dioc. Conv., Grace Church, Cuero.  
 " 12—Iowa Dioc. Conv., St. James' Church, Oskaloosa.  
 " 12—North Texas Dist. Conv., Church of St. Mary the Virgin, Big Springs.  
 " 14—Harrisburg Dioc. Conv., St. Matthew's Church, Sunbury, Pa.  
 " 14—Newark Dioc. Conv., Trinity Cathedral, Newark, N. J.  
 " 14—New Jersey Dioc. Conv.  
 " 14—New York Dioc. Conv., Synod House, New York City.  
 " 14—North Carolina Dioc. Conv., St. Luke's Church, Salisbury, N. C.  
 " 14—South Carolina Dioc. Conv., St. Thaddeus' Church, Aiken.  
 " 15—Erie Dioc. Conv., St. Paul's Cathedral, Erie, Pa.  
 " 15—Michigan Dioc. Conv., St. Paul's Church, Lansing.  
 " 15—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.  
 " 15—Southern Ohio Dioc. Conv., Grace Church, Avondale, Cincinnati.  
 " 15—Tennessee Dioc. Conv., St. Luke's Church, Memphis.  
 " 15—Virginia Dioc. Conv., St. James' Church, Leesburg.  
 " 15—Washington Dioc. Conv., Church of the Good Shepherd, Washington, D. C.

### MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

#### ALASKA

Miss E. L. Jackson (in Eighth Province).  
 Rev. A. R. Hoare (after May 15th).

#### CHINA

##### ANKING

Rev. Amos Goddard.  
 Miss Velma E. Woods (in Eighth Province).

#### HANKOW

Deaconess Edith Hart.  
 Miss Helen Hendricks (address direct; 5954 Drexel avenue, Chicago).  
 Dr. Mary James.  
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).  
 Rev. T. R. Ludlow.

#### JAPAN

##### KYOTO

Rev. J. J. Chapman.

#### TOKYO

Deaconess E. G. Newbold.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to JOHN W. WOOD, 281 Fourth Avenue, New York.

## Personal Mention

THE Rev. GEORGE W. ATKINSON leaves shortly for the front, where he will be assigned to hospital work with the War Work Council of the Y. M. C. A.

THE Rev. GEORGE A. ALCOTT, for fourteen years rector of Grace Church, New Haven, has tendered his resignation to take effect the 1st of May, when he will become rector of St. Stephen's Church, East Haddam, and the mission of Grace Church, Hadlyme, Conn.

THE Rev. W. F. BACHMAN has accepted charge of St. Alban's Church, Indiana Harbor, Ind. He should be addressed at 3620 Fir street.

THE Rev. CHARLES F. BOURSCHIEDT has just been appointed camp executive of the Y. M. C. A. and will be stationed at Camp Logan Rifle Range, Zion City, Ill., which is the largest rifle range under control of the Navy Department.

THE Ven. JOHN H. BROWN of Pensacola has been given a year's leave of absence from his parish and will sail at once for overseas religious work in connection with the Y. M. C. A.

THE Rev. HERBERT W. BUTLER has entered upon his work in All Saints' parish, Dorchester, Mass.

THE Rev. PHILIP COOK has left for the front to do Y. M. C. A. work among the men.

THE Rt. Rev. THOMAS C. DARST, D.D., Bishop of East Carolina, was the speaker at the monthly meeting of St. Paul's Society of Lehigh University on Thursday evening, March 7th.

THE Rev. JAMES E. FREEMAN, D.D., is acting as an auxiliary chaplain at cantonments and military camps throughout the country. His schedule is as follows: Jefferson Barracks, April 23rd; Scott Field, April 24th; Camp Taylor, Louisville, April 25th to 28th; Camp Dodge, April 30th to May 3rd. In May Dr. Freeman will spend several days at the Great Lakes Training Camp and at Fort Sheridan.

THE Rev. HOWARD W. FULWEILER is now rector of Trinity parish, Alpena, Mich.

THE Rev. H. N. HYDE has begun his new work at St. Paul's-by-the-Lake, Rogers Park, Chicago, taking the services for the first time on the Second Sunday after Easter. Mr. Hyde's present address is at the Lincoln Apartments, Rogers Park.

THE Rev. T. C. JOHNSON is to visit his father in Ireland, not to do chaplain's work at the front as reported last week.

THE Rev. HENRY O. JONES has accepted a call to the rectorship of the Church of St. John-in-the-Wilderness, Gibbsboro, N. J., and is now in residence.

AFTER April 15th the Rev. JOHN KELLER, secretary of convention of the diocese of Newark, and recording secretary of the Associate Alumni, General Theological Seminary, should be addressed at No. 2 Clark street, Glen Ridge, N. J. Telephone 4198.

THE Rev. Dr. RAYMOND C. KNOX, well known to thousands of students during ten years' service as chaplain of Columbia University, announced at the Easter Day service that he was going to France in the interests of the Y. M. C. A.

ENTIRELY recovered from a recent long illness, the Rev. GEORGE T. LE BOUTILLIER, Scottsville, N. Y., is again on duty.

THE Rev. JOHN N. LEWIS, D.D., rector of St. John's Church, Waterbury, Conn., chaplain of the Fifth Regiment, C. H. G., has been granted leave of absence for eight months, during which he will be engaged in Y. M. C. A. work in France.

THE Rev. H. LILIENTHAL LONSDALE gave the Good Friday addresses at the Three Hours' service in St. Peter's Church, Philadelphia.

THE Rev. ERNEST DEF. MIEL, D.D., who after six months in Red Cross work in France returned home on a furlough the latter part of January, has sailed for further service abroad.

THE Rev. H. H. MITCHELL is now registrar and secretary of the missionary district of Spokane. Official communications should be sent to him at Colfax, Wash.

THE Rev. HENRY DUTCHER VIETS has accepted a call to the rectorship of St. John's Church, Carlisle, Pa., and entered upon his new duties.

THE Rev. WILLIAM E. WARREN will have charge of Epiphany Church, Independence, Kans., and the Church of the Ascension, Neodesha.

THE Rev. WILLIAM WHITTLE has taken charge of the Church of the Good Shepherd, Topeka, Kans., and will help to carry out the Bishop's plans for an associate mission in Topeka.

## ORDINATION

### DEACON

CENTRAL NEW YORK.—On April 11th, in St. Agnes' Chapel, Trinity parish, New York City, the Rt. Rev. Charles Tyler Olmsted, D.D., Bishop of Central New York, ordained Mr. JOHN LAIMBEER PECKHAM to the diaconate. The Rev. John R. Harding, D.D., presented the candidate, and the Rev. W. W. Beilinger, D.D., preached the sermon. The Rev. William Pitt McCune, Ph.D., read the Litany. Mr. Peckham was graduated from Clark College in 1912, engaged in teaching for three years, and received the degree of Master of Arts from the Pennsylvania State College and of Master of Pedagogy from Syracuse University. He entered the General Theological Seminary in 1915, where he is now a member of the senior class.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

## MARRIED

BREWSTER-JESSOP.—On Low Sunday, April 7th, at St. Michael's rectory, Litchfield, Conn., BENJAMIN YATES BREWSTER, son of the Rt. Rev. and Mrs. Benjamin Brewster of Portland, Maine, to MARJORIE FLORENCE JESSOP of New Haven, Conn., daughter of Mrs. Florence B. Jessop. The rector, the Rev. William J. Brewster, an uncle of the groom, officiated.

Mr. Brewster has just been assigned to the 301st Field Artillery, U. S. A.

## DIED

ENEBSUKE.—Entered into life eternal on Easter morning in Boston, Mass., SIGNE JUDITH ENEBSUKE.

Let light perpetual shine upon her.

KASER.—Mrs. ROBERT A. KASER of Middletown, Ohio, died suddenly of heart failure on Monday, April 8th, in the sixty-fourth year of her age.

PHILPOTT.—At her home in Utica, N. Y., on March 27th, ELIZABETH LOUISE, daughter of the late James and Barbara PHILPOTT, in her fifty-first year, after twenty-four years of suffering, sweetly and happily borne.

May she rest in peace.

WHELIN.—On April 13th, ALICE HORTON (Chambers), beloved wife of Ralph WHELIN and daughter of the Rev. George R. and Nelle Horton Chambers of St. Paul's rectory, Harlan, Iowa. Burial at Chariton, Iowa, April 16th.

Requiescat in pace.

## WANTED

### POSITIONS OFFERED—CLERICAL

THE BISHOP OF QUEBEC, CANADA, will be glad to hear from an unmarried priest willing to volunteer for mission work in St. Clement's mission on the coast of Labrador. This mission, in the diocese of Quebec, is one of the most difficult yet fascinating missions in Canada. It extends over three hundred miles along the rocky shore of the Gulf of St. Lawrence to the Strait of Belle Isle. Traveling is done by boat in summer and by dog-sled in winter. The people are fishermen, and thoroughly appreciate the ministrations of the Church. This appeal is made owing to the fact that so many of the younger and more active clergy of Canada have gone to the war.

**UNMARRIED PRIEST WANTED** for Catholic Mission. Address V. I. R., care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED—CLERICAL**

**YOUNG MARRIED PRIEST** seeks new field, or parish. Plain, conservative, Catholic Churchman. Would consider curacy; Maryland, New York, or Pennsylvania preferable, but not essential. Available for supply or locum-tenens through summer. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

**PARISH OFFERING OPPORTUNITY** for constructive, progressive Church school and Social Service work, by Catholic priest. College and seminary graduate; celibate; middle-aged; good reader and preacher. Address ALPHA, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PRIEST WISHES SUNDAY** duty in or near New York City, May to September inclusive. Can arrange for one or more Sundays or whole period. Address PRIEST, care Mr. Gorham, 11 West Forty-fifth street, New York.

**CURATE IN LARGE** New York City parish makes annual offer of his services during vacation month, June. Compensation secondary matter. Address M. L. G., care LIVING CHURCH, Milwaukee, Wis.

**RECTOR, AGE THIRTY-ONE, married,** definite Churchman, desires rectorship at once. Warmly recommended by vestry. Bishops or vestries kindly address IGNOTUS, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN TAKING VACATION** in June or July would accept Sunday work for either month near South Atlantic or Gulf Coast. Address W. T. A., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, LOYAL CHURCHMAN;** good preacher; faithful visitor; wants parish in village or small city. Address GRADUATE S. M., care LIVING CHURCH, Milwaukee, Wis.

**ASSISTANT IN LARGE, HUSTLING, CITY** parish desires rectorship. Highest references. Address H. M. A., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST WILL SUPPLY** any one summer month, vacant parish, or rector's vacation. Address C. A. R., care LIVING CHURCH, Milwaukee, Wis.

**DEAN OF CATHEDRAL** desires church in Atlantic states, whole or part of summer. Address N. M., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, CATHOLIC,** available June 1st for permanent rectorship. Address Q. S. P., care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, CATHOLIC,** middle-aged, desires parish, or curacy. Address GRADUS, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN,** successful, now available. Address PARISH BUILDER, care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**CORRESPONDENCE IS SOLICITED** with an organist-choirmaster between age of 31 and 35, single man preferred, whose character and ability can be unquestionably vouched for, with a view to taking position in an important parish. Salary on basis of a thousand per annum, with an early advance, if satisfactory. Address G. P. WARDNER, 70 State street, Boston, Mass.

**ELDERLY WHITE COUPLE** for light work in the country. Man for garden, wife plain cooking for two ladies. Also girl for housework, one family preferred. Address MRS. BRANSFORD, Shirley, Virginia.

**HOUSEKEEPER WANTED;** Church military school. Must be Churchwoman with experience in work and with negro servants. Address C. M. S., care LIVING CHURCH, Milwaukee, Wis.

**MEN TEACHERS WANTED** for this fall. Manual training, grades, business. Address HEADMASTER, O.H.C., St. Andrew's P. O., Tenn.

**POSITIONS WANTED—MISCELLANEOUS**

**ORGANIST AND CHOIRMASTER** of large parish desires change after May 1st. Twenty years' experience all in or near Boston. Seven years in present post. Highly commended by present rector and all others with whom he has worked. Member of A. G. O. Address CHURCHMAN, Lock Box 25, Dorchester Centre Station, Boston, Mass.

**ORGANIST AND COMPOSER** at present doing elaborate choral Eucharist seeks connection where support will be more consistent with his attainments and standard of achievement. Correspondence confidential. Address COMPOSER, care LIVING CHURCH, Milwaukee, Wis.

**MUSICIAN—EXPERIENCED AND ORGANIST** and director of choir and choral society, also mezzo-soprano soloist, wishes position near Boston. References for many years' work in vicinity of New York City. Address H. C., 75 Winchester street, Brookline, Mass.

**GOVERNESS OR COMPANION.**—Experienced kindergarten, healthy, energetic, seeks permanent position after May. Adaptable, has sympathetic understanding of children. Exceptional testimonials. Address GARTNER, care LIVING CHURCH, Milwaukee, Wis.

**WIDOW OF A CLERGYMAN,** with experience in general parish activities and Red Cross civilian relief, desires position as parish worker about May 15th. References. Address R. S. K., care LIVING CHURCH, Milwaukee, Wis.

**ANGLO-CANADIAN ORGANIST,** Gregorian specialist, invites confidential correspondence where his specialty would be of mutual advantage. Address GREGORIAN, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position. London musical graduate; recitalist; composer; communicant. Highest references. Address DIAPASON, 17 East Eighth street, Cincinnati, Ohio.

**LADY, REFINED AND EDUCATED,** would act as chaperone or companion during the summer months. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

**WANTED, IN SEPTEMBER,** to teach high school mathematics. Reference. Address MISS X, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST DESIRES CHANGE.** Boy voice trainer. Exceptional testimonials. Address CLEF, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires change. Boy choir. Highest references. Address CHANGE, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**WILL ALL WHO WOULD APPRECIATE** having special prayer offered for them and those they love, regularly and definitely and specially, and who would be interested in helping provide a place for the same, write to Rev. G. D. CHRISTIAN, Holy Trinity Cathedral, Juneau, Alaska.

**AUSTIN ORGANS.**—Over sixty-four manuals, and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

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**HEALTH RESORTS**

**THE PENNOYER SANITARIUM** (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis.

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**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 \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

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Guide me! O thou spirit bold,  
Lamp of Heaven's car,  
Brightest of the heavenly fold,  
Hope! my polar star.

Homes in the beautiful mountains of the South. Address CHARLES E. LYMAN, Asheville, North Carolina.

**LITERARY**

**HOLY CROSS TRACTS.**—*"Fearless Statements of Catholic Truth."* Two million used in the Church in three years. Fifty and thirty-five cents for hundred. Descriptive price list sent on application. Address HOLY CROSS TRACTS, West Park, N. Y.

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**MAGAZINES**

**NEEDLECRAFT,** 12 months for 35 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

**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 the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

## 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 84, Bible House, New York City.

## THE BOARD OF MISSIONS

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

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

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year.  
281 Fourth Avenue, New York.

## MEMORIAL

## JOHN LEIGHTON MCKIM

(Vestry of St. Timothy's Church, Roxborough, Pa. Annual Easter meeting, April 5, 1918.)

WHEREAS, This corporation is informed that the first rector of this parish, from 1861 to 1862, the Rev. JOHN LEIGHTON MCKIM, has been called to his eternal rest during the month just past; and

WHEREAS, It seems fitting that record should be made upon the minutes of this corporation of the fact of the Rev. Mr. McKim's death, and also of the sincere regret with which the news thereof has been received;

Therefore be it Resolved, That the following record of his entrance into life eternal be spread upon the minutes of this body, coupled with the prayer that he may rest in peace, and that light perpetual may shine upon his soul in the arms of his Blessed Redeemer.

## 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 Ave.  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

## BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

## TROY:

A. M. Allen.  
H. W. Boudley,

## ROCHESTER:

Scrantom Wetmore & Co.

## BUFFALO:

R. J. Seidenborg, Ellicott Square Bldg.  
Otto Ulbrich, 388 Main St.

## BOSTON:

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

## PROVIDENCE:

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. Neir, Chelton Ave. and Chew St.

## BALTIMORE:

Lycett, 317 North Charles St.

## WASHINGTON:

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

## STAUNTON, VA.:

Beverly Book Co.

## LOUISVILLE:

Grace Church.

## CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
Church of the Holy Communion, Maywood.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
A. Carroll, S. E. Cor. Chestnut and State Sts.

## CEDAR RAPIDS, IOWA:

Grace Church.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## PORTLAND, OREGON:

St. David's Church.

## LONDON, ENGLAND:

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

Fleming H. Revell Co. New York.

*The Soul of the Soldier.* Sketches from the Western Battle-Front. By Thomas Tip-lady, Chaplain to the Forces. Author of *The Cross at the Front*, etc. \$1.25 net.

University of Chicago Press. Chicago, Ill.

*The Dramatization of Bible Stories.* An Experiment in the Religious Education of Children. By Elizabeth Erwin Miller, The School of Education, University of Chicago. \$1.00 net.

E. P. Dutton & Co. New York.

*Use Your Government.* What Your Government Does for You. By Alissa Franc. \$2.00 net.

*The Theory and Practice of Mysticism.* By Charles Morris Addison, D.D., Rector of St. John's Church, Stamford, Conn. \$1.50 net.

*The Holy Communion.* By Charles Lewis Slattery, D.D., Rector of Grace Church, New York. 50 cts. net.

## CATALOGUE

St. Katharine's School. Davenport, Iowa.

*Catalogue of St. Katharine's School,* Davenport, Iowa. A Church Boarding and Day School for Girls (Episcopal). Thirty-fourth Year, 1918.

## PAMPHLETS

F. M. Barton Co. 701 Caxton Bldg., Cleveland, Ohio.

*Won by One.* The Call to Personal Evangelism. By Rev. M. T. Lamb, Author of *Success in Soul Winning*. Paper, 15 cts., \$1.50 per doz., \$10 per 100, net; Art Boards, 50 cts. postpaid.

Church Missions Publishing Co. Hartford, Conn.

*Jerusalem Delivered* December 11, 1917. A Round Robin. Publication No. 110-A, March, 1918.

American Society of Church Literature. Rev. J. S. Littell, D.D., Secy., Keene, N. H.

*First Words on Confirmation.* By Marian DeC. Ward. With *A Letter to a Friend*.

## MUSIC

Crescendo Pub. Co. Boston, Mass.

*The Crescendo.* A Monthly Publication devoted to the interests of the Harp, Mandolin, Guitar and Banjo and kindred instruments. 10 cts. per copy; \$1.00 per year.

## PLOUGH WORK

"OUR MINISTER is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury, and denied themselves nothing that they felt it desirable to have. They were Church members and gave "generously"; but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation, the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said: "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the Church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my Church that cost me anything."

How much does the average modern Church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?—*The Youth's Companion*.



# CONFERENCE ON RELIGIOUS EDUCATION AND THE WAR

**"Win the War: Win the World" Is  
the General Topic — Prominent  
Leaders on the Programme — A  
Storm on the Coast**

New York Office of The Living Church }  
11 West 45th Street }  
New York, April 15, 1918 }

A CONFERENCE under the auspices of the Board of Religious Education and the Junior Auxiliary to the Board of Missions, diocese of New York, was held in old Synod Hall on Wednesday afternoon and evening, April 9th. The topic was "Win the War—Win the World." Bishop Courtney presided and made several introductory addresses.

Miss Frances Withers read a paper entitled *A Suggestion: The Junior Plan*. Reviewing the history and describing the history of the movement the speaker said that suggestion, made in 1916, was in an experimental stage. Its aim was to teach the pupils of Church schools to work, to study, and to give to Missions—the missions of the Church as a whole. While some act as if the work of the Church should stand aside during the war, it is true to say that the mission of the Church is vital to humanity and democracy. A narrow conception of the Church's work is responsible for the error. We must put big things before the children of the Church, who must be prepared for work in the period of reconstruction. The *Christian Nurture Series* is admirably adapted to this end. All mission work is the duty of the Church. The aim of the Junior plan is to have all boys and girls in the Church joined together like a mighty army. This is a uniform way of educating all in Church schools.

Why is this extension necessary? Because the time is too short on Sunday for instruction and activities. The rector must be the leader. He must have an interested superintendent to carry out the programme. The method of starting such a work would be: (1) to call a meeting of the leaders of all the existing organizations; (2) to form groups (as many as may be desired); (3) to put it up to the boys and girls to work with you; (4) to teach them to stop working for credit and begin to work for Christ. Then creditable work will be done. The gathering of money is not the first and most important thing. Pay all money into the Church school treasury and make disbursements under proper direction. The boys and girls of the Church school are the men and women of the future who will work and give for the greater glory of God.

Bishop Perry made an address on *The Reconstruction of Christian Society Necessitated by the War*. Men had asked questions about the meaning of the war; its place in the plan of God; its outcome and its effects. No answer can be given. These things are the deep secrets of the Almighty. The true relationship of present events, to be interpreted, requires the insight of him who wrote the Apocalypse. Some give answers in obvious remarks; some by their own opinions place these things upon the will of man. God did not create this war, but He will use it for His divine purposes. War will be the process of awakening all the resources of mind and spirit which have been latent. It will be His war. Let us kneel and learn patiently the Mind of God. Before we can begin to talk about reconstruction we must gain a new revelation of

human society. There is nothing so positive about war as wholesale destruction. But there is also revelation. Just as in St. John's Apocalypse everything appeared in more vivid light, so shall we look upon other nations and upon ourselves. We shall take a review of our shortsighted human judgments of various countries and human society.

A great change has come. Simplicity has succeeded to the complications of four years ago. The will seemed powerless; now the clear path of duty has been indicated. Distinctions are plain between black and white; right and wrong; loyalty and disloyalty. Life has been simplified in the path of duty. Fathers and mothers have not withheld their sons as Abraham did not withhold Isaac, his only son. So they shall receive a reward as to Abraham it was promised: "In thee shall all the nations of the earth be blessed."

Religion has become clear in the experience of these men who have entered the military service. Officers and men at the camps and cantonments have sought Baptism and Confirmation. The hearts of men and the eyes of men are opening to behold God. There is no attempt at apologetics. By the great spiritual experiences through which they are passing, God is sifting out the hearts of men before His judgment seat.

Bishop Page spoke on *The Importance of Missionary Work Emphasized by the War*. All are asking "What about the War?" Civilization is in the balance; nothing matters much. We are fighting that peace may be restored to the world; that promises may be kept. We are fighting in behalf of democracy; for human brotherhood; that men may have the opportunity to live together in this world. Six days' travel overland has enabled the Bishop to see some of the brighter things—the Red Cross banners and conservation cards at the windows everywhere. Men are gone to the war; women and children are working as never before. An important problem after the war will be how to conserve the spirit of service. The "fighting instinct" is frequently the cause of giving. The teaching of "brotherhood" is the one ideal behind all missionary propaganda. The gifts of Sunday school children are developing their sense of brotherhood. In the twenty-fifth chapter of St. Matthew the reward is given to those who had been doing something. We may have the children repeat "Love thy neighbor" a thousand times. They cannot learn how to do it until they give something to a neighbor. "There is no impression without expression." Missions is religion in action. Why is there such a lack of brotherhood? Because it is the hardest thing in the world. The Holy Gospel for Low Sunday tells us that the Risen Saviour showed His wounded hands and side. These wounds were the price of brotherhood. Training in brotherhood is the most important thing in the world. Children contributing to foreign missions are learning how to do the commandments of brotherhood and they are helping the brotherhood of nations. This is the greatest work that is calling to you and the Church in the time of this terrible war.

After supper there were simultaneous conferences. The subjects and leaders were:

1. Missions — Miss Muriel W. Ashwell, Miss Frances Withers, Miss Grace Lindley.
2. War Service in Church Schools — Mr. Frank S. Hackett.

3. Teacher Training — Rev. Wilbur L. Caswell, Mrs. W. L. Odell, Mrs. J. B. Getchell.

4. Organizations a Church-school Teacher Should Know—Rev. Dr. Floyd S. Leach.

At the evening session, the Rev. Dr. William E. Gardner read a paper entitled *The Challenge to the Church to Produce Leaders*. Attention was called to the important work of training military leaders and officers. Prominent men have prophesied that after the war there will be an industrial conflict. It will be, they say, worldwide, and the worker will rule. If this is to come preparation should be made to influence men and women now outside the Church and the boys and girls in the public schools now without religious affiliations. If we forget or neglect this we shall pay the penalty. The opponents of organized religion are increasing. The question is how far the Church may help spiritual democracy. This depends upon leaders. The Church must develop a leadership. The Jews are spending \$1,420,000 on religious education. We have nothing like it. We must have various kinds of leaders, such as leaders of adolescence, to guide the restlessness of youth. Also leaders of fellowship, to come in and fight with us. Can the Church provide this? Then again, we must have leaders in the undenominational world, with a willingness to go to undenominational work. There are many who have no desire to tie up to organized religion. The situation to us is alarming. The old order is changing. These considerations should send us back to our Sunday school and other work with a new purpose.

There is a challenge for ministers. Recent surveys have shown the dearth of candidates for holy orders in our theological seminaries. It is estimated that 500 men were looking to the ministry when the war broke out, and they are now in war service. If such men come back wounded or disabled they may be saved for the ministry. In our high schools there are hundreds waiting for their idealism to be kindled.

There is a challenge to parochial leaders. While working for over there don't forget over here. Secure if possible money and teachers to provide religious instruction supplementing the work done in public schools. One such school has done such work for three years at a cost of \$1,500 a year.

There is a challenge for leaders (women) for work among women.

How can the Church meet all these requirements? Is it possible to make the promotion of the Christian Gospel appeal as a crusade? Can we go to universities and colleges and say that missionary work is the great adventure? It is for the redemption of man and the enthronement of Christ.

Bishop Thomas of Wyoming spoke on *Dominating Our Children's Life with the Thought of the "World for Christ."* He spoke of the necessity of discipline in the successful prosecution of crusades. It is discipline that makes an army out of a mob. Over the seas for many years they have been dominating the children's life with the thought of the world for Germany. This has been of great military value. We should influence our children's life with the thought of the world for what? Christ. Dominating is just the thing we do not wish to do. We have thought to do better than train a child by allowing much self-development according to his likes and fancies. I believe that if we do not dominate the child's life with the highest standard we know we must not dominate at all. There are standards. Children should be encouraged to apply them. Saints are so produced. So are men and women of lofty ideals. Shall it be the

world for self, or the world for Him who loved it and gave Himself for it.

There was a very large attendance of Sunday school workers and interested friends of the great cause of religious education.

#### STORM ON THE COAST

A storm of hail, snow, rain and wind, which began on Wednesday, did great damage to property on the New Jersey coast and on Staten Island. Record-breaking tides were reported on the water-front of New York City. Business was seriously hampered all day Friday, and relief did not come until Saturday noon.

#### BISHOPS IN CITY PULPITS

Many city pulpits were filled on Sunday by Bishops who remained in the city after the House of Bishops had adjourned.

#### CONSECRATION OF CATHEDRAL CHAPEL

The chapel of St. Ansgarius, erected at the Cathedral of St. John the Divine as a memorial to the late Rev. Dr. William Reed Huntington, was consecrated on Wednesday morning, April 3rd. Bishop Greer officiated and made the address. The Rev. Dr. Charles L. Slattery, Dr. Huntington's successor at Grace Church, read the instrument of donation. Dean Howard Chandler Robbins and other clergy assisted in the service.

The Bishop of New York said that Dr. Huntington in his day was a great church builder with a great vision, and could fittingly be compared with St. Ansgarius. This is the last of the seven Chapels of the Tongues which surround the ambulatory of the Cathedral.

#### CATHEDRAL PREACHERS

The following list of preachers at the Cathedral of St. John the Divine has just been issued. The services are at 11 A. M. and 4 P. M.

- April 21st—The Dean; the Rev. R. Townsend Henshaw.
- April 28th—Canon Jones; the Rev. Dr. Percy S. Grant (Actors' Church Alliance).
- May 5th—The Dean; Dr. Joseph G. Barry.
- May 12th—Dean Hart; the Dean.
- May 19th—The Rev. Wm. Austin Smith.
- May 26th—The Dean.
- June 2nd—The Dean; Dr. Milo H. Gates.
- June 9th—The Dean; Dr. Charles L. Slattery.
- June 16th—Canon Jones.
- June 23rd—The Dean; Rev. P. F. Sturges.
- June 30th—The Dean.
- July 7th—The Dean; Archdeacon Pott.

#### SERMON BY A ROMAN PRIEST

At a remarkable meeting in Grace Church, Hastings-on-Hudson (Rev. Horace E. Clute, rector), the Rev. Father John F. White, of St. Agnes' Roman Catholic Church, New York, preached a sermon with a strong religious appeal growing out of the war. He had the support of his associate clergy at St. Agnes', and of the local priest of St. Matthew's Roman Catholic Church, Hastings, in planning for the meeting with Mr. Clute. He is about to leave for the front as a navy chaplain. Other speakers were the Rev. E. W. Thompson, D.D., of the Hastings Reformed Church; Col. F. Q. Brown, a prominent banker; Dr. Albert Shaw, owner and editor of the *Review of Reviews*; Mr. Henry Israel, Y. M. C. A. worker in English prison camps, and others. Two crippled American soldiers suffering from shell shock, recently returned from the front, also stood up and said a few words.

This was the direct outgrowth of a meeting for the Knights of Columbus War Drive, held in St. Matthew's Roman Catholic Church (Rev. Father Thomas O'Keefe, rector) on St. Patrick's Day evening, when the non-Roman clergy of Hastings sat in the chancel, and non-Roman laymen were present in large numbers.

#### SAILOR DAY IN THE FALL

Practical obstacles existing to hinder the universal observance of the Second Sunday after Easter as Sailor Day, the joint Conference of Seamen's Societies for the port of New York have decided that beginning this year the second Sunday in November shall be observed.

#### BISHOP LLOYD MAY BE RETURNING

The Board of Missions has just received a cable from Bishop Lloyd announcing that both he and Archdeacon Schofield are well. The fact that the cable is dated from Sierra Leone seems to indicate that the Bishop is on his way back to this country.

#### BOARD OF MISSIONS

The executive committee of the Board of Missions met in the Church Missions House on April 9th, accepting a number of resignations and making several new appointments.

Permission was granted to the Rev. T. R. Ludlow of Hankow to proceed to France to work among the Chinese, under the auspices of the Y. M. C. A.

Eleven of the domestic missionary bishops who were here to attend the meeting of the House of Bishops had a conference with the Executive committee on matters concerning work in the domestic field.

#### ST. STEPHEN'S COLLEGE

On Thursday, April 11th, in spite of inclement weather, the woman's guild of St. Stephen's College held a meeting and tea in the choir school in the Cathedral Close, New York City. A great number of bishops had

promised to be present and three or four had promised to speak, together with Dean Fosbroke and President Rodgers. Unfortunately the House of Bishops was closely confined to Synod Hall, and Bishop Burch was obliged to come over and tell the meeting that it would be impossible for any of the bishops to be present.

Dean Fosbroke made a splendid address, presenting some remarkable figures as to the average marks of men from St. Stephen's in the General Theological Seminary. Dean Fosbroke found the work of all St. Stephen's men who had been graduated from the seminary during the last decade averaged 84 per cent., which he regards as remarkably good.

In the absence of Bishop Burch, President Rodgers took the chair, and referred to the prospects of the college being recognized by the Province, and of the cooperation of the Board of Religious Education, and the bishops.

Speeches were made by Dean Treder, Dr. Reazor, and Mrs. Harold Hadden. Encouraging letters from many bishops were read. Announcement was made that at least five New York City parishes had promised to provide scholarships.

#### CHURCH LITERATURE IN THE MISSION FIELD

The first issue of *El Nuevo Siglo* has been published under the auspices of the General Board of Missions, with Dr. Arthur R. Gray in immediate charge. It is an eight-page folio, marks the first step taken by the Board in its attempt to supply Church Literature for the mission field, and is quite apparently filled with attractive reading matter for the Latin Americans.

## THE BOSTON LETTER

The Living Church News Bureau }  
Boston, April 15, 1918 }

#### SPECIAL CONFIRMATION SERVICE

**B**ISHOP BABCOCK has appointed Monday, June 3rd, at 12:45 P. M. in the Cathedral, as the time and place for a special confirmation. Clergy who wish to present candidates are asked to communicate with the Rev. Henry Goddard at the Cathedral.

#### APPRECIATION FOR ENLISTED LAYMEN

Many parishes are sadly missing consecrated laymen who are now serving their country. As the Rev. W. Dewees Roberts, rector of St. John's Church, East Boston, writes the following appreciative note about one of his laymen, letting him know that he is also writing about laymen from many, many other neighboring parishes.

"The enlistment of Mr. Fred T. Thornton in the navy and the possibility of his enforced withdrawal as scout master of our local B. S. A. troop gives occasion for a word of praise. In the twenty-four years during which the rector has known the parish and its work for boys, no more efficient service has been done for them than that of Mr. Thornton. Years ago we looked to Harvard University and to the Episcopal Theological School for our leaders. Many of the men who came to us are remembered with hearty gratitude. When we turned to home talent it was with fear that there would be a falling off in efficiency. Mr. Thornton has proved this fear groundless. He has won the affection of the boys. He has built up a good troop."

#### NOON-DAY AT THE CATHEDRAL

"Our Country and Our War" is the general theme on which Dean Rousmaniere is speaking at the Friday noon-day services

at the Cathedral in April and May. In announcing these services Dean Rousmaniere said:

"When I first came to St. Paul's, the Rev. Sherrard Billings suggested that the noon-day services furnished an opportunity to speak on the religious bearing of the events of the day. It was a capital suggestion and I am planning to follow it, so far as I am able, in the Friday noon-day addresses in April and May. The prayers on Fridays will be intercessions for the men and women in the service of our country and our Allies. The Litany, which has hitherto been said on Friday noons, will hereafter be said on Wednesdays. The intercession services on Wednesdays will continue without change."

#### DIOCESAN CONVENTION

The diocesan convention meets this Wednesday. The opening service will be held in Trinity. The business sessions will be held in Huntington Hall. In the afternoon of Wednesday, the Bishop will read his annual address in Trinity. Wednesday night the delegates and their wives will be the guests of the Episcopalian Club.

#### RECEPTION TO SUPT. KING

Stanton H. King, superintendent of the Sailors' Haven, Water Street, Charlestown, was given a reception last week to celebrate his twenty-fifth anniversary as head of that institution. Archdeacon Dennen, the Rev. Philo W. Sprague, and others spoke in appreciation of his long service.

#### MISCELLANY

Dr. Alexander Mann, rector of Trinity Church, reports that "Dr. Patton preached a stirring sermon last Sunday afternoon in the interest of the American Church Institute for Negroes. Last Monday he ad-

dressed a large meeting of the Woman's Auxiliary in behalf of the same great work."

Dr. Cabot, senior curate of the Church of the Advent, cables that he is due to arrive home April 20th, after six months of special Church work in London.

A special course of three lectures on The

Church and the Community was given last week at the Episcopal Theological School by the Rev. Frank H. Nelson.

His honor, the Mayor of Boston, will be the speaker at the annual meeting of the archdeaconry of Boston to be held in the Cathedral on May 15th. RALPH M. HARPER.

## PHILADELPHIA ENTHUSIASM AROUSSED FOR LIBERTY LOAN

### A Counsel of Perfection — Mr. Gompers Addresses Clerical Brotherhood — Conference of Women's Organizations

The Living Church News Bureau }  
Philadelphia, April 15, 1918 }

**D**URING the past week the Church in Philadelphia has been aroused to a high pitch of enthusiasm for the Liberty Loan. The matter has been referred to a committee appointed by the Bishop whose members are the Rev. Messrs. H. M. Medary, F. S. Moore, J. K. Moorhouse, D. M. Steele, F. M. Taitt, G. J. Walenta. To each of these has been assigned a church district, in every parish of which they will urge the appointment of a local Liberty Loan committee, whose duty will be to secure "100 per cent. efficiency" — in other words, to see that every parishioner subscribes to the Loan.

To every parish will be sent an honor roll and everyone who has taken a bond anywhere will sign his or her name. The roll is to be hung in a prominent place.

The members of the committee have received official recognition, Secretary McAdoo having appointed them members of the Liberty Loan Committee of the Third Federal Reserve District.

#### ADDRESS BY SAMUEL GOMPERS

Mr. Samuel Gompers, President of the American Federation of Labor, by invitation of the Bishop was the guest of the Clerical Brotherhood at luncheon on Monday, April 8th. Mr. Gompers spoke on Labor and War, and a large gathering of the clergy of the diocese listened to a most eloquent and patriotic address. The Bishop of North Dakota was also present.

Bishop Garland introduced the speaker as one of the men who, helping the President, are doing the most for the country in the winning of the war. Among other things Mr. Gompers said: "The men of labor will ring true, and will in spirit and in action cooperate with all the elements in the country to bring this struggle to a triumphant conclusion. Germany's dealings with Russia after the peace of Brest-Litovsk have shown us that we can put no confidence in anything that she may say. It is necessary for us to fight and the United States will fight with a unity among its people never before equalled." He also prophesied a new era in the country, which will come slowly, when the answer to the question, "Am I my brother's keeper?" will be given as: "Yes; when my brother's burdens become too heavy for him to bear, then it shall be my duty to help him." This time will come either by evolution or revolution. "In these matters I stand for the principle of evolution. I am conservative in my demands but radical in my efforts to achieve them." Mr. Gompers also referred in congratulatory terms to the recent agreements entered upon by the Government

with the Federation of Labor, especially that which Mr. Taft helped to bring about. He referred to the socialist party as a "pro-German organization in this country whose socialism and philosophy are made in Germany".

#### CONFERENCE OF WOMEN'S ORGANIZATIONS

A conference of the Pennsylvania branch of the Woman's Auxiliary and other Church organizations for women to secure closer coordination was held in Holy Trinity parish house, Monday afternoon, April 8th.

It was decided to have representatives of the Girls' Friendly Society and of the Daughters of the King on the executive board of the Woman's Auxiliary. The United Offering has more money in hand, in spite of the difficulties of the times, than at the corresponding date three years ago. A spring drive is planned for a still greater increase. The Junior Auxiliary is desirous of promoting a closer relationship with the Sunday schools. The Educational Department asked the Woman's Auxiliary to cooperate in forming new mission study classes. It hopes for many summer or porch classes. Miss E. B. Leaf made a strong plea for interest and support for the Guild of St. Barnabas for Nurses.

#### ST. PAUL'S CHURCH, CHELTENHAM

On Sunday, April 7th, the Rev. Philip J. Steinmetz, Jr., headmaster of the Episcopal Academy, assumed the rectorship of St. Paul's Church, Cheltenham, recently become vacant through the death of the Rev. J. Thompson Cole. Mr. Steinmetz is a graduate of the Philadelphia Divinity School and was vicar of Epiphany Chapel until called to Calvary Church, Summit, N. J., in 1912. He returned to the Episcopal Academy, as headmaster, in 1915, and will continue in this position. St. Paul's is one of the prominent parishes of the diocese, situated in the town of Ogontz on the Old York Road.

#### MISSIONARY BIBLE CLASS

The Tuesday Missionary Bible Class, which has been held at the Bishop's House during the winter, held its last session on April 9th. The class has been led by Dr. W. H. Jeffreys, superintendent of the City Mission; Mrs. Charles R. Pancoast, and Dr. W. C. Sturgis, secretary of the educational department of the Board of Missions. Bishop Rhinelander conducted the last two sessions. By unanimous vote it was decided to continue the class next winter. The proceeds of a rummage sale, \$2,000, was given to the Bishop for the Episcopal hospital.

#### NORTH PHILADELPHIA CONVOCATION

The convocation of North Philadelphia met in business session at the Church House on April 9th. Requests for appropriations for the ensuing year were made. The next meeting will be in St. John's Church, Northern Liberties, May 14th. The Woman's Aid met earlier in the afternoon. Results

of the sale and supper for St. Ambrose's parish house were announced, a further entertainment for the same purpose was decided upon, and a set of by-laws adopted.

#### DIOCESAN WAR COMMISSION

Two new buildings for the work of the chaplain at League Island Navy Yard were formerly opened Easter Monday night with interesting ceremonies. These buildings and their equipment have cost about \$28,000 and are the outgrowth of the work of our Commission in the Yard. The Rev. J. M. Gilbert and the Rev. G. J. Walenta are working as volunteers with Chaplain Dickens.

#### NOTES FROM CAMP MEADE, MD.

The Rev. J. D. Hamlin has accepted a commission as chaplain in the army and has retired from the Church work at Camp Meade. The Rev. Allan Evans, curate at St. James' Church takes his place, to work in connection with the Rev. S. Taggart Steele. Bishop Rhinelander has also appointed the Rev. Cyril Harris, late head of Harris Hall at the University of Michigan, to Camp Meade. It is planned to have completed by the end of April a building for the staff, also a chapel and a lounge room.

The Rev. E. C. Young of this diocese has been interested in the work among the colored soldiers and it is hoped that some permanent establishment can be made so that this can be carried on.

The Presbyterian Church and the Inter-denominational War-Time Commission have asked Bishop Murray for use of the facilities provided by the Church. These requests have been met in a generous spirit. A Baltimore committee for the protection of women has also made an appeal for the erection by them of a hospice for women on the Church lot.

#### FROM CAMP HANCOCK, AUGUSTA, GA.

The Rev. N. B. Groton, rector of St. Thomas' Church, Whitmarsh, diocese of Pennsylvania, who has been civilian chaplain at Camp Hancock since last November, will retire shortly. The complexion of the camp is changing, the men from Pennsylvania being rapidly sent elsewhere. The work is being handed over to the General War Commission of the Church and the Rev. G. A. Oldham, rector of St. Ann's, Brooklyn, N. Y., will succeed Mr. Groton. Plans are being discussed for the purchase of a lot near the camp and the erection of a building for the use of the work. Mr. Groton has spent a remarkably fruitful winter. He had held parochial services, regimental services, and Y. M. C. A. meetings, in addition to his own services and personal work. With Mr. Mendelsohn Meehan, the Brotherhood of St. Andrew secretary, a layman of Grace Church, Mt. Airy, a card catalogue of 1,500 names was made up. This shows the extent of the work.

#### AT CAMP DIX, N. J.

The Churchwomen of Philadelphia have organized to take charge during April and July of the cafeteria and hostess house at the St. George's Club, part of the plant of St. George's Church (Rev. Karl M. Block, rector and civilian chaplain at the Camp). The Lutheran Church has asked for and obtained permission to hold its services in St. George's Church and to cooperate in the club.

#### AT WISSAHICKON BARRACKS

Chaplain Paugh's building at Wissahickon Barracks, Cape May, N. J., has been completed, built by appropriations of \$2,500 apiece from the War commission of the diocese of Pennsylvania, the diocese of

New Jersey, and the General War Commission. \$2,000 was also contributed by the Roman Catholic Church and three Protestant communions in Philadelphia, in sums of \$500 apiece.

The Rev. F. M. Wetherill, who has been associated with Chaplain Paugh in looking

after the men on the Government wharf on the Delaware river, and at the Naval Hospital, has retired from this work to accept a chaplaincy with the Red Cross for foreign service and has left the city. Mr. Wetherill was also assistant to the rector of Old Christ Church for the last four years.

## DEVELOPMENTS IN CHICAGO'S DOMESTIC MISSION FIELD

### Church of the Messiah and Chase House — Letters from the Front — And from the Chinese Front

The Living Church News Bureau }  
Chicago, April 15, 1918 }

THE Church of the Messiah, which was one year old on Advent Sunday, is a mission of St. Paul's, Kenwood, situated in a bungalow at the corner of Dante avenue and Eighty-third street. Up to December, 1917, the services in this mission were conducted by Mr. Franklin C. St. Clair, a lay reader, who is now in charge of St. Jude's Mission. Since December Mr. Herbert H. Parkinson has been in charge of the Messiah. The intense cold weather of the past winter was rather disconcerting, and owing to this, the coal shortage, and the impassable streets, it was necessary to close Church services for a few Sundays. However, a first class furnace, installed by the gift of a generous Churchwoman, now comfortably heats the building. During Lent the woman's guild and Auxiliary and the Junior Auxiliary met each week at the home of one of the members, doing relief work for the poor by making clothing. Each Wednesday the lay reader says the Litany for the guild. The encouraging work done at this mission, the methods used, the organization, and the holding of the services are typical of much of the mission work being done in Chicago. The opportunities for beginning new missions or Sunday schools in and around this city of stupendous growth are many, but we lack men to initiate and to carry on the work when begun and when we do open a new mission we too often find that the Church is not the first on the ground.

#### AT CHASE HOUSE

Chase House, the settlement of St. Paul's, Kenwood, in the stockyards district, has held 1,159 registrations during the past year and an average monthly attendance of 2,259. The attendance of the boys was lower than the year before, because a competent director could not be engaged. Speaking of the many activities at the House and of the trade school for girls, the report says:

"The usual clubs and classes were held in gymnasium, music, sewing, cooking, dancing, hand work, and art. There was library and story hour for the children, and social clubs for young women and young men.

"The membership in the trade school for girls to learn sewing has increased and the work has not decreased. The standard of work keeps up a reputation for the school of which we think we are justly proud. During the year 5,743 garments have been made. Out of a budget of \$2,653.01 only \$300 was contributed; the balance came from sales. We closed the year with a deficit of \$300, good orders ahead, but no capital. We lead a hand to mouth existence, which does not seem fair when we need so little money as a capital. We compete with

factory and sweat shop labor in our effort to be self-supporting, while the work is done by girls who are learning and women who cannot do heavy work."

The war garden made and worked from Chase House became a model plot for the district. Referring to this the report says:

"We have been cleaning not only our house but the neighborhood. Three large plots of ground were given us by stockyards men to use for gardens. The hardest part of the work was to get the grounds in condition to be used for gardens. They had a wonderful crop of tin cans, glass, and dumpings of all sorts. At last we reached earth and found it very good. In the heavy work we had the help of many of the young men of the leisure class in our district. They were full of interest in the new venture and worked with the children, doing what the little ones could not do. Our garden is still a show spot to our neighbors. Some of them thought it improved the appearance of the street so much that they voluntarily cleaned other lots."

#### THE LIONS OF ST. MARK'S

The Rev. Dr. Rogers, rector of St. Mark's, Evanston, who has four sons at the front, in the current number of the *Lion of St. Mark* gives interesting news of their adventures, so far as his boys were allowed by the censor to record them:

"Early in January Samuel broke his wrist while cranking his car — an accident for which it seemed scarcely necessary to go to Europe. During his recovery he had a few days' leave in Paris, and happened to be there during the great air raid of January 31st. He writes about it thus: The other night as I was reading in my room just before midnight sirens began to blow all over Paris, and bells to ring. Soon there was the buzzing of many aeroplanes, the reports of cannon, and occasionally the sound of something tumbling heavily. It was a Boche air raid, the biggest they've had yet on Paris. It lasted two hours, with about sixty killed and two hundred wounded. The next day they tried to come over again in the afternoon, but were driven back before reaching Paris.

"Arthur speaks of many interesting experiences which he is not allowed to describe, and of information which he might give except that is not permitted.

"We know from fresh despatches that Paul's regiment of artillery is now on one of the fighting sectors in Lorraine. The last letter which we have received from him was written from the training camp while they were expecting orders to move at any moment.

"Ray is in Italy, on the Piave line not far from Venice. He writes: 'Our front posts are so close that we can only work them at night. Last night there was a full moon, so a whole fleet of Austrian avions came over to bomb two or three large towns near us. Fortunately our village was not important enough to waste perfectly good bombs on, especially when there are a couple of towns near here where there

are plenty of women and children to be cutely slaughtered. But they passed over us all through the night, as long as the moon lasted. We could hear the steady whirr-whirr of their engines as they passed over our heads, a couple of hundred yards up. They flew pretty low. On all sides of us we saw the flashes of the anti-aircraft shrapnel shells bursting in the air all around. We heard the guns, the bombs exploding in some town not far away, and the rat-tat-tat of the mitrailleuses going off all the time. There is a nest of mitrailleuses in our village, which sent up steady streams of lead whenever we heard the hum of the enemies' machines. We heard the whizz of the éclats from the anti-aircraft shells as they fell to the earth again, some of which lit uncomfortably close in our back yard. To add to the excitement the enemy sent over a barrage fire for about an hour which made considerable racket. I wish I could have gone up after those Austrians last night. I am going to do it some day. I guess they will come over again to-night and every night as long as the moon lasts. Two fellows in an ambulance section which is stationed near us were killed in the air raid. They were in front of a hospital in this town when they were hit. Besides the railroad station three hospitals in the town were bombed. The other day we were inspected by the general of our army corps. No two of us were dressed alike, but he was too polite to notice it."

#### A MISSIONARY'S LETTER FROM CHINA

An interesting letter dated at Shasi, December 17th, has been received by the rector of St. Luke's, Evanston, from the Rev. Frederick G. Deis, the parish missionary in China:

"Your letter in answer to Mrs. Deis' note came this week and it really was good to hear from you again. But please, please, I don't deserve such high praise. Mrs. Deis, yes, for she has been through a bad summer because of me and, further, had in October to take me to the mountains to recuperate. It has been very disheartening indeed, but when I think of the poor chaps in France, what the Belgians have suffered and still suffer, France likewise, my little troubles are of no account, though they do loom up large on one's horizon.

"As for us now in China — it is another problem for the world to solve. Japan in all probability will solve it by coming in and compelling a peace. We are in the midst of another revolution. The general at Kingchow, the ancient Manchu city, has announced the independence of his district, because he desires:

"I. Li Yuan Hung back as President.  
"II. Punishment of Tan Chi Sui (Premier),

"III. Re-assembly of Parliament.  
"The Government refuses. So at present Shasi is full of troops, enlisting is going on apace, the people are frightened, business at a standstill, our night work has stopped, etc., etc. We are preparing for eventualities here by organizing a Red Cross Association. At Kingchow I have opened a branch of the Red Cross under the Church control with the hearty thanks and cooperation of the general in charge. I am at present under the impression that there will be no actual fighting so that the Red Cross work will be in vain. God grant it! Besides I have arranged in case of trouble (which means that the city will be looted in case the Shasi troops fail) to take in all the Christian women and children. Changsha was looted and its women folk suffered terrible violation. If we can prevent that I shall indeed be happy.

"So with all my desire to go to war, it

seems that war is coming right to us. But I do feel like a slacker when I think of my American brothers in arms by the millions, and I millions of miles away from it all. Of course we are in danger just at present, but this will be over soon and then I suppose we shall sit patiently waiting for the next revolution.

#### CHRIST CHURCH, WOODLAWN

On Low Sunday, the Rev. Charles Herbert Young completed fifteen years as rector of Christ Church, Woodlawn. To quote his own words, "they have been eventful years, filled with blessings and responsibilities", and those who have had the privilege of being his parishioners, and of having been associated with him in various kinds of diocesan and national Church work and activity, know how well done and unselfish all his labor has been. His fellow-worker at Christ Church, the Rev. Dr. McClurkin, in deacon's orders, has completed fifteen years' service there. Of him the rector says: "Dr. McClurkin has endeared himself to every one in the congregation and has been the greatest help to us in every possible way."

The Boy Scouts of Christ Church have recently given considerable assistance to the district exemption board on Saturdays. The Scouts helped the doctors of the board complete the examination of nearly one hundred men each day. One scout weighed the men, another tested their hearing, another checked the records, two others wrote figures for the physicians. This particular work is being done by the Scouts in other places. Exemption boards are meeting in several parish houses, notably those of Christ Church, Chicago, and All Saints', Ravenswood, where the rector, Dr. Anderson, is chairman of the local board.

#### ANNUAL MEETING OF ACOLYTES

The annual meeting of the acolytes of the diocese will be held at St. Bartholomew's Church, Englewood, on Thursday, April 25th.

#### CHURCH ATTENDANCE CAMPAIGN

A successful Church attendance campaign has just been finished at St. John's, Irving Park, (Rev. Stephen Gardner, rector), under the leadership of the Brotherhood of St. Andrew. A maximum of 250 present at a service was sought, and this number was exceeded. The work was done by men, and forty per cent. of the attendance at the services were men. H. B. GWYN.

#### A CORRECTION

IN THE recent report of the death of the Rev. John W. Chesley, All Faith's parish, St. Mary's county, Maryland, was incorrectly referred to as All Saints'.

#### DEATH OF W. M. SANFORD

St. JOHN'S CHURCH, Troy, N. Y. (Rev. Henry R. Freeman, rector), has sustained a severe loss in the death of its junior warden, Mr. William Mitchell Sanford. Mr. Sanford was born in Bennington, Vt., October 7, 1838, but came to Troy when a very young man, entering the employ of Hannibal Green's Sons, remaining with the concern for fifty-seven years, when he retired as president of the corporation. A thorough business man, his keen perception made him highly respected among business associates and his genial disposition and strength of character made for him a host of friends. He was identified with nearly all the local Masonic bodies, a trustee of the Troy Savings Bank, and of the Church Home. Mr. Sanford was a warm friend of the Home, having given generously toward its endow-

ment, always evincing keen interest in its affairs, and seldom absenting himself from trustee meetings. Early in his career, he became a member of St. John's Church, of which he was a strong supporter, a loyal son, and an earnest communicant. St. John's Church, Troy, St. Peter's Church, Bennington, Vt., and the Church Home of Troy were generously remembered in Mr. Sanford's will.

#### GUILD OF ALL SOULS

THE ANNUAL meeting of the Guild of All Souls was held at Nashotah House, Monday, April 15th, beginning with a solemn requiem for the repose of the souls of those departed by reason of the war. The Dean, who is also president of the guild, the Rev. E. A. Larrabee, D.D., was the celebrant, the Bishop of Milwaukee assisting practically; a plainsong setting was well rendered by the student choir.

The Rev. W. B. Stoskopf of the Church of the Ascension, Chicago, was the preacher. He emphasized in the doctrine of purgatory the special sides of severity and discipline, which make it the consoling hope of the rank and file of Christians who depart hence just in grace; realizing, of course that there is no probation after death. The sermon will be published as a tract by the society.

The secretary's report showed a present living membership of 1,428 with thirty-three branches, a considerable gain over last year. Twelve grants of black Eucharistic vestments to poor parishes and missions were made, including the money to make a pall to Soochow, China.

The former officers were reelected: the Very Rev. E. A. Larrabee, D.D., superior; the Rev. S. P. Delany, D.D., warden, and Mr. T. E. Smith, Akron, Ohio, secretary.

#### QUAKER PROFESSOR CONFIRMED

DR. GEORGE A. BARTON, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, resigned from the Society of Friends not long since and has been confirmed by the Bishop of Pennsylvania and become a parishioner at the Church of the Saviour in Philadelphia. At a luncheon given recently to Sir George Adam Smith Dr. Barton gave the reason for his change, saying that what George Fox was unable to anticipate was "that an age of the world should come like that in which we are living, in which it has become evident that no man can really live in the spirit that is opposed to war who will not take a hand in the war to end war. It is because of the dawning upon my mind and conscience of that fact that I have severed my connection with the denomination to which I have so long belonged."

#### THE BISHOP OF ONTARIO IN NEW YORK

AT A SERVICE commemorating the entry of the United States into the war, Bishop Bidwell of Ontario preached in St. John's Church, Ogdensburg, N. Y., on Low Sunday. Two years earlier he had spoken in the same church at the commemoration of the centenary of peace between the United States and England. He preached directly on the war, from the text, "This is the victory that overcometh the world, even our faith."

Defining the issue of the war, Bishop Bidwell said, in the course of his impressive address:

"Let us make no mistake. In all nearly four years of this war, probably we are passing through at the present moment the darkest time of all; when it seems for the time being as if all we can do is hold on,

and that with difficulty; when we need every ounce of confidence and strength and courage that we can acquire from any source whatever.

"But it is just now, when things seem to have darkened faster than ever before, that we should rely upon those spiritual sources of strength which, after all, must be available if we are in earnest in this conflict. Now is the time for us to show whether we really believe that ours is the cause of righteousness.

"And what is the test of it? Our cause, we say, is God's cause. We see the powers of evil let loose, and it seems once more to destroy, to overthrow, to check the progress of the world, striking the blow at the doctrine of 'good will toward men' for which Jesus died.

"We see a whole nation, for which we once used to have a great respect, proclaiming that it is better for the world that it should be crushed under its heel so that that it might have the benefit of its so called 'kultur' and claiming that God is on its side. It is no exaggeration to say that it carries on its policies of outrage and cruelty and frightfulness calling upon the name of God.

"And all the time we say that it is sheer hypocrisy. It is not hypocrisy. It is simply that the powers of evil can do that. They did it at the Crucifixion. The men who crucified Christ thought they were doing a good thing.

"It wasn't the German people, we tried to think. It was only a little ring that was doing this terrible thing. We know it is not so now. We know that just as that mob hundreds of years ago crucified Christ, so you will find a whole people led astray at the present time in the most pitiful manner. We know one thing of which we are entirely innocent. We never attacked their country, although they are proclaiming to the world that they only took up arms in self-defence.

"What of our own forces? I will speak for the masses of the people, of whom I am one, not for the politicians and others, for the people, after all, have to bear the burden of these things, I hesitate not to say that it is true that what we are contending for are our ideals, proclaimed to mankind by Christ, who taught freedom against the worst kind of slavery, the slavery of sin, who taught men that they should die rather than yield, and died Himself. Are we not to-day doing our best that these ideals may be maintained in the world? Have we not done so in the past?

"Are we not conscious that there are present with us in this struggle not only those who are living on this earth at this present time, but the spirits of our mighty dead who have helped the world onward in its great struggle against tyranny and despotism? We call upon God to aid us because we believe that these are things that God wants men to have.

"A prominent speaker the other day was asked what were the forces contending in this conflict, and he replied 'God on the one side and Odin on the other.' He spoke a great truth. I think it is truly a war in which God is on the side of justice, righteousness, and human brotherhood, on the side of the weak against the strong.

"Remember that He who won the great victory over evil upon the Cross did so because He went on to the end. I speak to you as one who feels perhaps somewhat weary, to whom the constant strain of the past few years has been very heavy. You will come to the stage when what you have chiefly to nerve yourselves to do is to keep going on, without asking yourselves 'When is it going to stop?' as we used to do, thinking, rather, of the struggle than of the con-

summation. When you come to that stage as you will, you will need to remind yourselves that this is a spiritual conflict, and that we must go on to the end.

"It is my belief that this is the testing time for the great English speaking race of which we are members. We often used to think somewhat lightly before this great time of trial of the great future there was before this continent. May it not be that in the inscrutable wisdom of the Almighty this is our testing day and your testing day? That we should purge ourselves clean of the dross, and make of ourselves the true metal, that we should rid ourselves of those national, social, and other shortcomings which were perhaps rendering us unfit for the destiny that God held out for us?

"And if we can hold on to the end, as please God we shall, may it not be that there is looming before our race a tremendous place in the future of the world?

"We need to teach ourselves to pray to our dear Father in Heaven. We did not want to drink this cup, we who were planning careers for our dear boys. And now it is taken all out of our hands, and we see them going forward (we would not have it otherwise) along the path of duty. I say it was the last thing we wished to have this cup put to our lips, but it has been put to our lips and yours, and the test is the drinking of it. Pray God that we may make good, by all that we do, by all that we are; that we may make good because we know our cause to be God's cause; that we may never forget that the things of the spirit are involved in this conflict, things which make men above the animals, which make men able to stand looking upward toward the light; that those things are at stake now and that we are prepared to go on to the very end, even to greater sacrifices, that the cause of God may win."

Bishop Bidwell also dedicated a service flag of seventy-nine stars, representing both men and women of St. John's parish who are now in the country's service.

#### ARMY CHAPLAINS TO BE INCREASED

THE BILL to increase the number of chaplains in the army has been enacted by Congress and is now a law. It provides for one chaplain for every 1,200 officers and men in the service. Heretofore the strength of an infantry regiment was 1,200 men and a chaplain was assigned to each regiment. Last year the strength of a regiment was increased to 3,600, but the number of chaplains was not increased. The new law, therefore, restores the proportion that previously prevailed and through its operation about eight hundred additional chaplains will be appointed. It also enables chaplains to be appointed where there are groups of not less than twelve hundred soldiers together in small units. General Pershing's cablegram asking for this legislation was a chief factor in hastening it through the house.

#### DIFFICULTIES IN RECRUITING FOR THE PRIESTHOOD

WRITING in a recent number of the *Holy Cross Magazine*, Father Sill, the head of Kent School, Connecticut, says he is "proud of the fact that ninety-seven out of a total of one hundred and forty-six who have gone out from this school in the past ten years have willingly offered themselves for the army, navy, and ambulance work. Our service flag hangs over the front entrance and gives us a thrill whenever we look at it. But I am having another service flag made for the chapel. It is for those who offer their lives for the work of the Kingdom of

God. On that flag there is just *one cross*. It stands for our alumnus, Thacher Souder, who is at work at St. Joseph's Trade School, Ichang, China."

He adds that in about a year there may be one more, when a former student is to be ordained to the ministry, and also that six who have gone out in their country's service had been planning to go to theological schools at the close of their college course. "Even so," adds Father Sill, "what a wretched showing this is!" Beyond this, he says, only one Connecticut man was ordained to the diaconate last year, though more than a dozen priests have died within a year. "The old Episcopal families are rapidly dying out and little is being done to enlist men equipped for the aggressive work of the Church in our big industrial centers, which are rapidly becoming non-religious."

Father Sill feels that if only our bishops would seek to impress men personally into the ministry they would have greater success.

"I honestly think," he says, "that if a real live bishop came to Kent, and made careful inquiry, first of the athletic director as to the sixth formers who were physically fit and who had what the boys call 'plenty of nerve', and then went over the mark cards with the secretary of the faculty, and then quizzed me as to the manifestations of spiritual devotion, and then prayed over his list and called to him those he considered qualified, he would find a good many more to accept than refuse his summons to go into training for the ministry."

#### CO-OPERATION FOR THE THIRD LIBERTY LOAN

"IT CANNOT be made too clear," says State Director J. H. Puelicher, of the Wisconsin War Savings Committee, "that there is no antagonism between the Liberty Loan Drive and the War Savings Campaign.

"County directors should not allow themselves to be influenced by the suggestion that sales of War Savings Stamps will fall off during the drive. The reverse should be the case. Basil P. Blackett, the British Treasury Inspector, now in Washington, points out that during the Victory Loan in England last year the sale of War Savings Certificates was enormously increased. Both were the beneficiaries of a fervent spirit of patriotism.

"That spirit will probably rise to greater heights in the Liberty Loan drive than it has ever yet reached in this country. Our own men are now actually fighting side by side with the British and French troops, and this fact alone will stir the depths of patriotic pride and resolve. The country is ripe for a great outburst, and the drive is the vent for it. This fervor will not pass away, but will settle into an earnest, determined purpose to support our government and our men in the field with all our heart.

"And here is the grand opportunity of those of us who are engaged in this war savings work. We must not compete with the Liberty Bond workers; we must co-operate with them so generously and so loyally we can go to them after the drive is over and say, 'We want you to maintain your organization and work with us as we have worked with you. This is sensible, because there will be another Liberty Loan hereafter, and by maintaining your organization and working with us you will be in perfect condition when the next call comes, and stronger than ever, because we will be behind you.'

"If county directors will follow this suggestion, they will find that the sale of War Stamps will not have suffered during the drive, and when the drive is over they will

have before them a field in which the gains will be very substantial. The Liberty Bond issue cannot absorb all the patriotic money which the drive will uncover. Thousands of individuals who will be aroused to a sense of obligation to support the government with their means will be the victims of the procrastination which is common to humanity. The drive will be ended before they buy, and they will feel repentant for their slowness. They will be eager to prove they are not slackers, and War Savings Stamps will give them their opportunity.

"In cooperating with the Liberty Loan workers, keep a watchful eye on this class of citizens and mark them for immediate approach at the conclusion of the drive. The Liberty Bond workers will help you to keep tab on them.

"In conclusion, never interfere with the sale of a Liberty Bond, although it may seem to deprive you of a possible customer for Stamps. Help to close up the sale; the consequences cannot be otherwise than beneficial to our own campaign. This broad-minded spirit will get you what we are asking you to get — the service of the Liberty Loan organization in your county during the remainder of our campaign."

#### SOME EASTER OFFERINGS

GRACE CHURCH, Grand Rapids, Mich., is very thankful for the Children's Mite Box offering at Eastertide, which was \$525, the largest offering of the Sunday school during its life, and \$100 more than that of last year.

The offering at St. Mark's Church, Milwaukee, Wis., was \$2,200; at St. James' Church was \$1,500, and at the Cathedral of All Saints a little over \$1,000 was received.

Among the numerous parishes of the diocese of Albany to report increased Easter offering this year are the Church of the Messiah, Rensselaer, Trinity Church, Watervliet, and St. James' Church, Fort Edward. In the latter parish the increase was over 100 per cent. As a result, St. James' is now entirely free from debt and on the way toward complete self-support.

The Easter offering at St. Mark's Church, Seattle, Wash., amounted to \$7,000.

The offering at Grace Cathedral, Topeka, Kans., was \$1,125, the largest in the history of the parish.

#### MAR SHIMUN REPORTED KILLED

ASSOCIATED PRESS reports state that Mar Shimun, Patriarch of the Assyrian Church, was slain in battle against the Mohammedans near the Turco-Persian frontier some time last week. Mar Shimun was the head of the Assyrian Church for whose relief the Assyrian and Armenian Fund has labored so unceasingly. He, with an army of Assyrians, defended his home land against an assault by the Turks in June, 1915. Defeated, the Assyrians retreated to the mountains and held out until their supplies were exhausted. Mar Shimun, with a handful of warriors, reached the Russian lines in Persia, but could obtain no assistance from them. Returning to Northwest Persia with his people great numbers perished from cold and hunger. Some safety from attack had, however, been given by Russian troops until recent months, when these also were withdrawn owing to the withdrawal of Russia from the war, leaving the Assyrians a prey to their enemies. New attacks from the Turks have had the sad result already stated. How many of the Assyrians perished with their patriarch is not known.

## BEQUEST

ST. MARK'S CHURCH, Seattle, has received a bequest of \$2,500 by the will of Mr. H. F. Norton.

## MEMORIALS AND GIFTS

CERTAIN CLEVELAND friends of Bishop Du Moulin have recently presented him with a fine automobile.

A MEMORIAL chapel to cost approximately \$25,000 has been given to St. Mark's Church, Seattle, in memory of Miss Wilhelmina Thomsen, a devoted communicant, by her parents.

ON SUNDAY, April 7th, the Rev. A. M. Frost, priest in charge of St. John's mission at South Bend, Wis., blessed a service flag on which is displayed nine stars, representing the nine boys who were the servers and choir of the mission. The silk flag was made and given by Mrs. Anderson, wife of Major Anderson, M. D., who is now in France.

A SOLID silver ciborium was used for the first time and consecrated by the Rev. George Alexander Perry, Jr., rector of Trinity Church, Watervliet, N. Y., at the 6:30 Eucharist, Maundy Thursday. This handsome and valuable addition to the altar silver of the church bears the following inscription: "A Gift of St. Barnabas' Guild. Easter, 1918." The guild is composed of young boys and represents the united offering of the entire membership.

ON THE first Sunday in Lent a service flag, the gift of Mr. and Mrs. A. M. Fletcher, was received and blessed at Trinity Church, Alpena, Mich. The flag contains twenty-four stars, one of which represents the supreme sacrifice of Phelps Collins, formerly of the Lafayette Escadrille and late Captain, U. S. A. aviation. At the Church School Festival Service on Easter evening, a pedestal for the alms bason, the gift of St. Margaret's Guild of little girls, was received and dedicated. Announcement was also made of the forthcoming gift of a white silk burse.

AMONG MEMORIALS dedicated at St. John's Church, East Mauch Chunk, Pa., by Archdeacon Durell on Easter Day were the following: A cruciform oak hymn-board presented by the late Mrs. Rebecca Blaklee through her estate, in memory of Mrs. Mary Johnson; a similar hymn-board in memory of Mr. and Mrs. William Genshart, presented by their children; an oak Litany Desk, the gift of Mrs. Mary T. Baker, and a Morocco-bound Litany Book, the gift of Miss Helen A. Baker. A brass ewer top presented by Mr. and Mrs. Joseph F. Bausman in memory of Gerhard Breukers Bausman will be dedicated later.

THERE was lately unveiled in Calvary Church, Sandusky, Ohio, a bronze tablet in memory of Harry Parker, for many years vestryman and warden of the parish. The occasion recalls some striking events in diocesan history. Calvary parish was at one time deeply in debt, and when on the point of losing its property by a foreclosure Mr. Parker, a colored man of the congregation, mortgaged his house and saved the church. He was given a place on the vestry in this white congregation and kept there to the end of his life. As he lay dying, he was troubled because he had not seen his church consecrated. The Rev. Edmund Mapes, rector of a neighboring parish, organized an effort for wiping out the indebtedness and bringing about the speedy consecration of the church. The entire diocese helped and the matter was soon

accomplished. The news was carried to Mr. Parker in his last hours and he died with his dream realized, though too soon to witness the consecration. Bishop Leonard appointed that service for the day and hour of the funeral and the good man's lifeless body was carried into the church for the service which he had not lived to see, and which was linked with his own obsequies. Great numbers of clergy and lay people attended and the service was a wonderfully impressive one. The bronze tablet recently dedicated was erected from the surplus of the funds raised for the debt.

## ALBANY

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

St. Mark's Parish, Green Island, Troy—"Tuesday Night Unit"

HANDSOME INVERTED electric lights have been installed in St. Mark's Church, Green Island, Troy (Rev. R. Augustus Forde, rector), greatly improving the interior. Miss Ada Shaw, the organist, has presented the parish with Eucharistic lights in memory of her father. Judge Farmer has given a national flag, which is displayed in the church and carried in procession on special occasions. A Church pennant has been placed in the church by the rector. The altar guild has provided a complete set of hangings for the pulpit in handsomely embroidered silk. Miss M. Rennie and Mrs. Bellows, the latter one of the oldest members of St. Mark's, have given a red cassock for the crucifer. An every-member canvass, in which the duplex envelopes have been introduced, was recently made by a committee of men. This system has been in operation in the Church school with marked success and it is fully anticipated that it will meet with the same success in the church. It is hoped that St. Mark's may soon be placed on a firm financial basis, no longer supported by bazaars and suppers. The Rev. Dr. Harding, Provincial Secretary, inspired the canvass at a recent visit. The mission conducted by the rector at the beginning of Lent has resulted in much spiritual benefit.

THE "TUESDAY NIGHT UNIT" of Christ Church, Troy (Rev. George Carleton Wadsworth, rector), composed for the greater part of business women and school girls, is the first unit in the city to receive the award for efficiency and to have red crosses bestowed upon its members. At a recent meeting, over 1,200 surgical dressings were made. All of the parish Red Cross units are under the immediate direction and supervision of the rector's wife, but those making surgical dressings are meeting in the Rensselaer county court house, while others are meeting in the parish house. The units recently adopted the motto, "10,000 dressings for April".

## CONNECTICUT

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

Missionary Work—Red Cross—War Gardens—Anniversaries

THE LADIES' MISSIONARY SOCIETY of St. John's Church, Hartford, has been in continuous existence for over seventy years. It meets every Friday afternoon during the winter to sew and to fit out missionary boxes. Since the organization of the Connecticut branch of the Woman's Auxiliary thirty-seven years ago, its work is reported to the Auxiliary and published in the annual report under the head of "Box Work".

FOLLOWING in the footsteps of their rector, the Daughters of the Auxiliary of Trinity Church, Hartford, are working day

and night for the Red Cross. This organization was formed in the winter of 1914 by Dr. Miel and Miss Helen Hatch, now the wife of Lieut.-Colonel Goodman. Although the society was formed four years ago, intensive Red Cross work was not begun until Dr. Miel returned from France and told of the dire need of the Red Cross for supplies. At the moment when drives are being made throughout the country for surgical dressings indications are that the Daughters of the Auxiliary will be represented in the sum total of finished dressings as one of the most efficient and energetic auxiliaries to the Red Cross in Hartford and Connecticut.

THE CHILDREN of Trinity parish, New Haven, will again this year have their patriotic gardens. A meeting will be held early in May to inaugurate Trinity Garden School, to register the children and to give them preliminary instruction. It is planned to have the boys and girls work one day each week in their gardens under the supervision of a competent instructor, the boys on Mondays and the girls on Tuesdays.

A JUNIOR COMMUNICANTS' LEAGUE has been formed in St. John's Church, Hartford, to deepen the religious life of the young people. The recent Confirmation class and also the younger members of the last four classes it is hoped, will enroll themselves in this League.

YALE UNIVERSITY will be practically converted into a military college the coming year, according to announcements made of courses in military science for the Curriculum of 1918-1919. These courses will be taken by the great majority of the undergraduates.

THE ASSIGNMENT to Trinity College of Colonel Calvin D. Cowles, U. S. A., retired, as military instructor, indicates that the college has been accepted as a reserve officers' training camp. Colonel Cowles took command of the Trinity Battalion on the 9th inst., following the efforts of President Luther to have the Battalion recognized. Since the beginning of the year military drill and the study of military science have been compulsory for all Trinity students except the physically unfit.

IN THE RECTOR'S STUDY of St. Paul's parish house, New Haven, is a framed photograph of the late General Edward E. Bradley, for many years a faithful communicant of the parish and one of the most prominent of our diocesan Churchmen. The photograph has been placed by those of two former rectors and that of the late Benjamin R. English, another of the great-souled men who have loved and served St. Paul's Church. In the parish house have been hung two framed pictures, one of Abraham Lincoln and the other of George Washington at Valley Forge. Also in the guild room have been placed three paintings taken from the Armstrong house, recently sold by the parish, and an etching of Notre Dame Cathedral in Paris.

CHRIST CHURCH, Hartford (Rev. Samuel R. Colladay, rector), will adopt for the coming year a budget system to establish the work of the parish on more efficient lines. An every-member canvass will be made from April 21st to 28th, to increase the yearly income by at least \$10,000. Christ Church, in the midst of the downtown shopping district, ministers to a large and varied congregations and has an ever increasing opportunity for social service.

THE FIFTEENTH anniversary of the present rectorate in the Plainville Church of Our Saviour (Rev. Robert Henderson Burton, rector), was observed on Easter Day and

the day following. The rector in his anniversary sermon reviewed the work of his rectorate, which has been by nearly five years the longest in the fifty-nine years of parish life. The anniversary services proper were held on Monday. In the afternoon there was a group meeting of the Woman's Auxiliary for Plainville and the surrounding parishes. Bishop Acheson presided and made the opening address. In the evening Bishop Acheson preached and confirmed a class, three of whom were baptized in infancy by the present rector in his first years in the parish. The Bishop besides congratulating the rector and people paid tribute to the long and faithful service of the organist of the church, Miss Nellie Lewis, who has been in active service in that position and in all the work of the parish since 1861. The parish was organized in 1859, so it has practically had but one organist in all these years. It is doubtful if this record can be beaten by any organist in the country. The Rev. Messrs. W. D. Williams, Samuel Sutcliffe, and W. P. Downes were in the chancel.

#### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop  
HARRY T. MOORE, Bp. Coadj.

##### The Cathedral and the Soldiers

ST. MATTHEW'S CATHEDRAL, in the vicinity of several large training camps, has been making efforts in many ways to be of service. In December there was begun a Sunday afternoon informal "at home" or "open house" in the Cathedral parish house. This has been continued every Sunday afternoon with great success. Two ladies act as hostesses for each month, and the parishioners attend in large numbers. Once a month there is a celebration of the Holy Communion in the Cathedral for the Church boys of Camp Dick and a breakfast in the parish house afterwards. Automobiles bring the men to the service, and there has been an average attendance of thirty. The men in this camp are changed practically every month and in each new contingent the Church boys make their Communion and the Dean gets in more intimate touch with them. These men are from all over the United States, and almost as many parishes as there are boys are represented at the Cathedral altar on these occasions. The Dean has undertaken to care for the boys who need his ministrations. The organist and choirmaster of the Cathedral has given several recitals for the men, all largely attended. On the evening of Palm Sunday, Dean Ray arranged a special service for soldiers and seventy-five automobiles assisted in bringing the men to the Cathedral. Bishop Garrett was the preacher. Since Lent a series of informal dances have been arranged for Saturday evenings in the parish house. Until recently the Canadian Royal Flyers have been in training near Dallas for several months. A great many Churchmen among them were most responsive to every effort the Cathedral made in their behalf, and the Cathedral staff and parishioners feel a keen sense of loss at their departure.

#### EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.  
Inadequate Clerical Supply

AT THE request of the Bishop the chapel at Galena has been placed temporarily in charge of the rector of North Sassafras parish, the Rev. Edmund Burk. Owing to the scarcity of clergy at present in the diocese, Bishop Adams is rearranging the combinations of several missions until clergy can be secured. There are now several va-

cancies in the diocese due to death, retirement, and removal.

#### ERIE

ROGERS ISRAEL, D.D., Bishop  
About Bishop Israel

AN ERIE PAPER quotes as follows from a letter by a graduate of Amherst College who is now in France:

"Another wonderful thing has happened to the camp. Bishop Israel, of Erie, Pa., has been here. You cannot imagine what a great impression his visit made on the men. Wherever he went, he was soon surrounded by a group of soldiers eager to shake hands with him and talk to him of their personal experiences and religious beliefs. To me the sight of this kindly old man who had come to France to be with the soldiers and even go to the trenches if necessary gave the effect of the presence of a saint coming to visit the earth. Almost the effect of Balzac's *Jesus Christ in Flanders*. One of the most impressive times was the Communion service which he held the Sunday he was here in our barracks.

"The Bishop was very encouraging to me because of his liberality. He spoke of a Communion service he had held the previous Sunday at which Bishop Williams, the Methodist bishop, had assisted him; also of having been invited by a Catholic chaplain to pronounce the benediction at a mass the Bishop attended."

#### FLORIDA

EDWIN GARDNER WEED, D.D., Bishop  
Recreation Club Dedicated

THE BROTHERHOOD Recreation Hut at Camp Joseph E. Johnston, Jacksonville, was dedicated by Bishop Weed on April 5th, in the presence of more than a thousand people. The hut is fully equipped with everything essential for the recreation of the men. St. John's parish, of which the chaplain, the Rev. I. H. Webber-Thompson is curate, is doing much for the enlisted men. Every Sunday evening there is a reception in the parish house, largely attended by the soldiers, followed by Evening Prayer with an average attendance of over five hundred. For months the organist and the violinists have been from the camp or the naval depot.

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop  
Revival of Diocesan Paper—War Commission Apportionments

THE REV. CUTHBERT F. HINTON, rector of St. John's Church, Wausau, expects to resume publication of the diocesan paper, the *Outlook*, beginning April 12th. Suspension was chiefly due to curtailment of advertising after war was declared.

TRINITY CHURCH, Oshkosh, met in full its apportionment for the War Commission.

ST. PAUL'S CHURCH, Marinette, over-subscribed its War Commission apportionment by fifty per cent.

#### GEORGIA

F. F. REESE, D.D., Bishop  
Bishop Osborne Protests Against Unnecessary Appeals—An Active Parish

BISHOP OSBORNE has written to the Savannah *Press* in protest against unnecessary appeals on behalf of the soldiers, particularly an appeal for text-books on Romance languages. "Our people have ceaseless demands for Red Cross, Y. M. C. A., and many other things deemed necessary, appeals that some have to meet when

they find it hard to feed and clothe their own children. It is not fair that this demand for things not necessary should be pressed upon them at this time."

THE CONGREGATION of St. Thomas' Church, Thomasville (Rev. William H. Higgins, rector), has responded to all appeals this year in a spirit truly commendable. The parish was apportioned \$600 for the War Commission Fund and it contributed \$721.55. The offering for the endowment of the parish was this year \$578.16, which brings the total of that fund to \$2,014.02. Of this the vestry has invested \$2,000 in Liberty Bonds. A friend has presented to the parish a bond of the third issue for \$5,000, which makes the total of the endowment fund \$7,014.02, \$7,000 of which is invested in Liberty Bonds. The rector, for the vestry, asked an Easter offering of \$1,200, and the total received, including the Sunday school offering, was \$1,257.14. At the Bishop's visitation in February a class of thirteen was presented for Confirmation.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Miracle Play Presented

THE STUDENT members of St. Andrew's Church, State College, presented before the college on Easter Day in the evening, the old York Miracle Play of the Resurrection. The chorus was under the direction of Dean Robinson of the Music department, and Professors Dye and Frizzell rendered the play into modern English, and with the rector, the Rev. George E. Zachary, directed the production. The York Cycle of miracle plays, of which the Resurrection forms a part, is probably the most ancient of all English plays extant, and was known in 1378 to be "of olde time", so the play is between six and seven centuries old. Originally written for chanting before the high altar by the priests of the Cathedral, these plays were given without stage accessories or ornaments, and depended for their appeal on the dramatic impressiveness of the incidents portrayed, incidents drawn with reverent care from the Scriptures. The play was presented in the college auditorium as nearly as possible in the old manner, without lighting effects or stage scenery. The purpose was to set before the people, in a simple and reverent way, one of the oldest plays of the Church, and to impress upon them the wonderful truth of the Resurrection. There were between twelve and thirteen hundred people present, and all were deeply impressed with the beauty and splendor of the truth portrayed.

#### IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.

##### Sunday School Buys \$1,000 Liberty Bond

THE SUNDAY SCHOOL of St. John's Church, Clinton (Rev. F. H. Burrell, rector), had a memorial birthday fund amounting to something more than \$1,000. Now it has a Liberty Bond of \$1,000 and a cash balance of only a few dollars—of which it is not ashamed.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

##### Death of Byron Thurston

ANOTHER of Long Island's young men has given his life for the cause of liberty. Byron Thurston, of Floral Park, returned from Camp Upton, stricken with pneumonia, from which he died. His funeral services were held at St. Elisabeth's Church, Floral Park, and were conducted by Archdeacon



Duffield, the Rev. H. W. R. Stafford and the Rev. G. Wharton McMullin. His commanding officer, Captain Ableton with a sergeant and platoon attended the service, accompanying the body to the grave, in Roslyn cemetery, where after the committal three volleys were fired over the grave and "taps" sounded.

**MILWAUKEE**  
W. W. WEBB, D.D., Bishop  
Missionary Rally

THE CHILDREN'S missionary rally from the city Sunday schools was held at St. Mark's Church last Sunday afternoon, Bishop Webb presiding and presenting the list of offerings made through the Lenten mite chests in the different schools. The children and their seniors were delighted with the address given by the Rev. F. G. Budlong, rector of St. Peter's Church, Chicago. A number of members of the Soldiers' Home band rendered the instrumental part of the music. Several of the school groups carried their banners, flags, and service emblems, making a most picturesque scene.

**MINNESOTA**  
FRANK A. McELWAIN, D.D., Bishop  
Publicity at Twin City Clericus—A Relic of Louvaine

BEFORE THE Twin City clericus at St. Luke's Church, Lynnhurst, Minneapolis, the Rev. E. H. Eckel, Jr., urged greater publicity for the work and teaching of the Church through the daily and weekly press and also through the distribution of tracts in the immediate locality of a church building. Mr. Eckel went so far as to suggest—and his suggestion was most heartily endorsed—that it would be a good thing for the General Convention to institute a campaign of publicity whereby the newspapers all over the country would keep the Church before their readers all the time. Mr. Eckel was appointed chairman of a committee to bring in suggestions at the next meeting of the diocesan council on May 22nd.

A MOST interesting event occurred in St. Mark's Church, Minneapolis (Rev. James E. Freeman, rector), on Easter Day, when a little figure of St. Joseph, nine inches in height, done in porcelain, was placed in an appropriately carved niche. This little figure was the gift of the editor of the *Bellman*, Mr. William C. Edgar, into whose possession the statuette came in the early part of 1915. While passing through the ruins of the village of Louvaine, in Belgium, Mr. Edgar noticed this little figure standing amidst the ruins of the municipal school. Mr. Edgar says in his paper: "Before me were the remains of the municipal school and in a niche over the doorway still stood a little plaster figure of St. Joseph, apparently intact in the midst of all this desolation. I entered the ruins and found a solid mass of material melted together into a sort of cement, composed of bricks and mortar and bits of woodwork and furniture all welded together by the intense heat to which it had been subjected." The conclusion of Mr. Edgar's article, with reference to the placing of the figure in St. Mark's, is most interesting: "Since my return in 1915, St. Joseph has occupied a place in my library, but I have never felt that he should stand elsewhere than in a church, and I am most gratified that St. Mark's has given him a permanent and appropriate place near the entrance to its own school. . . . Here he may resume his guardianship of children, to which he devoted himself in far distant Belgium, and I devoutly hope that his existence

henceforth will serve to remind those who see him of the heroic people from whence he came who have undergone such terrible and unmerited misfortunes and have borne all their misfortunes with such high courage and splendid fortitude."

**OHIO**  
WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.  
Flower Service—Flag Presentation—Daughters of the King

THE FLOWER SERVICE at the Cathedral on Easter Day was one long to be remembered. The Sunday school followed the choir in the procession, carrying banners and laden with cut flowers and potted plants. A black cross being placed on the chancel steps, the children brought up their offerings of flowers, which were fastened to it, when it was turned toward the body of the Cathedral, having been transformed from its forbidding black to a garlanded cross of resurrection. The flowers and plants were afterward sent to the children in hospitals and homes. Dr. Carleton preached an especial sermon for the children.

TRINITY CHAPTER of the Red Cross has recently placed in the Cathedral a large service flag bearing ninety-eight stars.

THE DAUGHTERS OF THE KING will hold a diocesan assembly on Wednesday, April 24th, at the Cathedral in Cleveland, with the object of bringing prominently before the minds of the clergy and the women of the diocese the value of the order to each parish. Bishop Leonard will be the celebrant at the Holy Communion and will make an address. Following the service there will be a series of short addresses by the Rev. Charles C. Bubb, the Rev. Dr. McDonald, and the Rev. F. C. Sherman on various aspects of the work of the order and especially upon its extension. Luncheon will be served in the Cathedral house and at two o'clock Bishop Du Moulin will give an address.

BISHOP HARRIS of Marquette returned to Toledo for Low Sunday and officiated at his old parish of St. Mark's.

IN THE recent Liberty Bond campaign Trinity Church, Toledo, was a subscriber for bonds to a goodly amount.

**OKLAHOMA.**  
FRANCIS KEY BROOKE, D.D., Miss. Bp.  
Syrian Children Baptized

AN INTERESTING feature of the First Sunday after Easter in St. Paul's Cathedral, Oklahoma City, was the baptism of two Syrian children by Dean Bate. A large company of Syrians gathered in the church for the service. The administration was by immersion according to the Syrian custom, after the two children had been anointed with oil on the forehead, the breast, the hands, the thighs, the feet, and the back, and at the questioning of the sponsors the Creed was recited in Arabic, with the Dean repeating it in English. At the close of the service the mother, a cultured Syrian woman addressed her people telling them, in Arabic, of the significance of the service. A baptismal feast was held at the home of the parents, the Dean at the request of the godfather making an address on the meaning of the Third Liberty Bond Issue. Some bonds were paid for and given to the children as baptismal gifts, and all signified full loyalty to the flag. A touching incident was the singing of *America* by the elder child christened, a boy of two and a half years. He sang it standing on the chancel steps, first in English, then in Arabic.

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## OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

## Street Services at Seattle

THE GOOD Friday procession and street services by the rector and choir of St. Mark's Church, Seattle, to the submerged districts and adjoining the I. W. W. headquarters, attracted hundreds of men of the poorer classes who listened reverently to the message. This parish has taken on new life recently; the rector, the Rev. E. V. Shayler, was granted a generous increase in salary January 1st, the Rev. Dr. H. H. Gowen is now associate rector.

## RHODE ISLAND

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

## The Day of Prayer

VERY LARGE congregations assembled in the three designated churches in Providence on Sunday afternoon, April 7th, in response to the Call to Prayer issued by Bishop Perry, President Faunce, and representative clergy of several denominations last week.

The service according to a prearranged programme was held simultaneously in Grace Church, the First Baptist Church, and the Beneficent Congregational Church. Bishop Perry and the Rev. Augustus M. Lord (Congregational) officiated at the First Baptist Church; the Rev. A. B. Cohoe made the address at the Beneficent Congregational Church, assisted in the service by two Methodists and one independent ministers.

President Faunce at Grace Church was assisted by the rector, the Rev. Philemon F. Sturges, and the combined choirs of Grace and St. Stephens'. The service in all three churches opened with the *Battle Hymn of the Republic*, sentences, and the Lord's Prayer; then came *America*, reading of Scripture, a hymn, the address, then prayers for the army, navy, aviators, the President and our country, and periods of silence; then, to close, *The Star-Spangled Banner*". People of all denominations and of no denomination attended the impressive services. At Grace Church in the evening another service of a patriotic character was held, with Col. H. Anthony Dyer as the speaker on The Third Liberty Loan.

## SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

## Community Services

ON SUNDAY night, April 7th, the first community service was held in the Artillery Hall at Charleston. It was a most appropriate time for the inauguration of this movement, as it was approximately one year from the date of the United States' entrance into the war. Major-General W. L. Sibert and Rear Admiral F. E. Beatty were among the speakers. After the exercises, a social assembly was held in the hall where refreshments were served to the men. All our churches in the city closed for this service, and their united choirs led the singing. While these services will be primarily for enlisted men, civilians are urged to attend. For some time the need has been felt for a community service that would appeal to the enlisted men. Chaplain William R. Scott, who has had many years of experience with enlisted men, will direct the services. Though the Church controls this movement, the cooperation of other churches and persons is solicited. Among the speakers at subsequent services will be laymen and ministers of all denominations.

## WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

## Beginning New Church for Colored People

THE ERECTION of the basement of the new St. Philip's (colored) Church on the corner of Henry avenue and Sherman street, Grand Rapids, was begun during Holy Week, to cost \$2,562, most of the funds being already in hand. The plans were drawn by Allen and Son of Grand Rapids some time ago and the structure when completed will represent a cost of \$10,000. The basement will be used for both church and parish house purposes, saving considerable rent.

## WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

## Annual Meeting of G. F. S.

THE TWENTY-SIXTH annual meeting of the diocesan Girls' Friendly Society will be held Wednesday, May 1st, in Grace Church, Buffalo. Holy Communion at 9.30 will be followed by a council meeting and there will be an adjourned meeting in the afternoon. The annual service for members and Associates will be held in St. Paul's Church, corner Pearl and Church streets, Tuesday evening, April 30th. The Rev. D. L. Ferris will make the address.

## WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

## Easter with the Soldiers—Service Flag—Red Cross—Removal of Diocesan Offices

THE CLERGY of the diocese are taking active part in the Red Cross. The Rev. Dr. W. Bertrand Stevens, rector of St. Mark's Church, San Antonio, has taken charge of the work of the Red Cross among the patients at the Base Hospital at Fort Sam Houston, and is organizing a corp of ward visitors. The Rev. Henry R. Remsen, rector of Grace Church, Port Lavaca, unanimously elected chairman of the campaign committee by the executive committee of the Red Cross in Calhoun county, is arranging a big drive for funds during May.

THE CHURCH brought the Blessed Sacrament to the soldiers in army camps adjacent to San Antonio on Easter Day. At Camp Stanley, Voluntary Chaplain Francis Little celebrated at Army Y. M. C. A. Building Twenty-two with an attendance of about eighty men. At Camp Travis, Archdeacon Heaton ministered to a large number at a very early service. At Kelly Aviation Fields, Voluntary Chaplain Dwight Cameron preached to about four hundred men in an open-air service on the parade ground, and forty-six made their Easter Communion. The military authorities assisted these services by special bulletin announcements, and through provision of music by military bands. The city churches were also largely attended on Easter Day by the soldiers, who made their Communion.

ST. LUKE'S SUNDAY SCHOOL, San Antonio, presented a large service flag and also the national colors to the church on Easter Day. The whole school, led by three boys, who carried the cross with the flags on each side, entered the church singing *America*, and presented the flags to the rector, the Rev. Benjamin Bean, who hung them one on each side of the altar.

OWING TO the ever increasing volume of work falling under the personal direction of Bishop Capers, in connection with the ministrations of the Church to the men stationed in the camps of West Texas, and in order to handle the work of the Texas executive committee of the War Commission, the offices of the diocese have been

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moved from 424-6 Gunter Building to 315-17-19 Prudential Building, San Antonio. The office is so organized as to enable the Bishop to give personal attention to all inquiries addressed to him regarding Churchmen in service in the diocese. Voluntary chaplains and city clergy are now covering the entire field.

**THE REV. W. BERTRAND STEVENS Ph.D.**, rector of St. Mark's Church, San Antonio, has taken charge of the field work of the American Red Cross at the Base Hospital, Fort Sam Houston. Under a recent order of the War Department the scope of Red Cross activities in all base hospitals has been greatly enlarged. The work at Fort Sam Houston is of particular importance because of the fact that the Base Hospital there has recently been designated by the Surgeon General as one of fourteen to do "reconstruction" work on men invalidated home from overseas duty. The Rev. Dr. Stevens will be glad to give his personal attention to any men whose names are sent him by the clergy or others. He can be addressed for this purpose in care of the American Red Cross, Base Hospital, Fort Sam Houston, Tex.

**WYOMING**

**N. S. THOMAS, D.D., Miss. Bp.**

**A New Choir—Indians at Wind River**

**THE VESTED CHOIR** of St. Paul's parish, Evanston (Rev. Guy Edison Kagey, rector), served for the first time on Palm Sunday.

**A LETTER** from St. Michael's mission, Wind River, tells of an inspiring Easter service when the chapel was filled with Arapaho Indians. Part of the congregation stood or sat outside. There were five rails of communicants.

**The Magazines**

**THE American Church Monthly** greets its readers this month, at the beginning of its second year, with a new cover, a new editor, and, one may surmise, a new policy. It is evidently the intention of Dr. Delany, the new editor, to seek contributions from Churchmen of differing schools of thought. Whether our Church is big enough and enough abounding in first-rate writers and scholars to support magazines which represent only parties or not, there is no question at all that we ought to have and can support a theological magazine which is as comprehensive as the Church itself. Dr. Delany has issued a number which augurs well for the future, and all Churchmen must wish him every success. The first article is an account, by Bishop Lawrence, of the work of the Church War Commission. He points out that, under the present law, the Secretary of War has been practically prevented from appointing any other than regimental chaplains. "Hence the forty thousand young men in the officers' training camps who were to give the tone to the new army had no chaplains sent to the camps, and in our great cantonments, where the regiments have been gradually organized, the chaplains have been very slowly appointed. In November, in cantonments holding 600,000 men, there were but seventy-five commissioned chaplains, one chaplain for practically each eight thousand men." This deplorable state of affairs is largely due, the Bishop says, to the fact that until lately "it seemed to be impossible to arouse the slightest interest in the churches of this country in the chaplains of the army and navy." But the Church's War Commission is now making ample amends, as he shows, for past apathy. The Call of the Laity is the title

of an excellent article by Bishop Fiske, who urges closer coöperation with the layman. Generally speaking, clergy and laymen live in different worlds. "The clerical calling becomes a class by itself, with the terrible possibility that it may degenerate into something purely official and professional: while the laity face the equally serious possibility that their religion may become formal and conventional, a mere nonchalant acceptance of truth, their faith and practice resting on authority alone." The moral is that the layman should be given work, and given responsibility. In the vestry there are splendid possibilities of service. It should be made an advisory board. The Brotherhood of St. Andrew should be encouraged. "The Brotherhood plan is essentially apostolic. The Twelve were energetic lay missionaries before their ordination. . . . The Seventy who went two by two were lay workers helping to bring in the coming of the kingdom." Of the remaining contributions, Rome and Development, by the Rev. Latta Griswold; Monasticism and the World Crisis, by Mr. Cram; a discussion of the religious education of children by the Rev. Charles Herbert Young, and of The Christian Home of To-day by Miss C. T. Herrick; and an acute though brief study of The Sacraments and Recent Criticism of the New Testament, we have space only to mention the last. Its writer, the Rev. William Pitt McCune, shows conclusively how the trend of recent criticism has been towards the conception of St. Paul as "a thorough-going Sacramentalist". He quotes Professor H. T. Andrews of Aberdeen, who declares himself a complete convert to the opinion that for St. Paul the ordinances of Baptism and the Eucharist were sacraments in the most complete sense of that term and not mere symbols, as is held by Presbyterians and a large section of the Protestant world. "Whether this is a matter for gratification or not depends whether we believe, with the advanced critic, that St. Paul's sacramentalism was due to the influence of the Mystery Religion upon him or whether we hold to the view that it was inherent in the religion of Christ and the Apostles." Mr. McCune's paper deals mainly with the epistles, but he points out that, with regard to the sacramentalism of the gospels also, "certain conclusions are emerging" as the result of recent criticism. He concludes: "As regards the sacraments and the New Testament, men may take both or neither, but not one."

**A SERIES** of unusually interesting articles is contained in the February issue of *The Contemporary Review*. The well-known

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labor leader, Mr. Arthur Henderson, M. P., who for some time was a member of the British Cabinet, discusses in a remarkably moderate and thorough paper *The Outlook for Labor*, examining the three documents recently issued by the Labor Party in Great Britain, dealing respectively with party organization, war aims, and the reconstruction of society after the war. In the words of Mr. Henderson, the programme is one of "world-peace and security accompanied by a great social and economic uplift for the common people" Even those who find his proposals impracticable cannot fail to be struck with his idealism and sanity. Another aspect of the Labor problem is treated by Lord Henry Bentinck, brother of the Duke of Portland and one of the foremost members of the younger and more progressive Conservatives. His subject is *Industrial Fatigue—and the Relation between Hours of Work and Output*, and he points out that the evidence accumulated not only during the war, but for sixty or seventy years previous to it, all goes to show that long hours inevitably result in decreased output. He quotes the chairman of one of England's most important engineering firms, who declared last October that, although for years English employers had made an earnest fight against the 48 hour week, yet "under war conditions, when it is necessary that we should produce at a maximum, we have turned to it as a means to just that end, and find it most efficient". Lord Henry goes on to prove that in every process there is a certain number of hours that can be worked with the best results; through the loyal coöperation of employers and labor this "optimum" can be discovered, and an increase in production, accompanied by an increase in individual and national prosperity will be the result. Sir William Barrett contributes a study of *The Deeper Issues of Psychological Research*, which was originally delivered as an address to the Clerical Society of the diocese at Birmingham. It is very refreshing as striking the happy mean between that incredulity which refuses to listen to well-substantiated evidence, and the superstition which demands no evidence at all. The Rev. William Temple, the son of the Archbishop and himself commonly spoken of as a future occupant of the see of Canterbury, writes fully and interestingly of the *Life and Liberty Movement in the Church of England*, to which he is now devoting all his time. The details of the Movement are not of great moment to American Churchmen, concerned as they are with an attempt to release the Church from the trammels of State control, but the reasons which have led to this attempt are of importance to us all. When the Church of England wishes to reform itself, it finds that its hand are tied. And reform is most necessary now, says Mr. Temple, and he quotes the book written by seventeen Church of England chaplains entitled *The Church in the Furnace*. These men, like Donald Hankey and so many others, agree that "the Church must suffer radical change if it is to succeed in bringing before men the claims of their Master . . . the fault is not mainly on the side of the men. They have those qualities by which Jesus of Nazareth set special store. And they remain aloof from us because we lack those qualities. We hold, as trustees, the Gift of God which they need; but we cannot be efficient stewards so long as we repel men almost in proportion to their kinship to Christ. They are no saints . . . But on the whole they have (we are assured) the characteristics which Christ sought in men as the material which He needed, and they shrink from His Church because they do not find there those characteristics." It is, as he goes on to

say, a terrible indictment, but one which cannot be ignored. The change which the Church is required to make is summed up in the first article of the official policy of the Movement — "The Church is commissioned to bear upon all phases and problems of life — political, social, and economic no less than personal — the Mind of Christ wherein alone can be found the true principles of human life and civilization."

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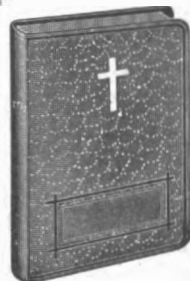
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