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The State Historical Society F

The Living Church

VOL. LVIII

MILWAUKEE, WISCONSIN.—APRIL 6, 1918

NO. 23

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WORSHIP is before all things a recognition of the rights of God over the human soul, but it is an occasion of procuring from Him benefits which are not otherwise obtainable.—Rev. H. P. Liddon, D.D.

The Living Church

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

VOL. LVIII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 6, 1918

NO. 23

EDITORIALS AND COMMENTS

The Oklahoma Inhibition of Sacramental Wine

THE plight of Church people in Oklahoma who seem sentenced by their state constitution to be deprived of the right to receive Holy Communion, in the form at least that is required by our rubrics, our customs, and our traditions, necessarily continues to give grave concern. The case instituted by Roman Catholic officials to compel the railways by mandamus proceedings to transmit shipments of wine into the state for sacramental purposes, having failed in the lower court, has now been appealed to the supreme court of the state where, it is stated, the hearing will be expedited. *America*, a Roman Catholic journal, contains, in a recent issue, an argument that the constitutional amendment, in so far as it fails to except wine for sacramental purposes from the general prohibition clause, is in conflict with the enabling act of congress whereby the state was organized. If this argument shall hold—it appears to us rather weak—a federal case will be involved which will ultimately be carried to the supreme court of the United States.

In the meantime it is a violation of the state constitution to bring into the state, to buy or to sell, to have or to use, wine for sacramental purposes. What are the clergy to do?

If it is physically possible for them to obtain wine in any honorable manner, we hold that they are bound to do so, and take the consequences. Thus if any are outside the borders of the state and are able to bring wine with them on their return, we hold that they should do so. If they are caught, let them suffer the penalty of the law and go to jail. A couple of bishops and a goodly number of priests suffering prison terms for the crime of preparing to administer Holy Communion to their people would impress the virility of modern Churchmanship and of the clergy upon the men of Oklahoma as, perhaps, nothing else can do.

But let it be agreed that to obtain physical possession of the wine is so difficult as, in many cases, to be impracticable, even where the willingness of both clergy and laity to take the risk of penalties is beyond question. What alternative exists?

Where fresh grapes can be obtained, their juice, freshly extracted by pressing, mingled, perhaps, with water, is an unquestionably valid matter and raises none of the perplexing questions that are inseparable from any commercial "grape juice" or "unfermented wine" that may be on the market. The practical difficulties in the way of this manner of obtaining the material, the fact that outside the larger cities grapes are unobtainable during much of the year and their cost excessive for the purpose in the cities, will naturally prevent this usage except as a last resort. We believe it much more in accordance with the law of the Church, however, than the use of any of the commercial articles offered, which are not "wine" in any true sense.

How the Church in other lands and other ages has dealt

with like difficulties before, and what have been her rulings, it is interesting to inquire. The following discussion of the subject is taken from Scudamore's *Nolitia Eucharistica* (L. 881, 883-885):

"No kind of liquor, although it have the name of wine, can be used for the holy Eucharist, unless it be 'the fruit of the vine.' This has been ruled by the law of the Passover, and by our Lord's express reference to the nature of the wine in which He instituted.

"In a case of necessity the expressed juice of grapes has always been held to be wine for the purpose of the Sacrament. Gratian gives a decree (ascribed by him to Julius I., A.D. 337, but which appears mainly derived from a Canon of the Council of Braga* held in the year 675), in which the following clause occurs: 'But if it be necessary, let a bunch of grapes be pressed in the Chalice, and water mixed.' This clause is not in the decree of Braga, but being in a code recognized in the Church of Rome, it gave the liberty which circumstances at that period might sometimes make desirable. It is quoted as of authority by Durandus to show that 'in necessity a bunch of grapes may be squeezed, and the Sacrament made therefrom.' In the *Manipulus Curatorum*, 1333, we are also told that 'the Celebration may be in *mustum*,' by which was understood (probably) the fermented juice before it is refined. Similarly Jacobus a Vitriaco a century before: 'The Sacrament may be made of *mustum*, though it be sweet; for it is wine; . . . but it cannot be made of sour juice of the grape, because it is not yet wine.' 'In some regions,' he tells us, 'because they have no wine, unless it be brought from very distant parts, they wash a cloth steeped in wine with water to make the Sacrament therewith, though it be brought out of the cloth.' He says also that some allowed vinegar, as being only wine turned sour; but he thought it doubtful, and therefore to be avoided, himself. The present Roman Rubrics lay down that if *mustum* expressed from grapes at the time be used, 'the Sacrament is made, but he who consecrates is guilty of a grave sin.' † They also condemn in the same degree wine that has begun to turn acid, or to corrupt, or is not mixed with water, or is mixed with rosewater, or the like; but declare that wine which has become vinegar, or is altogether corrupted, or is pressed from unripe grapes, or is mixed with so much water as to be spoiled, is not capable of consecration. Commentators nevertheless still plead for the old liberty with respect to the former kinds, 'if the necessity of celebrating urge.' In the twelfth and following centuries, on the 6th of August, the day on which new grapes were offered in the Mass, 'the Blood of Christ was made of new wine, if it could be found, or a little juice was squeezed out of the ripe grape into the Chalice; and bunches of grapes were blessed, and men communicated thereof.'

"Throughout the East every precaution is taken both to secure

* Author's note: "The Council condemns the use of grapes not crushed, and used without water; allowing by implication the use of grape juice and water."

† Author's note: "In this Rubric *mustum* is applied to the fresh juice. I do not know if it was ever so understood in the fourteenth century."

good wine, and to preserve its purity when transferred from vessel to vessel. The Copts will 'not offer at the Altar wine obtained from the wine-shop, because it is liable to be mixed, or not properly treated.' Dionysius Barsalibi even suggested that 'clean grapes be picked out for making the wine, and that they be squeezed with the hand, not trodden by the feet.' It does not appear, however, that this is more than a voluntary observance of reverence and piety. The juice of grapes, fresh or dried, is used, when other wine cannot be had. 'In necessity,' says the same author, 'let the juice of grapes be taken, or the liquor squeezed out of raisins, provided it be free from the action of fire, etc. For when good wine is wanting, the Liturgy can be celebrated with that.' In Egypt this practice probably began during a persecution, A.D. 851, in which it was forbidden to sell wine to the Christians. 'When they were without it,' says an historian, 'they were constrained to take vine branches (*i. e.*, bunches of raisins, as it is explained), by steeping of which in water, and expressing the juice, they managed not to be deprived of the Oblation of the Eucharist.' In Abyssinia, owing to the great scarcity of wine, this seems to have been even a common custom. 'The wine,' says Alvarez, 'in which the Mass is celebrated is thus prepared: in the Churches and Monasteries they have raisins not entirely dry, which they keep in the Secretarium or Sacristy. These they steep in water for ten days, and when they are swollen with moisture, they allow them to become dry. They then squeeze them in a press, and extract the juice; and this wine do they use for the celebration of the Mass.' The same difficulty occurred to the Christians in Goa; but they were not permitted to meet it in the same way, in consequence of which, as we learn from the Synod of Diamper, 'the celebration of Masses was often stopped, so that for not a few months in very many Churches they could neither hear the sacred rite, nor be partakers of the Eucharistic Bread; nor even at the last moment of life could they be refreshed with the sacred Viaticum.' In such a state of things, we might have thought that the expedient adopted elsewhere, and probably familiar to the Christians of St. Thomas themselves, might have been permitted. The Council nevertheless decreed that the wine used for the holy Communion should be 'Portuguese wine, and not expressed from raisins, or mixed with wines that were indigenous and of the country.'

It is reassuring to learn that very many earnest advocates of prohibition do not indorse the extreme form that it has taken in Oklahoma, and certainly the proposed amendment to the federal constitution involves no such interference with the rights of the Church. "Presbyter Ignotus", who has so earnestly written on the value of prohibition many times in his Blue Monday Musings, is good enough to advise us that he not only repudiates such an extreme for himself but also finds his friends generally agreeing with him in that repudiation. He sends also an official utterance of the Council for National Prohibition in Massachusetts, written by Robert A. Woods, a distinguished Churchman and social worker, which says:

"We wish to assert without qualification that it has been the unremitting purpose of the Massachusetts branch of the Anti-Saloon League to avoid the very appearance of supporting any measure which would be in the slightest degree unfair or unjust to any religious communion. This is the fundamental basis to our minds upon which the League exists. We should be the first to repudiate any phrase which would embarrass any Christian body in the use of sacramental wine. . . . We are requesting the national officers of the Anti-Saloon League to use their best efforts and resources toward bringing about in Oklahoma, either through the courts or through action by the legislature and the people of that state, such a change as will clear away all difficulty in this matter."

We may be permitted to hope that the good people of Oklahoma will shortly come to their senses, and that the supreme court of their state will interpret the new amendment to their constitution in such wise as not to be an attack upon the practice of the Christian Church from the beginning if that interpretation be not absolutely impossible. 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.

ONE of the far-reaching consequences of the fuel shortage in the northeastern states has been the instituting of "union services" among Protestant bodies as a Sunday order; not merely on special occasions, as heretofore, or on week-

nights, but as a regular substitute for the former separate gatherings.

And there is much to commend them among religious bodies whose differences are small. Imagine some little New England town with four or five white wooden meeting-houses gathered around the common: Methodist, "Orthodox", Baptist, Disciples. Each shelters a tiny group of worshippers, almost lost in the ample "auditorium" which a too ambitious enthusiasm erected years ago; each has its doleful bell, tolling out a warning at 9 A. M. and a summons at 10:30 or 11; each has its uncertain choir, its painful financial problems, its desperate endeavors to "hold the young people". All hold practically an identical conception of Christianity, both in faith and life; and sore-headed members pass from one to another with scarcely a jolt.

Now, necessity has made them consolidate. Instead of four almost empty chapels, they have felt the stimulus of one large congregation; the choirs, joining forces, have sung heartily; the young people have been conscious of a fresh enthusiasm; each preacher, taking his turn, has been moved by new faces and enkindled interest. Why should they go back to the old divided order, just because warm weather has come? Would not the cause of Christ be advanced by their permanent joining of forces? In a letter just received from a scholarly and devout pastor, in a town of 5,000, where such coöperation has not been established because of traditional bitteresses, we read: "This is the hardest and most hopeless task of my whole ministry. The old members die and no young ones come on to take their places. The most energetic workers remove to larger cities. I can see no future for this congregation, except absorption or disintegration."

But there are difficulties. The orthodox denominations are confronted with the question of what to do with Unitarians, and Unitarians with the question of what to do with the united services. Both parties wish to be both polite and irenic. But is Jesus Christ to be worshipped as God incarnate? It is impossible to take middle ground between the assertion and its denial. Professor Emerton, in his recent book on Unitarian thought, declares that the doctrine of the Trinity is polytheism, and worship of the Son of Mary is idolatry; and, of course, *if Unitarianism is true*, this is correct. By what sort of intellectual juggling do any of that number consent to participate, then, in "polytheistic and idolatrous" rites? The *Christian Register* published some years ago an indignant protest against the use of such hymns and prayers by orthodox Protestants as made it hard for Unitarians to unite in them; but we can scarcely suppose that the writer wished the vast body of American Christians to give up that by which they live in order to please the occasional Unitarian visitor. If, however, out of a false motive of courtesy or charity, such omissions should be made, what else is that save a denial of the Lord that bought us? Official Unitarianism no longer requires belief in a personal God; and one of its great leaders declares he has no relation to Jesus whatever. Is there any possibility of religious fellowship there? One must either sacrifice his duty toward Jesus Christ as Lord and Saviour or his desire to unite with Unitarians in worship.

So also, where Churchmen take part in these services, we respect their motives and the motive of those others who unite with them, but most of the attempts that have come to our attention have not seemed to us to be constructive. We have no criticism to make of Bishop Lawrence's plan whereby, in real emergency, one edifice is used at separate morning hours by several religious bodies, while in the evening three or four of them unite in "an informal service of praise and prayer." The emergency was a real one, and this was a constructive manner of dealing with it. But too many solutions of the problem involve serious breaches of Churchly order. Two service leaflets lie before us. One is that of a New Jersey town and the other of a Michigan town. Both, no doubt, are confronted with the same problem. We sympathize with them in trying to meet it, but are bound to say that they have given apt illustrations of how it should not be met.

In the former an Episcopal and a Congregational church have combined for "allied services of worship". The two "ministers" are named together. Are both, or are neither, to be esteemed priests? The Congregational minister preaches

at Holy Communion in the Episcopal church. The service leaflet says:

"It is earnestly hoped that as many of those present as possible who are *communicants of any church* may partake of the *Holy Communion*, and that all will remain throughout the service, whether they receive or not. Those who cannot remain may leave after the prayer ending on page 229 of the Prayer Book."

Some rather forceful explanations of Church ceremonial follow; but we do not see anywhere a reference to the rubric on page 302 of the Prayer Book, nor any indication that the Congregational flock, with its shepherd, is "ready and desirous to be confirmed." During March, we are informed, St. Paul's is closed altogether, and the "allied service" is transferred to the Congregational edifice.

The Michigan combination arranges week-day services in Lent. We note that at 8 P. M. on Maundy Thursday a "union Communion service" will be celebrated in the "Central M. E. Church." Six pastors, including "Henry J. Simpson, All Saints' Episcopal Church," sign the invitation to the Christian people of the town to participate in these services.

Once again we do not question the sincere aspirations toward Christian reunion which animate these priests of New Jersey and Michigan who have undertaken these "short cuts" to the haven of their desire. But we are bound to point out that no good can come from transgressing Church law, or pretending that things are other than they are. This Prayer Book Church is sacramental and sacerdotal; it teaches a doctrine of the priesthood which is held in abhorrence by all Protestants, and a doctrine of the Eucharist which is at the farthest remove from popular Zwinglianism. How is true unity advanced by make-believe? We are informed that in one of these towns the Church congregation is being divided by a policy which is meant to have the opposite effect. Bishops (if any there be) and priests who are tempted to approve these methods of healing the Church's wounds lightly should remember the solemn warning of the present Bishop of Oxford, uttered several years ago, as to the separation certain to be caused if ever the English Church or any of her daughters should consent to throw away the apostolic inheritance of the Priesthood, with all it involves. To divide our own congregations is a pitiful approach to unity.

The plea for loyalty ought to be sufficient to prevent these irregularities. But if it is not, the plea to be constructive ought certainly to be heeded. This is not a true step to unity. It but weakens the loyalty of Church people to their own Church and conveys to others the belief that the traditional Church position has finally been abandoned.

Surely the good sense of the laity, and the trained scholarship of the clergy, and the fostering guidance of the bishops, will prevent these irregularities from growing beyond purely local eccentricities.

THE date imprinted on our title page this week—April 6th—will ever be the turning point in American history. On this date, one year ago, the American nation determined to take its place in restraining the great aggressor of the nations.

America's First War Anniversary

We take no part in the criticism of this nation for its long continued period of neutrality. We are confident that history will vindicate that period, as it will vindicate this later and more glorious period of our acceptance of the call to a place beside the nations that are suffering in their fight for righteousness and for honor.

But it is as certain as any fact can be that a continu-

ance of a policy of neutrality would have been the degradation of the American people and the collapse of American ideals. We had become infected with money-madness. We were coining the blood of the manhood and the tears of the womanhood of the world into legal tender. The gold in our treasury vaults had burnt its way into our hearts. Profiteering was a national scramble.

To lay aside the opportunity for more profiteering, to sacrifice a great part of the fortunes already piled up, to send our sons across the ocean to battle for God and for justice among nations, when every selfish impulse of the American people impelled them to continue their neutrality, was no small thing. It showed that American idealism still lives. The strange alliance between pro-Germanism and pro-stupidity that confuses the issue to-day cannot blind the intelligence of the American people nor the verdict of history. Profiteering past and the opportunity for profiteering future were as nearly wiped out by the act of April 6, 1917, as they can be, and the steady stream of gold flowing into the national coffers was succeeded by a steady stream flowing out.

Thank God the American people were able to do all this voluntarily, and elected to take their part with no coercion from outside. America poor and in debt and with great numbers of her sons in graves beneath the stars of France will be an infinitely noble thing; while America reeking in blood-stained luxury would have spelled the knell of free democracies for generations piled upon generations.

On this anniversary day we consecrate ourselves anew to the gigantic task that lies before us. God guiding and directing us, the blood that has already been spilled in this noble cause shall not have been spilled in vain.

THE THIRD LIBERTY LOAN

On the eve of the third great Liberty Loan drive, to begin April 6th, Bishop Tuttle writes in his own handwriting the following virile message:

"Fellow Americans: All that we are in good will and strong nerve, and all that we have of spare means, should be at the service of our country, now that she is in a determined struggle for her own safety, and for international rights, and for freedom and justice and fair play for all the world.

"It's a time when, under the Colors, and through Liberty Loans, and on the firing line, we should cry aloud with Shakespeare's *Wolsey*,

"'Let all the ends thou aim'st at be thy Country's, Thy God's, and truth's'".

THE third Liberty Loan must, and will, find a united nation ready to do its part. Most of us can have little or no part in the great conflict of democracy against absolutism except in paying unprecedented taxes cheerfully, in subscribing to the various funds that are required for war purposes, and in lending to the government such surplus as we may have. The third call to us for this latter purpose comes next week.

The morale, the determination of the nation, will be tested by the enthusiasm with which the response is made. No nation is stronger than the determination of its people; no democracy can accomplish anything in the world except as its people will to accomplish. Can a democracy be unselfish on a huge scale? These awful years must answer the question. The third Liberty Loan is the present form of the answer.

Saint Robert Morris may well be constituted patron saint of next week's activities.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 1st:

Mrs. Geo. S. Read, Belle Haven, Va.	\$ 2.00
A reader, Louisville, Ky.	2.00
In memoriam E. S. P., Duluth, Minn.	15.00
Anonymous, California	10.00
Miss Rebecca K. Diller, Rochester, N. Y.	10.00
Grace Church, Carthage, N. Y.*	12.06
Pupils of The Misses Sass' School, Charleston, S. C.*	2.00
M. N. B.*	1.00
Church of the Ascension, Philadelphia, Pa.†	1.50
Miss L. R. Coleman, Sylva, N. C.†	1.00
A member of Grace Church, Grand Rapids, Mich.†	1.00
In memory of Mlle. V. Prud'Homme of Washington, D. C.† ..	10.00

M. R. F. T.†	5.00
Total for the week	72.56
Previously acknowledged	58,330.01
	\$58,402.57

- * For relief of French war orphans.
- † For Belgian relief, especially children.
- ‡ For French relief work.

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

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

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

378. A. B. C.	\$ 73.00
379. Mrs. A. B. Tingle, Washington, D. C.	36.50
380. Providence Rainbow Club, Y. W. C. A., Scranton, Pa.	36.50
113. H. H.	3.50
142. Children of the House of the Holy Child, Philadelphia	36.50
Total for the week	\$ 186.00
Previously acknowledged	23,022.17
	\$23,208.17

[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

Easter Offering, Wadsworth, Ill.	\$ 4.00
A communicant of the Church of the Redeemer, Chicago, Ill.	1.00
A member of Emmanuel Parish, Cleveland, Ohio	10.00
St. Stephen's Church, Milwaukee, Wis.	29.00
Grace Church, New Market, Md.	53.77
Anonymous	1.00
Miss Mary F. McKelvey, Cincinnati, Ohio	1.00
Marion H. Thorpe, Church of the Ascension, Pittsburgh, Pa.	10.00
Mrs. J. D. G., Bristol, Conn.	3.00
Mrs. J. A. Slamm, Seattle, Wash.	2.50
M. E., North Brookfield, Mass.	5.00
St. Luke's Mission S. S., Minneapolis, Minn.—for March	9.58
Rev. T. W. Conway Cheeseman, Junction City, Kans.	10.00
F. G. F. and M. F. W., Evanston, Ill.*	2.00
Christ Church Parish, Williamsport, Pa.*	50.00
In memory of H. D. G.*	5.00
Mrs. Thomas H. Hale, Fayette, N. C.*	1.00
	\$197.85

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Flora Calsson, Lenoir, N. C.	\$1.00
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ST. AUGUSTINE'S SCHOOL FUND

K. L. P., St. Matthew's Church, Kenosha, Wis.	\$2.00
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ANSWERS TO CORRESPONDENTS

R. S. R.—At the time of the trial of Bishop King, we recall that the Archbishop's right to sit as judge without the bishops of the province as his assessors, hearing the case with him, was challenged by respectable authorities; but in the main we should agree that the hearing was that of a "spiritual court," though perhaps subject to some anomalies.

EASTER IN WARTIME

Now wakes my soul to Easter: morn's clear light
Strengthens and glows: a bird with tender trill
Sings softly of the passing of the night
And of the beauty of its Maker's will.

But is *this* Easter, radiant star of days,
While war, doubt, absence, crush our hearts distress?
How can Thy children yield unclouded praise?
How, hungering thus, acknowledge life so blest?

"Dear soul, thy Lord is risen, and bids thee give
Thine emptiness to His restoring care,
That His wise grace, sustaining all who live,
May find more room for His enshrining there."

"Humbly I offer what Thou askest, Lord."
Then swift I knew a sense of calming rest;
And found that for His treasures Christ had stored
The peace, faith, comfort of my yearning quest.

S. PHYLLIS F. GRANT.

WHILE WE are certain of the reality of our sin, we cannot be as absolutely certain of the truth of our penitence. Nor indeed can we prove our repentance so directly as we prove our sin. We may have an assurance of its truth as real and as convincing; but we can only prove it by inference derived from its practical fruits.—*Rev. T. T. Carter.*

IF BY TEARS or pleading or argument it is possible to swerve a man from his duty, to interfere with his absolute right to do his duty, it may be that in this way his life will be saved—but such a life is not worth saving.—*The Mother's Magazine.*

ARCHBISHOP OF YORK ON THE MILITARY SITUATION

SPEAKING last week at the Metropolitan Opera House in Philadelphia, the Archbishop of York was very reassuring in regard to the long continued battle on the western front. There had been reason to fear, he said, that with the collapse of the cause of the Allies on the eastern front the Franco-British forces on the western line would have been left inactive and helpless while they saw German power extending itself and winning new resources elsewhere where it was impossible for them to follow. "That," he said, "would have been the bitterest of disappointments. Instead of that, although it is a stern and desperate ordeal—instead of that they are seeing (it is more than could be expected) that Germany intends to settle issues on the western front.

"I don't know why that decision should have been made; it must be that conditions in Germany are worse than we have been led to suppose. It seems to me that it must be a desperate and violent effort to force a decision now which may win something like a tolerable peace for Germany; but, anyhow, it is giving our men, our generals, the chance which they thought would have been taken from them.

"Believe me, there is nothing to daunt or to distress in these headlines which you read about the British line giving way. It must so give way if it is to do the work for which it has been waiting. I am sorry to say—most of all that it should be said by one owning allegiance, as I do, to One above—but war has its ugly reality, and the business of that army is to kill Germans. And if the German power likes to provide these great mass formations brought up against our guns, our machine guns, and our rifle fire; if it likes to see these great multitudes mowed down before their eyes, then I can only say (the pity of it cries aloud to Heaven for mercy) it is just the thing that our generals and our soldiers desire to achieve.

"I know what I am saying when I say that the line is meant to hold together just sufficiently to enable it to meet and deal with these oncoming masses, but not with sufficient steadiness to run the chance of its becoming brittle and broken.

"It is kept elastic; and when you hear of these retreats at one point and another, you must suppose—I have reason to say this—you must suppose it is all part of an ordered plan, and the generals of our army are only glad to see that the battle is not taken out of their hands, but is to be settled in the place where for all these years they have been waiting for it.

"Nothing has yet occurred to daunt our faith and hope. Everything that has happened I know is in accordance with expectations and plans. There is no reason why we should doubt that the same bravery and, I will dare to add, the same divine suffering which in the days of the first onset of this massed force at the Marne, and at Ypres, resisted and held fast and secure the fortunes of a free civilization, will still stand ready and prevail."

CHRIST'S PRIESTHOOD

HE lives still, a priest for ever, pleading, interceding for mankind. And so the Church, His Body, carries on this priestly work on earth. "Sacerdotalism, priestliness, is the prime element of her being." She is the source of blessing to mankind. She pleads and intercedes and gives herself for all mankind. Christians as a body are "a royal priesthood." Christ made them "priests unto His God and Father"; they can "enter in unto the holy place," like priests, "with hearts sprinkled from an evil conscience and bodies washed with pure water." They are "the genuine high-priestly race of God:" "every righteous man ranks as a priest:" "to the whole Church is a priesthood given." This priesthood is exercised throughout life, as each Christian gives his life to God's service, and the whole Church devotes itself for the good of the whole world. But it finds its expression in worship, for worship is the Godward aspect of life. It expresses, it emphasizes, it helps to make permanent the feelings that mould life. It is the recognition that our life comes from God; that it has been redeemed by God; it is the quiet, joyous resting upon the facts of His love—it is the conscious spiritual offering of our life to God; it is the adoration of His Majesty. This worship the Church leads and organizes. "In the Church and in Christ Jesus" is to be given "the glory to God unto all generations" for ever and ever.—*R. C. Moberly.*

THE FIRST SUNDAY AFTER EASTER

By C. F. L.

CREDO

"Ah, Lord! they must learn that their light is but darkness; They must come to believe that our darkness is light; They, who think they see far, must acknowledge their blindness, And come to Thy Church to recover their sight."

OF the five appearances of our Lord upon Easter Day, one which is especially appealing is that at the home in Emmaus, where He became known to them in the breaking of bread. If this were not, as theologians claim, the Holy Eucharist, yet it was typical of it; and so endears it to those who have found Him at the altar themselves, and have been mystically assured of His divine Presence.

The Sunday after Easter, Low Sunday, is of great importance as giving a further proof of His bodily Resurrection; for St. Thomas, the doubter, receives the test which he desired; though we cannot believe that he dared to touch the sacred wound-prints, even though given permission to do so. His agnostic and unbelieving attitude seems strange, when not only had Christ foretold His Resurrection on the third day, but many different disciples claimed to have seen Him—Mary Magdalene, the faithful women, St. Peter, the two at Emmaus, and also the ten apostles assembled in the upper room. He seemed to have been a devoted follower, for he said: "Let us also go, that we may die with Him." But his mentality was of that order which thought that it required ocular demonstration; and our Lord said to him: "Blessed are they that have not seen, and yet have believed."

How very different was the faith of the Blessed Virgin, when required to believe a far more wonderful revelation! Some of us, at least, are keeping at this time the great feast of the Annunciation, transferred because its date falls in Holy Week. This is the foundation-stone of the Catholic religion, for the Incarnation is the most tremendous fact of history, the Nativity and the Resurrection being the natural sequence. In all humility Mary believed, and St. Elisabeth, filled with the Holy Ghost, said: "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." We say much about the joy of the disciples at beholding their Risen Lord, but how can it compare with His Mother's rapture, when she received back her Son from the tomb!

It is strange that doubters are found in every age, when for so many centuries the whole Catholic Church has recited her glorious Creed, standing to show readiness to defend it, and kneeling at the *Incarnatus*, to express humble faith in the angelic announcement. To the open, receptive mind it is amazing that any scientist can doubt the divine Power behind Creation. In the words of an intellectual one: "The more I know of the secrets of nature, the more am I lost in reverence for the Power which I feel to be living and working around me." One of our greatest fossil collectors says of those who are looking at his restorations: "The creatures of the misty past are before them—God's creatures; for if He cares for the raven, for the fall of a sparrow, He must have cared for the creatures of His hand, that existed so many years before man appeared." He states that he wrote his recent book "so that people may realize the wonders of nature, and in the hope that it may lead my readers to nature's God, the Triune God we worship." All honor to such scientific men, for they are worthy of the name.

When Christ was asked: "What shall we do that we might work the works of God?" St. John recorded His reply: "Jesus answered, and said, This is the work of God, that ye believe on Him whom He hath sent." When they asked for a sign, He gave the wonderful discourse upon the Eucharist (St. John 6).

He who would discard one clause of the Creed, or impugn one doctrine of the apostolic Church, will have failed in attaining the end for which he was created. Let the cry of such be: "Lord, I believe, help Thou my unbelief." For the doubts may be the insidious whisperings of Satan, who would do anything to destroy our faith in the Catholic religion. May it be said of all Churchmen, as it was of Christ's holy Mother, "Blessed is she that believed"; and as the epistle for to-day says, "This is the victory that overcometh the world, even our Faith."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

First Sunday after Easter	Isalah 44 : 24—45 : 13 Jonah 1 and 2	John 20 : 24-end	Jeremiah 31 : 1-17	Romans 5
Monday	Isalah 45 : 14-end	Acts 2 : 32-40	Genesis 2 : 4-17	Philippians 1
Tuesday	Isalah 46	Acts 3	Genesis 3	Philippians 2 : 1-13
Wednesday	Isalah 47	Acts 4 : 5-33	Genesis 9 : 1-17	Philippians 2 : 14-end
Thursday	Isalah 48 : 1-21	Acts 10 : 34-43	Genesis 17 : 1-8	Philippians 3 : 1-14
Friday	Isalah 49 : 1-13	Acts 13 : 16-37	Exodus 6 : 1-8	Philippians 3 : 15—4 : 7
Saturday	Isalah 49 : 14—50 : 3	Acts 17 : 15-31	I Chron. 17 : 1-15	Philippians 4 : 8-end
Second Sunday after Easter	Ezra 1 Jonah 3 and 4	John 21	Jeremiah 31 : 23-37	Romans 6

IF the main thought of Easter is redemption—and the Church needs to be brought back to that truth on account of the passing of absurd and immoral theories of atonement—the teaching of the Sundays immediately following Easter is the Consequences of Redemption or Redemption applied.

If redemption is itself not made enough of with some, it is over-emphasized with others. Redemption is not salvation; and there does not seem any better way of bringing out both the nature and value of redemption, on the one hand, and the relation of that, on the other, to salvation, than by historical illustrations. Redemption from Egypt broke the power of Pharaoh; it did not of itself land the children of Israel in the Promised Land. In the same way Cyrus' decree made possible the Return of God's people from Babylon; it did not plant them there; and as a matter of fact many of them refused to avail themselves of the privilege of going back. So, all mankind are redeemed by the death and resurrection of our Lord. That does not save anybody; nor is justification equivalent to sanctification. This is the truth that is so clearly brought out in the collect—one of the few collects, by the way, composed by our Reformers and substituted for the old one in 1549. (Goulburn on *The Collects*, Vol. 1, page 362.) The second lesson for the evening is St. Paul's discussion of this very topic, concluding with "that . . . grace might reign through *righteousness*". Note also (verse 10) that we are "reconciled" (not saved), by His death; and saved by His "life", through His Spirit poured into us and become the life blood of our character and conduct.

This is illustrated by the Old Testament lesson. It was by the grace of God that Israel had been redeemed; but this only made possible the Return, and inspired them with a glorious hope. The message is one that is fulfilled in the true Promised Land of the soul and ought to bring comfort to millions to-day: "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded; and they shall come again from the land of the enemy (death)."

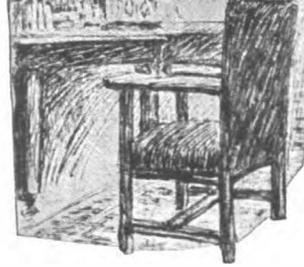
In the morning historico-topical course, the first lesson follows up last Sunday's promise of return with the explicit prediction that Cyrus should act as God's shepherd and anointed, "saying of Jerusalem, She shall be built; and to the temple, Thy foundation shall be laid." And this promise, being read, is not left suspended in mid-air but will be followed on subsequent Sundays with the record of fulfilment. Topically this is also in accord with the teachings of the day and season. The experience of Israel historically illustrates, as does the Resurrection of our Lord, God as providential ruler of the world, with its mingled light and darkness, and good and evil; and it issues in righteousness (verses 5-8).

The second lesson tells the story of what happened on this very day, the Sunday after the Resurrection—Thomas' doubt and conversion, concluding with the purpose of belief, "that we might have life in His name".

For week-days, we continue in the morning selections from Deutero-Isaiah, paralleling them with sermons on the Resurrection. In the evening, we fill in the week with Philipians, founded on the Resurrection (note especially chapter 3), and give for first lesson stories from Genesis, Exodus, and I Chronicles, the point of which is man's need and God's promise of eternal life.

BLUE MONDAY MUSINGS

By Presbyterian Ignoramus



HERE are compensations in all things. Some weeks of semi-invalidism, for instance, make it possible for a busy man to do more than his usual amount of desultory reading. A big leather easy-chair, drawn up before a bright cannel-coal fire in a cheery room crowded with

books and children's pictures, a near-by table laden with volumes just from the press, or old favorites brought out from retirement, blossoming hyacinths, infinitely suggestive and reminiscent: all that makes up for some deprivations, *experto crede*. I have been traveling much of late: all over South America, across Guatemala and Honduras, into almost unvisited valleys of Western and Southern Mexico; then, scarcely taking breath, returning to the haunts of my school-days, Tahiti, the Marquesas, Samoa — alas! that Tusitala was not there to greet me. Arm-chair travel has certain advantages over the other kind: *imprimis*, it costs less; *secundo*, it is vastly more comfortable; *tertio*, you can return at pleasure to all the comforts of a home, the telephone, the morning paper, your letters, and a well-spread dinner-table included. I hope the blessed time will return when the assassins will be sunk under the seas which they defile with slaughter to-day, and travelers will be free as of old to go where they will upon their lawful occasions. But until then, I am grateful for the books that bring distant places near.

Sometimes I get letters from unknown friends who tell me of being helped to find pleasant or profitable reading by what they discover here in casual references. So I propose to tell you some of the books referred to above.

Do you know Harry A. Franck? He is apparently a school-teacher by profession and a tramp by choice: 37 years old, a graduate of the University of Michigan, rather priggishly conscious of being without any religious belief, but a traveller whom it is an unending delight to accompany. *A Vagrant Journey Around the World* is vastly better reading than Mark Twain's *Following the Equator*, and records many things of interest which the ordinary decorous traveller would not dare set down. *Four Months Afoot in Spain* is the best thing of its sort since Borrow; his book on Mexico and Central America is unique; and the big new volume, *Vagabonding Down the Andes*, I devoured twice running. It records a journey, largely on foot, from Bogota through Peru and Bolivia to Buenos Ayres; and the writer's honesty, his courage, his careful observation, and his humor are altogether delightful. Climatic conditions, I suppose, affected his photographs, but they seem badly selected. By all means read it, even though it destroys any desire you may have cherished to visit those countries in person.

Raymond Blathwayt is a professional "interviewer", who puts together in *Through Life and Round the World* many experiences of his own, some of which are interesting. He is a deposed deacon, having discovered, he says, that he could not minister happily in the Church of England because she was not sufficiently alive to modern needs. (He made this discovery just after having failed in his examinations for the priesthood; but doubtless that is a mere coincidence.) How wise his judgment, and how far-reaching his knowledge, appears from his lamentation that the Church of England has never had any saints or martyrs! Not to speak of Laud and the White King, nor to go back of the Reformation, he might by chance have heard of Patteson and Hannington, to name no others. But a certain type of cocky impertinence prefers to generalize out of the plenitude of its own ignorance. I wonder whether he quotes the Vicar of Gorleston correctly: if so, there should be a vacancy in that cure of souls; if not, a libel action would seem indicated.

J. J. Hissey has done a good service, to those who love out-of-the-way corners of England, in *The Road and the Inn*,

which, with no pretension to literary excellence, carries the reader into unfrequented regions and opens doors that lead into haunted chambers, legendary vistas, and all sorts of delights. It was written before the war: how far back that seems! Will England ever be the same again?

Speaking of American scenes, have you read that exquisitely intimate self-revelation of Mr. Howells, *Years of My Youth*? It seems to me quite the best thing of the sort I know. One enters into all that life of sixty or seventy years ago, in country places still on the frontier; and *The Leatherstocking* has fresh significances as one realizes how familiar its author was with the regions and people there described. In these tense times it is restful to pick up such a volume, and we should be grateful to Mr. Howells for having admitted us to his privacy of recollection.

Beatrice Grimshaw has written well of Polynesia, in *The Strange South Seas*; but Jack and Charmian London, telling the tale of the voyage of the *Snark*, are vastly more vivid. One turns back to dear R. L. S. with ever fresh delight; and the spell of *Le Mariage de Loti* is as potent as it was twenty-five years ago, to a lad just down from the university, who has dreamed of Tahiti ever since — at intervals.

A Norwegian named Carl Lumholtz has explored certain remoter parts of Mexico, in the Sierra Madre and along the Gulf of California, on anthropological errands; and, though there is a larger mixture of science than the casual reader may care for, his books are interesting. I liked Carson's *Mexico, the Wonderland of the South*, too, and recalled, as I read it, the gracious young woman I had just met at a famous Eastern school, pure Castilian, exquisite in face, figure, and speech, with only a touch of exotic melody to mark her speech as other than that of the native-born American, with the tiny hands and feet that are supposed to mark *sangre azul* — herself a Mexican of the Mexicans, with a name written deep in Mexican history. And yet there are ignorant people who judge all Mexico by Pancho Villa!

I shivered as I journeyed across the roof of the world with Sven Hedin and disliked the author even more than the country he traversed. Perhaps that was *ex post facto*, because of his recent defence of German frightfulness. But the Abbé Huc in China, Mongolia, and Tibet is unfailingly delicious, even in Hazlitt's rather limping translation. What a pity that Savage Landor's *Forbidden Land* is suspect of grave "terminological inexactitudes"! His *Across Unknown South America* is dreadfully depressing, too. One can hardly help doubting whether all the interior Brazilians are as dreadful as he makes out. I like my travellers to have some sense of humor.

I mustn't continue this catalogue indefinitely, easy as that would be. But I cannot omit Lafcadio Hearn's *Two Years in the French West Indies*, published by Harper in 1890. I can't understand why I never found it before. Most of it is given up to Martinique, the old Martinique before the eruption which blotted out St. Pierre in 1902, and every page is redolent of tropical warmth and fragrance and mystic charm. The style is marvelously beautiful; the narrator has an extraordinary gift of sympathetic understanding, denied to the many American and British travellers, and treats his *gens de couleur* respectfully, as human beings, not as "niggers". What could be more pathetic than "Ti Canotié" or "La Vérette"? What eerier than "La Guiablese"? What more comprehending, and therefore more merciful, than "La Fille de Couleur"? I do not know whether this wonderful book has been reprinted of late years, but it should be, as a model of description, if for no other reason. In "Un Revenant" Hearn tells the story of Pére Labat, concerning whom Stephen Chalmers, in the March 3, 1918, *Adventure*, has a fine, swinging pirate tale, "Chaplain of the Buccaneers", which I had just been reading when I turned to the older book. Truly, a worthy ecclesiastic, of his type!

Enough, for the moment, of my arm-chair travels. Some day we may renew them.

LONDON NOTES

The Living Church News Bureau }
London, March 4, 1918 }

THE *Times* newspaper understands that an announcement is forthcoming from the London Life Association (Limited) and the Clergy Mutual Assurance Society to the effect that, subject to the approval of their respective members, they have provisionally agreed to an arrangement for the two offices to be associated under one management. Policyholders of the Clergy Mutual were informed in a recent circular that the directors were "very much alive" to the question of amalgamation or combination with such a particularly suitable office as the London Life, which, like the Clergy Mutual, is a mutual undertaking paying no commissions for new business, and therefore transacting assurance solely for the benefit of its members at a low cost.

The Clergy Mutual has a most distinguished list of clerical patrons, presidents, honorary council, and directors, and, largely owing to the extremely favorable mortality of the class of men from which the bulk of its numbers was drawn, it gave in the past most excellent results. But like other offices it has been hard hit by the war. Under the proposed arrangement the Clergy Mutual will be assured of a certain amount of new business, and of a reduction in expenses which should itself mean a gain to the members of some £5,000 a year, while the London Life—a strong and progressive office with an expense ratio of only about £4 10s. per cent.—may reasonably hope to be able to attract the admittedly fine connection of the Clergy Mutual.

The refusal of the Upper House of the Convocation of Canterbury to concur in the recommendation of the Lower House that the name of King Charles the Martyr should be restored to the Prayer Book Calendar has met with adverse criticism from the *Guardian*. Is it altogether wise at the present time, it asks, to forget that it was definitely for the English Church that this King gave his life, and that (so far as we know) he is the only layman in recent centuries who has done so?

"The question is in no way a political one, and it has always to be remembered that the removal of the King's name from the Calendar was an act of mere Erastianism."

At the annual meeting of the Royal Martyr Church Union on King Charles' Day the president, Captain Wheatley Crowe, announced that he had just received letters from masters of two colleges appealing for a true and suitable history of the life of the martyred King, and the matter would have the consideration of the Union.

In a recent address at a church in Leeds the vicar of Leeds (the Rev. Bernard Heywood) urged that all Church life had got to be based on fidelity under all circumstances to the everlasting Gospel of our Lord Jesus Christ, and said he did not believe that there was an article in the Nicene Creed which was false or superfluous, or ever would be. With regard to the controversy over Dr. Henson's disbelief in the Virgin Birth of our Lord, there were some people, he said, who had felt that that controversy had ended happily, and that the correspondence between Dr. Henson and the Archbishop of Canterbury had provided a satisfactory solution of all doubts as to the new Bishop of Hereford's orthodoxy. He could only say for himself that he thought the correspondence had provided no solution at all, and it left things where it found them. He believed that it would not be possible permanently to maintain the belief in the Incarnation, belief in the truth that God Himself came down from heaven, and took human nature, with disbelief in the Virgin Birth of our Lord. He took it that they should build up all their Church life, and maintain all their Church traditions, on the basis of fidelity to the Faith once delivered to the Saints, and he did not think these traditions would continue to grow strongly—would be firmly established—if the foundation of the truths about our Divine Saviour, upon which they rested, were allowed to crumble and decay.

The Dean of Lincoln (Dr. Fry) is attacking with hammer and tongs in the *Times* the shameful and disgrace-

Fighting Army
Temptations

ful facilities for sexual vice which are allowed for our soldiers in France by the authorities concerned, and concerning which action was recently taken by the Upper House of Canterbury Convocation, on a motion of the Bishop of London.

In a letter to the *Times* to-day under the heading of *Maisons Tolérées in France*, the Dean says:

"I now urge men who know, and women whose sex is being degraded, to arrange for public meetings in all possible centers. As long as strength is left me, I will come if asked; and no doubt others will. No M.P. should be reelected who fails us now; new voters should see to that. It is in social matters that women of all parties must act, and act at once."

Further, he asks for help in getting up an approved appeal, widely and influentially representative. Although it is not yet decided to whom such an appeal should be sent, the Dean knows to whom he should like to send it, *i. e.*, "to the very highest, that is, one of the purest homes in the land." His letters reveal the strength of the feeling against all forms of white slavery. Let us manifest it, he says, and adds:

"We are touching a vast interest. An anonymous correspondent threatens me with prison. Be it so. 'Six months in the second division,' he suggests. In such a cause it would be too great an honor."

J. G. HALL.

AN UNEXORCISED SPIRIT

"From whence come wars and fightings among you?
Come they not hence even of your lusts that war in your members?"

There's war in Nature, war in sea and air,
War in the forest, struggle everywhere;
Small wonder then, since man is Nature's child,
He should display a mien as fierce and wild.

Evolved through aeons from a brutish state
He struggles still against an adverse fate;
A son of Earth, the offspring of a clod,
Yet by his spirit made akin to God.

The law of Conflict and the reign of Might
Do ever balk his strivings towards the light;
For lust of empire and the pride of kings
Remain to thwart his quest for better things.

Men prate of peace but mind another law,
That of the sharpened tooth and bloody claw;
The strong from weaker wrest a sordid gain
And justice, truth, and brotherhood disdain.

The jealous nations, each in armed array,
Behind their ramparts fiercely stand at bay;
By craft, hypocrisy, and cunning arts
Veiling the hate that rankles in their hearts.

Peace! Peace! What is it but a passing truce,
An interlude, an opportune excuse
To forge fresh weapons as against the day
When kings and captains shall go forth to slay?

Not education, culture, counsels of the wise,
Nor argument, nor plea in any guise,
Avail to stay the elemental flood
Foaming in passion to a sea of blood.

God knows His world and may be trusted still
To let men work the evil thing they will.
A last resort—there only doth remain
The scourge of war, to purify by pain.

And still the curse of Cain abides with man,
Still unredeemed he bears its bitter ban,
And still his anguished cry goes up for Peace,
For God to speed the day when wars shall cease.

God wills not war, but suffers it to be,
For man's the master of his destiny,
His task—through pain and travail of the soul,
To blaze a pathway to the promised goal.

HAMILTON SCHUYLER.

ONE HOUR a week, or one afternoon or a part of it in a month, given seriously, and with complete determination of purpose, to thinking out, wrestling out, praying out the question of your soul's real relation to the Eternal Future, would be, indeed, time well and economically spent.—*Rev. H. P. Liddon, D.D.*

FROM BISHOP McCORMICK

[WRITTEN FROM HIS WAR BASE IN FRANCE]

PARIS, March 5th.

READERS of THE LIVING CHURCH who follow the work of the War Commission may be interested to know that their representative abroad has been very busy for the last few weeks, even to the extent of being unable to write letters. As their representative, I have been traveling through the camps and the hospitals, almost literally from one end of France to the other. Of course, everybody wants to get near that fascinating locality known as the Front, and few there be that find it. However I have had some real duties to carry me pretty near the lines, and I have been able to see and to consider the American soldier as a fighting man. I have also been with him in the evacuation and the base hospitals, and I have seen how he can suffer and be strong.

Many of our chaplains are now with their regiments near or at the front, and I am trying to keep them supplied with all necessary equipment, while personally I have tried to visit the places and the units which are without chaplains. For example, at the great officers' training camp in a famous old French fortified town; at the artillery camps just in the rear of the lines, where our services were rather rudely interrupted by German raiding-planes; and at several of the base hospitals, I was able to celebrate Holy Communion for many where regular religious life and habit had been intermitted for months. They are so eager, so devout, and so grateful!

I had two days with Bishop Brent at his residence at general headquarters, and before this is read you will have been informed by cable of the organization of the chaplaincy service for the army abroad, and of its development and improvement. This is what we have been working on and praying for for months, and it is at last approaching a reasonable and, I think, a righteous conclusion. While the system is not quite so detailed or so professional as that of the English forces, it seems to us to be intelligent and discriminating, and to have a fair chance of proving itself efficient. I am now directing, and will probably continue to direct, all the Red Cross chaplains, and I know how the need is growing, and how its growth is being recognized. We are to have a meeting in Paris on Thursday of this week of the heads of the army chaplains, the Red Cross, and the Y. M. C. A., with two or three other representative men, to plan for the adoption and for the working out of the proposed organized and official scheme.

While visiting the base hospitals last week, I called on Dr. Maxon, of Christ Church, Detroit, and on Bishop Francis, whose hospital units are situated only a few miles apart. I also found many Church people in the Johns Hopkins unit, and in the Roosevelt Hospital of New York, of which one of our clergy, the Rev. Francis B. Barnett, is chaplain.

On the Fifth Sunday in Lent and on Palm Sunday I expect to be at our hospitals within the English lines, and next Sunday I hope to spend at one of the great American ports of entry, where we have two base hospitals. In the neighborhood are also two regiments of engineers, both of which have Church chaplains. I have been able to welcome and to entertain many of the arriving clergy, and we have cabled home for at least six of our clergy as Red Cross chaplains. Our correspondence is becoming very heavy, and we are answering many letters from anxious friends and families at home. Whenever a man is mentioned we do our best to locate him, and if possible, I try to see him or at least to correspond with him.

This week I sent the Rev. Sherrard Billings on a hurry call, to an evacuation hospital back of the American lines, and I have been taking his hospital duty in Paris. This has included, among other calls, two burials of American soldiers from Hospital No. 2, one from Illinois and one from Michigan. Of course we must prepare ourselves for the inevitable fact that no bodies can ever be sent home. They must remain here in the soil of France with their French and English comrades. But it is a comfort to know that there will be a thorough system of identification and of registration, and that locations for American cemeteries are being assigned to us by the French government. The burials are always decorous and are often tender and beautiful, and we shall endeavor to see that, whenever it is at all within the reach of possibility,

the men of our own communion shall be buried with the service so dear to us all. God helping us, the Church shall not fail them in life or in death.

JOHN N. McCORMICK.

LATIN PRIEST COMPARES ANGLICAN WITH ROMAN ABUSES

THE LIVING CHURCH is permitted to print the following copy of a letter sent by one Roman priest in this country to another:

"MY DEAR FATHER H——.

"You strongly object to my admiration for the Anglican Church, and you assert that that Church is disfigured by frightful abuses.

"Will you pardon this very brief reply?

I

"There exists a vast and essential difference between Anglican and Papal abuses:

"(a) The former chiefly consist in laxities of doctrine. These laxities, however, far from being binding or compulsory, are freely discussed and denounced by Anglicans themselves.

"(b) Anglicans are not required to believe in the *sanctity* of abuses, as Papalists are: *e. g.*, in the sanctity of the institution or *principle* of the Index, the Inquisition, compulsory celibacy, etc.

"(c) Above all, observe that Anglican abuses, being no part of the Anglican creed, are easily reformable because amenable to discussion, contradiction, denunciation, condemnation, repudiation; whilst the chief Papal abuses, being grounded on Papal dogmatics, are as hopelessly irreformable as Papal autocracy itself.

"(d) Finally, the worst Anglican abuses have the sanction of a mere fraction of the Anglican Church; whilst the worst Papal abuses have the *doctrinal* sanction of the whole Papal Church as a unit.

"(e) Papal abuses strike at the very root of Religion, viz., truthfulness, freedom, morality.

"(f) Far from being freely discussed, they are compulsory, *i. e.*, binding, under threat and under pain of Papal condemnation.

"(g) Those compulsory abuses comprise the triple school of iniquity kept up by the Papacy, namely, the school of mendacity, the school of immorality, the school of inhumanity.

"First. The school of mendacity or historic falsification, known as *The Index*. Thanks to the *Index*, under pain of condemnation, History must be . . . Papalized, *i. e.*, falsified—as you know, dear friend. Thanks to the *Index*, 'Roman quotations' have become 'a by-word among scholars', truthfully remarks the scholarly *Church Quarterly Review* for January, 1897.

"Second. The school of immorality, known as *Compulsory Clerical Celibacy*: as you know, *compulsory*, here, spells *i-m-m-o-r-a-l*, says History.

"Third. The school of inhumanity, known as the Inquisition—which is but another name for the direst Frightfulness, applied for centuries to the recalcitrant subjects of Papal Rome.

II

"For the rest, the record of the Anglican Church, even in her darkest days, is creditable when compared with the record of Papal Rome under such monsters of immorality and unbelief as John XXI, Boniface VIII, Alexander VI, etc., etc. Compared with such abominable fiends, Henry VIII himself assumes an appearance of respectability.

III

"To conclude: As you are aware, I believe with the great Ultramontane thinker and writer, Joseph de Maistre, that the Church of England is 'a very precious Church', and I firmly believe, with the representative lights of the Orthodox Catholic Church of the East (*e. g.*, the Archbishop of Zante), that the Anglican Church is (to quote his prophetic words): '*The hope of the Christian Church of the world.*'

"I remain yours in the communion of the Catholic Church,
"THE PRIEST ——."

THE VESPER BELL

Ah! when I hear the music of the distant bell,
Falling so still, when the dark day's half done,
Visions more beautiful than ever word can tell,
Inspire to do, and make His work mine own.

And when the sounds grow faint until they die away,
The echoes answer, "Haste to work, some thing
On the wide sea of life awaits thy hand each day,
That must be done ere thy last bell shall ring."

L. S. B.

"AS OF OLD ST. ANDREW HEARD IT"

BY ROGER DANIELS

AFTER a worker has been in one of the army camps for a sufficient time to become thoroughly conversant with the men, when he has learned to know their varying moods, when he has entered into the spirit of their work, he realizes there is an almost infinite longing for something definite to do, for something definite to fix upon during their leisure hours. The programme of the War Department of intensive training has been designed primarily to take a man from the civilian walks of life and to inculcate within him the spirit of the new army.

Americans who know what is going on in the camps have come to believe in this new spirit—in a word, the selective service is making good. But as the intensive training of the military programme has trained and developed a man to a sense of military order it has left him with a larger sense of disorder as soon as the dismissal comes and he is free to follow the trend of his leisure hours. He is free, but is disconsolate in the freedom. Many of the boys immediately "trek" for town, not that the town holds anything wonderful in store for them, for in most instances it doesn't, but rather because they want to do something and are in no way certain what that something is. So they follow the first road and like as not return to camp a few hours later in much the same spirit as they set out, to await the coming of the new day.

It is here that the definite work of the Y. M. C. A., the Brotherhood of St. Andrew, and other agencies in the field meets the crying want for something to do. The greatest work of the Y. M. C. A. is found in the letter-writing in the huts. Officers high in rank have made this statement often. Y secretaries have come to realize it. In the Y shacks, there isn't a man on the staff who doesn't say the greatest hours of his work are those spent behind the desk handing out writing paper, pens and pencils, weighing parcels, and selling stamps. And, while the Y. M. C. A. work branches out in many directions, there is no other phase of it which so well meets the definite need for something to do for the soldier in his leisure hours as the Red Triangle imprinted stationery and the long writing tables, which in off hours are usually filled to capacity.

The writer has served since the end of last summer as Y secretary in one of the largest and most cosmopolitan camps in the country, cosmopolitan, that is, in the large number of branches of the service represented. Then it was he met one of the Brotherhood of St. Andrew workers, and being a Churchman was naturally drawn to him. As a Christian worker in the camp he had felt the need for something deeper than the conventional hut service and so could feel the need of the soldier in camp whose contacts with the religious life of the camp were not so frequent. This feeling, which grows out of a lack of the thing rather than of its need, is hard to explain. The writer has found it best answered in his meeting with the Brotherhood of St. Andrew worker and in the Bishop White Prayer Book which was given to him at that meeting. Here was something which he had learned to feel was part of his life, something which in all that camp he had not been able to reach up to or feel, until contact with the Brotherhood of St. Andrew worker. This same contact gives new life to men in the army who are of the Church, when they meet one of the Brotherhood of St. Andrew workers. Their letters show a spontaneous enthusiasm and the happiness of one who meets a life-long friend after continued absence. Part of the soldier's life, a most important part, in some way separated from him, now was found again. The writer knows nothing whatever of psychology, but he does know and he has felt the real joy a Churchman feels, whether he is in the ranks of the army or in the ranks of the Y. M. C. A., when he meets a Brotherhood worker who brings again the love, the kindness, and the fond hope of the Church his mother had taught him to know.

But this is only a partial picture of the labor of the Brotherhood worker. The other side knows no creed other than that of spreading Christ's Kingdom among men, by which he is to lift up all who may turn his way, give comfort and cheer to the sick, and bring new life to the barracks, languishing because of the disorder after drill hours.

In all this there is no glory save that which comes of the knowledge of a task well done. The Brotherhood worker in the camps seeks to coöperate with all agencies which are striving to help the men and make life for them more worth while. Wherever there are chaplains of the Church the Brotherhood worker is striving to strengthen their hands. He brings men to the chaplain's services, endeavors to create and enlarge Communion services, and brings men together for the study of Confirmation which is usually followed by the bishop's visit. There have been several confirmation services in the camps, and a large number have been confirmed.

REQUIESCAT*

FIVE minutes from the Porte de Versailles lies the Cimetière de Vaugirard. Here in this quiet corner of Paris, under a mantle of snow, on the morning of January 4th, was buried the soldier George Kingman. The record said American Aviation Service, residence Easton, Mass. He had died on New Year's Day in Red Cross Hospital No. 2, Paris. The military service was like many another of the past three years and a half, yet quite unlike. As the procession entered the cemetery gate a chaplain walked at the head, but in a uniform never in all its history seen there before. A tri-colored flag covered the soldier's plain coffin, but its folds revealed the Stars and Stripes. The French military palm, given to all soldiers who die for France, lay thereon, but beside it were flowers, the loving gift of the soldier's comrades. A guard of French soldiers under arms accompanied the hearse and stood at attention at the grave, but with them a guard of American marines. Having committed the body to the earth and the soul to God who gave it, the chaplain offered a prayer for those who mourned across the sea. Then the trumpeter, stepping to the grave, sounded taps, the soldiers' requiem, and the service ended.

The grave was marked "Division 15, Ligne 18, No. 1". Stretching back from it for a full hundred yards, with a front of twenty-five graves in unbroken column, bivouacked a battalion of the heroic dead. Surmounting every grave were the wire forms which once had held fresh flowers. The ribbons, weather-beaten but still legible, hung therefrom, and read: "*De Ses Camarades — A Notre Frère — A Notre Fils.*" With two exceptions the tri-color of France waved above them, even as it had in life and on the day they fell. These two were Belgians. And now another comrade from a far-off land, under a new flag, but still a comrade in the great cause of right against wrong, of liberty against tyranny, had taken his place in the front rank of this battalion of glory.

As the chaplain and guards of honor turned and directed their march outward to the cemetery gate, a soldier kneeling at the grave of his only brother, fallen for France a few weeks before, arose and saluted. But the chaplain was deep in prayer and thought. He again prayed the Father to give comfort and peace to those who were sitting cheerless in their Massachusetts home. He thought of the thousands upon thousands of boys from American homes who have crossed and will cross the seas. In vision he saw thousands of American graves already beginning to dot the hillsides of Europe. Then he thought of the cause of it all, the wicked, damnable cause of it all, the cause of *imperial greed and Godless ambition*, and a line from an old book, a book placed in his hands in his Massachusetts school-days of long ago, came to him and he said:

"I would rather be the lonely, grief-stricken father and mother sitting in their Massachusetts home, grieving for their boy, whom they will never see again; I would rather be that lifeless aviator lying in a foreign grave, under the snow of the Cimetière de Vaugirard, fallen in the cause of liberty and justice, than 'to be that imperial impersonation of force and murder', Kaiser Wilhelm Hohenzollern, or a member of the Prussian conspiracy against the peace and happiness and security of the world."

* Written by an American chaplain (Dean Beekman) upon his return from the burial of an American soldier in France.

WE MUST never allow the despairing thought, the darkness of doubt, to intervene to question the fulness of His grace.—Rev. T. T. Carter.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

VISITING INSTITUTIONS FOR DELINQUENT CHILDREN

PHILADELPHIA has a board of visitors consisting of twelve men and women appointed annually by the judges of the courts of common pleas to visit the institutions to which delinquent children are committed and to report concerning the total number of inmates, their sex, age, number under supervision of the courts, causes of commitment, sleeping accommodations, protection and care at night, fire protection, diet, clothing, bathing accommodations, frequency of baths, toilet accommodations, character of plumbing, cause for and nature of punishments, provisions for education, physical, mental, and moral, the outlook for the child after leaving the institution, the method used for following up the child after leaving, and such other points as may seem wise to the visitors. The board makes detailed report to the judges, together with such recommendations as are necessary.

The board divides into committees of two members each, as the act requires that at least two persons shall serve together in each visit. The institutions are not notified in advance as to the date of the visit.

The Rev. Joseph H. Earp of St. Paul's Church, Philadelphia, has been a member of this board of visitors for a number of years, succeeding the Rev. Dr. Louis C. Washburn of Christ Church.

LOCAL WAR COÖPERATION

The Conference Committee on National Preparedness is issuing some striking and what is to be hoped will prove effective advertisements to help in the present crisis. One of the recent posters reads as follows:

"TO PUBLIC OPINION"

"Are employers in your community open-minded regarding labor problems?"

"Are working people fair in their demands during these days of national danger?"

"Do both worker and employer think of the other's troubles— and of America's troubles?"

"Is everybody trying to be *patient* and *helpful*?"

"Who is profiteering?"

"If, in *your* community, worker and employer are not co-operating heartily to keep industrial peace and win the war, *you* can make them do so.

"Everybody has an opinion. Make *yours* useful."

ROMAN CATHOLIC CHARITIES

A state council of Roman Catholic charities has been organized in New York. In opening the meeting at which this was accomplished Cardinal Farley said:

"We ask you gentlemen here to-day—bishops, prelates, priests, and laymen—representatives of the splendid Catholic citizenship of the Empire State, to confer together that our combined wisdom and experience, under the blessing of Almighty God, may evolve a state-wide plan of action which will so organize our Catholic charitable activities that we shall all work together in a systematic, continuous, and efficient manner for permanent betterment not only of our own people, but of society at large in the fields of charity and education."

THE PURPOSES of the Prisoners' Aid Association of the District of Columbia are: (1) Daily attendance in court; (2) protection for those unjustly accused; (3) probation, when suitable, for first offenders; (4) necessary aid for prisoners' families; (5) employment and, when necessary, food, shelter, tools, transportation, and other assistance for released and discharged prisoners; (6) supervision and friendly visitation for those on probation or parole; (7) research and advice. The Bishop of Washington is president of the Association and Mrs. D. R. Covell is the director.

IN THE RURAL SECTIONS of our country farm work has proved to be a most active source of non-attendance at school and bids fair to be more so during the war. The Child Labor Committee recently issued a bulletin devoted to the discussion of the effect of farm work on school attendance, both in times of peace and war. Its first study, made in Oklahoma, was completed before the United States entered the war. It is a part of a broad survey of the employment of children on farms which the committee is making, and represents conditions existing in normal times.

THE GIRL ELECTRICIAN at Selfridge's in London is striking proof, the *Nation's Business* points out, of the industrial revolution which war has brought about in Europe and which is spreading to America. This girl's employer says that in many occupations in which he has had to replace men by women he will have none but women hereafter. The increasing and permanent employment of women in "men's jobs" is the most important change to which the warring nations will have to adapt themselves when peace comes.

THE UNIVERSITY OF NORTH CAROLINA has a lively and effective Extension Division which has recently added to its interesting accomplishments by publishing a year book which is described most appropriately as "a look-in at the forces and agencies that are making or marring, creating or crippling, North Carolina to-day". It can be secured from Dr. E. C. Branson, the director of the department, at Chapel Hill, N. C. It is well worth the attention of all who are interested in state and county welfare work.

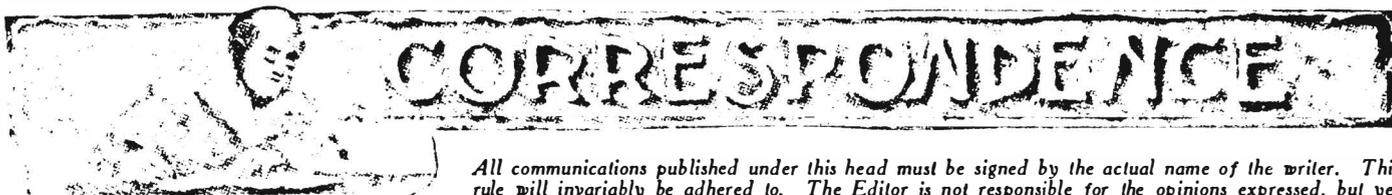
THE SYNOD of the Province of New England, at its recent meeting, passed a resolution to the following effect: "The Synod would recommend that the Social Service Commission be regulated by canon of the General Convention, as are the General Board of Missions and the General Board of Religious Education; and that under this arrangement the several provinces be fairly represented on the Social Service Commission, as in the case of the other boards."

FEDERAL CONTROL and supervision of birth and death registration, to supplant the present state and municipal systems, is recommended by Sam L. Rogers, director of the census. "I have come to the conclusion," Mr. Rogers says, "that by far the most satisfactory and effective means to hasten the day when the entire United States shall have adequate registration would be afforded by placing the matter entirely under Federal control and supervision."

THE MODERN SPIRIT of Social Service is manifesting itself in war activities. For instance, the manufacture of uniforms has been taken out of tenements and has been restored to shops where sanitary standards can be enforced and, according to the *Survey*, fire hazard in our manufactories has been met by requiring employers to install modern fire prevention appliances.

WE SPEAK OF WAR as being the most destructive of forces, but the figures of the Federal Children's Bureau put another aspect on the situation. That bureau is responsible for the statement that fourteen babies out of every one hundred die in their first year, and that two soldiers in every one hundred are killed per year in war.

"ONLY IN THEORY but not in practice have we begun to realize that child-saving is all-important to our civic and national life," says Canadian expert J. J. Kelso.



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.

AN INTERNATIONAL FEDERATION OF CHURCH BIBLE CLASSES

To the Editor of *The Living Church*:

THE problems presented by the senior classes in our Sunday schools at this time are so delicate, so complex, and the opportunities so vast, that only by coöperative council and methods can they be successfully solved.

So far we are struggling along combatting our local problems singly and without the inspiration and courage which the knowledge of union alone can give.

Some of us have boldly faced the issues presented to us, found means of overcoming obstacles, won considerable success, and are therefore in the enviable position of being able to assist those less fortunate.

For several years the writer, in his work amongst the young men of the Church both in the United States and England, has had in mind the union of all the senior or Bible classes composed of either young men or young women, in our Church schools, forming in time an International Federation of Church Bible Classes throughout the world.

This Federation would not in any way interfere with or replace any present connections or plans, but could be easily organized and through a central committee, annual conventions, local institutes, and other such methods, clear up difficulties, perfect systems, procure united action in social, national, and international problems, and be of untold service to the advancement of a closer brotherhood among men.

Such a Federation would tide over the 'teen age, satisfy the "gang spirit" of the younger members, give deeper meaning to the Church's life, and under the guidance of Almighty God prove, as in the experiment we have tried here at Christ Church, Waukegan, for nearly five years, a blessing not lightly to be thrown aside.

Now is the time to act. Cannot we of the Church get together and build up an organization as above outlined? The rebirth of the world is taking place. No longer can old-time methods be our guide. We must awake to the glorious opportunity for service God has given us and leave to the coming generation a sure foundation upon which to build better things.

Trusting you will give this letter your fullest publicity, and awaiting suggestions and recommendations that will aid in furthering the work, I remain,

Yours most faithfully,

T. B. GLEAVE,
Waukegan, Ill., March 13th. [S. S.] Superintendent.

CLERICAL COURTESY AND BUSINESS METHODS

[CONDENSED]

To the Editor of *The Living Church*:

IHAVE been hoping for some time that some one would call the attention of the clergy to a condition of great importance.

Just a concrete example of what I have in mind: For the past year and a half I have been priest in charge of a mission in one of the fastest growing towns in Oklahoma. During the past year this growth has been remarkable, the place nearly doubling in population. It now claims more than 10,000 inhabitants. During this period, to my personal knowledge (I know because I have had to hunt them up), not less than fifty communicants of the Church have moved into this place to reside and only *one* letter of transfer or commendation has been received.

Now let us be honest with ourselves, brethren of the clergy. Who is to blame? Are you going to hide behind the canon which informs us that a communicant should *request* a letter of transfer? How many make a habit of following up their communicants and letting another clergyman know that a family has moved into his parish? How many letters of that sort do you get during the year?

I could elaborate this with many instances from my personal experience, ranging from that of a priest who let members of his confirmation class move away without advising the clergyman in the parish into which they have gone, to instances where people have had to wait for months for reply to a request for transfer. But these are all too well known.

How long are we going to allow this condition to continue? Let us do better.

JOHN G. LABSON.
Chelsea, Okla., Feast of the Annunciation.

WAR SERVICE AND CHURCH UNITY

[ABRIDGED]

To the Editor of *The Living Church*:

THE progress of Church unity may now well be observed from a new angle—one of the many developments of the great world war. The war service of the thousands of clergy of all the Allied Nations is destined to have far-reaching effect in the cause of Church unity.

Among the chaplains of the Regular Army, denominational distinctions have never been an issue. On the more isolated sectors of the Mexican Border, and in the Pershing Expedition into Mexico, Church Unity has been worked out practically. It has been no uncommon sight to see Episcopalians, Methodists, Colored Methodists, Baptists, Romanists, and Lutherans working shoulder to shoulder in thorough accord. Denominational distinctions are often eradicated to such an extent that two or even three chaplains have been known to work intimately together for a year or more and never be absolutely certain of each other's denomination. And if one knows it he forgets it, to so great an extent are denominational differences subordinated to practical issues. The chaplains of the National Guard, when mobilized on the Mexican Border, displayed the same readiness and eagerness to coöperate with each other.

By actual practice, therefore, it has been demonstrated that war service eliminates to a great extent denominational differences which cease to be issues. The clergy are on the same footing, and to a large extent work upon the practical basis of Church Unity.

It is not necessary to discuss at this time the psychological effects of war. We all know well that the experiences and privations of war clear our visions; give us a keen realization of the realities and essentials of life, and engender a contempt for life's foibles and non-essentials. This war will make a race better prepared to accomplish Church Unity.

But the forces that draw together so closely the clergy in war service are practical, and have a unifying effect. These practical conditions we must consider, for in them lies our opportunity.

First, all chaplains are under one common authority, the Secretary of War. The chaplains draw their pay and equipment from the same source. In addition, all chaplains have a common objective—the mental, moral, and spiritual welfare of the men under their care, regardless of color, race, or creed. The opportunities of all chaplains are practically identical. The gross results obtained do not vary to a great degree. Then, too, chaplains have a common status and a common classification. There is no rector of the Episcopal Church, or priest of the Roman Church, or pastor of the Lutheran Church, or minister of the Methodist Church, but the chaplain of the First Infantry, or the chaplain of the Fourth Cavalry, or chaplain of the Ninth Field Artillery. In fact, the clergy in war service have so much in common that is essential, and grow so big through such intimate contact with humanity, that the differences of non-essentials sink into oblivion. Such has been the effect of "war service" upon clergy and laity in time of peace; the effect must be even greater in time of war.

The number of clergy and laity thus affected is increasing from day to day. As to the laity, the number is identical with the roll of our great army. As to the clergy, the number has increased correspondingly. I believe that there is now a bill under consideration by Congress to make the ratio even greater than at present. The exact number of clergy in war service is a matter of statistics and can be obtained, though at present it is not conveniently at hand. Some idea of the increase and of the number now engaged can be had when we realize that but little over a year ago there were only some fifty-five or sixty chaplains of all denominations in our entire army, whereas to-day the Church alone has approximately two hundred and sixty-five clergy in war service. The Romanists have easily the same number, if not more; so also the other denominations. I believe that a conservative estimate of all clergy in active war service in one capacity or another would be at least fifteen hundred, and the number is increasing every day.

Observe now, that this great army of clergy and laity is going to feel that denominational differences are not an issue. Thousands upon thousands of clergy and millions upon millions

of laity are going to have a common understanding of what constitutes the essential issues of life and religion. The force of such a horde will sweep into oblivion the obstructions of non-essentials. The mind of the world will be cleared to distinguish between the issues that are essential and those that are not. And the scattered denominations will bow their heads to this ultimate verdict or else cease to exist. The mind of the world will be prepared for Christianity. The peoples of the world, consciously or unconsciously, will demand this unity. The demand will not be satisfied with creeds that are narrowly circumscribed.

There lies here an opportunity. The Churches of Christ in America must utilize the force being engendered by war service. The clergy in war service should be organized into a close-knit, compact body. The first step in this direction would be to form a corps organization.

Although the army chaplains have practically all their duties and interests in common, yet they lack coördination. Officially, they have no authority to cooperate. The status of the chaplain body is the chief element that thwarts unity of action and full cooperation. The spirit of the army abhors disorganization. The force of the chaplain body is disintegrated by lack of organization. The result is useless expenditure of energy, inexcusable waste of money, uncalled-for duplication of effort, deprivation of priceless lessons of experience, cutting down of net results, and minimizing the amount of good accomplished.

The chaplain body is to-day the only unorganized branch of the United States Army. While each is responsible to one authority, yet there is no coördination and no official, authoritative cooperation. The remedy is corps organization.

The organization of a chaplain's corps is the first step in taking advantage of the opportunity to forward Church Unity that is presented by the war service of the clergy of the nation.
Schofield Barracks, H. L. WINTER,
Oahu, H. I. Chaplain First U. S. Infantry.

"DEFINITE PROPOSALS"

[ABRIDGED]

To the Editor of The Living Church:

I HAVE carefully read Mr. Fairman's sincere and ringing letter in your issue of this date; but, like Mr. Haley Fiske and also like Mr. Harrison who wrote on Authoritative Teaching a few weeks ago—and below his letter, as a corollary it almost seemed, was a citation from Bishop Mann and very much to the point—I wish we had more, both definite and authoritative teaching.

Christ founded His Church. He ordained the sacramental means of grace. We cannot push aside or obscure these truths. We can, clergy and laity, be evangelistic—preach the Gospel by word or deed—but at that we dare not pare down the Faith. It is. The man in the trenches, as at home, wants God's help. He can show the way. Something more than words is needed to satisfy. Presentation of evangelistic truth and all possible help can be given but this must lead, and quickly lead, to the Sacraments—and particularly the Blessed Sacrament as a reality, not merely a symbol but the Blessed Master coming to His in it. We all agree, priest or layman, that assisting a brother does not commence by reciting the Creed or a dissertation on our belief. Nevertheless, the Creed is back of it all. And, like Mr. Fiske, I cannot understand the tendency to minimize what we have regarded as essential. What is gained by it?

Mr. Ferris ably points out in the same issue that the Church is a divine organism. Christ has said He is with us always, and that the gates of hell should not prevail against His Church. It is deplorable the Church and her Sacramental Life do not appeal to the men of to-day. As Christ ordained this, something is wrong. I have decided limitations and maybe my vision is narrow, but it does seem to me it is surely up to us all—bishops, priests, deacons, and laity—to approach the man, to appeal to him, through that Jesus that gave up His life on the first Good Friday, and lead him, help him, encourage him to that same Jesus Christ's Church and her sacramental life.

I cannot see otherwise. Christ is real. His Church is equally real. We must bring this reality to the man.

Chicago, Ill., March 16th. CLEMENT J. STOTT.

To the Editor of The Living Church:

YOUR correspondent, the Rev. C. D. Fairman, seems for himself to solve the problem of the fitting way to present the Story of the Master. "The Gordian Knot of it he will unloose" by the assertion: "None of us can possibly get interested in anything which happened before 1914!"

New Haven, Conn. IRVING WINSLOW.

To the Editor of The Living Church:

MR. HALEY FISKE'S inquiries as to what we are to give up for Church Unity appear to approach the problem from the wrong end. Perhaps the position is forced upon him.

Unifying movements are not furthered by insistence on differences but by building on foundations of agreement.

All who "profess and call themselves Christians" agree that essentially Christianity is companionship with Christ. It needs no great knowledge of the Christian years to recall that this companionship has been had by many outside of the Church, holy, catholic, and orthodox, even if by many more within her borders. Who is rash enough to affirm it of Francis and deny it to Bunyan; to assert it of Pusey or Keble and refuse it to Whitefield or Asbury?

It is true we are convinced that ours is the more excellent way, but it needs a Protestant appeal to proof texts to demonstrate that it is the only way. Even more strongly we may affirm the Catholic faith to be the whole faith without disparagement of parts that are quite true in themselves.

Concretely, can we not acknowledge a prophetic and pastoral ministry without denying our own priesthood? Can we not admit a sacramental value in direct communion with God without abjuring the Real Presence we have known? And can we not without giving up one of the means by which we have been guided and fed recognize the reality of other means whereby God surely works? "Unity, not uniformity," is the goal.

Faithfully yours, WILLIAM M. SIMPSON.

New York, Feast of the Annunciation.

To the Editor of The Living Church:

UNDER the general term of reunion there seem to be two quite distinct ideas prevalent, both of which have their advocates.

The larger idea under the term is a reunion of Christendom which must include both the Greek and Roman communions. The other idea is practically a federation of bodies that at various periods have under the stress of the moment or the following of some particular teacher become separated and have to a greater or less degree departed from the Catholic faith after losing the Catholic fellowship.

The two letters in your issue of to-day that have been called out by Mr. Fiske's pertinent questions in your last issue are instances of the two ideas.

If we are of those who seek merely a federation, the times and condition of the world certainly seem to make it inopportune, and even if accomplished it would only tend to give a new lease of life to the principle of division.

May we not have cause to believe that out of this fearful world's war a ruling Providence is shaping the world to think in larger terms than it has ever done before? Steam and electricity have annihilated space and barriers and the world is now feeling the shock under the new conditions. Thought hereafter is likely to be on a wider plane, vast masses of our people and of other countries are being brought face to face with the verities of life and of death and made familiar with the principle of self-sacrifice for a cause, and will undoubtedly hereafter ask why disunion. Perhaps we are doing more for Christian reunion by our work in the trenches than in any other way now possible. Surely your correspondent, Mr. Fairman, must see that the soldier who comes to Confirmation on the battle front is not led by humanitarian influences—for that he has the Y. M. C. A.—nor because the chaplain is simply good company; but because the chaplain has shown him the discipline of the Kingdom. To fight rightly he must be enrolled in the army and wear the uniform and use the arms and ammunition given him and be under orders of which he is not the author. That discipline of mind has made the German the effective machine he is; the power has been seized to work ruin; but in the wonderful workings of Providence that same discipline has been forced on nearly the whole world and out of that comes the proposal of our Government to bring the whole world together in a confederation of nations; in other words to use that new found power to weld together on lines of higher freedom for the benefit of all the very principle that Germany is misusing.

This thought of our share in the world war is very grand, and if honestly adhered to and kept present in our minds must lead to that other unity that would also make us of one household of Faith. Can we not bide God's time? W. C. HALL.

"SOCIAL INFECTION AND THE COMMUNITY"

To the Editor of The Living Church:

MAY I suggest that the very searching and important paper by Bishop Lawrence be offered by the clergy in every town to the local paper? They will be glad to see it.

Burlington, Vt., March 22nd. A. E. MONTGOMERY.



THEOLOGY

A Study in Christology. The Problem of the Relation of the Two Natures in the Person of Christ. By Herbert M. Relton, D.D. With Preface by Arthur C. Headlam, D.D. London: S. P. C. K. 1917.

This is an important book, one of the few serious contributions to Dogmatic Theology that have appeared during the war.

The problem dealt with is that of doing justice to the doctrine of two perfect natures in our Lord, without sacrificing or abating the truth of His personal unity. Dr. Relton rightly finds a determinative clue in the doctrine of *enhypostasia*, developed by Leontius of Byzantium in the sixth century—the doctrine that our Lord's Manhood obtains its personality, its ego, and therefore its completeness, by being assumed by the second Person of the Blessed Trinity. As His Manhood it is personal and complete, although its Ego is no other than that of our Lord's Godhead. Apart from the Person of the eternal Son, the Manhood would have been impersonal—the doctrine of *anhypostasia*—but because it never existed save as the eternal Son's Manhood it never was in fact impersonal. The unity of our Lord's natures lies in their having one and the same personal subject or Ego—that of the eternal Logos.

Dr. Relton gives his first hundred pages to an historical survey of patristic efforts to solve the problem, and to setting forth with some care the Christology of Leontius. In this survey we think he reads more constructive thought into the crude theory of Apollinaris than our knowledge of that writer's position justifies. He is not altogether just with regard to St. Cyril's work, nor does he fully realize the extent to which Cyrilline Christology anticipates the *enhypostasia* doctrine.

Part two deals with modern criticism of ancient Christology, and with certain problems which are involved. The third and concluding part is constructive, reviewing some modern attempts at Christological reconstruction, and seeking to translate the doctrine of *enhypostasia* into modern terms, with a view to showing its value in meeting modern difficulties.

The general line of argument of the volume is sound and helpful, although obviously addressed to theologians rather than to general readers. There are some things to be criticised adversely, however. The doctrine of the *communicatio idiomatum* is wrongly defined on page 53. The affinity between the divine and human natures—undoubtedly real—is overstated and pressed too far. In using the analogy of the union of body and soul, pp. 144-146, he ignores the language of the Athanasian Symbol, "As the reasonable soul and flesh is one man, so God and man is one Christ," a remarkable omission. There are other unguarded passages.

But the work is of very great value, and a careful study of its pages will be illuminating to our clergy. F. J. H.

The Jesus of History. By T. R. Glover. With a Foreword by the Archbishop of Canterbury. New York: Association Press. 1917.

As the Archbishop says, Mr. Glover "possesses the rare power of reverently handling familiar truths or facts in such manner as to make them seem to be almost new." The field covered is primarily the life of our Lord, with two chapters on The Christian Church in the Roman Empire and Jesus in Christian Thought. The author shows at every point an unusual capacity to penetrate beneath the surface and to show how things happened and looked at close range when they happened. Very many beautiful and suggestive comments are given, and the book is packed with passages that tempt one to quote.

There are some blemishes. The Helvidian view that the brethren of our Lord were children of the Blessed Virgin is exploited. The author's Protestant point of view occasionally appears. Thus he says: "There is a very minimum of symbol and cult in the teaching of Jesus—so little that the ancient world thought the Christians were atheists, because they had no image, no temple, no sacrifice, no ritual, nothing that suggested religion in the ordinary sense of the word." This is surely caricature, in view of the ancient stress on the Eucharistic Sacrifice. Again, "Jesus never feels that men have any need of a priesthood to come between, or help them to God; God does all that."

Yet the general atmosphere of the book is reverent, and calculated to help men realize the truth of Jesus Christ.

F. J. H.

PSYCHOLOGICAL

The Mastery of Nervousness Based Upon Self-Reëducation. By Robert S. Carroll, M.D. New York: The Macmillan Company. 1917. \$2.00.

Here is a book of over three hundred pages devoted to the exposition of the causes which lie behind our national nervousness, and the reasonable methods of reëducation out of it. Should the title seem to portend a dry medical or psychological treatise, the reader may be assured at once that such is not the case. Dr. Carroll is possessed of much charm of style, of striking phraseology, of keen ability to gird at the selfish and fearful foibles of cultivated ease and refined idleness, whether it be of body or intellect. "The average child is so protected as to consider a difficulty a disaster." "By forty the average woman is exercising with little but her tongue, and the average man with little but his teeth." Dr. Carroll is the medical director of the Highland Hospital at Asheville, North Carolina; and no doubt among such patients as are able to consult him are exemplified the numerous errors of eating, drinking, fearing, worrying, wishing, and willing, that he shows to be so destructive of nerve-balance and efficiency of life. It is significant that the moral element is clearly recognized. "The nervous character is by nature a moral character." "Nervous illness presents a problem which is fundamentally moral. Rarely will one suffering nervously be found in whom some damaging moral defect is not present, ever adding venom to physical and mental toxins." The book is an excellent one, and well worth both the pleasure and profit to be derived from its perusal. Few clergy would not find it illuminating and useful. The author even hints at a relation between the moral and religious; which leads us to say that it is greatly to be desired that such men as the writer, who have such keen insight into this vital subject, should be possessed of religious conviction and should refer the moral to the religious, so that the true spring of action would be not to obey the moral dictates of nature, for safety and health, but to obey the dictates of God in both the spiritual and physical spheres for the sake of a conscience void of offense. As Dr. Carroll quotes Huxley, "Clever men are as common as blackberries; the rare thing is to find a good one."

The Dream Problem. By A. E. Maeder, M.D. New York: Nervous and Mental Disease Publishing Co. 43 pp. 60 cts. net.

Three Contributions to the Theory of Sex. By Prof. Sigmund Freud. New York: Nervous and Mental Disease Publishing Co. 117 pp. \$2.00 net.

To students of psychology and psycho-analysis, these two brochures, especially the latter, which was a pioneer in its field, have a high value, containing as they do excellent translations of important contributions. They are perhaps too technical for the general reader, but to those who have the time they are full of suggestion and helpfulness, although the field is largely one of speculation. Maeder is a member of the Zurich school which has followed in the footsteps of the earlier Vienna school. He believes that "dream work can exercise a really liberating action which betrays a close relationship to work of art."

According to Dr. James J. Putnam of Boston, who furnishes an introduction of his brochure, Freud has worked out with incredible penetration the part "which instinct plays in every phase of human life, and in the development of human character, and has been able to establish on a firm footing the remarkable thesis that psycho-neurotic illnesses never occur with a perfectly normal sexual life. Other sorts of emotions contribute to the result, but some abnormality of the sexual life is always present as the cause of especially insistent emotions and repressions."

C. R. W.

THE BIBLE

The Story of St. Paul's Life and Letters. By J. Paterson Smyth, LL.D. New York: James Pott & Co., 1917. Pp. 223. Price \$1.00 net.

A series of talks on the Bible to Sunday morning congregations is presented to us here apparently without losing any of the liveliness and vigor that belong to the spoken word. Imagination and sentiment play freely around the Biblical material without losing touch with scholarship. If it is slightly disconcerting to hear Jerusalem spoken of as St. Paul's old college town, and Gamaliel referred to as "his wise old president", it serves to remind one that a St. Paul cannot be "modernized" and "popularized" without some loss.

The Serving Maid at Emmaus

By LOUIS TUCKER

THE hill-tops of Judea are bare, but beautiful with the exceeding beauty of all flowers; and the people of Judea are poor, but the most beautiful stories in the world have grown among them.

There was once a little maid named Miriam Bath Cleopas, which means Mary, Cleopas' daughter. She lived in a town near the city of Jerusalem: a very beautiful little town, and just a pleasant afternoon's walk from the great city. Leaving by the western gate, you follow the Roman road a mile or two, to a rise where there is a magnificent view of the city, and the whole region beyond it, as far as Bethlehem. Then you go down, turn, and start up what is even yet a lovely valley. There is a clear brook, green fields, orange and lemon groves, pleasant enclosures, shady nooks, bright dwellings: and from some shoulder of the hills—no one agrees as to which shoulder, for there are ancient-ruined foundations of villages on all of them—the little village of Emmaus looked down the valley.

On the afternoon of the day after the Passover, in the year 29 A. D., the little maid, very sad, was looking out over this valley. She was sad because the Master was dead. The news had come on Friday when Cleopas, her father, was in the city. On the Sabbath, he had, of course, stayed there, for travel, then, was against the law. On the morning of the first day of the week he would naturally stay, for every suburban resident with a free morning in the city has plenty to do to fill it: but it was now afternoon; and so she sat and looked down the long road, expecting him with the details of the death of the Master.

Among the many groups dotting the long road her glance singled out one: at first doubtfully, then with increasing measure of assurance, at last with certainty. All Judea wore the same costumes, so her recognition was hardly aided by the garments; and it was much too far to distinguish faces. It was therefore by manner and bearing, way of walking, and carriage of the head, that she knew Cleopas, her father, and later Lucanus, the young physician, his friend. Between them walked some one in white whose manner was also not unfamiliar. Somewhere she had seen just such an erect figure, just such dignity of bearing. It was associated in her mind with sickness; with a child; with a sick child who had been made well. Then it flashed across her. In manner and bearing the midmost man was like, was exactly like, the Master who was rumored dead.

The ancient world had no newspapers. It got its news by rumor, and rumor was always wrong as to the details and often false as to the very central facts themselves. Therefore no one except the eye-witnesses was ever sure of anything until some time after it happened.

The little maid had information about the Master's death from rumor. All that she really knew was that the women were talking at the fountain, telling of the dreadful death of the Master; and, of course, it was possible that they were mistaken. Indeed, they must have been mistaken; for here he was, walking up the road with Lucas and her father.

The whole great and sorrowful load upon her heart lightened at this, and gave place to joy, as if the sun had come out from behind a cloud, as if the birds had started singing. She could hardly keep her feet from dancing and her tongue from calling out. There had been an earthquake and an unnatural darkness the day they said he was crucified, followed in thirty-six hours by another earthquake and preceded by an eclipse of the moon; and the women had said that all nature reeled and shook in sympathy with his death. It seemed to her now that all nature rejoiced in sympathy with his living. She watched the wayfarers a moment longer and then, for the joy of moving rather than for any need of haste, she set about preparing supper, the chief meal of the day.

From time to time, as she put things on the table, she tripped to the door to watch. She had no one in the house to speak to, for her mother was dead and their single servant, her old nurse, was away. Sometimes she lost the travelers

behind a house, and once, for a long time, behind a grove; but always they came out again and always nearer. With innocent cunning she took many of the things off the table again, that she might have need to put them back after the three had come: for Jewish customs differed from our own; and though, in the Judean hill-country, men and women of the same family often ate together, no woman would have thought of sitting at table with an honored guest. Therefore a woman's one chance of seeing and hearing such was to wait at table. Miriam treasured this chance. She had great wish to see and hear the Master.

As the three came closer she saw that Cleopas and Luke were much the same as when last with her, though both looked older; but the Master had made some changes in his garments and even in his expression. He seemed more the Master: more masterful. They were so deeply immersed, sunken, submerged, in conversation that they said little in greeting to her; in fact, the Master said nothing at all, only smiled on her. Then he bade Luke and Cleopas good-bye, and made as if to go on through the village.

The little maid was much cast down at this, and all her preparations suddenly seemed useless; but Lucas the physician, interpreting her half-uttered protest and adding to it a very strong one of his own, detained the Master; and then Cleopas, as master of the house, poured protest, objection, and invitation upon Him, even putting a hand on His shoulder and using the semblance of friendly force, so that at last they constrained Him to abide with them. Miriam understood only a part of their talk, for much of it depended upon what had gone before. It was about the Great Ones of the Lord, calling, in reverberating thunder, the long roll of the Prophets and quoting words from each that flashed out thoughts like lightning. The interlocking of the thoughts was beyond Miriam. Too much had gone before unheard by her; and besides, linger as she would while in the room and hasten as she might outside it, still she had to be outside it sometimes, and so missed much. Yet she made out that the talk was of the Messiah, Israel's expected deliverer; and not striding gigantic from the East in dyed garments of Bosrah to set His heel upon His enemies, but smitten, despised, forsaken, mouthed at, with pierced hands and feet, and brought into the dust of death; and, most bewildering of all, it was also about the Master. The little maid knew that He was the Messiah, the Expected of Israel; but she could not understand why they spoke so much of a Messiah suffering, and always in the third person. Though they were speaking to the Master Himself, and about Himself, her father and Lucanus always said "He", not "You". She grew so puzzled she would have asked them once; but the Master, who was watching her and read her thoughts, smiled and shook His head. Therefore she smiled back and was silent.

At last everything was back on the table that could be put there, and there was no further excuse for going in and out; so she had to tell them that supper was ready. They were so deep in talk that she had to tell them twice. Then Cleopas, her father, gave them seats at table. To the Master he gave the seat at the head, as the little maid had meant he should; only he did it, not as a matter of course, but with an explanation, saying that so learned a Rabbi, knowing the Prophets through and through, must say the grace. As was the ancient custom, the little maid waited for this while Cleopas and Lucas sat down and the Master remained standing. Then, as was the ancient custom also, the Master took the bread in His hands and said the old, old grace before meals which begins, "Praise be to God, who maketh bread to grow out of the earth for His people Israel." Then He broke the bread; and, as He did so, she noticed two red wounds in His hands.

Cleopas and Lucas arose so quickly that Lucas overturned his stool. "It is the Lord!" said he; and Cleopas said, "Rabbi, Rabboni!" Then, before they could fall at His feet,

He was gone. The little maid did not see Him go. He was gone.

While she was puzzling over this Lucas spoke, in a voice so deep with awe and joy it frightened her:

"It was the Lord, Cleopas; it was the Lord."

"Yes," answered Cleopas in the same tone, "it was the Master, the Lord."

"Why, of course it was the Master!" said the little maid. "Is it possible you did not know Him all the time?"

"Did not our hearts burn within us as He talked, Lucas?"

"Truly we should have known."

"Why, father!" said the little maid, "I knew Him from the time you came in sight. What is the matter?"

"Last Friday," said her father, very slowly, "Jesus of Nazareth, the Master, died, on Golgotha, at the ninth hour, upon the cross."

THE GUILD OF THE HOLY CHILD

By E. E. S.

ONE of the happiest things in a happy ten years in one parish has been the Guild of the Holy Child, and its suggestions may be helpful in other places. Confronted by the problem of what to do with the children in a parish with few helpers and no one of leisure, the plan evolved itself. We could not keep in touch with organized societies, and there were the boys as well as the girls.

A young doctor had remarked: "Yes, my wife and I go to St. Paul's, but we send the children to the Roman Catholic Sunday school. Why? Because we want them to learn three things that they don't seem to teach in Episcopal Sunday schools. We want them to learn to *be polite*, to know *how to behave in church*, and to *say their prayers*." This was suggestive.

The rule was: Any baptized child over seven who comes to church may belong. And the objects were: (a) worship, (b) work for others, and (c) play.

Under worship the children come to the eight o'clock Eucharist on Thursdays on their way to school and sing the simple plainsong responses and six hymns. They kneel upright for the most part, but sit on their heels during the epistle, the prayer for the Church Militant, and the ablutions, and stand for the simple instruction on the gospel that does duty for sermon, and while others receive. In the singing, expression and tone have been emphasized rather than volume and the children know a dozen or twenty hymns by heart and can sing with or without accompaniment.

Their precepts have been defined by themselves:

"Now my tongue the Mystery telling" suggests: What is a mystery? Who knows? One seven-year-old raises her hand and, standing up, says clearly: "A mystery is something real that you can't understand." Could it be put better?

"To be holy means to be clean inside and out."

"Wherever God's altar is there are angels."

"Whenever the Holy Communion is celebrated, our dear Lord is really there."

"Being reverent means having manners in church."

"That little Baby in the manger was God."

"We kneel down in the Creed where we say, God came down from heaven, because it is the most wonderful thing that ever happened."

"We call our priest Father because we love him and he loves us."

"The best thing a priest can give us is God's blessing."

"We make the sign of the cross to remind ourselves that we are Christian children."

"We sing 'Christ Jesus is coming' gladly because we are glad to have our dear Lord come."

"We sing 'O Lamb of God' gently because *He is there*."

One little boy always kneels in the aisle at the end of the seat so that—as he puts it—there is "nothing between".

These children really love to come to their Eucharist. On the coldest morning they come running in, pinched and smiling, and their faces are different because they come.

The work for others may be wide and varied.

The play consists of a "cocoa party" once a month; games or folk dancing followed by cocoa and cookies, the "best" little girls pouring, the "best" boys passing the cookies,

all saying good-bye with a courtesy or a bow and: "I've had a very pleasant time."

Now and then there is a play, *Mother Goose*, shadow pictures of the *Courtship of Miles Standish*, or "Dickens pictures"; and once a year, in Christmas-tide or Lent, a mystery play. They love a procession and "get in line according to size" very quickly.

"We've been into the church and we've rested and we've prayed and now we want to play with you," said a group of laughing boys. Bless their hearts, they know that we were not meant to keep prayers and religion in one pocket and good times in the other: but, as "Gems" put it long ago, "we mix 'em."

Of course, these suggestions could be used in connection with any established society of children. Never was there a time when the world needed the sacraments and services of the Church more than now, and the prayers of little children, nearer than we are to the things unseen, are very effective and real. It means something to see twenty-two children, shoulder to shoulder, singing with all their hearts:

"Father, see Thy children bending at Thy throne,
Pleading here the passion of Thine only Son,
Pleading here before Thee all His dying love,
As He pleads it ever in the courts above."

HEART WORSHIP

By WM. C. ALLEN

OUR Lord defined worship as an act "to be consummated in spirit and in truth." In other words it is an exercise of the spiritual faculties and must be sincere.

"Though they may crowd
Rite upon rite, and mystic song on song;
Though the deep organ loud
Through the long nave reverberate full and strong;
Though the weird priest
Whom rolling cloud of incense half conceal,
By gilded roles increased,
Mutter and sign, and proudly prostrate kneel;
Not pomp, nor song, nor bended knee
Shall bring them any nearer Thee."

So sang Lewis Morris. No doubt he intended to convey the thought that such worship—whilst it may be acceptable to God if accompanied with a reverent outreach of the soul—cannot consist in the exteriors of ritual alone. I think most Christians of all creeds believe this. How important then that we go to the house of worship with hearts uplifted to God and with a veneration that no "thin soaring tone of the keen organ" can substitute.

Worship is union of the soul with God. It inspires the awe of those who sincerely engage in it. It soothes the restless body and mind. It inspires trust in the ceaseless superintendence of Providence in the affairs of men. It leads to a reliance on the simplest teachings of the Gospel. It steadies the wayward affections. It enlarges our sympathy for the whole creation. It breathes upon us the benediction of God's forgiveness and makes us willing to forgive others. It carries us into the divine presence. How can men and women pass one hour in that hallowed presence and not be renewed thereby?

Some enter the house of prayer that they may listen to a favorite minister, to enjoy the sweet swelling of sacred music, or because of social ties. Those who go simply to worship God secure the richest rewards. The recital of a creed, the voice of the orator, the anthems, the organ, may fail to satisfy their deeper needs. These aspirants for contact with God—whatever the form of their worship may be—positively find Him. Men and women thus like little children prostrate themselves at His feet. The New Testament teaching as to the visitations of the Holy Spirit is no mystery to them. Their hearts actually become His temples. Every hour in which they so enjoy Him becomes a tonic, comfort, and joy. Who would not desire thus to worship God?

All may stretch out their hands to the Infinite from a room of pain, from the bare hillside, in the crowded street, the rude chapel, or stately minster:

"On these shall come to fall
A golden ray of consecrated Light,
And Thou, within the midst, shalt there
Invisible receive the prayer."

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.

CALENDAR OF COMING EVENTS

- Apr. 10—Special Session House of Bishops, Hall of New Synod House, Cathedral of St. John the Divine, New York.
- " 17—Atlanta Dioc. Conv., St. Phillip's Cathedral, Atlanta, Ga.
- " 17—Georgia Dioc. Conv., St. John's Church, Savannah.
- " 17—Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- " 17—Massachusetts Dioc. Conv., Boston.
- " 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. Con., Church of the Good Shepherd, Silver City.
- May 8—New York Dioc. Conv., Synod House, New York City.
- " 8—West Texas Dioc. Conv., Grace Church, Cuero.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

ALASKA

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

ARIZONA

Miss A. E. Cady.

CHINA

ANKING

Rev. Amos Goddard.

HANKOW

Deaconess Edith Hart.
Miss Helen Hendricks (address direct; 5854 Drexel avenue, Chicago).
Dr. Mary James.
Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).
Rev. T. R. Ludlow.

CUBA

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

JAPAN

KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

NORTH DAKOTA

Rt. Rev. J. P. Tyler, D.D.

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

Personal Mention

DR. DURLIN S. BENEDICT has received and accepted a call to Emmanuel Church, Bristol, Virginia.

THE REV. J. J. BOWKER will become rector of St. Thomas' Church, Rawlins, Wyo., on May 1st.

THE REV. FRANK J. CHIPP has been assigned work in Riverton and adjacent missions in Wyoming, extending as far north as Dubois.

THE REV. H. LEF. GRABAU is in charge as religious director of an entire Y. M. C. A. "district," having fourteen assistants and ministering to 125,000 men. He may be addressed at 410 First National Bank Building, Newport News, Va.

THE REV. CHARLES STUART KITCHIN has been assisting at St. John's Church, Sharon, Pa., and acted as vicar of St. Paul's Church, Farrell, during Lent.

THE REV. CHARLES MCALLISTER has been installed as rector of St. Matthew's parish, a field centering at Hyattsville, Md.

THE REV. GEORGE LYMAN PAINE, rector of St. Paul's Church, New Haven, Conn., will go abroad shortly after Easter to do war work as a Y. M. C. A. secretary.

THE REV. BARTELLE H. REINHIMER, priest in charge of Christ Church, Dayton, Ohio, has become rector and preached his first sermon in that capacity on Easter Day. Mr. Reinheimer was curate with the late rector, the Rev. Arthur Dumper.

THE REV. F. C. SMITH has accepted mission work in the diocese of Bethlehem as Rural Dean, with headquarters at Bangor, Pa. He will be attached to the Cathedral staff.

OWING to ill health the Rev. P. B. STAUFFER, rector of Shrewsbury parish, Kent county, Md., has resigned.

THE REV. SAMUEL E. WEST has accepted call to the rectorship of St. Peter's Church, Sheridan, Wyo., and expects to take up his new duties on May 1st.

THE REV. JOHN WILLIAMSON has accepted a call to St. John's Church, Lancaster, diocese of Southern Ohio. He commences his new duties soon after Easter.

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.

DIED

McKIM.—Entered into rest at Milford, Del., on March 20th, the Rev. JOHN LEIGHTON MCKIM, M.A., priest. Born 1835. 57 years in the sacred ministry. Committal in St. Peter's Churchyard, Lewes, Del., March 23rd.

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

MORGAN.—Entered into rest on Sunday evening, March 3rd, suddenly, of angina pectoris, at her home in Louisville, Ky., LOUISA S. MORGAN. Funeral and burial private.

"Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors; and their works do follow them."

WANTED

POSITION WANTED—CLERICAL

CLERGYMAN, NOW RECTOR, Yale and seminary graduate, experienced and successful, for excellent reasons desires change of location to within 300 miles of Chicago. Bishops or vestries kindly address H. Y., care LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED PRIEST, constructive Churchman, extempore preacher, college degree, desires rectorship. Salary expected, \$1,500. Address D. B., care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT IN LARGE, HUSTLING, CITY parish desires rectorship. Highest references. Address H. M. A., 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.

THE REV. JOHN OLIPHANT is at liberty to take supply duties or special services. BROOKWOOD FARMS, Vineland P. O., N. J.

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

POSITIONS OFFERED—MISCELLANEOUS

SCHOLARSHIPS — (1) A PARTIAL but liberal scholarship is offered by a Church boarding school, eastern, to a boy of strong personality, now of at least sophomore standing in high school, capable of assisting in teaching apparatus work in the gymnasium: (2) Another to a boy with some knowledge of stenography and typewriting, capable of assisting in the office. Work to begin September next. In making application give full details and enclose credentials from your present rector. Address F. B. B., care LIVING CHURCH, Milwaukee, Wis.

SECRETARY WANTED for general correspondence and literary work. Must be experienced stenographer and typewriter. Good opportunity for refined Church girl. Live at rectory. Week-ends at home if desired. References. Address the Rev. HENRY B. WILSON, Boonton, New Jersey.

BOOKKEEPER. Competent bookkeeper. Must be under bond. THE YOUNG CHURCHMAN CO., 484 Milwaukee street, Milwaukee, Wis.

MANUAL TRAINING INSTRUCTOR and high school instructor wanted for St. Andrew's School, St. Andrew's P. O., Tenn.

POSITION WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER with splendid record desires change on September 1st; very good salary and field for teaching absolutely essential; excellent references, having been specially successful with the boy voice. Good Churchman and communicant. A most enthusiastic and willing worker. Address MUSICIAN, care LIVING CHURCH, Milwaukee, Wisconsin.

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 as organist and director of choir and church 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.

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.

ORGANIST-CHOIRMASTER desires change to Southern position, unquestionable credentials. Moderate salary with teaching field for voice and piano. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE TRAINED NURSE (young lady), familiar with stenography and bookkeeping, desires situation of responsibility. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with excellent testimonials, English and American, desires position; devout Churchman; London college graduate. Address ORGANIST, Box 71, Shelbyville, Indiana.

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

ORGANIST-CHOIRMASTER of prominent Western church desires Eastern position. Expert with boys or mixed choir. Highest testimonials. Address ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

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

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

PARISH AND CHURCH

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.

HOLY CROSS PRAYER KALENDAR FOR 1918. An arrangement of intercession topics for every day in the year. Illustrated. Price 35 cents. Limited number printed. Orders should be sent now. Address **HOLY CROSS TRACTS, West Park, N. Y.**

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

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

UNUSUALLY BEAUTIFUL Eucharistic sets for sale; in perfect condition, violet, red, and black. Can be seen at Philadelphia. Address **PRIEST, care LIVING CHURCH, Milwaukee, Wis.**

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. **Mowbray's, Margaret street, London W. (and at Oxford), England.**

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.**

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the **SISTER IN CHARGE.**

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—Shore front camps in the pines, for rent furnished. Sand beach for children. Boating, bathing, and fishing. \$75 to \$275 for the season. For plans and photographs address **C. H. EASTON, 1 Broadway, New York.**

REAL ESTATE—NORTH CAROLINA

Such high aims
Are on the vellum of her soul
In silver writ, as on a roll
Of purple gospels.

Man is not simply grey dust, or a jagged rock; but a being of ideals; and to these mountain and valley, and all nature, contribute. Lands and homes in the mountains of the South. **CHARLES E. LYMAN, Asheville, North Carolina.**

LOKRANTZ' SCHOOL OF SWEDISH MASSAGE AND MEDICAL GYMNASTICS

SUMMER COURSE (evening) begins 1st of May at 8 P. M. Special attention to reconstructive work for soldiers. **Sven Lokrantz, M.D.,** president of the school. Director of Massage and gymnastics at clinics at Boston Dispensary. Cambridge Hospital, Maverick Dispensary. Lecturer on Massage at Tufts Medical School. The secretary can be seen Monday, Wednesday, or Friday, 7—9 P. M. 687 Boylston street, Kensington building, Boston, Mass. Tel. B. B. 6146 M. Catalogue sent on request.

PORTO RICAN LACE

PORTO RICAN LACE and embroidery. Enquire of the **Rev. F. A. SAYLOR, St. Andrew's Mission School, Mayaguez, Porto Rico.**

MAGAZINES

MODERN PRISCILLA, 5 months for 55 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 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.

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.

APPEALS

ALL NIGHT MISSION, NEW YORK

The All Night Mission, now in the seventh year of its career of service, during which it has sheltered over 200,000 men, fed over 150,000, and helped over 14,000 to a new start in life, is in need of funds. This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through **Mr. Dudley Tyng Upjohn,** its President and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City. This work is endorsed by the **Rt. Rev. Charles S. Burch, D.D., Suffragan Bishop of New York.**

RETREATS

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 16th, and ending on Friday morning, September 20th. The conductor of the retreat will be **Father Officer, O.H.C.** We shall be glad to hear from those who hope to come. A postal card to the **GUEST MASTER** will be sufficient.

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.

BOOKLYN:
Church of the Ascension, Kent St., Greenpoint.

TROY:
A. M. Allen.
H. W. Boudley.

ROCHESTER:
Scrantom Wetmore & Co.

BUFFALO:
R. J. Seldenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 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.]

Frederick A. Stokes Co. New York.

Letters to the Mother of a Soldier. By Richardson Wright, Author of *The Russians, An Interpretation.* \$1.00 net.

E. P. Dutton & Co. New York.

The Temple. A Book of Prayers. By the Rev. W. E. Orchard, D.D. With an Introduction by Dr. Frank Crane. \$1.00 net.

Macmillan Co. New York.

Can We Believe in Immortality? By James H. Snowden, D.D., LL.D. Author of *The World a Spiritual System: An Outline Study of Metaphysics, The Basal Beliefs of Christianity, The Psychology of Religion,* etc. \$1.25 net.

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

Maktoub. A Romance of French North Africa. By Matthew Craig. \$1.50 net.

The Science of Power. By Benjamin Kidd. \$1.50 net.

Dodd, Mead & Co. New York.

Conscript 2989. The Experiences of a Drafted Man. \$1.00 net.

Columbia University Press. New York.

American City Progress and the Law. By Howard Lee McBain. \$1.50 net.

Oxford University Press. New York.

A Survey of International Relations Between the United States and Germany, August 1, 1914—April 6, 1917. By James Brown Scott.

Russell Sage Foundation. New York.

Household Management. By Florence Nesblitt, Director of the Food Conservation Section of the Cleveland Women's Committee of the Council of National Defense. Social Work Series. 75 cts. net.

Henry Holt & Co. New York.

Our Revolution. Essays on Working-Class and International Revolution (1904-1917). By Leon Trotzky. Collected and translated by Moissaye J. Olgin. \$1.25 net.

Fleming H. Revell Co. New York.

The City of the Anti-Christ. Babylon in Chaldea. By Richard Hayes McCartney. Author of *The Imperial, Reign of the Prince of Peace, The Anti-Christ, An Unclean Spirit, Songs in the Waiting, The Whip of God, Gallipoli,* etc.

German Atrocities, Their Nature and Philosophy. Studies in Belgium and France During July and August of 1917. By Newell Dwight Hillis. \$1.00 net.

The Christ We Forget: A Life of Our Lord for Men of To-day. By P. Whitwell Wilson. \$1.50 net.

The New Spirit of the New Army. A Message to the "Service Flag" Homes. By Joseph H. Odell. With an Introduction by Newton D. Baker, Secretary of War. 75 cts. net.

MUSIC

Geo. Alex. A. West. 5332 Wayne Ave., Germantown, Pa.

Hymn in Time of War. Words by the Right Rev. Arthur Cleveland Coxe, D.D. Music by Geo. Alex. A. West. 12 cts. net.

PAMPHLETS

House of the Annunciation for Crippled and Incurable Children. Broadway and West 155th St., New York.

Twenty-fifth Annual Report. from October 1st, 1916, to September 30th, 1917. Under the care of the Sisters of the Annunciation.

VOTES FOR WOMEN ISSUE AT MASSACHUSETTS CONVENTION

Resuming Debate of Last Year—Letter from a Chaplain—Plans for Food Conservation—Maundy Thursday Evening Communion

The Living Church News Bureau }
Boston, April 1, 1918 }

APRIL in America is the month when something is started! Massachusetts is partial to this month.

Overshadowing some of the more important problems of the coming convention of the diocese on April 17th, the question of the admission of women delegates will be pressed for decision. Unquestionably the diocese is ready for some radical change in the make-up of the convention. The question is, What change will help most? Perhaps a more helpful question is, Why are conventions seemingly necessarily dull and a waste of a busy man's time?

The debate last year over the admission of women was far from dull. The brightest clergymen and laymen of the diocese were pitted against each other and gave the best exhibition of clean, clear, debate, incisive satire, and convincing earnestness that one could possibly hear. The following petition which is being sent to the delegates suggests that the coming convention will not be dull:

"The undersigned members of last year's committee to the convention, upon the admission of women delegates, were in favor of the measure. The convention approved of it by a decisive vote. Yes, 95; no, 72.

"In a vote by orders, upon an amendment to the canons that: 'Where the constitution or by-laws of a parish so permit, a woman may be sent to the convention as a lay delegate.' the result at a late hour, when many had departed, was as follows: Clerical vote, yes, 49; no, 41. Lay vote, yes, 23; no, 17; divided, 8.

"The chairman declared the motion lost. It has been decided as the policy both of a diocesan and General Convention, that in such cases all divided votes shall be counted in the negative.

"It will be seen, therefore, that although the question was legally decided in the

negative, it was substantially approved by a majority, and would seem likely to pass at another convention.

"The proposed amendment to the canons was reported by the Committee on Constitution and Canons 'as being correctly drawn and not in conflict with any other provisions of the constitution and canons.'

"We urge that our petition for the reconsideration of the matter of admission of women delegates to the convention be made the order for an early consideration of the convention.

"The undersigned commend this measure for the following reasons:

"1. It recognizes the responsibility of women for their full share in the work of the Church.

"2. It will secure a more adequate representation of some small parishes where there may be women for one reason or another better qualified or able to act at the convention than are men.

"3. It seems likely that women may be more willing to spare ample time for the whole convention than are many men.

"4. It is in harmony with the general movement the world over, permitting women to share in the duties, privileges, and responsibilities of public activity.

"5. It has already been practically adopted by the conventions of a number of dioceses, of which Pittsburgh, Missouri, Rhode Island, and New Hampshire are notable instances.

"6. It is desired by a number of the most earnest and active of the women of our diocese.

"The undersigned, therefore, heartily recommend to the convention the adoption of the amendment to the canons which will permit the admission of women delegates to the diocesan convention."

The petition is signed by eight clergymen, and endorsed by sixteen prominent women.

A LETTER FROM A CHAPLAIN

The Rev. Lyman H. Rollins, rector of St. Michael's Church, Marblehead, was chaplain of the Fifth Massachusetts Regiment when that regiment was on service for six months on the Mexican border summer before last.

When his regiment was combined with another Massachusetts regiment to make the 101st, Mr. Rollins was not chosen, and it is a fact that part of his regiment was in semi-revolt when it was found that he could not go with them, and the colonel wisely arranged to take Mr. Rollins as statistician until he could again be a regular chaplain. Happily he and Father O'Connor were the best of friends while on the Mexican border, and there has always been the most cordial cooperation between him and his Roman Catholic brethren. From a letter just received by the committee of Minute Men it may be inferred that Mr. Rollins is now Chaplain Rollins. He says:

"You will see by this where I am. I cannot say more. I am just back from the front line to rest up, clean up, and fill up. I would like to tell you many things, but you know what the censorship regulations are, and, by the way, I believe they are right. But I can say a little about my work, which I imagine the enemy would care little about, if not scoff at. Before we left our previous station we had a big regimental service in the public square at —. A big truck was placed at one side and on it we had an altar set; the band at the right, which played through the service. Father O'Connor, who, by the way, is a prince, said mass, and I preached. After the sermon a stack of guns was placed on the truck with a mess plate on top, which served as a font, and I baptized some thirty boys before the regiment. This took some nerve on their part and had a wholesome effect on the others. Colonel Logan stood as their sponsor—that is the kind of a colonel the 101st has. I have come in very close touch with him, as one of his chaplains, and I believe he is as square and fair a man as I have ever met. He is interested in a fatherly way in every man in the regiment, as well as in a military way, and as a result every officer and man in the outfit loves him and we are ready to go the limit with him. I have baptized about one hundred of the boys, and in every instance at their own request, though both Father O'Connor and I, also the colonel, urged all who had not been to be, and all who had been brought up to make their confessions to do so, for, as the colonel put it, we do not only want the best regiment, but we want the cleanest as well, and I assure you we have it.

"We rather resent the impressions that have been given out at home in the effort

to raise funds for certain work. One would think that we are all going to perdition. It seems a shame to me that boys who are doing as splendidly as those of the 101st are doing—and we chaplains are in a position to know—should have to bear such insinuations. A better behaved lot you would have hard work to find. There is little or no drunkenness, and the woman question does not enter in.

"I was telling you about my baptisms; some cases have been officers, and the other night I baptized a lad out in the front-line trench, with his comrades standing by and his captain as sponsor.

"We have services for both the Catholic and Protestant boys, and the Jewish boys as well. They all go to church, not because we can make them, for we can't, but because they want to. Massachusetts surely has reason to be proud of the regiment from Boston and vicinity. They are serious and earnest about their work and all eager to go over the top. There is no fear of a bunch that realizes the seriousness of the work, but does it, thinks of God and serves Him, and keeps itself clean, falling down on the job.

Sincerely yours,

"LYMAN ROLLINS,

"Chaplain 101st United States Infantry."

PLANS FOR FOOD CONSERVATION

The Cathedral Service Unit through its farm and garden division has sent the following card to be filled out and returned by members of the Cathedral congregation:

"There is every prospect that the shortage of food in this country will be very serious next winter, and that the situation will become especially acute in New England. The Cathedral Service Unit therefore asks you to consider carefully the following questions, to answer affirmatively any that you can, to sign your name and address, and to mail or hand this card before March 30th to Rev. F. J. Walton.

"Do you desire to render patriotic service

in helping to increase the food supply of the nation for the coming year:

"By joining a group of men, of boys, of women, of girls, who will live in camps and work for neighboring farmers?"

"By accepting employment from some farmer for certain prescribed hours every day, independent of board and lodging?"

"By accepting employment from a farmer for which part of the compensation shall be board and lodging?"

"By helping in a community garden with financial aid?"

"With labor?"

(The crops to be divided pro rata.)

"By cultivating a garden on land provided by the Cathedral within easy distance, the crops to be yours?"

"By cultivating a garden at your own home?"

EVENING COMMUNIONS ON MAUNDY THURSDAY

The celebration of the Holy Communion on Maundy Thursday evening seems to be more widely observed in Massachusetts. The following note in the calendar of St. John's Church, Newtonville (Rev. Richard C. Loring, rector), is an illustration of what is happening in many parishes:

"This year, in response to several requests, the rector has arranged a Communion service Maundy Thursday evening, the anniversary of the institution of the Lord's Supper. The hour is eight o'clock. This will be a quiet service without choir. It is hoped that those who asked for the service, and a considerable number of others, will be there."

SMALL ATTENDANCE AT LENTEN SERVICES

The attendance at the Lenten services in Massachusetts was decidedly smaller this year as a whole than for many years. There is absolutely no question about this. This time the reason is not the weather but the war.

RALPH M. HARPER.

ARCHBISHOP LANG REACHES PHILADELPHIA IN HIS TOUR

Full Excerpts from His Address — Death of Rev. J. C. Mitchell

The Living Church News Bureau }
Philadelphia, April 1, 1918 }

THE Archbishop of York was in Philadelphia on Palm Sunday, and was the preacher at Christ Church. Bishop Rhinelander in his words of greeting to the distinguished guest of the nation spoke of the propriety of the welcome being extended in this historic colonial parish church, so vividly associated with Revolutionary days and a former struggle for freedom.

"To-day Christ Church of the Revolution has become Christ Church of the new alliance—of an alliance destined, I believe, to be more close and vital than any other alliance in all history, between two nations in a common cause.

"In our Revolutionary days, though we were fighting against Englishmen, we were none the less fighting for ideals which England herself had taught us to hold more dear than life itself—ideals of liberty, righteousness, and justice, for which the very name of England stands; for which we stand at England's side to-day, and, please God, shall stand for all the days to come."

The Archbishop's text was taken from the book of the prophet Zechariah, and was

chosen as for Palm Sunday: "Behold, thy King cometh unto thee." We reproduce below a good portion of his words:

"I cannot forget that for this church one of my predecessors consecrated that good old man whose body rests beneath the altar there, the first Bishop of Pennsylvania. I cannot forget (as the Bishop in his words of welcome has reminded me) that in this church the fathers of your Constitution confided their liberties to the guidance and blessing of Almighty God.

"On my way hither I passed the Hall of Independence, where that assembly of strong, sober, and God-fearing men met to give to this country the Constitution which you prize as you prize your life itself. And here, with all these memories and associations crowding around our minds and hearts, we assemble at a time when we cannot but remember with even deeper feelings that this common heritage of liberty (which you took, and which we ought to have given, but which is forever ours) is now in danger; and the day on which we assemble marks the crisis of this tremendous struggle which has been wearing the hearts and energies of my people and the people of France for three and a half years, and into which you are now throwing all your energies and hopes.

"As we meet in the peace of this old-fashioned church, those who are fighting for

the ideals of liberty which it breathes are locked in the deadly embraces of the foe. They are holding against this terrific onset everything for which our fathers wrought and toiled and prayed. We almost hold our breath from hour to hour, as we await the tidings of this tremendous conflict on which the future advance of civilization may depend. Must there not arise from this church, with all those memories and associations to which the Bishop has given voice, a passionate pleading that these men, who are holding our liberties with their own lives, may have strength to endure and to prevail? Must there not also arise a firm and steadfast resolution, not unworthy of the iron will of the fathers of liberty, who here worshipped their God, that whatever may be the issue of these tremendous days, this people, with all its strength and power, will neither flinch nor fail to help us to carry on the conflict that will bring the nations of the world to freedom and to peace?

"I cannot forget that these men who, as we are here assembled, are facing destruction and death, are my own fellow-countrymen. I have lived on the very scene of this battle, with the generals who are commanding these forces. I have spoken to thousands of the men who are now standing in this deadly breach, and among them are many who are knitted to my heart by the deepest and most sacred ties. You will understand that on such a day I would rather be alone, and think and pray, than speak in public; for the thought that these men my fellow-countrymen, whom I love, may be at this moment mowed down in sacrifice and death, must needs rob my words of much of the strength and force which otherwise they might have had.

"But nothing has yet occurred to daunt our faith and hope. There is no reason why we should doubt but that the same bravery, and, I will dare to add, the same divine suffering, which in the days of the first onset of this massed force at the Marne and at Ypres resisted and held fast will still stand steady and prevail.

"But, after all, the ultimate strength which stands behind these gallant men is not the strength of the positions prepared by them, to which they may fall back, exacting their full toll of punishment as they go. The ultimate strength which stands behind them is the spirit and the fortitude, the determination, of these two nations now uniting in this great endeavor; and if it be true, as I think it is, that we are entering the week which will mark not only the crisis of the passing of brave men, but also the crisis of this great struggle for the peace and freedom of the world, must we not needs feel, all of us, the need of the arrival of some new, supreme, conquering power which can revive our faith and enkindle our hopes, which may in my nation give us strength to endure, and in yours the determination to give all that you are and have in the service of the spirit which gave you birth?

"There was a time in the life of that great citizen, Abraham Lincoln, who, more than any other, represented in his soul and sustained by his voice, the spirit of American democracy, when he felt the need of a simple and sustaining faith. You may remember his words, in which, in a private paper, he expressed it to others at the moment when he was realizing his loneliness in the midst of the great struggle of the Civil War: 'I see the storm coming, and I know that His hand is in it. If He has a place and a work for me—and I think He has—I believe I am ready. I am nothing. The truth is everything. I know that I am right, because I know that liberty

is right, for Christ teaches it, and Christ is God.'

"Simple, straight, manly words! I see no reason why we should not, in this essential crisis, make them our words, and yet, my dear people, I have no sooner said these words than I remember that it is not by words that we shall bring ourselves, our nations, and the men who are fighting for us, and our cause, within the compass of this kingly power of the Lord Christ. It is not by words; it is only by wills, that we can make His presence ours and claim His help and power. It is only in so far as our wills are rising to the level of our ideals, it is only so far as we here and now are dedicating ourselves, in our own lives, to the principles for which our brethren are fighting.

"The strength with which we can win victory over our enemies is the strength with which we are winning victory over ourselves. We claim to stand for the supremacy of moral right. You have entered this war, because you became convinced that when it was a question of moral right you could not, and you dare not, stand aside for anything. That was your verdict. Nothing in business, or prosperity, or success, can justify tampering with moral right. Then does not the claim lie upon each of us, that in the world of our own soul, in all our business, in all our politics, the claim of moral right must be regarded as supreme? We claim to be standing for freedom, for the principle that every man is not an end in himself, but a means for the advantage of others. Then, if we hold that claim upon our lips, must we not here and now say that there must be nowhere in the land any class whom we are to exploit for our own profit or advantage; that we are eager and anxious that every man in our community—most of all the poorest and the weakest—should be enjoying not merely a sufficiency of food and drink and house-room, but the heritage which is his due in all that makes human life worthy of the God who gave it?

"Here to-day we are lifting up our eyes, and seeing in this tremendous crisis that there must be involved in this great convulsion something vaster and deeper than the mere destruction of the menace of German power. There must be the destroying of an old world in order that a new and better world can take its place. He is in our midst judging and reproofing the sins of the civilizations which have forgotten God and the mind and spirit of Christ. He is in our midst showing us the reality of the wreck and ruin that comes from the spread of self-will and self-assertion. It may be that only through some such great Armageddon as this could it have been brought home to the consciences of every nation that self-assertion means disaster, that the pursuit of material wealth and prosperity, even if it has all the resources of science to strengthen it, may rob a nation of all that is great and true, in its own soul; and if the Son of Man is in our midst, judging, He is also, as always, when judgment comes, in our midst calling us. He is bidding us to look up and see that the time of our redemption is drawing nigh.

"But this war—what is it that redeems it? What is making it great?

"This war is calling out everywhere a new spirit in the midst of our nations, the spirit which carries with it the promise of a better day. How impressive—how can any of us, who have gone through it, forget?—the unanimity with which our two peoples when they had the choice of peace and prosperity, on the one hand, and war and sacrifice and struggle on the other hand, chose the path of difficulty rather than

the path of ease, because they knew that not otherwise could they save their souls! How impressive was the way in which in all ranks, and in all classes, men have been eager to spring to the service of their country! Young men have found a new simplification of their lives; they have put behind them all thoughts of income and prosperity, and have found new energies and simplicity of heart by offering their bodies and their lives in the service of their country. How wonderful that we, after these long years of a material civilization, should be living in the midst of a time when men are dying for their brothers!

"Dear people, is it not wonderful that we should be living at a time when we are seeing that the powers that exalt and redeem and save a community are the powers that give us this faith in the supremacy of the soul? That show us that the real test of life is not success, but the capacity for sacrifice, that the real meaning of our existence is that we should put ourselves at the service of our brethren? These are the things that are moving us now; these are the powers that are calling us. They have a source deeper and greater

than ourselves. They are of Christ. And these powers are visible now, saving and uplifting us."

DEATH OF REV. J. C. MITCHELL

On Tuesday, March 26th, occurred the death of the Rev. James Clayton Mitchell, a clergyman of the diocese, who retired from active service last year.

The Rev. Mr. Mitchell was an alumnus of the University of Pennsylvania and of the General Theological Seminary, receiving their degrees in 1889 and 1893. He was made deacon in 1892 by Bishop Whitaker, and in 1894 Bishop Nicholson advanced him to priest's orders. He was in charge as deacon and priest of St. Paul's Church, Chestnut Hill, Pennsylvania, from 1892 to 1897, going in the latter year to Trinity Church, Hoboken, N. J., where he remained until 1907. In 1908 he became rector of Calvary Church, Germantown, Pa., remaining until in 1915 he assumed charge of Holy Trinity Church, Lansdale, from which he retired last year, as stated.

Burial services were held from the Church of the Messiah, Gwynedd.

EDWARD JAMES MCHENRY.

CHICAGO CHURCH CLUB AND ITS VARIED ACTIVITIES

Including Lenten Noon-Day Services

- Juvenile Protective Association
- Easter Rallies

The Living Church News Bureau
Chicago, April 1, 1918

EACH year we Chicago Churchpeople realize how much we personally and as a diocese owe to the leadership and initiative of the Church Club. The Club is all that it modestly claims to be, a co-operative agency, ready to serve every cause concerning the Church which the individual parishes would be unable to serve as effectively by themselves. It was the Club's organization and leadership that resulted in the magnificent participation of the diocese in the Church Pension Fund a year ago. The Club never lags but presses on in these days when organizations of less faith within and without the Church are hesitating. It generously opens its rooms to the use of all diocesan organizations. Men and women meet there as a matter of course, often forgetting that it is to the Club that they are indebted for their comfort and for their conveniences.

For many years the Lenten noon-day services have been held under auspices of the Church Club. The financial responsibilities which these popular services incur are considerable and have all been cheerfully undertaken by the officers and directors of the Club. This year, as we have said before, the list of speakers has been most attractive. During Passion Week, Dean Bell was the preacher, and startled all who heard him with a directness that rivalled Billy Sunday, now swaying the North Side. Bishop Anderson, as is his custom, has been the preacher this (Holy) week. During his term of speaking the crowds have been very large, the lower floor always being filled and most of the first gallery. The general subject of the Bishop's addresses has been Some Guiding Principles of Life, and he began by a very clear analysis, forcefully put, of goodness as the underlying purpose of our life. The anxiety of our citizens during this present, awful battle is very

evident, and is of course sensed by such a preacher as the Bishop. One of his last injunctions on Monday, showing how he interpreted the thoughts of his audience, was: "Get a new grip; believe in triumphant goodness; don't be grouchy, cynical; brace up, cheer up, learn from the past, get below the surface; for the Lord God Omnipotent reigneth." And the way the crowds sang the closing hymn, "O God, our help in ages past," told how deep down his message had gone.

JUVENILE PROTECTIVE ASSOCIATION

Mrs. Louise De Koven Bowen, a Churchwoman, and for a long time an aggressive leader in social service work in Chicago, has as president given out a synopsis of the work for 1916-1917 of the Juvenile Protective Association of the city. We can quote only in part, but any who want the full report may get it from headquarters. The working force consists of sixteen salaried persons, and about thirty volunteer workers, who in the past year have made 4,680 attempts to secure the proper care of children. The association investigated 325 complaints of public dances and halls where liquor was sold under special bar permits. For many years these special permits have been a curse and a nuisance in Chicago, and in spite of persistent fighting by the forces of law and order they still remain.

Here are some facts in the report:

Eight junk dealers were discovered making illegal purchases from boys. Four successful prosecutions resulted and three licenses were revoked.

Investigation of the principal excursion steamboat lines was made. While some minor misconduct was observed and a few illegal sales of liquor were witnessed, conditions in general were measurably improved over the situation a few years ago. Commendable cooperation was obtained from the managers of the different companies.

Violations of the Child Labor law, demoralizing pictures in penny arcades, and sale of liquor to minors and to sailors and soldiers in uniform were reported at amusement parks this summer. These complaints

were taken up directly with the managements, and the evils were abated.

Conditions in connection with military camps contributed to the demoralization of both boys and girls. The association made eighteen investigations of eleven camps and reported its findings to the State Council of Defense. It aided in securing the appointment of a social worker at Cicero camp and in obtaining an order prohibiting women frequenting the camp. It conducted a comprehensive inquiry into the sale of liquor to men in uniform and assisted the authorities in enforcing the law. It handled the cases of fifteen young girls reported because of their conduct at camps, and numerous cases of boys whose misconduct was caused by the war's influence. The association likewise engaged in a positive programme to provide entertainment and recreation.

A thoroughgoing survey was made of seventy-two uncertified "baby farms" in which 337 children were found, 50 per cent. living under insanitary and demoralizing conditions, and 30 per cent. illegitimate. The survey resulted in a city ordinance under the provisions of which these "farms" are now licensed and regularly inspected by the Department of Health. An attempt to secure similar state legislation failed.

EASTER RALLIES

The Church schools will hold their customary rallies when the children present their Lenten mite-boxes on the Second Sunday after Easter at 3:30 P. M. The rallies will be held at five centers. The institute on the Burlington line will be at Emmanuel, La Grange; the West Side institute at St. Martin's, Austin; the South Side institute at Christ Church, Woodlawn; the North Side institute at St. Chrysostom's; the North Shore institute at the Church of the Holy Comforter, Kenilworth. At these services, always so happy and joyful for the children's part, addresses will be made by special preachers, and the total amount of the offering of each institute announced. At the end of his notice and appeal to the clergy and the Church schools to come to these rallies, the Rev. Charles Herbert Young, chairman of the General Board of Religious Education, comments on the discouraging number of candidates for holy orders, and asks: "Cannot we lay special and personal stress upon this great need, particularly with our splendid high school boys, and with our boys in the army, and help our Great Leader recruit His staff?"

A PORTABLE CHURCH

The portable building for the Church of the Holy Apostles has arrived and is now being placed at the church property at Drake and Leland avenues. Permit has been secured from the city council for its erection and it is hoped services will be held in the new building within two weeks.

A WOUNDED LAY READER

The Rev. E. S. White, now priest in charge of the Church of the Holy Apostles, Chicago, where he came recently from St. Lawrence's Mission, Libertyville, Ill., has written these words of affection and commendation of Howard W. Flagg, who was reported wounded in the casualty lists of March 25th: "Howard W. Flagg, who was on the casualty list last Tuesday, was my right hand man at Libertyville. He was in France with the 149th Field Artillery, of which McCallum is chaplain. Flagg is 21 years old. He was exceptionally devout and had written me from the University of Illinois just before we declared war that he had definitely decided to study for holy orders. At Libertyville he was my crucifer from the time our choir was organized. He

it was, too, who acted as voluntary lay reader at Antioch the first summer we held service there, traveling twenty miles and back every Sunday."

H. B. GWYN.

THE BISHOP TUTTLE COMMEMORATIVE PARISH HOUSE

SEVERAL YEARS ago, the plan was initiated in St. Louis of a church to be erected commemorative of Bishop Tuttle and his long episcopate. It was hoped that the cornerstone of this new edifice might be laid during the last General Convention at the celebration of Bishop Tuttle's fiftieth anniversary. But there were interruptions.

At the time of the General Convention it had become possible to buy the lot, which was dedicated by Bishop Tuttle on one of the mornings of the sessions, he being assisted by the Bishops of Massachusetts and



BISHOP TUTTLE COMMEMORATIVE PARISH HOUSE, ST. LOUIS

Texas and by Mr. George Wharton Pepper. On March 17, 1917, Bishop Tuttle laid the cornerstone of the parish house.

Then came the campaign for the Church Pension Fund and the nation's entrance into war. Consequently, the committee in charge of the building has decided that for the present the building shall take the form of a combination chapel and parish house, for which they have let a contract to erect the basement and first floor, at a cost of about \$10,680. About \$7,000 more is needed to complete the building above the line which intersects the accompanying illustration. Of this, one-half is definitely pledged. But the remaining \$3,500 should be given at once by contributors who wish to share in this commemorative building. An early response will save the cost of erecting a second roof, which will be necessary in case of delay. The Rev. L. H. White, minister of St. Mary's Mission, whose congregation will occupy the new structure, is financial agent.

"We cannot make promises for the future in the midst of a world-wide war," writes Mr. White. "But it is our earnest hope that under the blessing of our good God the congregation of St. Mary's Mission, working and worshipping in what we must for the present call 'The Bishop Tuttle Commemorative Parish House', may gather sufficient spiritual and financial strength to build a church some day alongside of the parish house."

CONDITIONS IN PERSIA

A LETTER just received from E. T. Allen describes present conditions in the land of Cyrus the Persian:

"In the whole of the province of Adzerbajjan, the greatest and richest in all Persia, the crops were less than half an ordinary crop. The bulk of the people we

are helping get nothing in the way of food but dry bread.

"An old woman, a good old friend of mine since years before the war and one who was in excellent circumstances, said to me the other day: 'Sahib, the bread won't go down. I soak it in water but it sticks in my throat. I have sold all I have but the vineyard and no one will buy that. I have gone everywhere, but no one has money to lend.' These people haven't even the satisfaction of being deported by the military and fed while making munitions to be fired against their friends. They would gladly be taken prisoners and deported—if fed.

"They are hungry and dying. Just now a case came interrupting me in my writing. A Jewish woman has entered the room; she says a Syrian (Christian) woman came to her house begging late in the evening. Being late she was allowed to spend the night in a corner of the house and this

morning was found dead. The Jewish woman said: 'Will you please send someone to bury her?' Such pleas are frequent now. This morning I was stopped in the yard by an old man who said: 'Sahib, there is a dead man in our yard. Please send someone to take him away.' There are more dead than are buried. Men and women once in good circumstances, self-respecting and respected by others, now hungry, helpless, and friendless, crawl away out of sight, die unseen, and lie unburied. This is not fiction. I have seen them.

"To feed the needy till next harvest, eight months, will require at the rate (a famine rate) of two pood for three months or 26 pounds per head per month, a total of 373,332 pood, or 223,999 bushels.

"Even should the war end in the near future we shall have to continue relief work in bulk over the winter of 1918 and 1919 and in a smaller degree for some years to come. The people of all classes are impoverished, the supplies of the country are exhausted, the trade of the country has disappeared, the farming cattle have diminished alarmingly. Recuperation, therefore, will be long and tedious. We have already given out something over 30,000 pood of fall wheat (over 18,000 bushels)."

BISHOP BURLESON MOURNS A SISTER

BISHOP BURLESON of South Dakota was called East last week by the death of his sister, Mary Emma Burleson, which occurred in Rochester, N. Y. Two other sisters were with Miss Mary when she passed away. The funeral service was appointed to be held on Saturday. Miss Mary Burleson will be remembered with sympathy by many who knew her and her father's family in Wisconsin and Minnesota in years gone by. She

was the daughter of the Rev. Solomon S. Burleson, a pioneer priest in those states, who gave five sons to the ministry, of whom four are living. Beside the Missionary Bishop of South Dakota these are the Rev. Allan L. Burleson, of Mexico, the Rev. John K. Burleson, D.D., curate at St. Paul's Church, Rochester, and Rev. Edward W. Burleson, missionary in Idaho.

COMMISSIONER OF EDUCATION CALLS FOR RELIGIOUS INSTRUCTION

DR. JOHN H. FINLEY, Commissioner of Education for the State of New York, has emphasized the need that the Church teach religion in close connection with the public school, and has proposed certain definite methods.

Dr. Finley's proposal is almost a challenge to meet a war-time responsibility, for the connection between successful war and public education is most direct. The war is for ideals, but factories, shops, and commerce are calling boys and girls to abandon school, neglecting education, and forget religion; and these are the only enduring foundations for ideals.

Dr. Finley's proposals do not seek to establish any sectarian teaching in the schools. He says:

"A state giving welcome to all creeds cannot in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic."

But this does not prevent Dr. Finley from seeing the need of religious instruction:

"With our varying creeds the religious teacher may not come with his or her particular creed into the school, but that should not prevent a coöperation between school and church or between school and home which will insure the religious teaching of every child outside the school. The time has come for Protestant and Catholic and Jew and Gentile to coöperate to the end that every child may have his moral and religious inheritance.

"Some practical way for this coöperation we must find. We must not in this democracy assort our children by creeds. We must bring them together so far as we can in the study of those elements essential to the maintenance of a democracy, but we must find a way to see that every child does have outside the school, in this land of freedom of worship, that for which many of our ancestors came to it, the thing which makes freedom of worship worth having."

Dr. Finley proposes the three following methods by which religious instruction may be coördinated with the public schools:

1. The preparation of a book of selections from the Bible by an interdenominational commission appointed by the legislature or by the board of regents, for use in the schools.

2. The formulation of a plan for non-proselyting coöperation between the school and the various denominations, to the end that every child may have its democratical and its religious instruction.

3. The granting of regents' credits for serious work in Bible study outside of the schools.

No. 1 has been discussed frequently, but many are convinced that the reading of selections from the Bible gives the child only a portion of his religious inheritance. No. 2 has passed beyond the experimental stage. In Gary, Ind., the General Board of Religious Education has maintained a religious day school with a salaried teacher for three years. This school has coöperated with the public school so effectively that

Mr. William Wirt, the superintendent of the Gary school, writes:

"We believe that the Church school in Christ Church parish, Gary, is increasing in value each year and that it is a most important force of coöperation with the public schools."

No. 3 has been in operation successfully for several years in North Dakota, Colorado, Indiana, Michigan, and other states.

The General Board made provision in its War-Time Education Fund of \$45,000 for one or more persons to become expert in this new and important enterprise. These educational workers would be at the call of bishops and rectors who are preparing to act on this most important subject.

To-day not only armies but peoples and nations are at war. Such a war can only be maintained by the minds and will of the people. In a democracy the training of the mind and the will of the youth exercises a quickening influence on the total national life. In the near future the work done in our churches and public schools to-day in leading our boys and girls to save and sacrifice, to study and train, may provide the balance of power that will win the victory in the critical hours of 1920 and 1921.

IN HAWAII

BISHOP RESTARICK has completed fifteen years in Hawaii. He tells us that five kinds of Prayer Books—American, Japanese, Korean, Chinese, and Hawaiian—are used. Three of them have on the title page words which translated mean: "The Holy Catholic Church." There are congregations of Orientals where the men all dress as we do, the girls as our girls, and the women in Chinese, Japanese, or Korean costume, as the case may be, the men and boys being seated on one side of the church and the women and girls on the other.

CONCRETE IN ALASKA

BACK IN 1887 Dr. John W. Chapman went to Anvik, Alaska, and has been in charge of Christ Church mission there ever since. He is the dean of Alaskan missionaries. The original church was built with part of the first United Offering of the Woman's Auxiliary, and recently new foundations have been put under it. Now come interesting accounts from Dr. Chapman of extensive rebuilding and enlargements which will occupy several summers. For the first time in that part of the world concrete is being used as foundations for the superstructures, and in employing largely the help of the Indian people themselves Dr. Chapman is giving a very valuable industrial training, which in years to come they will be able to put in practice in their own buildings.

CHURCHMEN AS Y. M. C. A. SECRETARIES OVERSEAS

IN A LIST of Y. M. C. A. secretaries serving overseas, the following are the names of Churchmen now in that service.

Dr. Philip Marshall Brown, of New Jersey, for five years professor of international law at Princeton University, who is serving in Egypt with British troops; Newlin McConnell, of the Fidelity Trust Company, Philadelphia, who served in France for four months with the Norton Harjes Ambulance Corps and who now goes overseas as chauffeur and mechanic; the Rev. Carl Alexander H. Stridsberg, rector of the Church of St. John the Divine, Hasbrouck Heights, N. J.; Allen A. Bellinger, of the export department of the National Biscuit Com-

pany, N. Y.; the Rev. E. A. Dodd, Ph.D., rector of St. John's Church, Rosebank, S. I., N. Y.; Harry Halfacre, of the Ten Eyck Hotel, Albany, N. Y., who has seen service with the British Territorials, but was discharged on account of physical disability; William F. O'Connor, of Lancaster, N. Y., sales engineer in the General Electric Company at Schenectady; Richard C. Shreve, a wholesale produce dealer of Rochester, N. Y. From Cincinnati, Ohio, is Arthur C. Pfau of the Eureka Insurance Company, and from Pennsylvania is James G. Wiley of Pittsburgh, who was formerly a Y. M. C. A. secretary in Evansville, Ind., and also in Wichita, Kans.

NATIONAL CONFERENCE ON SOCIAL WORK

ELABORATE PREPARATIONS are being made for the National Conference of Social Work to be held in Kansas City in May. This is the annual gathering under the direction of the body formerly known as the National Conference of Charities and Corrections. The subjects to be discussed are under the general heads of Children, Delinquents and Correction, Health, Public Agencies and Institutions, The Family, Industrial and Economic Problems, The Local Community, Mental Hygiene, Organization of Social Forces, Social Problems of the War and Reconstruction. The conference extends from May 15th to 22nd, inclusive. Among the speakers are many of the most prominent social workers of the day from all parts of the country.

AMERICAN CHURCH BUILDING FUND COMMISSION

AT ITS meeting on March 21st at the Church Missions House, New York City, loans amounting to \$24,000 and gifts amounting to \$5,700 were voted to fourteen parishes and missions scattered from Pennsylvania to Japan and from Wyoming to Mexico.

By the action of the board gifts for churches, rectories, and parish houses are now available, the scope of its work having been enlarged by permission of the Supreme Court of New York.

LETTER FROM A CLERGYMAN WITH THE Y. M. C. A.

THE REV. WYTHE LEIGH KINSOLVING has been working with the Y. M. C. A. for several months near the French front, but has now returned to this side. In a letter dated at London in February he writes:

"Having lived on horse with the poilu and messed in the snow with the American soldiers, I was able last night in London to experience an air raid. I went off to sleep and slept ten hours, although the detonations of alarms, etc., were booming like the Boche cannon on the French front.

"A magnificent work is being done by the Y. M. C. A. in Europe." And here in London the British Y. is in evidence everywhere. At St. Paul's yesterday I heard a beautiful tribute to President Wilson from Canon Alexander. At Westminster I heard a splendid sermon from Dr. James, once of Malvern School and Eton, now Canon of Worcester and chaplain in the British army.

"One returns to the beauty of Westminster and St. Paul's after the primitive crudity of camp service with a sense of filial devotion to Mother Church. As I sat in Westminster [Abbey] and saw the gigantic figures of marble stand in silent state, as though listening to the mellifluous cadences of that perfect music, I could but feel how devoutly thankful one must be to

worship God in the beauty of holiness and in the holiness of beauty! Sacramental religion is lacking in the Y. M. C. A., and only the Church and her influence can furnish that most solid and unshakable basis of the highest religious life.

"This great war has done some good. It has shown all nations and men the qualities of courage and endeavor possessed by other nations and other men. Ethnic and tribal lines must go, and a new humanity, a broad charity, a rich, full brotherhood must bind us all in one."

NEW HYMNAL READY NEXT FALL

INFORMATION is given that the new Hymnal will probably be ready for the Church next fall. The delay has resulted from the fact that the entire edition of the music was reconsidered by the Joint Commission on the Revision of the Hymnal and the Church Pension Fund. The music was ready in tentative form nearly a year ago, but after thorough study the committees were not satisfied with it and determined that further delay was desirable in order that the Hymnal might be further perfected. A technical committee consisting of Dr. Farrow, organist of the Cathedral of St. John the Divine; Dr. Noble, organist of St. Thomas' Church, New York; Professor Parker of Yale University, the prominent composer; Professor Walter H. Hall of Columbia University; and the Rev. Charles William Douglas, the well-known authority on plainsong, are hard at work, going, with the utmost care, over each hymn. When this committee has completed its work it is believed that the result will be so much beyond what would have been possible otherwise that the Church will readily accept the necessary delay.

INCENDIARY FIRES IN RHODE ISLAND

ST. AUGUSTINE'S CHURCH, Providence, R. I. (Rev. P. G. Moore-Brown, rector), which had been partially destroyed by fire two weeks earlier, was visited with a destructive blaze on Monday evening, March 25th.

It is now thought that both fires were of incendiary origin. Since the first fire the church has been entered by vandals and much damage done, while some valuable vestments and other church ornaments have been carried off.

It has come to the knowledge of the public that during the past year several robberies have been committed and about \$70 worth of church vestments destroyed. Also threatening letters have been received by the rector demanding the closing of the church under penalty of being destroyed by fire. Over \$6,000 worth of damage has been done and no clue has yet been found to the perpetrators.

The second fire was set in the organ blower room under the chancel, and the organ above was badly damaged. Services have been held the past two Sundays in St. John's parish house.

CHURCHMEN IN THE CAMPS

CHAPLAINS from different cantonments are urging the importance to their work of aid being given in following up Churchmen who enter the army. The Rev. Lloyd B. Holsapple writes from Camp Cody, Deming, N. M., that he has just arrived there to act as a voluntary chaplain under the War Commission. He believes that there are a thousand Churchmen in camp there, but as yet he has received the names of only one quarter of the number. He would very much ap-

preciate receiving information as to names, addresses, and military units, which should be sent to him care of St. Luke's Parish House, Deming. The Rev. F. R. Godolphin is a chaplain of the War Commission at Camp Bowie, Fort Worth, Texas. With the help of a Ford car he is trying to cover the great territory at Camp Bowie and also at Taliadro Field. Very many men are under his supervision. He asks that names of Churchmen be forwarded to him at the headquarters of the 141st Infantry, Camp Bowie.

Writing from the neighborhood of Camp Lee, the Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg, Va., says:

"Once again men chosen under the selective draft law are coming in large numbers to Camp Lee. In order that the churches in Petersburg may get in touch with newly arrived Churchmen, I most earnestly request rectors of parishes to send me the names and regimental addresses of men coming to Camp Lee from their parishes. Names are useless without company and regiment. Brethren, please act on this request before you forget it."

A RHODE ISLAND CALL FOR PRAYER FOR VICTORY

A COMMITTEE headed by Bishop Perry, composed of leading ministers of the larger denominations in Providence and Dr. Faunce of Brown University, has issued a call to prayer for victory for the people of the city, and selected Sunday, April 7th, at 5 P. M., as the day and hour for services in the representative down-town churches. The call is as follows:

"On Good Friday, a year ago, America accepted her part in the great war. It was an act of rededication to those principles which as a birthright the nation holds in sacred trust. The meaning of the sacrifice involved has already become clear to us; the measure of it has yet to be known.

"While the issue of the war is yet in suspense; while our allies are sore pressed and our troops are under fire on the battle line; while foreboding shadows our land, and sorrow waits at our doors; we have one recourse for support and consolation: 'God is our hope and strength, a very present help in trouble.' To Him whose guidance we sought from the beginning we now turn for power to sustain our hearts.

"On Sunday, April 7th, the day following the anniversary of the declaration of war by the United States, the people of Providence are bidden to assemble for public prayer and supplication to Almighty God that He will grant fortitude to the army and navy of the United States and of our allies, wisdom to our rulers, and victory to our cause.

"United services of prayer will be held on the afternoon of Sunday, the 7th of April, at 5 o'clock, in the First Baptist Church, North Main street; Grace Church, Westminster street; and Beneficent Congregational Church, Weybosset street."

NEW RECTOR AT HOLY TRINITY CHURCH, PARIS

CABLED REPORTS to the daily papers announce the election of the Rev. Frederick W. Beekman, formerly Dean of the Cathedral of the diocese of Bethlehem, to be rector of Holy Trinity Church, Paris, in succession to the Rev. Samuel N. Watson, D.D., who has been made rector emeritus and is about to return to this country with his wife, both being in urgent need of rest. Mr. Beekman has been in France for some months engaged in work among the soldiers,

and is understood to have accepted and to have entered at once upon his new duties.

INTO ALASKA'S INTERIOR

BISHOP ROWE has sailed for Alaska, and expects to go into the interior from Cordova as far as Tanana Crossing, to visit the Indian missions. This journey will prevent his attending the meeting of the House of Bishops on April 10th.

BEQUESTS

THE WILL of the late Joel Andrew Sperry of New Haven, Conn., recently deceased, provides for St. Thomas' Church in that city (Rev. William A. Beardsley, rector) a bequest of \$5,000.

PUBLIC BEQUESTS amounting to \$126,000 are made in the will of Miss Adele G. Thayer, which was recently filed in the Suffolk Probate office. To St. Paul's Church, Brookline, Mass., is given \$5,000 as a permanent fund, the interest to be applied by the rector for parochial purposes; \$25,000 as a permanent fund, the interest to be applied to foreign, domestic, Indian, and diocesan missions; \$25,000 as a permanent fund, the interest to be applied for the assistance of poor churches, church schools, church hospitals, or similar objects; \$1,000, the income to be used for flowers for the church on Easter; to the Industrial School for Crippled and Deformed Children, \$10,000; to the Convalescent Home of the Children's Hospital at Wellesley, \$25,000; to the Episcopal City Mission, \$25,000; to the Children's Hospital, \$10,000. The residue shall be paid in equal parts, one to the Episcopal City Mission as a permanent fund, and the other to St. Paul's Church of Brookline as a permanent fund, one-fourth for the purposes of said church, and three-fourths for charitable, educational, or missionary purposes of the Protestant Episcopal Church.

ALBANY

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

Letter from Chaplain Swindlehurst—And from a French Grandmother

THE REV. FREDERICK SWINDLEHURST, for several years rector of Gloria Dei Church, Palenville, who resigned his parish to take an active part in the great war, has been invalided home. The Rev. Mr. Swindlehurst went out in the beginning as a stretcher-bearer attached to a Canadian ambulance company, but after having served with distinction, in nearly all of the great engagements in which the Canadians participated, he was commissioned a chaplain, with the rank of captain, while in the field. In a letter to a friend, Captain Swindlehurst says: "I am supposed to be a nervous wreck, going to Canada for further treatment, and I am getting the most complicated rest cure you ever heard of. In the first place I was ordered to leave the hospital in France and report in London for embarkation instructions at once, and I was there nearly two weeks, going through three air raids. During two of the raids I had to take refuge in a basement, as bombs dropped very close to us and shrapnel was falling all around us. But it didn't worry me very much, as I had been in decidedly hotter quarters at the front. After two weeks' loaf I was again given a rush order to go to the port of embarkation, which I did, and have been kicking my heels up in harbor for over a week, but to-day we pulled out, and I am now tossing about in the danger zone trying to write, with a life belt around me. It seems

as if I were always wearing something on my person, either a gas mask or a life belt. I am a fair sailor and sea-sickness does not trouble me at all. I am in command of a life boat and responsible for thirty-two men. We have a lot of wounded men on board who are returning to Canada to be discharged. Every day we have boat drill, and know our stations well. I feel much better already. The voyage will do me a world of good. When you get this letter, I shall be at Rousemont, Montreal, Canada. I hope to visit my friends and pass a little time in your vicinity when the military authorities get through with me." Captain Swindlehurst was for several years a missionary among the Indians of the Hudson Bay region of Canada, before coming to this diocese.

BETHESDA LEAGUE of Bethesda Church, Saratoga Springs (Rev. Irving G. Rouillard, priest in charge), has adopted several French orphans. Recently the grandmother of Maurice Le Fevre, one of the boys adopted, wrote the following letter to the League: "I hasten to respond to the letter received from you with the gift of 180 francs, which you had the goodness to send me, and for your interest in the little orphan whose poor father was killed in the war and whose mother died in December, 1913. . . . I have been a widow since my thirty-eighth year, with two sons to bring up. One had just finished his military service and returned home with trouble with his lungs and to my great grief he died after a few months. Now the cursed war has come and taken my other boy, and I am left alone with my little Maurice. If I am spared perhaps eight years, he will be almost a man. I have had difficulty in supporting myself. Since last July I have been janitress, and very badly paid, only ten francs (\$2.00) every three months and my rooms. Although God has grievously afflicted me in taking away my husband and my two sons and left me only little Maurice, I take courage with the help of kind, charitable friends. Please thank the children for me and for my little boy. May God reward them and give them good health.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, Suffr. Bp.

Parochial Mission—Military

THE REV. PERCY C. WEBBER held a ten days' mission from March 12th to 21st, at Christ Church, Little Rock, each night visiting Camp Pike and speaking in the Y. M. C. A. buildings.

BISHOP WINCHESTER held services at the cantonment during Holy Week.

A READING and recreation room for soldiers is open at all times in the parish house of Christ Church, Little Rock. Entertainments are given, and refreshments served twice a week by the ladies of Christ Church and Trinity Cathedral.

CONNECTICUT

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

Apportionment—Dramatic Club—Hartford Archdeaconry

AT A RECENT joint meeting of the diocesan permanent committee on appropriations and the diocesan finance committee, it was voted to recommend to the convention that the diocese lay a parish tax sufficient to pay in full the apportionments for the General Board of Religious Education and the Joint Commission on Social Service.

A DRAMATIC CLUB has been organized among the young people of Christ Church, Hartford. It includes both boys and girls and holds regular meetings on the second and fourth Saturday evenings.

A CONSIDERABLE number of the churches in the diocese which have been closed during the winter months by reason of the fuel shortage were used again on Palm Sunday. The change from parish house to church in almost every case meant a distinct increase in the size of the congregation.

THE MEETING of the Hartford archdeaconry on April 11th in St. James' Church, Glastonbury (Rev. Edward Gardner Reynolds, rector), marks the conclusion of ten years' work by the present rector. The preacher at the Holy Communion will be the Rev. Frederick W. Harriman, D.D., and the essayist at the clericus in the afternoon will be Professor Wilbur M. Urban of Trinity College.

THE WORK of Trinity College battalion has been highly encouraging. Last fall more than 75 per cent. of the entire student body elected to take the course. During fall and winter the students were drilled in the schools of the soldier, squad, and company. There was also a course in map reading and sketching and one in military hygiene and regulations. One of the most illuminating features was a series of four lectures by Major Roger B. Merriman of Harvard, who had just returned to this country after studying conditions in the camps abroad. Arrangements are now being made to have the military work at the college taken over by an army officer detailed by the government. Trinity would thus become an R. O. T. C. College, and graduates of the course would be entitled to attend the officers' training camps. It is expected that this change will be made before June.

DALLAS

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

Chaplain Dedicates Service Flag

AT TRINITY CHURCH, Fort Worth, on Sunday, March 17th, a silk service flag was dedicated at the morning services by Chaplain Edward H. Earle of the 132nd Field Artillery, Camp Bowie. An address was made by the Rev. Frederick T. Datson, rector of Trinity Church, on the meaning of the flag and the reasons and objects for which the United States is engaged in the war. A large attendance of soldiers came from Camp Bowie and the aviation fields in the neighborhood of Fort Worth.

TRINITY CHURCH was the first religious organization in Fort Worth to institute a "social hour" in its parish house, after the Sunday evening services, and the boys from Camp Bowie and the aviation fields always find cordial and hospitable welcome.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Cathedral Reopens—New Organ

AFTER BEING closed for several weeks on account of a defective heating system, Trinity Cathedral, Easton (Rev. J. Harry Chesley, Dean), has been reopened for services. During the severe cold weather Dean Chesley held the services in the chapel and special Lenten services at the Home for the Aged and the Orphanage. Christ Church, Easton (Rev. Dr. Davis, rector), suffered likewise, but as yet the repairs have not been completed, and all services are being held in the parish house.

A NEW PIPE ORGAN made by the Möller Company of Hagerstown, Md., and costing

more than \$3,000, was dedicated Palm Sunday at St. Paul's Church, Centreville (Rev. J. D. Cummins, rector). The special musical programme included a solo rendition of *The Palms*, with a choir obligato. The evening service consisted of an organ recital with a short service.

ERIE

ROGERS ISRAEL, D.D., Bishop

A Soldier's Welcome—Diocese May Accept Home for Girls

THE FOLLOWING extract from a letter is published to emphasize the importance of a greeting to the soldiers in church: "Sunday morning I went to the morning services at St. Paul's. The Bishop was there confirming a class of fifteen, four of whom were soldiers. The Bishop handed the southern people quite a jolt on their exclusiveness, but it apparently was like water on a duck's back. It never feazed them. An usher took another chap and me to the front row and after service not a soul spoke to us, not even the rector. I did not learn his name at the time and now I do not care if I never learn it."

THERE IS a newspaper report to the effect that Bishop Israel has been appointed a major in the United States Army.

AN OFFER has been received by the diocese of Erie from the board of trustees of Elmwood Home for Girls, at Girard, requesting that the diocese accept the transfer of that home and assume its indebtedness. A committee appointed by diocesan authorities will present the matter to the diocesan convention in Erie on May 15th. This is the only home in northwestern Pennsylvania for delinquent and destitute girls. Favorable report from the committee and favorable action from the convention are expected.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Day of Intercession

ST. THOMAS' CHURCH, Neenah-Menasha (Rev. William G. Studwell, rector), observed Wednesday, March 20th, as a day of intercession. Beginning with the Eucharist at eight o'clock there were intercessions throughout the hours of the day, with special topics for each, the closing hour being devoted to prayers for the rector, wardens, vestrymen, and the organizations of the parish. The rule of silence within the church was followed throughout the day. The noon-day services from March 18th to 28th, introduced for the first time in this part of the diocese, were a decided success.

ON PASSION SUNDAY, in Holy Apostles' Church, Oneida Indian Reservation, a service flag containing twenty-nine stars was raised. One of the stars represents the son of the missionary, a lieutenant in the national army, and the others young Oneida Indians. The flag was a gift of Mrs. Lydia B. Hibbard of Chicago, a devoted friend of the Oneida mission.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

The Archbishop Finds Red and White Roses

DELEGATIONS from York and Lancaster (in Pennsylvania, not England), each man wearing his appropriate red or white rose, met the Archbishop of York on his recent visit to Harrisburg. The Archbishop entered into the play of thought. Referring to the passing of the ancient feud between the English houses of York and Lancaster, symbolized by the mingling of the red and white roses, he drew a parallel in the har-

mony now existing between our once divided nations. "Strife belongs to the forgotten past; for the present and the future there is brotherhood and love."

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.

Lenten Services—Patriotic Meeting of the Girls' Friendly Society

AT THE united Lenten service on March 15th at St. Paul's Church, Louisville, the speaker was the Rev. Frederick G. Budlong, rector of St. Peter's Church, Chicago. The accompanying meeting of the Woman's Auxiliary decided that all surplus amounts received for the Foreign Clergymen's Life Insurance Fund be given to the Junior Department for its scholarship to the Summer Conference at Lake Geneva. It was also decided to omit the regular programme at the final meeting and to have full reports of the United Lenten work done, with a résumé and closing address by the educational secretary, Miss L. L. Robinson.

DURING HIS week in Louisville for the noon-day services at Macauley's Theater, Mr. Budlong conducted a class in Personal Religion on Friday morning at the Church of the Advent, and one evening addressed the enlisted men at Camp Zachary Taylor.

A SPECIAL mass meeting was arranged at Macauley's Theatre for Palm Sunday in the interests of the American Church Institute for Negroes. The Rev. Robert W. Patton, D.D. spoke.

NOON-DAY SERVICES at Macauley's Theater under the auspices of the Laymen's League were brought to a close with Passion Week, when, for the fifth consecutive year, the Rev. Edmund Duckworth was the speaker. He also delivered afternoon addresses in the Cathedral on Personal Christianity.

THE FINAL united Lenten meeting of the Woman's Auxiliary was held in Dudley Memorial Hall on March 22nd. Full reports were given. About \$150 in cash has been contributed for the united Lenten boxes for the Shoshone Indian Mission station at Wind River, Wyo., in addition to a large number of garments, many of the branches having met weekly during Lent to sew for the box. The Mission Study work under Miss L. L. Robinson has been particularly notable. In a normal class conducted by Miss Robinson eleven leaders were trained who have been conducting seventeen classes in which considerably over two hundred students are enrolled, exclusive of classes outside the see city and those conducted by the junior department. The report of the custodian of the United Offering stated that the amount raised in the diocese thus far is \$1,141.59 with a number of branches still to be heard from, which is \$110 more than at a corresponding period during the last triennium. Miss L. L. Robinson made a comprehensive résumé of the addresses delivered at the five preceding meetings by visiting clergy.

A PATRIOTIC MEETING under auspices of the Girls' Friendly Society in Louisville on March 23rd was in the interest of protective work among girls and young women. The principal speaker was Miss Mary Lee Marsh, field secretary of the Girls' Friendly Society. Bishop Woodcock and the Rev. Harris Mallinckrodt, chaplain of the 138th Field Artillery, also spoke.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Death of Sag Harbor Soldier—Sunday Laws

PAUL HOWELL BAER was the first volunteer of Sag Harbor, L. I., of which his

father, the Rev. Francis V. Baer, is rector, to give up his life in the service of the U. S. Army. Since the war broke out, the lad, not quite 21 years of age, had been seriously considering how best he could make his life count in behalf of the cause for which the world is in arms. Finally securing his parents' consent, he enlisted in the Field Artillery—and his body was brought back to his stricken home just seven days later. Prior to his death, which took place March 19th, being caused by pneumonia, Paul was a student in Trinity College, Hartford, in preparation for the Church's ministry. His funeral was the largest in the history of the village. School was dismissed, flags were at half mast, and rich and poor alike vied with each other in sympathetic expression. The Roman priest and sisters at the convent were particularly kind. The funeral, fully military, was held on March 22nd, conducted by the Rev. John A. Howell, assisted by the Rev. Messrs. E. S. Bourne, S. C. Fish, and W. R. Mulford. The service was preceded by a requiem.

THE SOCIAL SERVICE COMMISSION of the diocese has presented a memorial to the state legislature, in which protest is made against the threatening danger of a commercialized Sunday. Various business concerns of the state, it is said, are using the pretext of furnishing public amusement to deprive an ever growing number of people of their right to one rest day in seven. "These commercial agents misrepresent Christ. . . . They deceive the public into believing that if Jesus were on the earth in physical form these days He would conduct a baseball game or a motion picture show, for profit on Sunday, or that He would hire a caddy to enable Him to play golf. . . . We petition you to strengthen the labor law which guarantees one day's rest in seven to those doing necessary work on Sunday. . . . We also urge you to defeat all bills which seek to legalize any amusement business where any admission fee is directly or indirectly charged. . . . Soul power is the most important asset which the United States has for the winning of the great war."

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop
Church Opened—Military

THE NEW St. Luke's Church, Long Beach, of which the cornerstone was laid on October 19th last, was formally opened on Sunday, March 17th, by Bishop Johnson, assisted by the Rev. Robert B. Gordon, former rector, and the Rev. A. G. H. Bode, the present rector of the church. At the same service, Dean Bode presented a class of twenty-four to receive Confirmation—most befitting ceremony to open a new church, reminding one of the dedication of Solomon's temple, when "the glory of the Lord had filled the house of the Lord."

The Bishop congratulated rector, vestry, and congregation on the splendid group of buildings with which the parish is now equipped. The lot is 150 feet square; and, in addition to the double street frontage, has an alley on the other sides, giving light and air and ready approach on all sides of the group of buildings, which consists of church, parish hall, guild hall with chapel, and rectory.

The architectural treatment of the church is Tudor-Gothic, with a suggestion of English half timber on the parish hall.

The main entrance to the church is through the tower building. This tower and spire with lighted cross over one hundred feet above the sidewalk will be an inspiring sight. Chimes can be installed in the belfry immediately below the conical spire. En-

**A SORRY MESS,
THEY ALL CONFESS.**

The man who reads the daily news is apt to form decided views from tales so clear and graphic. He reads that farms and shops and mines have clogged the helpless railroad lines and gummed them up with traffic. He reads that Mr. McAdoo, to help the needed shipments through, decreed a vast embargo. With such a mess and trains all late some roads are turning down new freight in cargo after cargo. Munition stuff and food and coal are being carried to their goal but nothing



else is taken. Just try to ship a case of shoes and count the hours of sleep you lose and how your nerves are shaken. Or try to send your chairs and bed to some embargoed shipping shed and see if they will let you. A dose of grief and pain and woe, as if you'd gone and stumped your toe, is all that it will get you. The roads are in a sorry mess and even railroad men confess they don't know what they're doing. But this we know, and can't forget, the end is not in sight as yet and trouble still is brewing. We surely know that vast supplies of new made goods and merchandise, beyond all calculation, are piling up throughout the land, to meet the nation's wide demand, and wait for transportation. This means that every one of us must help relieve the tangled muss wherever we are able. The one best chance for you and me to ease this mighty strain will be to grow things for our table. If we will raise the stuff we eat we'll help the railroad world to meet the troubles which beset it. The roads won't have to drag around this stuff we take from out the ground; we'll just step out and get it. Write the National War Garden Commission, Washington, D. C., for its complete manual on home gardening. It's free for 2-cent stamp for postage.



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trance is through artistic wrought-iron gates, forming three arches, into the vestibule; and, from that, through oak doors into the narthex, where the font is placed. The nave, with a seating capacity of five hundred persons, is entirely free from columns, the roof being supported by massive hammer-head trusses, upon which rest directly the rafters supporting the roof. Provision has been made for a future balcony, at the entrance of the nave directly over the narthex.

An ample choir and sanctuary comprise the chancel, Gothic treatment characterizing choir stalls, chancel screen, and communion rail. Immediately back of the chancel are the choir rooms and rector's study; and entrance is made by the choir, in procession, through a side hall and the side aisle of the chapel into the nave of the church.

The open church, clear of supporting columns, presents a very spacious and dignified appearance; and the whole group of buildings is a worthy tribute to the wise guidance and energy of the rector, who is also Rural Dean of the convocation.

Among the earlier clergy who ministered to this important parish were the Rev. Octavius Parker and the Rev. W. E. Jacob, pioneer missionaries. The Rev. Charles T. Murphy succeeded them as first rector, and was followed by the Rev. Robert B. Gooden, now headmaster of Harvard Military School. The Rev. A. G. H. Boxe became rector in 1912, building upon the foundations of his predecessors. One result of his energetic ministry is the erection of this beautiful church, with the rectory and parish buildings associated with it—a very necessary and complete working plant for the agencies at work in this parish.

AT CAMP KEARNY, near San Diego, several of the churches have advanced one step towards solution of the problem of Church Unity. They have collaborated in building a "clergy hut". Our Church is one of those to cooperate in the plan, with the result that we now have a resident clergyman for our chaplain at Camp Kearny. A Presbyterian, a Methodist, a Baptist, a Roman Catholic, and a Jewish rabbi, together with our own representative, share this building. But here, it would seem, unity ends—just where it began. The building consists of several rooms, one for each clergyman. This affords him a place where he can have a private chat with any of the soldiers, and where he may entertain small groups from time to time. Our share in this building has cost our diocesan War Commission \$550. This includes a room in the garage where our chaplain, the Rev. Frank Roudenbush, keeps his car. Camp Kearny is a cantonment of about 40,000 men—a considerable city in itself. The parade grounds are about two and one-half miles long, by one-half mile wide. A pedestrian attempting to visit the men who are located in different companies or regiments would find an automobile absolutely necessary, and an auxiliary chaplain could never do his work without one. The diocesan War Commission has provided the chaplain with five hundred Soldiers' and Sailors' Prayer Books for distribution as he finds occasion.

BESIDES THE great cantonment at Camp Kearny there are, in and around San Diego, seven other military camps, which form a part also of the Church's responsibility. Dean Barnes, rector of St. Paul's Church, San Diego, and president of the War Commission, is doing his utmost to bring the Church into vital touch with the men in these various camps. If the work continues to increase, an additional clergyman ought to be provided. At San Pedro, port of Los Angeles, there are four different military

organizations, each of them having from one to four thousand men attached. These are: Fort MacArthur, the National Guard Training Camp, the Naval Training School, and the Submarine Base. About \$12,000, so far, has been contributed by parishes in the diocese to the diocesan War Commission.

THE BROTHERHOOD has appointed Mr. E. D. Williams as their representative at Camp Fremont, Palo Alto; and Mr. Williams has gone to reside there so long as there is need for his services.



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ESTABLISHED 1888

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MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LE ROY HARRIS, Bp. Coadj.

Bishop Harris Acts as Train Chaplain—At Sault Ste. Marie

BISHOP HARRIS was one of a party of fifty passengers on a St. Paul train that was recently held up for twenty-six hours, in Menominee county. The train crew kept the passengers comfortable Saturday evening, Saturday night, and Sunday morning, and the Bishop and his companion, the Rev. William Poyseor, who had planned to be at Grace Church, Menominee, conducted services on board train at 10:30 o'clock Sunday morning.

THE BISHOP COADJUTOR made his visitation of St. James' parish, Sault Ste. Marie, on the Fifth Sunday in Lent. Two soldiers from the fort were in the class. The interior of the church is being redecorated under direction of the rector by volunteer workers.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Death of E. W. Humphreys

IN THE death of Mr. Edward W. Humphreys on March 22nd, Trinity Church, Bayonne (Bergen Point), has lost one of its oldest and most prominent members. He has been connected with this parish since its formation in 1858, singing in the choir, acting as a vestryman, and for a number of years as senior warden. He was the son of Solon Humphreys.

SOUTH CAROLINA

WM. A. GUERRT, D.D., Bishop

Change in Parish Law—Service Flag

AT A MEETING of the congregation of Grace Church, Charleston, after the morning service on March 17th, several changes were made in charter, constitution, and canons. The rector becomes a member and chairman of the vestry, women pewholders are given the ballot, and men are eligible for election as wardens and vestrymen only if they are communicants. These are steps in advance of many parishes which still work under the old canon allowing non-communicants to act as such officers. Grace Church still retains the old system of rented pews, the holders of which, now regardless of sex, possess the ballot.

AT A SERVICE in the Church of the Advent, Spartanburg (Rev. W. H. K. Pendleton, rector), on Sunday, March 17th, a flag given in memory of Charles Watson Rowe, who died at the Base Hospital on December 9th, was presented by his father, Mr. William H. Rowe of Ossining, N. Y. The flag of heavy silk is mounted upon a staff bearing the inscription:

"Presented to the Church of the Advent
In loving memory of
CHARLES WATSON ROWE
of Ossining, N. Y.,
Private Co. I, 107th U. S. Infantry
December, 1917."

By order of the commanding general, certain members of Company I, including a brother, Corporal George Rowe, were excused from duty to attend the service, and fifteen members of the band assisted with the music. The Rev. G. W. Harris, rector of Trinity Church, Ossining, presented the flag on behalf of the family, and it was received and dedicated by the rector. The Rev. Herbert Shipman took the place of the chaplain of the regiment. The Church of the Advent, with the aid of ten to eighteen of its ladies, daily serves about three hundred meals to the soldiers.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.
A. C. THOMSON, D.D., Suffr. Bp.

Stuart Hall—Christ Church, Roanoke

BISHOP RANDOLPH, who has been ill for some time, continues about the same.

MISS JANE COLSTON HOWARD, principal of Stuart Hall, Staunton, Va., has resigned on account of the illness of her mother. She has been in charge of Stuart Hall for several years succeeding Miss Maria P. Duvall. Miss Mary Williamson, of Hollins College, has been elected to succeed her. Miss Williamson has every qualification, and all interested in Stuart Hall most earnestly hope she will accept.

CHRIST CHURCH congregation in Roanoke will use their beautiful new church on Easter Day for the first time. This church is built of stone, in old English Gothic, will seat four hundred, and is finished with great taste and beauty. Bishop Tucker will on Easter morning have charge of the opening services and confirm a large class. The congregation has a large and commodious church, parish house, and rectory in the most desirable location of Roanoke.

SPOKANE

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

Farewell to Dean Hicks—Southeast Deanery

AN IMPRESSIVE patriotic service was recently held at All Saints' Cathedral, Spokane, in farewell to the Dean, the Very Rev. W. C. Hicks, D.D., who left on Easter Monday to become a secretary of the Y. M. C. A. work in France. Bishop Page presided, and in the chancel were grouped also the Dean's brother and successor, the Rev. Reginald T. T. Hicks, the Rev. W. A. A. Shipway, the Rev. J. A. Palmer, and the Rev. M. J. Stevens. Addresses were given by Thaddeus S. Lane, president of the Chamber of Commerce, and W. S. Gilbert, speaking for the local Y. M. C. A. A reception followed, when Fred Phair, representing the parish, presented the Dean with a purse of \$500. Until the Dean's return, his brother will be in charge of the parish.

ST. MATTHEW'S CHURCH, Spokane, recently installed a new organ, which was a necessity. The present organist, John G. Bee, has been choirmaster and musical director for over six years. In spite of a transient congregation the work is steadily progressing.

IN THE current issue of the *Church News* appears the first of a series of articles by Bishop Wells on Memories of a Pioneer Missionary.

THE FIRST chapter meeting of the southeast deanery, held at Starbuck last month, was opened with a conference on the Christian Nurture Courses. The Rev. B. A. Warren officiated at the evening service, assisted by the Rev. John Leacher, and the address was given by Dean Laidlaw on The Doctrine, Discipline, and Worship of the Church.

THE REV. G. H. SEVERANCE reports growth on his field in the Okanogan country,

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to which he has recently added the town of Orient, where he finds keen interest and large congregations. Improvements are being made in the property at Republic and at a recent fair held by the senior and junior guilds enough was made to cancel all debts.

THE REV. W. A. SHARP of Roslyn reports improvements in the church. Bishop Page presented a national flag. Eight men have their names on the honor roll.

HOLY TRINITY CHURCH, Palouse, has sustained severe loss in the passing of George N. Lamphere, Sr., who for many years was a devoted parishioner.

WASHINGTON

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

A War Pastoral—A Confirmation Class

IN A PASTORAL on the War the Bishop writes to his clergy "to ask you to add to such words as you may have in mind to speak to your people, my earnest hope, as their Bishop, that they will spend these days of Holy Week in penitence and prayer and in withdrawing from the world for this season that they may be thus alone with Him. I especially urge upon them diligence in family prayer, as well as daily attendance upon Divine worship. . . . It would be well if the opportunity for Holy Communion with intercessions were made frequent during the continuance of this Western drive."

ON PALM SUNDAY the confirmation class of 1918, the largest ever presented in Christ Church, Washington, presented to the church a handsome American Processional flag. The class was remarkable in its former religious affiliations, including 5 Presbyterians, 3 Lutherans, 1 Baptist, 3 Campbellites, 6 Methodists, 15 Romanists, and 1 Independent. The average age was 29½ years. The rector, the Rev. David Ransom Covell, is trying out a special Eucharistic service for the older Church school pupils. On an average, sixty young people communicate and there is remarkable reverence, even by those who are not confirmed.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Parish Summary

WAR WORK is occupying the attention of the people of Christ Church parish, St. Joseph, but not to the exclusion of all else. Among dependent relatives of soldiers much excellent work is being done. Holy Trinity mission is in charge of Mr. J. C. Wetterhahn, a candidate for holy orders, and the Rev. F. H. Weichlein takes charge of St. Luke's mission on Low Sunday. Lenten services are well attended. The parish service flag has forty-four stars, two of them for nurses, and new stars will be added as names are sent in. Prayers are said daily for our own soldiers, particularly for those on the sea. Reports come from men of the parish in cantonments and naval stations of splendid work that is accomplished by chaplains.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Leave of Absence—Bishop Knight

THE VESTRY of St. Luke's Church, Rochester, has granted a three months' leave of absence to the rector, the Rev. Samuel Tyler, in order that he may go to Camp Sheridan in the interest of the Y. M. C. A. Mr. Tyler leaves on Easter Monday.

BISHOP KNIGHT of the University of the South, noon-day preacher during Holy Week

at St. Paul's Church, Buffalo, has held several Confirmation visitations during that week in order that rectors and parishes might have the dates to which they have been accustomed for many years past. Bishop Courtney also held a few services at the same time, but the Bishop of Colorado takes all after Easter.

BISHOP KNIGHT has been performing episcopal functions in the diocese in the latter part of March. The Bishop of Colorado will act during April and May.

WYOMING

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

General Pershing on Wyoming Honor Roll—District Convocation

A GREAT HONOR has come to St. Mark's Church, Cheyenne, in that it has been permitted to enroll the name of John J. Pershing on its honor roll, and to place a star on the service flag for him. Last fall Bishop Thomas wrote to General Pershing and has now received the following cordial reply:

"FRANCE, February 15, 1918.

"BISHOP N. S. THOMAS,

"Cheyenne, Wyoming.

"My dear Bishop:

"I regret very much to find that your letter of October 21, 1917, has not been answered and wish to assure you that this was not due to a lack of appreciation but through inadvertence.

"I should be very glad to have my name placed on the honor roll of St. Mark's Church, Cheyenne, and deeply appreciate your kind thought of me in this connection.

"With warm regards and very best wishes, believe me, as always,

"Sincerely yours,

"JOHN J. PERSHING."

General Pershing's letter, together with the envelope which contained it, has been framed and hung on the wall of the church beside the Roll of Honor.

The new service flag, bearing stars for General Pershing and twenty-seven other Cheyenne men, was unfurled and dedicated on the morning of Palm Sunday, when the worshippers made special petition for our men and cause. The flag is the gift of the Knights of St. Paul and of the Junior Auxiliary of the parish.

EXTENSIVE PREPARATIONS are being made for the eleventh annual convocation of the district, which meets in Douglas from June 21st to 24th, and marks the fiftieth anniversary of the entrance of the Church into Wyoming. Bishop Thomas has sent letters of invitation to all the clergy now living who have at any time served the district.

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Will You Sanction This?

By Rex Beach

President Author's League

CONGRESS—or a sufficient majority of it—has voted to destroy magazine reading.

It has accomplished this by passing a simple law reestablishing a postal "zone" system for all publications—a zone system and postal principle that was abolished by President Lincoln in 1863, and by establishing through a complicated system postal rates that mean increases of from 50 to 900 per cent. postage increases to all periodical readers.

By this "zone" system American readers of periodicals—home, educational, scientific, business, or religious—are to be penalized by enormous postage increases on the weekly or monthly papers they read, and the greater their accidental remoteness from the city of publication the greater is the penalty that is placed upon them.

Magazines have been a slow growth. In the process of their development and evolution it has happened that publishing is chiefly concentrated in the East. This large magazine increase in postage, therefore, discriminates unfairly but with great force against the entire West—beginning even with Western New York and Ohio and increasing rapidly until such States as Washington, Oregon, New Mexico, and California are to pay *nine times the amount of postage* formerly paid on the advertising pages alone of their magazine. What this increase means in cost to readers is incalculable.

It means that hundreds of thousands of readers will be compelled to give up their periodicals owing to the terrific increase in their postage cost.

And the tragedy of this 50 to 900 per cent. magazine increase postage law lies in the fact that this loss of readers will come from classes and from sections of our nation where widespread reading should be most encouraged—from people in remote sections where life is a bitter struggle on the margin of subsistence—where the habit of reading is just forming and the little weekly or monthly budget for magazines has but so very recently become recognized as an important item in family life. The terrific magazine postage increase will wipe these out. *That* is the real tragedy to this nation.

I could do no better than quote the fine words of a Western woman, Miss Arminda Wood, president of the Woman's Club of Racine, Wis.:

"The many splendid magazines published to-day," she wrote in an appeal to Eastern women from the women of the West, "are a means of education to many a home where other opportunities are lacking. And many of these homes are remote from publish-

ing centers—many even remote from city life. It is the magazine combined with rural delivery that has brought to the door of the countrywoman material which helps her solve problems needing advice more easily obtained by her city sister. Through this medium she has known current events, has guided her children by the educational influences offered, and has been able to keep herself in harmony with the world from which she was separated. Periodicals and newspapers are as essential as food to the country home.

"Then again the attractive magazines in every city home mean keeping together the family circle. To make the magazine prohibitive by excess postal rates would be to take away from mothers one of the means whereby they have battled against outside attractions.

"Now just because a woman lives in a Western State remote from publishing centers—and of course home interests affect the woman most—is she to be made to pay a penalty in order to bring opportunities to her door? To enforce the 50 to 900 per cent. periodical postage law would be causing mental starvation to many who have only this means of keeping abreast of the times.

"Every thinking Eastern woman should put her full strength into a drive

which will give her Western sister the same advantages which she enjoys."

And to this may be added the splendid report of the United States Postal Commission appointed in 1844 to determine the functions and purposes of the Post Office in relation to the people of our nation. The function of the Post Office was, it said:

"To render the citizen, how far soever from the seat of Government, worthy, by proper knowledge and intelligence, of his important privileges as a sovereign constituent of the Government; to diffuse throughout all parts of the land enlightenment, social improvement, and national affinities, elevating our people in the scale of civilization and bringing them together in patriotic affection."

This was the purpose of the Post Office.

This 50 to 900 per cent. postage increase on magazines is not a war tax. Publishers were already taxed by excess profits and income taxes. It is not a war tax; Postmaster General Burleson has so stated in his annual report when he declared it is permanent postal legislation—unless repealed through your protests to Congress and Congressmen. Will you write—telegraph—or urge the passage of resolutions of protest against this destructive law?

Will You Help?

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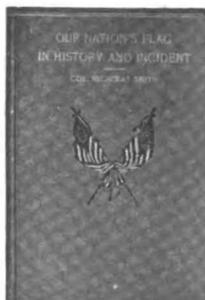
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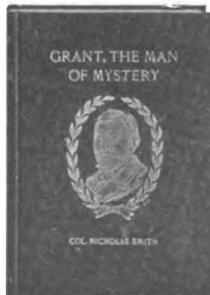
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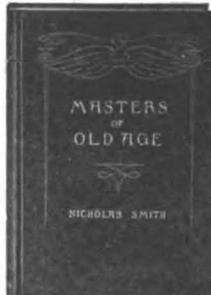
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