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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—MARCH 29, 1919

NO. 22

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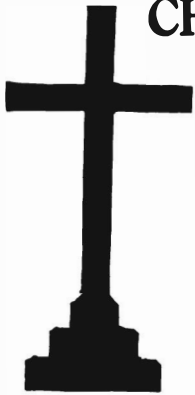
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CHARITY DOES not demand of us that we should not see the faults of others; we must, in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear-sighted to the evil, that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and, finally, we must consider that charity embraces the very lowest human being. It acknowledges that, in the sight of God, the contempt that we indulge for others has, in its very nature, a harshness and arrogance opposed to the spirit of Jesus Christ.—*Fénelon.*



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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 29, 1919

NO. 22

EDITORIALS AND COMMENTS

A Concordat with Congregationalists

WE are printing on another page the text of a remarkable concordat reached by distinguished Churchmen and distinguished Congregationalists, in which provision is tentatively made for giving the diaconate and the priesthood to Congregational ministers who shall request either, while yet continuing to serve as Congregational ministers. To the long continued devotion of Dr. Newman Smyth especially do we owe this willingness to accept so large a measure of the Church's order. To what extent Dr. Smyth's leadership will be accepted in his own body, to what extent, therefore, the proposed plan will appeal to his associates, we cannot now say. The main point for us to determine is whether the Church can wisely take the step which is outlined in this concordat.

In brief, the plan is this. A non-episcopal minister, with the consent of such ecclesiastical authority as may have jurisdiction over him in his communion, may apply to the bishop of this Church at the place of his residence for ordination as deacon or as priest, whereupon the bishop "may confirm and ordain him"; the bishop first assuring himself that the minister is properly baptized, that he accepts the Apostles' and the Nicene Creed, that he will use the proper matter and form in administering Baptism and Holy Communion, and that various other conditions are fulfilled. The minister then returns to his own people and his former allegiance, but with certain continuing obligations toward the Bishop.

At the outset let us observe that the first several paragraphs in this concordat have the added authority of being taken from the second Ad Interim Report of the English committee representing the Archbishops and the Free Churches, which was published and commended some months ago in *THE LIVING CHURCH*. It was pointed out by the distinguished Baptist minister, the Rev. J. H. Shakespeare, that the paragraphs regarding the "Christian Churches not accepting the episcopal order", in which it is stated that they "have been used by the Holy Spirit", etc., were, in fact, written by the Church of England contingent, and probably by the Bishop of Oxford. This present concordat goes beyond the English report only in providing a way for carrying its principles into effect. It may be admitted that the Church takes a certain risk in ordaining a priest and sending him, with neither vestments nor liturgy, back into a Congregational relationship, among people who may be entirely unsympathetic with his desire to add the authority of episcopal ordination to that ordination which he already possesses. Episcopal ordination is only worth having in that it makes a man a deacon or a priest when he was not a deacon or a priest before, and that implies a desire on his part to perform diaconal or priestly functions.

We have in the past urged the immorality of any proceeding whereby a man should be made a priest unknown to himself. This concordat and the appended canon seem to protect both him and the Church from this danger. The minister could not fail to recognize that he had been made a priest.

But how would he use his priestly function? He agrees to use the proper form and matter in Baptism and the Holy Communion. But to whom would he administer Holy Communion? And what would he teach his people concerning both these sacraments?

It is easy to see grave irregularity here. His people will be unconfirmed and with no opportunity of receiving Confirmation. Many of them may even be unbaptized. Their appreciation of what is involved in the sacraments will be very hazy.

Indeed the chief difficulty in connection with the plan seems to us to lie in its relation to the Congregational or other dissenting laity rather than to their clergy. The latter accept a certain relationship to the ordaining bishop and through him have communion with the Catholic Church. But the laity appear to be totally ignored in the matter. They may conceivably be brought into the like communion through reception of the sacrament at the hands of their newly-ordained priest, while it may well be argued that the question as to their willingness to accept this new relationship of themselves, as well as of their minister, concerns rather the signatories of the other party than ourselves.

But we feel that any really satisfactory arrangement should deal with the laity as well as with the clergy. That Baptism alone creates the capacity to receive the sacramental gift in the Holy Communion ought to be distinctly agreed as a prerequisite by all concerned; yet we presume it is a fact that almost no unbaptized persons would seek to receive that sacrament at the hands of any minister who would, or could, be ordained under this proposed canon.

The principal change to the people who would receive the ministrations of this priest-minister would be that there would now be offered them a valid Eucharist—as we understand it—though separated possibly from historic liturgical forms except for the requirement of the proper form and matter. They would receive this sacrament, not on the terms made by the Catholic Church, but on such as they and their fathers had made for themselves. We should have no right to admit them on such terms to the Holy Communion in our churches. Yet if any of them voluntarily presented themselves at the altar rail, would any priest of the Church refuse to communicate them? In our judgment we must assume the good faith of all parties to the transaction.

We appreciate the seriousness of the questions that arise. Moreover we doubt whether the distinguished Congregational

signatories really appreciate what we, as Churchmen, understand to be lacking in their ecclesiastical organization. It would from every point of view be deplorable if any Congregational minister should be willing to accept episcopal ordination simply as a concession to a whim of certain other Christian people or as an end in itself. Unless such ordination really supplies something that were lacking before, it were sacrilegious to confer or to receive it.

The Churchman's understanding of the Congregational status (which ought to be thoroughly understood and weighed before any attempt be made at closer relations) is that such of their people as have been baptized with water in the sacred Name are already members, with us, of the Catholic Church; but out of communion with that Church because not receiving its sacraments in such wise as the historic Church has provided. The purpose of supplying episcopal ordination is to bring baptized people into the communion of the Catholic Church by giving them the Catholic sacraments. The whole transaction affects the laity even more directly than it affects the ordained minister. And it does not clearly appear in the concordat that this is thoroughly recognized.

Yet in view of the chaos in the religious world, we believe there may be more to be said in favor of the plan than against it. The condition created by the steps narrated in this concordat is frankly imperfect. It is a transition state. It is a recognition of the fact that Christian people are trying to feel their way out of an intolerable condition to something more closely resembling the unity of the Church. It deals with facts and avoids theories. True, if we all saw alike, we could reach a more perfect unity. But must we wait for that time to come?

It may, of course, be said that the Church did not create the condition of disunity and is not bound to meet half way those whose fathers set up communions of their own. But this will hardly be said by real students of history. Even confining our view to England, it is not easy to feel only pride at the constantly shifting attitude of the Church of England between, we will say, the beginning of the sixteenth century and the end of the seventeenth—the era in which the splits in religion occurred in that land. The blame for division was a divided one. And even so, this is the twentieth and not the sixteenth century, and schism is no longer wilful on the part of anybody. Together we are trying to help the Christian world out of schism into a gradually increasing unity of the Church.

There are grave questions that arise; and the most that we can say for the plan is that it is a step toward better things. The transition stage that it introduces is an unsatisfactory stage. The plan is better for the priest-minister than for his people. In our judgment there should be a provision that where the minister thus ordained priest should invite the bishop to confirm in his congregation, the minister assuring himself of the sufficient baptism of the candidates, it should be lawful for the bishop to do so. Probably it would be in any event, but we should like to have some more definite recognition of the fact that there are laity as well as ministers to be considered, and that episcopal ordination is not the only thing lacking in the "free" Churches. So also we feel that the sole reference to Confirmation in this plan—found in the final line of the first paragraph of the proposed canon—is too incidental and perhaps too ambiguous for so serious a matter. Perhaps if a real beginning is made, at further conferences between these distinguished groups, or others that may succeed them, the question of the position of the laity with respect to the unity of the Church may be discussed and so a second step be taken.

It is easy to see, too, that practically, ministers of almost no other body than Congregationalists would be in position to accept the terms of the concordat because of the requirement that the minister may seek this new relationship only with the approval of his own ecclesiastical superior authority, and that in such centralized bodies as Presbyterians, Methodists, etc., that approval would almost certainly not be given, at least until the desire for true Catholic unity had made much greater strides than it has now. Congregational ministers, being, with their congregations, complete and independent ecclesiastical units, stand almost alone in the ecclesiastical world in their ability to accept the proposed arrangement, while the Unitarian wing of these would,

naturally, be unable to accept the doctrinal conditions. Thus, in any event, any experiment that might be made under this proposed canon would necessarily be upon a very restricted scale. How far the plan would be acceptable among Congregationalists concerns them rather than us.

And yet, once started, we believe a movement toward unity will receive a surprising impetus. Our London letter in this present issue tells of a plan tentatively worked out between the Bishop of London and certain Wesleyan ministers. We understand that English Moravians have also made overtures seeking to find a basis for unity. The essential things are, first, that we all preserve a truly sympathetic attitude, and, second, that we insist unflinchingly that unity can be reached.

It means very much for men of the age and standing of Dr. Smyth and the dignity of his associates to be willing to go so far in seeking to bridge the old, old chasm between episcopacy and non-episcopacy. It is because we recognize that irenic desire that we are anxious to find a way to meet it. And it is certain that only the graver and more serious of his fellow-ministers would be likely to take the step which these are willing to take, while our bishops, on the other hand, would be able to treat each candidate solely on his individual merits.

We commend the concordat to the thoughtful consideration of Churchmen. It is easy to criticize it. But it may be better to take the risk of accepting than the greater risk of refusing it.

INTROSPECTION and a detached point of view have their value, to editors as to other people. They have been enjoyed to the uttermost by this present editor, who has been removed from active service during nearly three months past by reason of illness, but who now resumes his editorial duties in the hope that he may not soon again be called upon to relinquish them.

To the Rev. Dr. George C. Stewart, of Evanston, Ill., who threw himself into the breach at a moment's notice when the editor called him, the latter owes the luxury of being relieved from the duty of writing when neither brain nor fingers were able to respond adequately to mental suggestion. Dr. Stewart has ably and gracefully fulfilled the difficult rôle of leader-writer during these weeks, to the gratification and mental stimulus, we are confident, of all our readers. It may be, indeed, that these will learn with regret that the editor has returned to his post!

In any event the editor's grateful thanks are extended to Dr. Stewart, and also to the always over-worked assistant editor and office force of THE LIVING CHURCH, for enabling the editor to enjoy the luxury of idleness during weeks of enforced retirement.

But during these weeks not even an array of physicians could forbid the editor's mind from thinking; and various little changes in the form and matter of the publication may be evidences of such thought within the not distant future; for like the rest of us, during the busy days of war, the calls upon the editor for various forms of war service in connection with Red Cross and other patriotic enterprises left little opportunity for connected thinking. The editor's normal work was, no doubt, shamefully neglected during these earnest years of war.

THE following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children in the fund for

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* For relief of children.

MISSIONARY BULLETIN

AT its quarterly meeting on February 12th, the Board of Missions adopted the following resolution:

"Resolved. That the Board keenly appreciates the great efforts which the bishops, the rectors, and the parishes of this Church have made toward meeting the apportionment during the last fiscal year, as well as the generous contributions through the Auxiliaries to the Board and the offerings of many individuals, and it hereby requests its treasurer to convey its gratitude for all these donations."

"It gives me infinite pleasure to obey this suggestion," writes George Gordon King, treasurer of the Board of Missions, "for no one can realize more keenly than I that a supreme effort has been made to save the work of the Board of Missions." The first of last December (the beginning of the last month of its financial year) found the treasury in dire need. Six hundred and fifty thousand dollars and more was required to meet all the appropriations. Unless enormous gifts were immediately made, the new year would begin fraught with the gravest problems. Christmas Day came and passed with but little improvement. It was during the last five days of the last week that the help really came. For the month there was received over \$400,000, nearly one-quarter of the year's receipts. It came, and the situation was saved.

For January and February this year the receipts were:

From Parishes	\$162,681.23
Individuals	17,271.47
Sunday Schools	1,992.99
Woman's Auxiliary	17,297.42
Junior Auxiliary	1,113.62
	\$200,356.73

This is a splendid beginning. The payments to meet the appropriations for these two same months were \$371,000.

PRAYERS

[SET FORTH BY BISHOP FISKE]

OF RECONSTRUCTION

Accept, we beseech Thee, O Gracious Lord and Father, the willing sacrifice which hath made the world free, and move us to ready service for all that shall keep it in peace and in righteousness. Make us steadfast in Thy faith and help us so to use our blessings that the lives which have been laid down for us shall not have been given in vain. And unto Thee shall be the praise forever, through Jesus Christ our Lord. Amen.

FOR RETURNING SOLDIERS

Almighty and merciful God, we commend to Thy care and protection those who are returning to us from their country's service both here and abroad. Grant them Thy special blessing, that, illumined by the glory of their brothers' sacrifice, they may now consecrate themselves more fully to Thee. And at the last bring both them and us to that other country where worthy service meets with its blessed reward through Jesus Christ our Lord. Amen.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

EFFICACY OF THE ETERNAL PRIESTHOOD

ALL our readings for this week are chosen from the Epistle to the Hebrews, and grouped around the theme: "The efficacy of the eternal Priesthood." This is suggested by the epistle for the Fifth Sunday in Lent, the fourteenth verse of which is the key-verse of the book: "How much more shall the blood of Christ cleanse your conscience."

In this epistle is a mine of precious truths, too infrequently worked by the average Bible reader, and too little understood by us all. It is to the New Testament what the Book of Leviticus is to the Old, and was avowedly written to converted Jews who were in grave danger of apostasy. By way of contrast the writer points out many of the "better things" in the Christian faith: as a "better priesthood, better hope, blessing, covenant, promises, sacrifices, country". One of his favorite expressions of exhortation is: "Let us". This, too, is urged in many ways. "Let us fear, have grace, draw near, hold fast, press on, give diligence, run with patience."

Our Lord's life is presented to us in the New Testament under three different phases: as Prophet, Priest, and King. His title "Messiah", and "Christ"—the one Hebrew and the other Greek—means the Anointed One. As Aaron was anointed for the high priesthood, David for the kingship, and Elisha for the prophetic office, so Christ was anointed for all three in His work. (See Luke 4:18; Acts 10:38; Hebrews 1:9.) As prophet He comes from God to man to bring the message of truth to our waiting hearts; as priest He passes from man to God, offering the supreme sacrifice "without blemish" that He may "cleanse our conscience from dead works to serve the living God". And as King He claims our loyal allegiance and faithful obedience.

St. Matthew, a book written for Jewish readers, portrays in the life of Jesus the lineaments of the Davidic King, one of His threefold offices. All four of the gospels represent the prophetic office in His teaching ministry. But we can the better appreciate the contribution of "Hebrews" to Christian literature when we remember that this is the only book in the New Testament dealing with the Life of Christ from the viewpoint of the priesthood. To it we owe many precious truths regarding intercession, for the significance of the priesthood is based upon an instinctive need of the human soul, and felt by every believer who would enter into the presence of the Most High.

Sunday—Hebrews 2:14—3:6. Our High Priest's sympathy is based upon a common experience in which "He is made like unto His brethren" and so "able to succor". He knows our needs and can satisfy them.

Monday—Hebrews 5:1-10. By the fellowship of suffering He has won the fellowship of eternal life. "If we suffer with Him we shall also reign with Him."

Tuesday—Hebrews 7:11-28. Suited to our necessities, and capable of helping us in the issue between holiness and sin. The one conscious of the need finds in this epistle the response.

Wednesday—Hebrews 8. This chapter is full of symbolism by which the truths and principles of the Christian religion are revealed. The High Priest is in heaven, minister of the true tabernacle, offering the supreme sacrifice, under a new covenant. To vitalize these truths means the transfiguration of experience, the joy of fellowship.

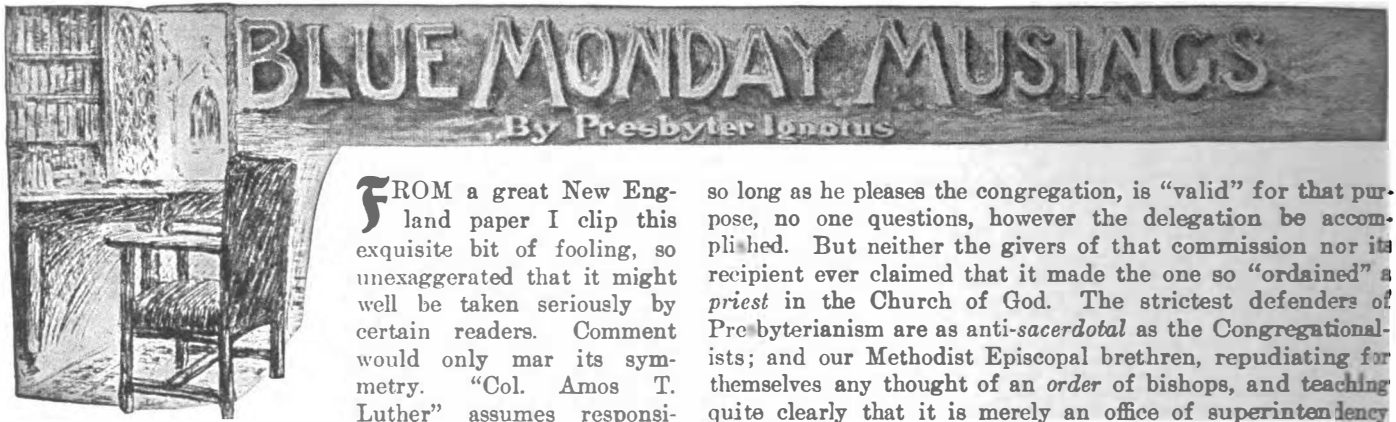
Thursday—Hebrews 9:11-28. The annual ceremonial of confession and atonement. The shedding of blood means the consecration of life to Him, and that brings peace.

Friday—Hebrews 10:1-25. The superiority of the Christian religion, the free access to God. "Let us draw near, hold fast, and consider one another."

Saturday—Hebrews 13:7-17. God spared not His Son. He endured for the joy set before Him. He is ever the same Jesus who calls us into His fellowship. As He was on earth He is to-day and will be forever.

PRECIOUS to us, O Lord, is the death of Thy saints, which makes us heirs of so great a wealth: which leaves us furnished with so great variety of examples, that every want is abundantly supplied.—John Austin.

HEAVEN is first a temper and then a place.—Benjamin Whichcote.



FROM a great New England paper I clip this exquisite bit of fooling, so unexaggerated that it might well be taken seriously by certain readers. Comment would only mar its symmetry. "Col. Amos T. Luther" assumes responsibility and "Quohaughurst" is its locale.

"A PASTOR MOVES ONWARD"

"The Rev. ———, pastor of the First Church, has resigned his position to accept the leadership of a brand-new denomination just organized and christened in Chicago. He has held his present charge for two years, and since his ordination ten years ago has been a Methodist, Baptist, Episcopalian, and Unitarian, with pink tea socialism as a side line.

"He is one of our most eloquent orators, is in great demand as a public speaker, and has a positive genius for seeing the approach of new and important movements before they are visible to normal eyes. His stock of paramount issues is a varied one; and he admits that, although originally he looked upon the Bible as a divinely inspired book, his present attitude toward both volumes is that of an enlightened critic toward a fallible and badly edited classic.

"In the new denomination which he is about to lead there is not the slightest doubt that he will be immensely popular until—either from him or the denomination—the newness wears off. The creed of the 'Forward Lookers', as they call themselves, is very simple:

"We believe in the Ultimate Purpose of the Unswerving Uttermost to Mould Humanity to Its Own Universal Needs through Its Positive Potentiality."

"But it is not true, as Col. Luther asserted the other evening, that George Ade wrote the creed."

SINCE THE ALL-INCLUSIVE NET of the income-tax lets very few even of the smaller fish escape, this new rule for calculating it may be of some interest to you. (I read the other day of an old man in Maine who committed suicide because he couldn't understand the government instructions on the tax-form. Natural, perhaps, even if culpable!)

"First take your home,
Add wife's income,
Divide by your eldest son's age,
Add your telephone number,
Add electric light bill,
Divide by number of kilowatts,
Multiply by your father's age,
Add number of gold fillings in teeth,
Add your house number,
Subtract wife's age (approximate),
Divide by number of autos you have,
Add number of uncles,
Subtract number of daughters,
Multiply by number of libations
You've had since the town went dry,
Subtract your best daily score,
Add a pinch of salt,
And then go out, borrow the money."

THE HEAD OF ONE of our smaller theological seminaries is announced as about to give a lecture at a college, on The Validity of Non-Episcopal Ordinations. The subject, of course, does not indicate whether the lecturer affirms or denies such "validity"; but there is an unfortunate vagueness about the word "ordinations", such as goes with the word "ministers" as too commonly used. First, for instance, the delegation, by a congregation voluntarily associated, of a certain teaching commission from itself to a chosen person,

so long as he pleases the congregation, is "valid" for that purpose, no one questions, however the delegation be accomplished. But neither the givers of that commission nor its recipient ever claimed that it made the one so "ordained" a priest in the Church of God. The strictest defenders of Presbyterianism are as anti-sacerdotal as the Congregationalists; and our Methodist Episcopal brethren, repudiating for themselves any thought of an order of bishops, and teaching quite clearly that it is merely an office of superintendency humanly devised and terminating at the retiring age, are even franker in this rejection of priesthood as associated with their ordinations to eldership. As a matter of practice, almost all Protestant bodies by their observance of comity have reduced their whole conception of ordination to the Congregational standard.

It is idle to talk about "validity" without a clear understanding of the sense in which it is used. A man may be validly appointed to a public office under the civil service: but that does not warrant the claim that his position is identical with that of a commissioned officer in the army or navy. A Y. M. C. A. worker with the army wears a khaki uniform, does his work admirably, deserves well of his country; but he isn't a chaplain, much less a captain, and to talk of "the validity of non-presidential commissions in the government service" is only to darken counsel by words without knowledge.

I HAVE just finished *Modern Religious Movements in India*, by the Rev. John Nicol Farquhar, M.A., Literary Secretary of the National Council of the Y. M. C. A., in India and Ceylon, a book recently mentioned editorially in THE LIVING CHURCH in connection with the "Theosophic Bishops". It is extraordinarily interesting as a study of present Hindu aspirations toward Truth; but it is yet more valuable as illustrating the real *ethos* of Hinduism, which so many fantastic heretics of America and England profess to admire. Let the *Deva Samaj* illustrate. Siva Narayana Agnihotri is a Brahman, about 70 years old, living in Lahore. Renouncing idolatry, he joined the Brahma Samaj, but in 1887 established the *Deva Samaj*, of which he is the *guru*. That is, he is actually worshipped as *Sattya deva*, a real god.

He is addressed as "Most Reverend, Most Worshipful, Most Exalted, Divine Teacher, and Blessed Lord." At the assemblies of his sect, his picture hangs before the congregation; all stand while a tray of flowers is offered to the portrait, or a garland is hung round it. A hymn in praise of the *guru* is sung, and all prostrate themselves before the picture. Prayers are then offered to him, and a sermon on his virtues is delivered. If he is there, these rites are performed directly to him. Denying any other god, he claims to be a god himself: "My mission is unique; I am free from sin; I am a ship of hope and a haven for elevating nations." He has risen to the highest possible heights, and is an unprecedented manifestation of the powers of the highest life.

His picture shows a stout, smooth-faced Hindu, with a large head and a long, cruel mouth curving downward. His second son, the keeper of an athletic goods shop in Lahore, has been appointed to succeed him; but so long as he lives he is "the perfect ideal, the perfect object of worship, the perfect giver of life, perfection, and salvation for all mankind. No one has been equal to him, or ever will be. The worship of all other beings, imaginary gods, or real men, should be abandoned." This is from his own writings.

Mr. Farquhar tells us that Herbert Spencer and Henry Drummond's *Natural Law in the Spiritual World* have largely affected Agnihotri's thought. This blasphemous madman has many disciples; his sect publishes four journals, and maintains a college and many schools.

India needs missionaries, surely.

Proposals for an Approach toward Unity

THE undersigned, members of the Protestant Episcopal Church and of Congregational Churches, without any official sanction and purely on our private initiative, have conferred with each other, partly by correspondence and partly by meeting, with a view to discover a method by which a practical approach toward making clear and evident the visible unity of believers in our Lord, according to His will, might be made. For there can be no question that such is our Lord's will. The Church itself, in the midst of its divisions, bears convincing witness to it. "There is one Body and one Spirit, one Lord, one Faith, one Baptism." There has never been, there can never be, more than one Body or one Baptism. On this we are agreed. There is one fellowship of the baptized, made one by grace, and in every case by the self-same grace. And the unity given and symbolized by Baptism is in its very nature visible.

We are agreed that it is our Lord's purpose that believers in Him should be one visible society. Into such a society, which we recognize as the Holy Catholic Church, they are initiated by Baptism; whereby they are admitted to fellowship with Him and with one another. The unity which is essential to His Church's effective witness and work in the world must express and maintain this fellowship. It cannot be fully realized without community of worship, faith, and order, including common participation in the Lord's Supper. Such unity would be compatible with a rich diversity in life and worship.

We have not discussed the origin of the episcopate historically or its authority doctrinally; but we agree to acknowledge that the recognized position of the episcopate in the greater part of Christendom as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church is such that the members of the episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

We also agree to acknowledge that Christian Churches not accepting the episcopal order have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reactions from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain necessary and permanent types of Christian experience, aspiration, and fellowship, and to secure rights of Christian people which had been neglected or denied.

No Christian community is involved in the necessity of disowning its past; but it should bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organization. Many customs and institutions which have been developed in separate communities may be preserved within the larger unity. What we desire to see is not grudging concession, but a willing acceptance of the treasures of each for the common enrichment of the united Church.

To give full effect to these principles in relation to the Churches to which we respectively belong requires some form of corporate union between them. We greatly desire such corporate union. We also are conscious of the difficulties in the way of bringing it about, including the necessity for corporate action, even with complete good will on both sides. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated. Mutual understanding and sympathy will strongly reinforce the desire to be united in a common faith and order, and will make clearer how the respective contributions of each community can best be made available to all.

We recognize as a fact, without discussing whether it is based upon sound foundations, that in the episcopal Churches an apprehension exists that if episcopally conferred orders were added to the authority which non-episcopal ministers have received from their own communions, such orders might not be received and used in all cases in the sense or

with the intention with which they are conferred. Upon this point there ought to be no room for doubt. The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church. In conferring or in accepting such ordination neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry.

The like principle applies to the ministrations of sacraments. The minister acts not merely as the representative of the particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church.

When communion has been established between the ordaining bishop of the Episcopal Church and the ordained minister of another communion, appropriate measures ought to be devised to maintain it by participating in the sacrament of the Lord's Supper and by mutual counsel and coöperation.

We are not unmindful that occasions may arise when it might become necessary to take cognizance of supposed error of faith or of conduct, and suitable provision ought to be made for such cases.

In view of the limitations imposed by the law and practice of the Episcopal Church upon its bishops with regard to ordination, and the necessity of obtaining the approval of the General Convention of the Episcopal Church to the project we have devised, a form of canonical sanction has been prepared which is appended as a schedule to this statement. We who are members of the Episcopal Church are prepared to recommend its enactment. We who are members of Congregational Churches regard it as a wise basis upon which in the interests of Church unity, and without sacrifice on either side, the supplementary ordination herein contemplated might be accepted.

It is our conviction that such procedure as we here outline is in accordance, as far as it goes, with our Lord's purposes for His Church; and our fond hope is that it would contribute to heal the Church's divisions. In the mission field it might prove of great value in uniting the work. In small communities it might put an end to the familiar scandal of more churches than the spiritual needs of the people require. In the army and navy, chaplains so ordained could minister acceptably to the adherents of Christian bodies who feel compunctions about the regularity of a non-episcopal ministry. In all places an example of a practical approach to Christian unity, with the recognition of diversities in organization and in worship, would be held up before the world. The will to unity would be strengthened, prejudices would be weakened, and the way would become open in the light of experience to bring about a more complete organic unity of Christian Churches.

While this plan is the result of conference in which members of only one denomination of non-episcopal Churches have taken part, it is comprehensive enough to include in its scope ministers of all other non-episcopal communions; and we earnestly invite their sympathetic consideration and concurrence.

New York, March 12, 1919.

BOYD VINCENT,
Bishop of Southern Ohio.

PHILIP M. RHINELANDEB,
Bishop of Pennsylvania.

WM. CABELL BROWN,
Bishop of Virginia.

HUGHELL FOSBROKE,
*Dean of the Gen. Theol.
Seminary.*

WILLIAM T. MANNING,
*Rector of Trinity Church,
New York.*

WILLIAM H. DAY,
*Moderator of Congregational
National Council.*

HUBERT C. HERRING,
Sec. of National Council.

CHARLES F. CARTER,
*Chairman of Ex. Committee
of National Council*

WILLISTON WALKER,
*of the Commission on
Organization.*

HERBERT S. SMITH,
of Commission on Unity.

[Continued on following page.]

CHARLES L. SLATTERY,
*Rector of Grace Church,
New York.*

HOWARD B. ST. GEORGE,
*Professor in Nashotah
Seminary.*

FRANCIS LYNDE STETSON.

ROBERT H. GARDINER,

GEORGE ZABRISKIE,
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SCHEDULE

FORM OF PROPOSED CANON

§ I. In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

§ II. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral, or spiritual; and that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination.

§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfailingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the Priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these Creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles' or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Communion and for counsel and coöperation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

§ V. A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline, and worship of this Church. Upon his making such declaration and being duly elected Rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a Minister of this Church.

WORLDLY BUSINESS is to be made holy unto the Lord, by being done as a service to Him, and in conformity to His Divine Will.—*William Law.*

INCREASED POWERS FOR PROVINCIAL SYNODS

[Being the Report of the Committee on Enlarged Powers of the Provincial Synod, Presented at the Meeting of the Synod of the Province of Washington, February 26-27, 1919.]

YOUR Committee appointed to consider the question of Increased Powers of the Provincial Synod has based its considerations, 1st, on the history of the movement to establish the Provincial System in this Church, and 2nd, on their observation of the practical working of the system as actually established.

The Provincial System was proposed as far back as 1850, by Bishop DeLancey of Western New York, seconded by Bishop Otey of Tennessee, in a resolution providing for four provinces, "to be united under a General Convention, or Council of the Provinces, having exclusive control over the Prayer Book, Articles, Offices, and Homilies of this Church, to be held once every twenty years." We cite this action to show how radical was the sentiment of some of our earlier Bishops on this whole subject.

For our present purpose it is enough to revert to the appointment of a committee by the General Convention of 1889 to consider, and report to the Convention, 1st, whether a territorial division of the whole Church in the United States into Provinces is desirable; and second, by what changes in Constitution and Canons of the Church a system of provincial legislation and discipline could be established; and 3rd, on what general plan such a division could be effected. In 1892 the committee returned a favorable report, based on the following considerations:

1st: The need of a higher and safer judiciary than that of a single diocese; 2nd: the dimensions, cost, and unwieldiness of our triennial convention; 3rd: the need of a more intelligent mode of assent to the consecration of Bishops; and 4th: of a more effective and simple working of missions.

The movement, inaugurated and finally carried out with a view to ultimately meeting these considerations, made slow and gradual progress toward consummation until 1913, when the Provincial System was adopted under Article VII of the Constitution, and put in operation under the terms of Canon 50 (now 51) of the General Convention.

Our observation of the practical working of the system over five years forces the conviction that, whatever the nature or measure of its usefulness may have been, none of the definite objects for which the system was originally designed are being adequately attained. The General Convention is as large and unwieldy as ever. There has been no change in the mode of assent to the consecration of Bishops. The working of missions has neither been simplified nor made more effective. And, while something has been gained by the appointment of a Provincial Court of Review, there still is needed considerable revision of our judiciary before it can be pronounced entirely satisfactory.

To the end that the General Convention may be induced to give serious heed to these considerations, your committee propose that this Synod memorialize the next General Convention to the following effect:

1st: That we, the Provincial Synod of Washington, do heartily endorse the Memorial of the Province of New England adopted at its Third Synod, held in Boston during October, 1917, and urge the adoption in such manner as to make it immediately effective of the following one of its proposals—viz:

"The confirmation of the election of the Bishop of a Diocese may be committed to the Synod of the Province within which the Diocese is situated; or, if the Synod cannot be assembled within a reasonable time, to the Standing Committees and Bishops of the Province."

And we further urge the earnest consideration of the last two of its proposals—viz:

"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.

"The Synod further recommends that the several Provincial Synods be given the right to require that the annual appropri-

tion of the Board of Missions for a Province be made in gross for subdivision by the Provincial Synod, as is now allowed in the matter of apportionments."

2nd: The election of Missionary Bishops may be committed to the Synod of the Province in which a vacancy occurs, with the safeguard of confirmation by the House of Bishops. The confirmation by the Bishops of the Missionary Bishop-elect shall be at the regular meeting of the House of Bishops, if that is held within the period of six months; if not, at a special meeting called for that purpose within that time, and Provided that at the special meeting of the House of Bishops the Bishops present shall constitute a quorum.

3rd: That we recommend that the Provincial Synods be incorporated, and that such changes be made in our present Canon 51, Section 6, as shall grant definite power to the Provincial Synod and impose upon it clear responsibility concerning that part of the Church which is comprised within the Provinces which the Synods severally represent, always provided that no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent Dioceses or Missionary Districts.

4th: That we recommend the appointment by the next General Convention of a Commission of both Houses to receive, consider, and report at that Convention upon all memorials on the subject of Increased Powers of the Provincial Synod; and to suggest such modifications or additions to the Constitution and Canons as may be needed to put into prompt effect such of their recommendations as may be adopted, and to suggest some methods for reducing the burden now resting on the General Convention.

THE MINISTER

BY THE REV. LYMAN P. POWELL, D.D.

OF Brand Whitlock I had long known much. There was a time ten years ago when a considerable patch of the Middle West could be divided into his friends and enemies. Even now in other cities besides the one he ruled for eight years—too long a period he thinks for any man to hold the same position—there are those who tell you Brand Whitlock was a dilettante in politics or an indifferentist in administration. I had diagnosed him with some accuracy as the artist in that group of which Tom Johnson and Golden Rule Jones were the protagonists. Though he never was a Hamlet with "resolution sicklied o'er with the pale cast of thought," he was an artist with the fine sensibilities ill suited to rude contact with the vulgar, an administrator with a yearning ever for the contemplative life of the literary craftsman, a cosmopolitan with a liking for the haunts of Shakespeare and Plato, a philosopher who seemed to some unpractical, because in dealing with such vexatious matters as the social problem of Toledo he refused to heed the counsel of the superficial and took all human nature into reckoning, a religion so comprehensive that he seemed to find the Bible, the Declaration of Independence, and Walt Whitman all worth while, the Bible first.

Nature had gifted him for diplomatic service. Belgium had long been his love. No one can read his story—as ruthlessly accurate as it is artistically finished—of the Great War without realizing that of all men eligible his presence in Brussels was providential when the war broke out. He had the courage of his convictions; but force of circumstances made it best to act instead of speak them. He kept the faith of neutrality imposed by his position, but his eye was not dim, his ear not dull, his conscience not blunt. His judgment in the light of what he knew first hand was the more scathing because unexpressed.

As one reads his story one sees now that never for a moment was he fooled by the unspeakable invader of Belgium, though to serve to greatest usefulness he kept his own counsel. The very imperturbability of that slim, dignified, well-groomed figure, with the boutonniere in his lapel, and the searching gray eyes was an irritation to the enemy. His indignation was at a white heat but not to an explosion. He kept himself in hand that he might be most useful. The Belgians understood him, trusted him, loved him.

Never can I forget the liquid warmth of that Belgian

gentlewoman's words to me: "Mr. Whitlock is *the* minister." The stories of the ways in which Belgians managed to express their attitude toward him without Teutonic reprimand would fill many a page. They passed the word on to France and when, just before I got to Paris, he was there as the orator on the 4th of July (or the 14th, I am not sure which), the people on the street behaved almost as affectionately toward him as the Belgians did, and when in his speech he described German Kultur as "the camouflage of civilization" his hearers knew the heart as well as tongue was speaking.

We shall hear more of Brand Whitlock. He may sometime die. But never will he grow old; for growing old is a letting down of spirit; and he will never permanently let down. He belongs to the type that may now and then have a breakdown. Like a "Rookie" he may faint along the way; but he will always come back and be at some important task again. Mrs. Fiske has said in her new play that if ever she got rheumatism in the legs she will learn to play the castanets. There will never come a day when Mr. Whitlock will not find something to engage his interest. When the story of Belgium is known in its fulness, I think the American people will have something more for Brand Whitlock to do.

But whatever he may do officially, he will always be doing those little nameless acts of kindness with a right hand careful to conceal its deeds from the left hand. Service is a passion with him—Christian service. When I saw him he was deeply grieved about the sufferings of the gentler classes who would not seek official aid. He told me of Cardinal Mercier's distress that with our entrance into war, many gifts Americans had sent were suspended on the assumption that the government would care for all. I recall his pleasure when I sat down at his desk and wrote the editors of *THE LIVING CHURCH* and the *Independent* in explanation of the situation, knowing they would pass the word on to their readers. Belgium loves Brand Whitlock and Brand Whitlock loves Belgium. She has acted as he would have lands and their people always act; and, as William Watson writes of Liege:

"So long as deeds of noblest worth
Are sung 'mid joy and tears and mirth,
Her glory shall to the ends of earth
Resound."

Belgium gave Brand Whitlock a field for simple human service and he filled it well.

THE WATCHWORD

When will the gates forever outward toll
That keep the cloistered temple of the soul
From Him, the Light of Light, who waits to flood
His gold upon the altar of His blood?
When will the vaulted dimness of each spirit's tomb
Yield up its barren yesterdays, long dead,
Of deeds of love, that never reached their bloom,
Of words of sympathy, that stabbed, because unsaid!
And must we wait, till earth and sea give up
The hoarded treasure of the countless lives
That suck the dregs of suicide's dark cup,
Because Love's tardy pace too late arrives?
Oh, God! we starve; but not for earthly bread!
We thirst—but for the Pentecostal shower
To bathe us in its mystic power
That in the springtime of the Church was shed!
Yet, even as the obedient earth her yearly task
Of rotund motion round the sun pursues,
And daily lets her myriad millions bask
Beneath his rays, nor does she ever lose
One second of the liberal wage
That thrifty Time has set her for her gauge;
As flowers and stars both fix their faithful eyes
Upon Time's clock, and know their appointed hour—
These, when to bloom; and those, when to arise—
So God awaits to give His promised dower
Of spirit strength that lives but in the breath
Christ breathes; that triumphs in the death
Each day of Self upon his cross of flesh;
Each soul a joyful prisoner in the mesh
Of love and life undying, linking fast
God's heaven with earth, God's earth a heaven at last!

MARY ALETHEA WOODWARD.

VALPARAISO UNIVERSITY AND THE WORK OF THE CHURCH

BY THE REV. CLINTON B. CROMWELL

PROBABLY almost everyone has heard of Valparaiso University. But few, except those who have come into intimate contact with it, know much about it. Yet it has filled, and probably will continue to fill, a great place in the history of American education, which could be filled by no other institution.

In the first place, it is one of the largest schools in the country, having an enrollment exceeded only by the large city universities of Chicago, New York, and Minneapolis. It is the only one of the large universities located in a small town whose local population is about equal to the student population, and in which the Episcopal Church is a small and struggling mission.

In the second place, it is the cheapest school in the world. It was founded in 1873 by Mr. H. B. Brown, who, with an unusual vision, conceived the idea of a successful school whose cost would be within the reach of the thousands of men and women who might have few resources other than a determination to get an education.

And Valparaiso has wholly justified its founder's vision. Thousands of men and women educated at Valparaiso could have attained an education nowhere else. And among the alumni of Valparaiso are many of whom she is justly proud. The late Senator Shiveley of Indiana was one of them.

And because Valparaiso is the cheapest school in the world it is also the most cosmopolitan. Here one truly finds the "all sorts and conditions of men" for whom the Church makes intercession and for whom she does so little. A casual glance at a recent catalogue shows that every diocese of the American Church has representation in the student-body. And here and there at Valparaiso one sees a little colony of Chinese and Japanese, of Australians, of South and Central Americans, of East Indians and West Indians, while every country of Europe, which has been or shall be, has sent its representative. It is truly a most cosmopolitan gathering which one addresses when he speaks to the student-body assembled for some special occasion.

The University itself, as we all know, has not a high scholastic quality, but it accomplishes that which it is supposed to do. Its basic principles—hard work, thorough democracy, and low cost—give opportunity to the individual who desires to learn. The school has few idlers and no sons of millionaires. The students are, perhaps, as a class more mature than those at other universities. They are of the sturdy, hard-working, so-called middle class who will form the bulwark and the main strength of the nation of tomorrow.

And Valparaiso teaches everything. It has its preparatory department with its primer class in English, not only for the stranger within our gates but also for the man or woman whose youth was so filled with toil and care that no time could be found for study. Here one may come, without shame or self-consciousness, in manhood's years, and learn, if he desires, to read and write. The government learned during the recent war of the hitherto unsuspected prevalence of illiteracy in this country. Valparaiso is one of few schools equipped to meet the situation the government is seeking to remedy. And Valparaiso has a high school and the graduate departments of science, of medicine, of dentistry, of arts, of engineering, etc., etc.

So much for the University itself. It is a wonderful institution. But our interest is in the six thousand students who attend it.

For some unaccountable reason, the great Episcopal Church, whose missionary vision is usually so keen, has wholly neglected this work. The Protestants and the Roman Catholics, recognizing the strategic importance of Valparaiso as a missionary center, long ago built large, attractive, and fully-equipped churches and parlors for student activities. For twenty-five years of the University's life, the Episcopal Church had no representation in this town in Indiana, where the Church is so pitifully weak, anyway. It would still have had no representation here, had not a devoted layman moved here from Chicago and practically built, unaided, what is

frequently called the "Parker Church", the little, unpretentious mission in which the local congregation now worships.

The effect of the contrast between this little mission with its total lack of equipment and the large, attractive, and fully equipped religious edifices about it is bad psychologically for the Church. Seventy-five per cent. of these six thousand students come from communities where the great Episcopal Church is nothing but a name—and the first concrete illustration thereof is almost a confirmation of that impression.

It is heart-sickening to think of the opportunities wasted because the Church at large, in looking after the needs of the foreign fields, has wholly overlooked the needs of her children at home. To the priest who sees the men and women who come to Valparaiso, and our losses each year because the Church does not, because she cannot, offer them what is offered elsewhere, the work here is distressing and almost wholly discouraging. No man can work in Valparaiso and contend successfully against the influences antagonistic to the Church on all sides. The little mission offers nothing beyond its services. Why? Because, all through the twenty years of its existence, it has had to direct every effort toward "simply keeping alive" in anti-Church territory. And besides the material drawbacks there are spiritual difficulties to be encountered and overcome in the distinctly agnostic teaching of certain inefficient instructors at the University. Our problem and our duty is to send forth our own into the world as loyal to the Church as when they come to us; and we have not been able to do it—yet.

The work of the Church at Valparaiso, thus, is not parochial, nor is it diocesan. It is true that the Board of Missions of the diocese of Michigan City does its best to keep a priest in the mission, but the work of the Church at Valparaiso is as cosmopolitan in its character as is the school, and it ought to have a wider, better support. The needs are many. The mission itself is the weakest religious body in the community, and the work suffers when about her are churches equipped with parlors, with pipe-organs, with bells, and attractive surroundings. St. Andrew's, with none of these, looks helplessly on while her own go out from her. I can venture to say that in the forty-five years of the University's life we have lost 75 per cent. of our Churchmen, and have gained absolutely nothing.

The leakage must stop and the Church at large must come to our rescue. Indications are that a larger enrollment than ever will be here in the fall. Already the government is beginning to send the wounded and crippled to the University and to our other large school, the Dodge School of Wireless and Telegraphy, and we must be ready to "do our bit".

The most crying need is a center for student activities, a fully-equipped and modern parish house. With our broad attitude on the amusement question, we could offer so much to the student which the denominations about us could not offer, and at once the Church's influence, hitherto almost wholly lacking, might expand and permeate the whole school. We should be able to hold and interest our own, who now go elsewhere for a social life, and so fulfil our mission in this community.

And we need a bell! I know the psychological effect of a bell, for we haven't one. We, who could offer so much musically, offer so little compared to those who have pipe-organs. I know the attraction of a large church building such as those about us, and I know the discouragements which face the priest at every turn when his own Church offers comparatively so little.

The solution of the Church's problem at Valparaiso lies with the Church at large, and somehow one feels that she will solve it. It is the biggest thing in the domestic mission field to-day.

I OUGHT to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of His glory, that is to say, with exactness and in peace. I must neglect nothing; I must be violent in nothing; for it is dangerous either to perform the works of God with negligence, or to appropriate them to ourselves, by self-love and false zeal. In that case, we act from our own individual feelings, and we do the work ill, for we get fretted and excited, and think only of success. The glory of God is the pretext that covers this illusion.—*Fénelon*.

Spring-tide Birds Are Singing, Singing

AN EASTER CAROL

Translated from the Greek by the Rev. Phipps Onslow

Music by the Rev. H. W. de Nancrede.

1 Spring-tide birds are sing-ing, sing-ing For the day-break in the East;

Sil-ver bells are ring-ing, ring-ing For the Church's go-ri-ous Feast. Christ is ris-en,

Christ is ris-en, Sin's long tri-umph now is o'er. Christ is risen! Death's dark prison

CHORUS.

Now can hold His Saints no more. Christ is ris-en! ris-en, brother! Brother, Christ is

risen in-deed! Christ is ris-en! Christ is ris-en! Brother, Christ is risen indeed!

2.
Holy women sought Him, weeping,
Weeping at the break of dawn,
Sought their Lord where He lay sleeping,
In the love of hearts forlorn.
Life for death on death's throne meeting,
Joy for sorrow, faith for fear,
For their tears the Angels' greeting—
"Christ is risen, He is not here."

3.
Loved Apostles scarce believing
In His triumph o'er the grave
Hear the tale amid their grieving,
Hasten eager to the Cave;
Find the folded grave clothes lying,
Death's unloosed and shattered chain,
Find Him gone, death's power defying,
From the cavern sealed in vain.

4.
Where the noon-tide rays are falling
On the rugged mountain side,
Brethren journey, sad recalling
How He loved, and how He died.
He is with them! He is hearing
How their trust and hope has fled;
To their loving faith appearing
In the blessing of the Bread.

5.
Flashing back the sunset glory
Burns a casement high and dim;
There the Ten, on all His story
Sadly dwelling, speak of Him.
He is there! the Light that never
Into twilight fades away;
Day-star of the Dawn that ever
Breaks into the perfect day.

6.
Christ is risen, Christ the living,
All His mourners' tears to stay;
Christ is risen! Christ forgiving
Wipes the stain of sin away.
Christ is risen! Christ is risen!
Sin's long triumph now is o'er;
Christ is risen! Death's dark prison
Holds His faithful never more.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

SAFEGUARDING OUR YOUNG PEOPLE

PITTSBURGH has established a *Rural Registry* of which Miss Lillian F. Smith is secretary. She sends us the following account of her work under the above caption which is well worth the study of all who are interested in this problem:

"A vital question these days when so many young people, especially young girls, are leaving the protection of their homes and parents to seek work in cities, is where and how these young people shall live. All the dormitories provided by the Christian Associations and other agencies are filled to their capacity all the time and usually have a waiting list of those who desire the privileges of such homes. It is unsafe for young strangers to start out to hunt room or boarding house without the advice of some one familiar with the district who can guarantee that the houses to which they are directed are respectable. This the Room Registry of Pittsburgh has undertaken to do. It does more than just guarantee respectability. Its object is to find real homes where a sympathetic interest is taken in the paying guest and where our young people will be safe from moral danger and temptation.

"The modern rooming house is conducted as a strictly business proposition, and ordinarily no responsibility is assumed for the roomers so long as they pay their rent and do not abuse the property. Frequently the owners seem to take pride in knowing nothing about the character or habits of their roomers. All this makes for a foot-looseness and lack of restraint that is not socially healthful. Young girls particularly need home relations even in rooming houses.

"In the same rooming house with them may be other roomers who are highly immoral. Housekeepers who do not consider it their business to know anything about the moral or religious lives of their roomers of course make no effort to protect them from having others near who are of questionable character. Investigation has shown this actually to exist in many cases in the city. The situation is made still more serious by the presence of houses of questionable character which display the ordinary rooming house sign, so that a stranger in the community, seeking a room, can very easily locate in one of these places in utter ignorance of its character. These houses are of a kind that are difficult for even a most careful police system to suppress, and under looser administration may become numerous.

"Every house listed with the Registry is personally inspected so that we know that all of our rooms are clean and have the necessary comforts and conveniences. The standards are high and no house is listed that does not measure up to them. Each landlady must furnish at least three references—her pastor, family physician, and a business man or woman of reputable standing in the community. She must also state where she has lived and what business she has been engaged in for a period of three years previous to her application. Most of those listed, however, have lived in Pittsburgh and often in the same house or neighborhood for many years.

"To distinguish recommended houses from the ordinary rooming house the Registry offers to its landladies the use of a distinctive furnished room sign which is virtually a guarantee of respectability. This sign is never sold and must be returned if for any reason the house displaying it is stricken from the approved file.

"The Room Registry is an incorporated body created and sustained by six of the leading social and religious organizations of Pittsburgh: The Y. W. C. A., the Y. M. C. A., the Council of Churches of Christ, the (Roman) Catholic Women's League, Council of Jewish Women, and Associated Charities. It is not a commercial proposition, no charge being made for its services.

"It has just completed its first year's work. During that time more than 700 persons have applied for rooms and received directions and sympathetic advice. Many happy connections have been made between lonely young people and the friendly householder, in numerous cases a lonely mother whose own boy or girl is far away from home.

"The main office is at the Y. W. C. A. on Chatham street. A list of rooms for men is on file at the Y. M. C. A. at Penn avenue and Seventh street."

INACTIVE COMMISSIONS

The field secretary of the Joint Commission on Social Service, the Rev. Augustine Elmendorf, reports that so far as he can discover, with the exception of the Social Service Commissions in the state of New Jersey and the commissions of Long Island, Connecticut, Maryland, Pennsylvania, and Chicago, none of the commissions throughout the country have even held any meetings, let alone done any work during the past year. The war, he said, practically put an end to even the paper committees. This is an appalling condition of affairs and argues slackness on someone's part. If there was ever a time for social service commissions to function it was during the war times when the demands for such service were greater than ever before, and moreover they should have been preparing for the after-war period which is well nigh overwhelming social service agencies. There is imperative need that steps be taken at the various conventions to reorganize the commissions and have them put on a more substantial basis. If those who have constituted the commissions in the past are unable or unwilling to discharge the duties assigned to them, they should be replaced by those who can and will undertake the work. There is great need at the present time not only for a development of the agencies of amelioration, but for stressing the need of social justice in the settlement of great questions growing out of the war.

LEADERSHIP

The leader for the time being, whoever he may be, is but an instrument, to be used until broken and then to be cast aside; and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeit in order that the victory may be won. In the long fight for righteousness the watchword for all of us is, spend and be spent. It is a little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind. We, here in America, hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us.—*Theodore Roosevelt.*

THE JOINT COMMISSION on Social Service is doing some mighty good work in its Reconstruction Series. We have already noted in these columns the first one dealing with returning soldiers. Another has now been issued entitled *Reconstruction Programmes*—a bibliography and digest. It contains an admirable summary of the more important reports thus far issued dealing with the subject, so that one can familiarize one's self with their general purport. It is a good pamphlet to have at hand. Copies can be secured from the office of the Joint Commission, 281 Fourth avenue, New York.

AMERICA'S GREATEST need to-day is for assurance of industrial peace. That peace cannot be assured while capital and labor are apart, suspicious each of the other. It cannot be assured if in the future, as in the past, the strong, whether capital or labor, is to take what it can and yield only what it must. America's next greatest need is for industrial efficiency. Industrial efficiency cannot spring from sulky and discontented labor, nor can it abide where capital is made timid by the necessity of a constant warfare of defense.—*Washington Star.*

WHEN DEMOCRACY FIGHTS, it fights with all its institutions.
—*Herbert Putnam.*



CORRESPONDENCE

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

WARNING TO THE CLERGY

To the Editor of *The Living Church*:

A GAME of fraud is being worked upon us out here. Some one at the 'phone personates Dean Davis and asks some clergyman to care for a person desperately sick; saying that Bishop Tuttle has wired or will wire a hundred dollars, and so forth.

We know of two clergymen applied to. One, in Wilmington, Del., advanced \$50 on receipt of the spurious message. The other, at Syracuse, N. Y., was cautious and would advance nothing till after plain eyesight of the patient, and so saved himself.

Let the clergy be very careful about telephone messages asking help.

St. Louis, March 22nd.

DANIEL S. TUTTLE,
Bishop of Missouri.

SEND RETURNED SOLDIERS TO CHURCH CONVENTIONS

To the Editor of *The Living Church*:

WE are having considerable discussion at the present time about the Church and its relations with returning service men. Is there a better way to prove to these returning Crusaders that we need and seek their help than for each parish, in electing its delegates to the coming diocesan conventions, to put at least one returned soldier and sailor on its list of representatives? Certainly the diocese that has a number of such men at its council will receive the benefit of all the war has taught them about religion and Christianity in particular.

Then in turn let every diocesan convention send at least one layman who has seen service and if possible one of its chaplains as delegates to the General Convention. Certainly if this great legislative body of the Church comprises one third or even one fourth men who have been through the greatest crucible in two thousand years we may expect the greatest of results. No problem will be too great for these men to help solve. There will be none of the old-time prejudice which has hindered so much of our work. And, more important, we will prove to our boys that we are sincere by asking them to help work out the destiny of the great body to which they belong and owe their allegiance.

So firmly am I convinced that not only these men but the Church in general will benefit greatly if such a plan of representation is used by a majority of the dioceses, that I am asking the parishes of the diocese of Kansas to send at least one returned service man to our sixtieth annual convention in Topeka next May.

March 20th.

Faithfully yours,

JAMES WISE, Bishop of Kansas.

A MISSIONARY CRISIS

To the Editor of *The Living Church*:

FOR some years past, there has been an increasing tide of migration on the part of the colored population of the British West Indies, from the Barbados and other British possessions, into the Republics of Haiti and Santo Domingo. This migration has been the result of economic changes in the British West Indies, whereby employment on the sugar plantations has been less remunerative, and the laborers have been obliged to seek similar employment elsewhere.

These people are all of the laboring class and a large proportion of them are carefully trained members of the Church of England. The Church of England in the British West Indies has more than once suggested that the American Church assume oversight of these colored Church people in Haiti and Santo Domingo. Very little attention has been paid on our part to these requests.

Since the two republics above mentioned were placed ecclesiastically under the jurisdiction of the Bishop of Porto Rico, one white priest, the Rev. William Wyllie, has been sent to the Dominican Republic. He has the assistance of one colored catechist. The case of Haiti is somewhat more favorable, inasmuch as the Rev. A. R. Llwyd, our missionary there, has associated with him twelve native clergy. Bishop Colmore states that there are now 20,000 colored people from the British West Indies located in the Dominican Republic. It is manifestly impossible

for one white priest to care for so many people and there is very pressing need for more priests, and numbers of teachers, both men and women.

The situation is rendered more acute by the fact that the "Continuation Committee" of the Panama Conference is preparing to send a Commission of Inquiry to Haiti and Santo Domingo. If this Commission should find that neglect, on our part, of the exercise of pastoral care justifies definite action by some other agency, such action will undoubtedly be taken. Bishop Colmore says that there are already at work in the Dominican Republic one Moravian minister with two assistants, one English Wesleyan, and one colored Methodist. That this force of workers will be very largely and immediately increased, as the result of the visit of the Panama Conference Commission, is hardly to be doubted. There exists in this situation a very definite and insistent summons to our Church for prompt and determined action on behalf of these colored children of the Anglican Communion. (Can not some official action be taken at once by the Board of Missions, or the Presiding Bishop? Our new governmental relations with the governments of Haiti and Santo Domingo lay fresh obligation upon us, for "the Church must follow the flag", where it does not precede it. And it will indeed be a tragedy if through timidity, or red tape, baptized and confirmed communicants of the Prayer Book Church should lapse into the fellowship of humanly established organizations.)

Boston, March 20th.

WILLIAM HARMAN VAN ALLEN.

THE NEW HYMNAL

To the Editor of *The Living Church*:

ONE concludes an examination of the new Hymnal with varying emotions. There is thankfulness for the new hymns and carols and their adaptability to the needs and activities of the Church, and there is grateful recognition of the value of the new pointing for both Anglican and Plain-song chanting and of the rules for both forms of chanting. And everyone will be pleased with the typography, the quality, texture, and weight of the paper, and with the strong, serviceable binding which allows the book to lie open on the rack.

One is thankful also that so many excellent tunes in the Tucker, Hutchins, Parker, and Messiter Hymnals have been retained; but it is also true that one rises from an examination of some of the tunes with much the same feeling one would have after a meal of crackers and malted milk, and with the conviction that modern composers do not write as strong, virile, inspiring, triumphant music as the men of former generations.

In seeking the causes of this unfavorable disparity, we find the first in the fact that the committee which selected the music rejected some of the most virile and inspiring tunes in the old Hymnals and chose the weaker and more sugary ones instead. Another reason is that the committee, *à la vers libre*, introduced tunes without rhythm, or with irregular rhythm; still another, that they incorporated a goodly number of Plain-song and Folk-song melodies, which, however skilfully harmonized, are uninteresting, except from an historical point of view, and ill-adapted to interpret the thought and emotional sentiment of the words to which they are set, and betray their mediaeval origin, in a period when men did not write as good music as they did later, or even as they do in modern times. A fourth reason is found in the fact that several of the new tunes, written within the past few years, are not up to the musical standard which we Churchmen have a right to expect in a Hymnal which is to supersede the excellent ones to which we have become accustomed. It would be invidious, if not odious, to point out illustrations of this fault, but one gladly notes a remarkable exception in Mr. Noble's tune for Hymn 416, "Fierce was the wild billow." The best adjective to apply to this tune is the name of its author. It is, indeed, noble and inspiring, and would not suffer by comparison with any other tune in the book. His tune for Hymn 437 is good but not great, and his setting for Kipling's *Recessional* is also satisfying, but does not reach the standard of what may be regarded as his masterpiece.

From a musician's point of view, one cannot but regret the parallel fifths in the last brace of Hymns 12 and 283, and in the second brace of Hymn 358, which is glaring and untuneful; and many people will regret that there is to be no edition of the

Hymnal without music. Surely, in the interests of schools and missions and small, struggling parishes, this ruling will not obtain.

To sum up, we have much to be thankful for in this new Hymnal; but as the function of music set to words is to interpret the meaning and the emotional sentiment of those words so perfectly that a marriage seems to have been solemnized between them—and so indissolubly that a divorce seems almost heinous, as, for instance, in the words, "Christian, dost thou see them" and Dyke's marvelous tune, St. Andrew of Crete—people who take their music seriously and find in the hymns of our Church services ladders, as it were, leading to the courts of heaven, cannot but wish that some of the namby-pamby, saccharine tunes had been omitted and that more virile and triumphant tunes by composers who had something to say had been chosen to replace them.

Holderness School, March 12th.

LOREN WEBSTER.

To the Editor of *The Living Church*:

IT is doubtful if anyone seriously questions the excellence of the new Hymnal; but a great many people question the practicability of popularizing it, because of the high price. Many of us are frankly disappointed. We hoped for a Hymnal with music that could be supplied for not over fifty cents a copy. It is the war. Yet that does not lessen our disappointment.

One thing seems to me to be open to criticism—the autocratic attitude taken by either the Hymnal Committee or the Pension Fund. To whom does this new Hymnal belong? Apparently the Pension Fund owns it, not the Church. Doubtless the Pension Fund knows what is best for the Church. Doubtless it is expert in the matter of congregational singing, even though its province is pensions. Possibly its programme, if carried out, would make the Church a singing Church, with profit to all concerned; unless the Church should refuse to be dragooned. Some parishes have always sung hymns, others never will sing them.

The crowning indignity comes with the announcement that the Pension Fund will graciously publish an abridged Hymnal containing one hundred of the best hymns for the use of poor parishes. A hymnal for the rich, and a little one for the poor! "You takes your choice mit two chooses"! And yet the world has been made safe for democracy.

Ware, Mass., March 20th.

ARTHUR CHASE.

THE LEAGUE OF NATIONS

[ABRIDGED]

To the Editor of *The Living Church*:

THE eagerness with which the world has embraced the proposal for a League of Nations is evidence of the strong desire of the people for peace. It is also evidence of the lack of thought among the masses. Shocked by the horrors of the present war, in their anger they have resolved there shall be no more war. Told that a league of nations will render war impossible, without thought they cry out: Then give us such a league. Without thought, I say. For a little reflection will show that "league of nations" is only another name for treaty. The only difference is in the number of signatories, and history teaches that treaties cannot prevent war. It is easy to evade or ignore a treaty. Germany is not the first nation to call a treaty a scrap of paper, though the first to say so in words.

The world war did not occur for lack of treaties, but many wars have arisen because of treaties. Therefore some voices are heard bidding us to go slow before becoming entangled in a league of nations. And, with due deference to high authority, these are not "the old voices of cynicism, of national suspicion, and of national selfishness". For some ardent advocates of peace see threatened danger in the United States becoming a member of such a league. She would thereby become involved in all the disputes of European and Asiatic powers—a party to every international quarrel—and, because a party, would forfeit her present character of disinterested friend of all nations. America wields a commanding influence in the world to-day, not by reason of her might, but because of her reputation for honest and fair dealing. She is trusted by all nations as free from selfish ambition, and showing no desire to interfere in the affairs of other peoples. Her very isolation from world politics heretofore explains the deference paid her voice in Paris.

Some think it unwise to abandon this character of friendly adviser and possible arbitrator to assume the part of intriguing contestant, and holding such views they think it unjust to have their motives impugned and their loyalty questioned. They only ask their countrymen to examine the proposition carefully, remembering that legislation cannot make a people peaceable any more than it can make them righteous.

Los Angeles, Cal., March 13th.

M. M. BENTON.

[ABRIDGED]

To the Editor of *The Living Church*:

AS I understand it, the "League of Nations" is a league of "units" for the preservation of the world's peace (politically). These "units" are to act as a homogeneous whole and to vote along these lines. America will not represent herself there as forty-eight or fifty distinct states, dependencies, or divisions, nor will she have forty-eight or fifty votes. For "Church Unity" through "League of Churches" must we not also produce the "unit" of the "national" church, not the "coördination and coöperation" of, say, 160 sects as set forth by the Rev. John Howard Melish of New York in your issue of March 15th? Produce your "Church of (or 'in') America" and "Church of Canada" and "Church of Mexico", and then you can have your "League of Churches", but not before. To have unity or peace (ecclesiastically) we must find a center for this League of Churches.

C. R. FRENCH.

"MOVIES" AND "MINISTERS"

[ABRIDGED]

To the Editor of *The Living Church*:

I WAS about to write you when this week's issue came containing your editorial about the movies, with its sane criticism and sound judgment as to the necessity for real censorship. My purpose in writing is not only to endorse all you said, but to add a warning as to a menace directed against the Church itself.

Whenever "ministers" are portrayed in the movies, it is in the full canonical dress of the Anglican clergy. Merely a white tie and a frock coat will not suffice. The clerical clothes or collar and shaven face are instantly recognized as indicating the Anglican clergy.

If the parts assigned, and the acting shown, were always in keeping with what the character deserves, there would be no need of a warning. But when you see a "clergyman" slapped in the face, kicked, or grabbed by the "police", it makes your blood boil. One recent screen showed where a "minister" had seduced a young girl. An all-adult audience of discriminating judgment might see some of this harmlessly as a "painted ship upon a painted ocean". But what about some tens of thousands of children laughing and applauding "the way in which they treated the minister"? God knows youthful respect for all things holy is dying out fast enough, without the aid of this public purveyor of ministerial clown and monstrosity.

My whole being protests against it, and every honest man is with me. It is a scandal to the Church. Every synod and every convention throughout the Church should pass such resolutions of protest as would not fail to be heard and heeded. If the screen "ministers" are to enact such parts let them dress in keeping.

A frantic storm of national indignation would greet any portrayal of General Pershing being kicked down stairs, or bundled along the street by two brutes of "policemen".

BENJAMIN FISH THOMPSON,
Archdeacon of Delaware.

THE IMMIGRANT

To the Editor of *The Living Church*:

THE Board of Missions is preparing to publish a book on the Immigrant, to be used in mission study classes next year. It is desirable, of course, that the book be as complete as possible, especially regarding all forms of active relationship shown by our Church toward Immigrants. Will you therefore permit me, through your columns, to request that anyone who is engaged in, or who knows of, religious or social work, conducted by the Episcopal Church, specifically on behalf of people of foreign birth or parentage in the United States, will, as soon as possible, write me stating the location of the work, its character and its extent? This will be of the utmost assistance in helping to make the forthcoming book of the greatest value. This request is not intended to apply to those priests and others with whom I have already been in correspondence regarding this matter.

Wm. C. STURGIS.

281 Fourth Avenue, New York City.
March 20th.

A CHURCH FLAG

To the Editor of *The Living Church*:

AGRENT the suggestion of a Church service flag, it may be well to remark that there is already such a flag at Kent School. See the *Holy Cross Magazine* for February, 1918. Perhaps there are others also. Whether so or not, it is evident that Fr. Sill has anticipated Dr. Sturgis' suggestion by at least a year.

JAMES R. SHARP.

Nashville, Tenn., March 15th.



African Missionary Heroes and Heroines. By H. K. W. Kumm, author of *From Hansaland to Egypt, The Lands of Ethiopia*, etc. The Macmillan Co. 1917. Price, \$1.25 net.

Thrice Through the Dark Continent. A Record of Journeys Across Africa during the Years 1913-16, by J. Du Plessis, B.A., B.D., Professor in the Theological Seminary of the Dutch Reformed Church, Stellenbosch, South Africa, author of *A History of Christian Missions in South Africa, A Thousand Miles in the Heart of Africa*, etc. Longmans, Green & Co. 1917. \$4.50 net.

Two interesting books dealing with Africa and its Christian missions and missionaries. The first consists of six lectures delivered before the College of Missions, Indianapolis, Indiana, conveniently subdivided into short chapters describing the lives and characters and services of men and women who have worked and died for the Christianizing of the Dark Continent. Stories of such characters as St. Perpetua, G. W. Brooke, Bishop Crowther, Francis Coillard, Mackay of Uganda. Bishop Tucker, Robert Moffat, David Livingstone, and others, are told in such manner as to hold the attention and satisfy. The book is illustrated with useful maps showing the areas of the predominating religions and languages, the physical geography, and the distribution of vegetation, industries, and population of all Africa.

Professor Du Plessis' book is thoroughly readable and packed with the very information one most wants. His African travels extended nearly due east by a route north of the Equator, from Secondi on the Gold Coast, to Mombasa on the Indian Ocean; thence back again almost due west, crossing and recrossing the equator, to Banana on the South Atlantic Ocean. From this point he travelled east again by a route south of the Line to about the middle of the continent, where he turned southeast to Chinde on the southern coast, whence he completed his journey to Cape Town. The travels, as shown on an excellent map, extended some 17,000 miles—of which about 2,000 were traversed on foot—and altogether occupied two years and two months. The narrative style is admirable, the descriptions clear and vivid, the information valuable, primarily on the subject of Christian Missions but also on the social, political, and industrial conditions of many tribes. Anyone interested in the progress of Christianity among lowly peoples, or even only interested in travel and adventure, will doubtless commend our approval of this volume. There are sixty photographic illustrations. We have not met with a more absorbing book about Africa since Bishop Tucker's *Eighteen Years in Uganda*. Both these books are well worth while.

F. O. GBANISS.

Patriotism and Radicalism. By Mercer Green Johnston. Boston: Sherman, French & Co. \$1.25.

These are addresses, newspaper articles, a group of letters to some "radicals", and one short paper, seemingly written for the book, "Washington, the Statesman". Another of the collection is called "Washington, First in the Hearts of his Countrymen", an address delivered at the dedication of a memorial tablet in Trinity Church, Newark, N. J., by the Sons of the American Revolution. These tributes follow the modern lines, such as Senator Lodge pursued in the "American Statesmen" series which broke down the historical heroic myth, the solemn, impressive, lonely figure without life or warmth—splendidly, even pathetically human, as it is now known to have been. Humanity indeed is Mr. Johnston's creed. He had been on the eve of professing socialism when socialism gave way and his letters to Stokes, Spargo, and Russell are the testimony of an earnest seeker after human brotherhood who joined with those true socialists, leaving the party when it betrayed the cause. The longest paper is "First Impressions of Nietzsche", shaped on Dr. Mugge's *Life and Work*. The quality of this befuddled personage is indicated by the fact that in his latter days he was recognized as insane, without doubt or question; the period when he became so is not determinable in his writings. His "superman" was a plain devil. It is enough to say that the effort to carry out in actual practice Nietzsche's doctrine as he understood it had its result very largely in the man of 1914. "Yea! I am Zarathustra, the godless!" Thus spoke Zarathustra." Who doubts it? Not Belgium! Not France! The address upon Crucified Belgium was delivered November 11, 1915. The story can not be told too often, "lest we forget", as we are somewhat forgetting to-day, that the uttermost farthing due to divine and human justice must be paid before we have reached the end of the only path of peace. The

American heart throbs high and strong in *The American Spirit*, a Newark address before the Sons of the Revolution, October 18, 1914; and in *The University and the Universe*, at St. Mary's, Burlington, June 1, 1915, there is a noble plea for the "Golden Age of Poetry", to come after Armageddon.

ERVING WINSLOW.

Patriotism and Religion. By Shailer Mathews, D.D., LL.D. New York: The Macmillan Co. \$1.25.

"A patriotism that is without the capacity to sacrifice is an un-Christian patriotism," is the keynote of this book. Professor Mathews has performed no mean task in giving a wise estimate of the spiritual forces, call them by what name one may, that underlie the social evolution accompanying the war. Whether or not it is needed to accumulate ships, weapons, and ammunition, and to keep a large "police force" in training, it is necessary to have and to hold a store of popular will and conviction for the control of the future—the necessary basis and support of any World Covenant.

As a builder of moral bulwarks, Prof. Mathews' moderation, freedom from dogmatism, genuine social vision, and lucid style, make him *facile princeps*. These four lectures: *The Kinship of Patriotism and Religion*; *The Moral Values of Patriotism*; *Religion and War*; and *The Services of Religion to Patriotism*, were delivered at the University of North Carolina last May.

The Life of Paul. By Benjamin Willard Robinson. Chicago: The University of Chicago Press, 1918. Price, \$1.25. (*Handbooks of Ethics and Religion*.)

This volume belongs to a well-known series designed for "college classes and adult study-groups", and for this purpose there is nothing on St. Paul in English that is nearly so good.

Its technical scholarship is admirable. One may dissent from certain of the positions, such as the proposed solution of the Galatian problem, but the author can claim the support of high authorities for every conclusion he has adopted. His knowledge of the relevant archaeology is unerring, especially as he has had the advantage of personal familiarity with the regions described. And he has drawn illustrative material from all sorts of sources, the papyri in particular, with great advantage to the vividness of the pictures. Yet there is no parade of erudition, and only specialists will realize the amount of research that lies back of the smoothly written pages.

It is a special pleasure to commend the book from the religious standpoint. The reader is never allowed to forget that he is studying the life of the greatest Christian missionary, and that this life has a practical meaning for imitation to-day. In Church circles additional emphasis will be needed in certain places, but there will be almost nothing to correct.

BURTON SCOTT EASTON.

The Processes of History. By Frederick J. Teggart, Ph.D. New Haven, Conn.: Yale University Press. \$1.25 net.

This small book deals with the writing of history from the modern scientific standpoint. "Science is, fundamentally, a method of dealing with problems." The problem before the student of man in his nationality and community life is: "how man everywhere has come to be what he is", different in racial qualities, in language, in personal appearance. That is, why an Englishman is not a Japanese in any respect save that he is a man. This very suggestive problem is not solved by Mr. Teggart, whose sole object in this book seems to be to prepare for the solution by suggesting the method by which the problem is to be approached. The book appears to ignore altogether anything but scientific (so-called) facts, and leaves untouched the fact of religion, or the inspiration of God working through prophets.

However, the book is well worth reading and is full of suggestive thought.

The Gospel of Mark: An Exposition. By Charles R. Erdman. Philadelphia: The Westminster Press. 1917. 60 cts.

Professor Erdman holds the chair of practical theology in Princeton Seminary, a fact that defines this little work with considerable precision. It is highly devotional in its tone and contains some valuable homiletic material. But its exegesis does not penetrate very deeply, and its theological position is, of course, intensely conservative.

B. S. E.



SARAH S. PRATT, EDITOR

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

IN the many earnest letters which have come to this department lately, echoes of the Advent Call are clearly heard. There is an overflowing of the conventional limits in all of our organizations. They seem to be asking not "Just where ought we to stop?" but "How far can we go?" The fences are coming down and Christians are touching hands across the boundary lines. After a while we won't know just what "society" we belong to, or, better still, the Church will be *our one society* as Christ intended it.

In this tendency one easily sees a better Christianity, an allaying of rivalry and emulation, a cessation of jealousies and envyings, a harmonious, tense, and efficient movement Christ-ward.

This page recently narrated the successful experiment of one of the clergy in making his whole congregation into a missionary society. Other movements of the kind are coming to life, taking varied forms but all looking to the same end—bigness, growth, inclusiveness, that none of God's people may find themselves nor feel themselves outside the pale of Christian usefulness. There must be no aloofness, all must work, each in his own best way. Such is the splendid ideal of Christian economics toward which a large element in the Church is hopefully feeling its way.

Along this line comes a letter from Clarkeville, Tenn. The year book used by this Auxiliary has attracted attention for several years by its deviation from the routine programme, its current interests, and its general interest. The book for this year has the general title, *Our Church and Our Country*, and combines quite beautifully, in its meetings from September to May, considerations in their united welfare. This branch, Trinity parish, also has a prayer circle with a regular leader, for those who cannot attend the Auxiliary. Concerning this year book in which the work is assigned more in the manner of a secular club, our correspondent says:

"During the year each woman in the parish has at least one part on the programme, and we consider the specialty of each woman in assigning her work. One woman may be willing to lead devotionally, another take a reading or prepare a paper. Some will take no part in the programme but will serve as hostesses or on the box committee or carry the work of the Church to an invalid through the prayer circle. Our success has been most gratifying. In order to reach every one in the parish, men and boys included, we have occasional night meetings, Epiphany celebrations, missionary expositions, stereopticon evenings, etc.

"Acting on the statement accepted by the General Convention of 1835 that every baptized person in the Church is a member of the missionary society (which is all the Church is), we call on every woman for her part in the work, regardless of whether she is a member of the guild or any other society. Even the Little Helpers, Willing Workers, and Junior Auxiliary are needed frequently in our programme.

"It was this need of missionary training that prompted the formation of our Sunday school into a Junior Auxiliary once a month. No boy or man is interested in having a Woman's Auxiliary suggest anything as his work, and having the conviction that the Church has not been recognized generally as *the* missionary society, and therefore that the individual responsibility of her members has not been emphasized, we have made a resolution urging the consideration of an organization in the Church for the instruction of every baptized man and boy, similar in its method and purpose to the Woman's Auxiliary. And in order that the baptismal obligation resting upon *every* woman as an integral part of the Church may be understood, we have passed the following resolution:

"*Be it resolved*, That we, the members of the Woman's Auxiliary to the Board of Missions, in the diocese of Tennessee, do respectfully request the diocesan convention of Tennessee, during the session of 1919, to present a petition, asking the General Convention to change the name of the women's particular organ-

ization for missionary work and instruction from "The Woman's Auxiliary to the Board of Missions" to "The Woman's Branch of the Church Missionary Society"."

ANOTHER SIGN of this new alertness is found in an organization in Germantown. This idea is one which even rectors and bishops should deign to consider; and now is the time to do it. The letter explains the plan:

"As many of our young Churchwomen will be no longer needed in war work, I am interested in forming them into a Church League of their own following the lines of the war work. The plan was proposed at the diocesan educational day held at the Church House, Philadelphia, in January. The plan caused much interest and the Educational Board has taken it up. We must hold on to our young women who have been so zealous in war work. The Church should not lose this golden opportunity which may never come again. My plan is to make the Woman's Auxiliary the center of mission work and surround it by the League of Church Missionary Messengers. We want to interest the young women who are too old for the Junior Auxiliary and too young for the Woman's Auxiliary."

Accompanying this letter was a very detailed and accurate diagram, too large to be reproduced on this page, which showed exactly this plan. Those who were in St. Louis will remember that on the fourth floor of the Sheldon Memorial there hung a large white cross bearing the name of the Woman's Auxiliary, while from its rays of light bore the names of other societies of the Church. In this diagram a circle represents the Woman's Auxiliary, and from it proceed the various branches of the League of Church Missionary Messengers. This League is to be divided into two parts, Missions and Church Social Service. The mission section represents the various missions of the Church. The Church Social Service is divided into seven branches, viz.: City Missions, Automobile Service, Church Canteen Work, Church Red Cross Department, Old Clothes Department, Work Among Foreigners, and Americanization work (especially among Italians), and Church Periodical Club. This work in turn is sub-divided in a complete and minute way that will certainly find something for every woman to do.

THE AUXILIARY of Zion Church, Rome, New York, has lately interested an assembly of about sixty Churchwomen in a new form of Auxiliary programme. Taking as the basis of discussion "The Episcopal Church and its Message", by Atwater, a conversation was arranged between four persons introducing common inquiries about the Church and the answers to them. The persons impersonated were a rector, a major in the army, a judge, and a physician. These characters were taken respectively by Mrs. E. S. Pearce, Miss Eva Farrier, Miss Sarah Campbell, and Miss Scott. The physician is the one who desires the information, having attended the services for some months. After discussion by the four persons, questions were elicited from the audience, the rector of the parish being present to answer questions. This programme will be a continuous one for several Auxiliary meetings.

MRS. MALLORY TAYLOR, custodian of the United Offering for the diocese of Atlanta, is constantly stimulating the parochial treasurers in various ways. A letter has just been sent out to them of which the following is an excerpt:

"The next Triennial will be the first part of October, in Detroit. The last one was held in St. Louis, October 1916. Perhaps you remember the report I wrote and sent to each branch

after I came home, hoping thereby to arouse more interest in Church work in general and the United Offering in particular.

"You will notice by the dates that we only have two more United Offering collections before the three years is up—one in the middle of April and one in September. This latter will be two weeks earlier than usual, so it can be sent to me in time to take to the Triennial.

"The collection of last fall has been a disappointment to me; where I hoped for a large increase—the war being over—a number of parishes did not even give as much as usual. I realize, of course, that the dreadful 'flu' epidemic is responsible in a great measure for the falling off. I only mention it, to note the fact, that from now on, every parish and every individual *must* do their uttermost and strain every point, at least to double their **fall offering** in the spring collection. It is not money thrown to the winds; most, if not all of it, comes back to us. For instance, there are two U. O. workers in the LaGrange settlement.

"If in every diocese the offering falls off, who will pay the salaries of those already at work, to say nothing of the impossibility of increasing the number? To whom can we make our excuses for not fulfilling our obligations?"

HOW THE SACRED WRITINGS CAME TO MAN

BY ROLAND RINGWALT

AT times we are startled at the low moral and social conditions of ancient Israel. We meet with feuds well nigh as savage as those of the red man, with coarse idolatries, with foul revelries on the hills, with the degradation we might expect in slaves just out of Egypt or wanderers mixing with tribes far and near. There is practically no difference between skeptic and devotee on this point; all persons of to-day who read the historical books of the Old Testament find painful evidence of crime and carnage. But the lower the conditions of the people the more wonderful the books that strange race produced. Barbaric, yes, hideous conditions show in Genesis, yet in that book the patriarch asks, "Shall not the Judge of all the earth do right?" and receives the promise that in his seed all the nations of the earth shall be blessed. In one family Jacob deceives his blind old father and Esau plans to take his brother's life; brothers only spare a brother's blood because they can get a price for him from the slave traders; two sisters hate each other until the belief that their father is cheating them both urges them into a sort of armed truce. However, in that family Joseph values his lofty post because it enables him to save multitudes from famine, and pardons his kinsmen when he might take mortal vengeance. Wild Moabite blood shows in David, but none of his Moabite kin wrote melodies like his. There were kings of Israel no better than the roving chiefs of the desert, but it was a king of Israel who gave us the Proverbs. Base were the heathen rites that crowded into the holy places, but they did not cloud the vision of Isaiah and Ezekiel. Jews on the heights joined in all the foul homage to Baal and Ashtoreth, nevertheless a goatherd on the mountainside breathed a spirit of lofty adoration of the Most High. As a light shineth in a dark place the Hebrew mind was always bringing forth something far above the coarseness of daily life. All that the Apostles have taught and all that their Master taught them lies in germ in the things written aforetime for our learning. There is a biblical commentary in St. Augustine's phrase: "In the Old Testament the New is latent; in the New Testament the Old is patent."

Did any man ever work at Hebrew without being surprised that its limited vocabulary could give forth such ideals? There are times when it strikes us as a barbaric speech, yet Coleridge found the highest of all invocations in "Hear, O heavens, and give ear, O earth." For reasons that seemed good in His sight the Almighty made known His thought to men who spoke the Hebrew tongue.

All intelligent Greeks, and we assume that every Greek was intelligent until we have absolute proof that he was not, were aware that their fathers had learned a great deal from the sages of Egypt. There were some Greeks who knew that the Hebrew slaves who had come forth from Egypt were led by a man trained in all the wisdom that could be found on the banks of the Nile. At intervals there were references to a law of great merit, to histories and sayings full of wisdom, to books that foretold a Redeemer for the entire race. There were Greeks who wanted to learn what

was in these books, and rumors as to their wonderful contents stirred them as Galileo was stirred by the news that a Dutchman had made a tube whereby one might view the heavens. In due time came the Septuagint, and the treasures of Israel were within the reach of the Greek race. Holy Writ gives us a picture of a queen's treasurer in his chariot with the Septuagint version of Isaiah before him. We are at least within reasonable probabilities if we assume that the wise men who knelt at the manger knew more or less of the Septuagint. None of us can tell how much it meant to the world's spiritual growth that the inspired writings should be translated into Greek because none of us can fitly state what Greek was to the ancient world. Our contemporaries have studied English for business reasons, or German for scientific courses, or French for social convenience, or Spanish because they planned South American trips, or Italian for musical careers, but a man of two thousand years ago studied Greek because it contained all that the world knew, and we find that its glorious terminology foreshadows all that the world has learned since. Macaulay has told us of the founders of Rome, proud even to arrogance, dwelling on the future greatness of their city and yet paying tribute to the knowledge in which Greece far outstripped the city on the seven hills—

"Hurrah for the great triumph
That stretches many a mile,
Hurrah for the rich dye of Tyre,
And the fine web of Nile,
The helmets gay with plumage
Torn from the pheasants' wings:
The belts set thick with starry gems
That shone on Indian kings,
The urns of massy silver,
The goblets rough with gold,
The many-colored tablets bright
With loves and wars of old,
The stone that breathes and struggles,
The brass that seems to speak;
Such cunning they who dwell on high
Have given unto the Greek."

The language of history and drama, of poetry and of philosophy, had not fulfilled its mission had it not included among its books the Old Testament, and had it not produced the New. Still another great link binds us to the ancient world. The Roman statesman, the Roman who pleaded in the courts, the Roman of intellectual tastes, was so alive to the value of Greek that it is almost incredible that Cato managed to exist four score years without it. Only in jesting mood does anyone pretend to be surprised that he began to study Greek at a ripe age, but it is passing strange that he survived so long without doing so. The masses of the Roman people, however, did not understand Greek, and therefore St. Jerome gave them the Bible in the vulgar tongue.

Is it not dreamy to say that the Vulgate represents a debased Latin, far removed from the masterpieces of poetry and of the forum? The rank and file of the dwellers in the mountains, on the Tiber, and along the seacoast, no more talked like Cicero than the crowds on London bridge talk like Gibbon. St. Jerome knew the Latin that would be understood by the masses, and gave the world the Scriptures that were enlightening to all who read them or heard them. Laborers in vineyards, fishermen at their nets, sailors on the Mediterranean, bond and free, felt the meaning of the plain words. Centuries roll away and one who has learned to love the Vulgate feels himself drawing near to the speech of a great empire. There, before his eyes, is the Book of books in the old tongue that to this day underlies all that Spaniard and Frenchman, Italian and Portuguese, have to say. Granting that the classics were all of the past, the homely Latin tongue was of the present. St. Jerome used it, and it is a possession for ever.

A great inheritance had come to the world before Luther's wondrous German version of the Scriptures, before the noble translation of King James' time, before Diodati's beautiful Italian Bible, before the Scandinavian renderings, and before the gigantic work of Bishop Schereschewsky. The Law and the Prophets had been given to mankind in Hebrew, and Greek, and Latin.

IF WE WOULD indeed have knowledge thrive and flourish, we must water the tender plants of it with holiness.—*John Smith.*

Church Kalendar



March 30—Fourth Sunday in Lent.
 31—Monday.
 April 1—Tuesday.
 6—Fifth (Passion) Sunday in Lent.
 13—Sixth (Palm) Sunday in Lent.
 14—Monday before Easter.
 15—Tuesday before Easter.
 16—Wednesday before Easter.
 17—Thursday before Easter.
 18—Good Friday.
 19—Saturday. Easter Even.
 20—Easter Day.
 21—Easter Monday.
 22—Easter Tuesday.
 25—Friday. St. Mark, Evangelist.
 27—First Sunday after Easter.
 30—Wednesday.

CALENDAR OF COMING EVENTS

April 22—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh.
 27—Southern Ohio Dioc. Conv., Christ Church, Springfield.
 29—Arizona Dioc. Conv., Grace Church, Tucson.
 30—Montana Dioc. Conv., St. James' Church, Bozeman.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).
 Rev. E. L. Souder.

SHANGHAI

Rev. T. M. Tong.

CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Ven. T. A. Schofield (in Sixth Province).

WORK AMONG THE NEGROES

Mrs. A. B. Hunter (during April).

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

Personal Mention

THE REV. EDMONDS BENNETT should now be addressed at P. O. Box 402, Ensley, Alabama.

THE REV. M. M. BENTON is returning to Kentucky. His address hereafter will be 217 Clay avenue, Lexington.

THE REV. W. L. BLAKER has accepted the rectorship of Grace Church, Columbus, Neb., entering upon his work about May 1st.

THE REV. JAY SCOTT BUDLONG, superintendent of the San Francisco Protestant Orphan Asylum, is in temporary charge of the Church of the Advent. The children from the orphanage attend the Church school, and a number of the older ones attend the services.

THE REV. MORTIMER CHESTER is now missionary at Hemet and Beaumont, Calif.

THE REV. PERCY R. DIX is in charge, temporarily, of St. James', Bedford, and Christ Church, Everett, Pa.

ARCHDEACON J. H. DODSHON, suffering from nervous breakdown caused by overwork, and ordered to take a complete rest, has cancelled parochial mission engagements at East Greenwich, R. I., and London, Bucyrus, and Newark, Ohio.

THE REV. AUGUSTUS C. DRUMM is now assistant at St. John's Church, Los Angeles, Cal.

THE REV. ALEXANDER E. ELLIOTT, having a unanimous call to Christ Church, Coxsackie, N. Y., took charge on February 1st.

THE REV. ROMEO GOULD, released from duty at the Naval Training Camp, Key West, Fla., will take up new work as rector of Trinity Church, Utica, N. Y., on Palm Sunday.

THE REV. STEPHEN H. GREEN, compelled by illness to give up public services last October, is still unable to do active work. His street address has been changed to 235 South Lexington avenue, White Plains, N. Y.

CHAPLAIN EMILE S. HARPER of the 105th Regiment Field Artillery and rector of All Saints' Church, Brooklyn, N. Y., arrived March 13th on the transport *America*.

THE REV. GEORGE P. JUNG has accepted the call tendered him by the vestry of St. Paul's Church, Sistrerville, W. Va., and should be addressed at St. Paul's rectory.

THE REV. R. AINSLEY KIRCHOFFER is now rector of All Saints' Church, Riverside, Calif.

THE REV. ALFRED S. LAWRENCE, chaplain, discharged from service in the U. S. army on March 5th, has returned to his home in Hillsboro, N. C. He has accepted a call to All Saints' parish, Concord, N. C., and will take charge about April 1st.

THE REV. A. LEFFINGWELL, by appointment of Bishop Atwood, has become locum tenens (not rector, as incorrectly reported) in the parish of St. Andrew's, Nogales, Arizona, till June, 1919.

THE REV. HENRY LUBECK, LL.D., is visiting in Southern California; and for the past two months has ministered most acceptably to All Saints' Church, San Diego, Cal.

THE ADDRESS OF THE REV. H. Q. MILLER continues as in the past, 3210 Powelton avenue, Philadelphia, Pa.

THE REV. JAMES K. PARKER, rector of Grace Church, Waterville, N. Y., has been ordered by his physician to take immediate and complete rest, and has leave of absence from his parish.

THE REV. EDWARD M. PARROTT, rector of St. James' Church, Lake George, N. Y., has resigned the rectorship of St. Sacrament's Church, Bolton Landing, which he has held for several years. It is expected the Bolton Landing parish will shortly call a rector of its own.

THE REV. WILLIAM M. PETTIS, D.D., returns on April 1st from Florida to his Washington home, where he should be addressed at 1724 Corcoran street, N. W.

THE REV. JOHN F. PLUMMER has been placed in charge of the mission churches in Logan, Nelsonville, and Athens, Ohio.

THE REV. W. M. PURCE, general missionary of the diocese of Nebraska, has returned to Norfolk, Neb., with address at 1005 Koenigstein avenue.

THE REV. JOSEPH E. RYERSON, just returned from France, has accepted a call to become rector of Grace Church, Riverhead, Long Island, and will enter upon his work May 1st.

THE REV. GEORGE GORDON SMEADE, LL.D., has accepted an invitation from Dr. John R. Mott, to undertake a speaking mission overseas, and reports for duty at once.

THE REV. CLAUDE SOARES has accepted a call to the rectorship of Calvary Church, Bayonne, N. J., and will enter upon his new work on April 1st. His address will be The Rectory, 954 Avenue C.

ON account of ill health, the Rev. JOSEPH H. SPEARING, locum tenens in St. James' parish, Baton Rouge, La., has resigned his position.

THE REV. CHARLES K. WELLER has moved to Jacksonville, Alabama, and continues in charge of St. Luke's Church, Jacksonville, Trinity Church, Alpine, and Christ Church, Piedmont.

THE REV. JOHN C. WELWOOD, rector of the American church in Dresden, has arrived from Liverpool on the *Megantic* at Portland, Me., accompanied by his daughter, who has been engaged in war work in France.

THE REV. WILLIAM CURTIS WHITE has accepted the rectorship of Washington parish, Christ Church, in the District of Columbia, and entered upon his duties March 23rd. His address is: The Northumberland, Washington, D. C.

ALL communications for the president of the Standing Committee of the diocese of Milwaukee should be addressed to the Rev. HOLMES WHITMORE, 296 Knapp street, Milwaukee, Wis.

CAUTION

Caution is suggested in dealing with a man who makes a specialty of printing parish year books. He trades on the parish's name in getting advertisements, but when the book is printed it will be found that only the persons

who advertise will receive copies. The rector and parishes receive none. Information supplied by the Rev. O. E. NEWTON, Mount Carmel, Pa.

DEGREE CONFERRED

UNIVERSITY OF CHICAGO.—At the convocation, March 18, 1919, the degree of Doctor of Philosophy upon the Rev. LYFORD PATERSON EDWARDS, M.A.

ORDINATION

PRIEST

CENTRAL NEW YORK.—On Sunday, March 10th, at Grace Church, Utica, the Rev. JOHN LAIMBEER PCKHAM was ordained to the priesthood by Bishop Charles Tyler Olmsted. The candidate was presented by the Rev. H. M. Denslow, D.D., of the General Theological Seminary, who also preached the ordination sermon.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. 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.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

DURELL.—Entered into Paradise, February 23rd, ALFRED MARCELLUS DURELL, sometime warden and vestryman of Trinity Church, Renovo, and also warden and vestryman of St. Agnes' Church, St. Mary's, Pa. Mr. Durell is survived by his wife, Mrs. Laura D. Durell, his daughter, Miss Winifred, and three sons, the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, Pa., Charles M. Durell of Spencer, Mass.; and Fred F. Durell of Los Angeles, Calif.

FAIRMAN.—At the rectory of St. Mary's Church, Northfield, Vt., February 28th, after a week's illness of pneumonia, the Rev. CHARLES DAVID FAIRMAN, aged 34 years. Funeral services were held on March 3rd, Bishop Bliss officiating, assisted by the Rev. Messrs. Frank Damrosch and Fred B. Leach. Interment on March 4th was at Rochester, N. Y., the birthplace and former residence of Mr. Fairman.

HARDING.—Entered into life eternal from her late home, Christ Church Hospital, Philadelphia, on March 7th, Miss MARY E. HARDING, late of Lowville, N. Y. Interment at Mount Vernon cemetery, Philadelphia.

"He giveth His beloved sleep."

KINGSBURY.—At the home of his son, Dr. I. W. Kingsbury, in Hartford, Conn., on March 16th, Col. ISAAC F. KINGSBURY, beloved husband of Laura (Holmes) Kingsbury and father of Mrs. V. G. Simkhovitch of New York, aged 78 years. A veteran of the Civil War, Col. Kingsbury was one of the founders of the Church of the Redeemer, Chestnut Hill, Newton, Mass. Funeral services were held in Newton Centre, Mass., on March 19th.

NEIDE.—Entered into life eternal from the rectory, 543 North Fourth street, Memphis, Tenn., on Wednesday, March 12th, at 1:40 A. M., Miss EMMA MARGE NEIDE, aged 19, daughter of the Rev. George L. and Jennie Odell Neide, and sister of Miss Ethel Neide. Funeral services were held at the Church of the Good Shepherd by the Rt. Rev. Thos. F. Gallor, D.D., Wednesday afternoon, at 5 o'clock. The remains were taken to Batesville, Ark., for interment.

MHOON.—Entered into life eternal on March 20th, in Memphis, Tenn., at the Church Home, CELESTE ABERCROMBIE MHOON, daughter of the late Dr. Charles S. Abercrombie, widow of the late J. J. Mhoon of Mississippi, in the 81st year of her age.

"May light perpetual shine upon her."

OLVER.—On Saturday, March 8th, WILLIAM F. OLVER, treasurer of the Oxford University Press, American Branch, New York City.

ROUILLARD.—Entered into life eternal on Sunday, March 16th, **ELMER HADLEY ROUILLARD**, U. S. N., son of Millicent Hadley Rouillard of Boston and the late Granville Rouillard, brother of Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, N. Y. Burial at Acton, Mass.

"May light perpetual shine upon him."

SWITZER.—At her residence at Winter Park, Florida, on the 14th instant, **HARRIETT FLORENCE SWITZER**, wife of Dr. Charles R. Switzer, in her 63rd year.

"May she rest in peace eternal."

WILSON.—Suddenly, at Jamaica Plains, Mass., on March 15th, **MARY DE FOREST**, wife of the Rev. Charles C. Wilson, and daughter of Louis Crawford Clark and the late Marian de Forest Clark, in the 35th year of her age. Funeral services at the Church of Our Saviour, Roslindale, Mass., on Tuesday, March 18th. Interment at Burlington, Vt.

WANTED

POSITIONS OFFERED—CLERICAL

YOUNG UNMARRIED PRIEST WANTED as curate at St. Paul's, Akron, Ohio. Also wanted a deaconess. Address the **RECTOR**.

POSITIONS WANTED—CLERICAL

THE REVEREND HEADMASTER OF Church boarding school for boys desires a change and invites correspondence looking toward an engagement in a similar capacity to take effect after the close of the present school year. First class executive and business manager, and has excellent record for both business and scholastic success. Will consider salary or business proposition, or will undertake to utilize school property on a partnership basis with the owner. Boys' or girls' school doing college preparatory work considered. Address **HEADMASTER**, care **LIVING CHURCH**, Milwaukee, Wis.

YOUNG MARRIED PRIEST, AVAILABLE after Easter, desires curacy, or would supply. Catholic, singer, successful with young people. Address **KALEN**, care **LIVING CHURCH**, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau Thierry, desires parish. Address **D. S. C.**, care **LIVING CHURCH**, Milwaukee, Wis.

CHAPLAIN U. S. ARMY, 18 months in France, will probably be demobilized in spring, desires parish upon his return. Address **C. U.**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WITH TWENTY YEARS OF SUCCESSFUL work and with best of references desires a parish about May 1st. Address **Box 20**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PRIEST WANTS GOOD parish or general missionary work. First-class references. Address **PRIEST**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, WHO LIVED WITH OUR BOYS at the front, just returned, desires rectorship. Address **CONSECRATED**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

LADY LIVING IN ATLANTIC CITY all year wants competent helper. Address **MISS PIERCE**, 133 South Illinois avenue, Atlantic City, N. J.

POSITIONS WANTED—MISCELLANEOUS

SUCCESSFUL ORGANIST AND BOY-CHOIR master wishes appointment in a church where there is a field for the building up of a good musical organization, and where other musical activities can be developed under his leadership. Experienced in boy-voice training. Churchman. Good organ essential. Address **CHORIST**, care **LIVING CHURCH**, Milwaukee, Wis.

CATHOLIC ORGANIST AND CHOIR-director desires change to wider field in Catholic parish of large city, preferably Philadelphia. Desires pupils in piano, organ, and theory; boy or mixed choir; good references. Salary must be substantial; ready to commence duties after Easter. Address **ELTON**, care **LIVING CHURCH**, Milwaukee, Wis.

CHOIRMASTER AND ORGANIST honorably discharged from army recently, twenty years' experience high-grade parishes. five years in present large city church; desires similar position. Parish financially deteriorating. Mixed choir preferred. Exceptional references. Address **AMERICAN CHURCHMAN**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND BOY-CHOIR TRAINER wishes position in church or boys' school near a musical center. Successful in boy-voice culture and discipline, and in musical leadership. Can teach lower school subjects. Address **E. R. S.**, care **LIVING CHURCH**, Milwaukee, Wis.

CHANGE OF POSITION WANTED BY Cathedral-trained organist and choir-master. Recitalist. Expert in training of boy or mixed choir. Communicant. References. Address **PRECENTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED ORGANIST, AND CHOIR-master, Churchman, A.A.G.O., excellent references, recently discharged from the army, at liberty to accept position. Address **A. A. G. O.**, 58 North Fifth avenue, Long Branch, N. J.

SUMMER ENGAGEMENT WANTED BY experienced organist who is also concert accompanist and vocal coach. Address **K. C. D.**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address **MISS MACKERILLE**, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

AUSTIN ORGANS.—EIGHT UNANIMOUS endorsements of Austin tone and mechanical reliability came to a prospective purchaser from users in one city. It was convincing. Like endorsements could be duplicated without number. Literature on application. Eight hundred Austins in use in the United States. Address **AUSTIN ORGAN CO.**, Hartford, Conn.

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

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to **HINNEBS ORGAN COMPANY**, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

LOT OF CHURCH SERVICES and Anthems, all seasons, for sale at half price. Also Carved Walnut Bishop's Chair, Credence, etc. Address **SPENCER**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). **St. EDMUND'S GUILD**, 990 Island avenue, Milwaukee, Wis.

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

CLERICAL OUTFITS

CLERICAL TAILORING.—FROCK SUITS, Lounge Suits, Hoods, Gowns, Vestments, Cassocks, and Surplices, Ordination Outfits, Vestments. Specialty: Extra lightweight Cassock and Surplice for traveling. Lists, 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. Reference: The Morehouse Publishing Co.

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, \$5.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

FOR RENT—MICHIGAN

ON LITTLE TRAVERSE BAY, modern, attractively furnished house, 9 rooms and bath; two screened and curtained porches. Large front porch, fine lawn, and good location. Price \$350—July 1st to October 1st. Address **M. OVEN**, 524 State street, Petoskey, Mich.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT CAMP in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address **C. H. EASTON**, Scarborough, New York.

BOARDING—PENNSYLVANIA

TRAINED NURSE OWNING AN EXCEP-tionally fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address **Box 88**, Towanda, Pa.

FOR SALE—MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every State in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

PALM LEAVES FOR SALE

THIS IS A LITTLE REMINDER THAT YOU should place your order early for Palm Sunday, which comes on the 13th of April this year. Large size, four to six feet long, three to four feet wide, \$1.75 per dozen, \$1.25 half dozen. Small size, \$1.00 per dozen, 75 cents half dozen. On account of the high cost of labor, the prices are a little more than last year. Satisfaction guaranteed or money refunded. All shipments by express unless otherwise instructed. **C. M. BIELBY**, DeLand, Florida.

REAL ESTATE—NORTH CAROLINA

"A Spring morning
With its wild, gladsome minstrelsy of birds
And its bright jewelry of flowers and dew-drops."
—Coleridge.

"Oh, what a dawn of day!
How the March sun feels like May!
All is blue again
After last night's rain,
And the South dries the hawthorn-spray.
Only—my friend's away!"
—Browning.

—"Pause and breathe!"
—Browning ("Dominus Hyacinthus").

Homes and lands in the Mountains of the South. **CHARLES E. LYMAN**, Asheville, N. C.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of The Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address **UTICA**, N. Y.

SCHULTE'S BOOK STORE.—WE BUY AND sell Theological Libraries and collections of good books. Correspondence solicited. **SCHULTE'S BOOK STORE**, 80-82 Fourth avenue, New York.

MAGAZINES

UNCLE SAM'S BOY, inspiring for boys, \$1 a year; trial copy for two three-cent stamps. Address **JAMES SENIOR**, Lamar, Missouri.

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGER-ous curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to **SAFETY ROAD SIGNAL COMPANY**, Asheville, North Carolina.

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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th 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.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL, CHICAGO

Washington Boulevard and Peoria
Sunday Services: Holy Communion 7:30 and 9 A. M. Choral Eucharist 11 A. M.
Holy Communion: Daily 7 A. M. in chapel.
Wednesdays in Lent: 4 P. M. Bishop Griswold.
(Five minutes from Loop on Madison street cars.)

APPEAL

CHOIR VESTMENTS WANTED

Will any church discarding choir vestments which are still serviceable kindly give them to the Morganton missions? Rev. GEORGE HILTON, Morganton, N. C.

RETREATS AND QUIET DAYS

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, April 11th, from 10 A. M. to 4 P. M., in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Father F. C. Powell, Provincial Superior S.S.J.E., of Boston. Tickets for luncheon will be forwarded free of charge upon application to the SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn bridge, Manhattan, or from Borough Hall subway station, Brooklyn. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on April 5th from 5 P. M. to 9 P. M. Those desiring to attend should apply to the CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of

goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

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.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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.

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.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing 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 Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Houghton Mifflin Co. New York.

War Finance as Viewed from the Roof of the World in Switzerland. By Clarence W. Barron. \$1.50 net.

Instincts in Industry. By Ordway Tead. \$1.40 net.

Little, Brown & Co. Boston, Mass.

They Who Understand. By Lillian Whiting. \$1.25 net.

An American Poilu. \$1.35 net.

Green Valley. By Katharine Reynolds. With Frontispiece Illustration by Nana Bickford. \$1.50 net.

American Bible Society. New York.

One Hundred and Second Annual Report of the American Bible Society, 1918. Together with a List of Auxiliary Societies, their Officers, and an Appendix.

E. P. Dutton & Co. New York.

Essays in Lent. By Hamilton Wright Mable.

Richard C. Badger. Boston, Mass.

Devil Worship. The Sacred Books and Traditions of the Yezidiz. By Issa Joseph. B.A., M.A., Ph.D. \$2.50 net.

University of Chicago Press. Chicago, Ill.

The Gospel in the Light of the Great War. By Ozora S. Davis. \$1.25 net.

Morehouse Publishing Co. Milwaukee, Wis.

Talking With God. Some Suggestions for the Practice of Private Prayer. By J. J. Kensington. With an Introduction by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston. Cloth, 60 cts.; paper, 30 cts. net.

The Faith by Which We Live. A Plain, Practical Exposition of the Religion of the Incarnate Lord. By the Right Reverend Charles Fiske, D.D., Bishop Coadjutor of Central New York. Author of *The Experiment of Faith, Back to Christ, Sacrifice and Service*, etc. \$1.50 net.

The Virgin Birth of Our Lord. By the Rev. Leonard Prestige, M.A., Fellow, Lecturer, and Dean of Divinity, New College, Oxford. \$1.15 net.

The Episcopal Church. Its Message for Men of Today. By George Parkin Atwater, Rector of the Church of Our Saviour, Akron, Ohio. \$1.00 net.

A Book of Collects. In Two Parts. Part I. New Collects. Part II. Adapted Collects, derived from Sources for the most part Ancient. By Pater and Fillius. 50 cts. net.

D. C. Heath & Co. New York.

Democracy vs. Autocracy. By Karl Frederick Geisler, Ph.D.

Rogers & Hall. Chicago, Ill.

Proceedings of the National Conference of Social Work at the 45th Annual Session held in Kansas City, Mo.

Church Missions House. 281 Fourth Avenue, New York.

American Church Building Fund Commission Annual Report, January, 1919.

Comstock Publishing Co. Ithaca, N. Y.

What is Democracy. By L. H. Bailey. \$1.00 net.

From the Author.

Reminiscences, Notes, and Records of St. Mark's Parish, Evanston, Illinois. By Robert Holmes, Sometime Curate and Choir-master. 6 Middle Friar, Stafford, England.

Macmillan Co. New York.

Democratic Christianity. Some Problems of the Church in the Days Just Ahead. By Francis J. McConnell, Bishop of the Methodist Episcopal Church. 60 cts. net.

The Coming Free Catholicism. By the Rev. W. G. Peck. \$2.00 net.

The War and the Bible. By H. G. Enelow, D.D., Temple Emanu-El, New York.

Longmans, Green & Co. New York.

The Increase of God. By A. H. McNelle, D.D., Regius Professor of Divinity in the University of Dublin; Chancellor of St. Patrick's; Fellow of Sidney Sussex College, Cambridge. With an Introduction by the Bishop of London. \$1.20 net.

The Philosophy of Plotinus. The Gifford Lectures at St. Andrew's, 1917-1918. By William Ralph Inge, C.V.O., D.D., Dean of St. Paul's; Hon. D.D., Aberdeen; Hon. Fellow of Jesus College, Cambridge, and Hertford College, Oxford. Formerly Lady Margaret Professor of Divinity at Cambridge. In Two volumes. \$9.00 net per set.

George H. Doran Co. New York.

By an Unknown Disciple. \$1.50 net.

Edwin S. Gorham. New York.

The Religion of the Prayer Book. By the Rev. J. G. H. Barry, D.D., and the Rev. Selden Peabody Delany, D.D. \$1.75 net.

Fleming H. Revell Co. New York.

Songs from a Watch-tower. By Richard Hayes McCartney, author of *That Jew, The City of Antichrist, The Antichrist, Songs in the Waiting, The Imperial, An Unclean Spirit, The Whip of God*, etc. 75 cts. net

YEAR BOOKS.

Saint Thomas' Church. New York City. Year Book, 1918.
St. Bartholomew's Parish. New York. Year Book 1919.

PAMPHLETS

From the Author.
The Use of Tobacco. By Edward J. Young, A.M., B.D., 308 N. Second street, St. Petersburg, Fla. 5 cts. each; 10 copies for 25 cts., postpaid.
Some Notes in America's Eye. By Edward Jones Cox, 327 So. Hope street, Los Angeles, Calif.
Internationalism and the League of Nations. A Sermon Preached at the Cathedral of St. John the Divine, New York, on the Fourth Sunday in Advent, 1918, by George William Douglas, D.D., S.T.D.

Proceedings and Reports of the Trustees of the John F. Slater Fund, for Year ending September 30, 1918.

Joint Commission on Social Service. Church Missions House, New York.

Reconstruction Programs. A Bibliography and Digest. Reconstruction Series Bulletin No. 2.

Scandia Academic Press. 4753 Dover St., Chicago, Ill.

The Cornerstone. By Olaf A. Toffteen, Ph.D. Reconstruction Sermons No. 1. 25 cts. each; 5 copies to one address, \$1.00 postpaid.

Church Missions House, 281 Fourth Ave., New York.

American Church Building Fund Commission Annual Report, January, 1919.

financial anxiety one whose main duty was to take charge of his spiritual flock.

SUNDAY RECREATION

A matter which must soon engage the serious attention of the Church is that of Sunday recreation. There is no doubt that, as demobilization of the armies proceeds, with more men returning from France and other fronts, there will be a demand for a much wider indulgence in Sunday athletics. This is the belief (so the *Times* asserts) of many of the officers, and it is shared by chaplains who have been at the front. The *Times* goes on: "Sunday has been the regular day for football matches among the troops, and English clergy have not only refereed the games, but have taken part in them as players with downright good-will and enthusiasm. Thousands of men who are now coming out of the army are finding Sunday dull at home. They have learned that attendance at Church service in the morning has fitted in very well with football in the afternoon, and some of them are not inclined to return to a programme which might or might not include attendance at a place of worship, but otherwise consisted of eating, sleeping, and loafing about."

This, of course, is no new thing. It is common knowledge that certain forms of Sunday recreation—boating, cycling, and golf, for example—have been indulged in for many years past, but hitherto the Church has expressed no official views, either of approval or condemnation. It is now being asked what attitude the Church is likely to adopt toward any movement which will enable her younger members to take part in rational recreation on Sunday. It is a question which must be faced, and it should not prove impossible of solution. There is nothing incompatible in a Churchman's attendance at a celebration of the Holy Eucharist on Sunday morning and indulgence in healthy exercise of the body on Sunday afternoon, providing that every effort is made to safeguard the strict fulfilment of the primary duty. Further, it should be made a condition that Sunday recreation should not involve a seven-day working week for anyone engaged in providing the means for such recreation. **GEORGE PARSONS.**

BISHOP OF LONDON OUTLINES PLAN FOR LIMITED REUNION

Applying to Wesleyans First — In Memory of Bishop Boyd Carpenter—Movements for Sunday Recreation

The Living Church News Bureau }
 London, February 28, 1919 }

CHRISTIAN reunion is very much in the air just now, and a joint Committee of Churchmen and leading members of other Christian bodies have organized a series of conferences in London with a view to discussing the best means of furthering this desirable object.

The first of these conferences took place in Kingsway Hall on the afternoon of Sexagesima Sunday, and a splendid lead was given to the movement by the Bishop of London, who has the cause very much at heart, and most willingly acceded to the desire of the committee that he should deliver the opening address. Before a very large gathering, representative of the best-known leaders of the various denominations, he outlined a hypothetical scheme of reunion between the Wesleyans and the Church of England. As the Bishop explained, he took the Wesleyans first, for the reasons that there already exist more points of agreement than difference between these two bodies, and it must not be forgotten that John Wesley himself never dissociated himself from the historic Church, but declared that "he lived and died a member of the Church of England".

Briefly stated the Bishop of London's scheme is that Wesleyans should, after a given date (January, 1920, was suggested), select six of their superintendent ministers to receive episcopal consecration—these six then to be delegated (as bishops) to confer ordination on those ministers of their community who were desirous of accepting it. Provision would be made by a special form of protestation, that nothing in the way of renunciation of existing ministerial commissions would be expected, and those so ordained would be eligible, as priests, and with the consent of the bishop of the diocese, to administer the Sacraments, and preach in parish churches. At the same time, any clergyman of the Church of England, who was invited to do so, would be enabled, with the consent of the incumbent of the parish, and with the bishop's sanction to preach in a Wesleyan church. There

remained those of the Wesleyan ministry who would, perhaps, not be desirous of receiving episcopal ordination, and these, Dr. Ingram suggested, might be allowed to exercise functions other than celebrating the Holy Communion. The Bishop was sanguine enough to believe that in a period of thirty years episcopal ordination would be automatically accepted, and thus one principal cause of dissension, which has existed for so many years, would have been removed.

The Bishop's proposition will undoubtedly result in much discussion on both sides, but it has the merit of being at least a practical move in the right direction. There has been more than a sufficiency of talk—what is wanted now is definite action, and once the principle of episcopacy is established, the path to reunion not only with Wesleyanism but other communions also, will be made clearer, and (as the Bishop declared) one bad rent in the seamless robe of Christ will be mended.

MEMORIALS IN RIPON CATHEDRAL

A memorial to the late Bishop Boyd Carpenter has been suggested, to take the form of the bishop's throne in Ripon Cathedral, and if a sufficient sum is forthcoming, the canons' stalls are to be added. Dr. Boyd Carpenter was Bishop of Ripon from 1884 to 1911, and his memory there, as elsewhere, is greatly revered, so that there is little doubt that the proposed memorial will be well taken up and carried to a successful completion.

CONSECRATION OF NEW BISHOP OF WORCESTER

On the Feast of St. Matthias, at Westminster Abbey, Canon E. H. Pearce, Sub-Dean of Westminster, was consecrated Bishop of Worcester, succeeding Dr. Yeatman-Biggs, who has now become Bishop of the new see of Coventry. The Archbishop of Canterbury officiated, and eight bishops shared in the solemn imposition of hands. The sermon was preached by the brother of the Bishop-elect, the Rev. E. C. Pearce, Master of Corpus Christi, Cambridge, who devoted part of his address to the vexed question of bishops' residences. He said the democratic spirit of the age is against "castles" for bishops. No bishop, if he was a wise man, really wanted to live in a castle, and he doubted if it was true that his people wished him to do so. If they did, then let the responsibility be taken by the diocese, on the principle of local option. In these days we had no right to burden with

DEAF-MUTE WORKERS AT SYNOD OF WASHINGTON

AN INTERESTING feature of the meeting of the Synod of the Province of Washington, held in St. Michael and All Angels' Church, Baltimore, on the afternoon of February 26th, was the reading of the report of the Commission on Church Work among the Deaf by the Rev. A. Chilton Powell, D.D., its efficient secretary. The report described enthusiastically and in detail the work done by the missionaries to the deaf in the Province, and heartily endorsed the Society for the Promotion of Church Work among the Deaf, which had rendered its report through the Rev. Oliver J. Whildin, its secretary-treasurer. The commission, Dr. Powell said, was dependent to a great extent upon the monetary support of the society. He recommended more general observance of the Twelfth Sunday after Trinity, whose gospel relates the Ephphatha miracle of the deaf and dumb youth, as an annual contribution day for support of the society. Bishop Garland, who acted as chairman of the commission during the absence of Bishop Israel, introduced the deaf mute missionaries individually to the synod, his remarks being interpreted into the sign language by a hearing daughter of the Rev. O. J. Whildin, missionary in Maryland.

BISHOP GREER CELEBRATES SEVENTY-FIFTH BIRTHDAY

*Receiving Many Happy Messages—
Trinity Church Service Club—
Diocesan Missionary Campaign
—Work Among Foreign Popu-
lation*

New York Office of The Living Church }
11 West 45th Street }
New York, March 24, 1919 }

BISHOP GREER quietly celebrated his seventy-fifth birthday on Thursday, March 20th. He received many messages of congratulation and felicitation.

On that day the Rev. Dr. Slattery, the Rev. Theodore Sedgwick, and the Rev. John R. Atkinson, representing the clergy of the diocese, called at the Bishop's house and presented him with an elegant gold watch. The case bears the following inscription:

"To the Right Reverend David Hummell Greer, D.D., on his 75th birthday, March 20, 1919, from the clergy of the Diocese of New York, with grateful and affectionate loyalty."

TRINITY CHURCH SERVICE CLUB

For a number of months a sign upon the tower, visible across the churchyard from Broadway and Wall street, has displayed the legend: "Trinity Church Service Club, No. 55, Sleeping Quarters, Club Room." This work was established and maintained for the comfort and safeguarding of soldiers, sailors, and marines. The wholesome and beneficent hospitality of the parish has been enjoyed by thousands of our men and their allies. Besides sleeping quarters for 250 men, a canteen, and rooms for reading and entertainments, other facilities are maintained.

A reception was held in the building on Thursday afternoon, March 20th. The rector, the clergy, parishioners, and friends of the work came in large numbers.

Some time ago it was remarked that not all of the 250 beds are used every night; some nights there are not enough. The greatest demands were made over Christmas and New Year, and upon the arrival of returning troops. Recently the facilities and accommodations of this unit of War Camp Community Service have been taxed to the utmost.

MEETINGS IN DIOCESAN MISSIONARY CAMPAIGN

Under the auspices of the General Committee on the Diocesan Missionary Campaign meetings are being held frequently in the centres of the twelve districts into which the whole diocese has been divided for convenience and efficiency. Bishop Burch has attended meetings in Newburgh; Yonkers; St. Thomas' Church, Manhattan; the Bronx Church House; Synod Hall; and Grace Church, Manhattan. Lately the Rev. Dr. R. W. Patton has been assisting. The campaign will begin some time next fall. Much intensive training will be undertaken in the meanwhile.

CHURCH WORK AMONG FOREIGN POPULATION

A number of conferences have been held on the subject of Church work among foreign populations of cities and rural districts by representatives from the First, the Second, and the Third Provinces.

These meetings have been held in the Episcopal Offices in Synod Hall, and Bishop Burch has presided. Helpful suggestions have been made by Bishop Lloyd and the Rev. Francis S. White of the Missions House.

It is the intention to memorialize the General Convention to form a new and independent department for work among peoples of other races and nations living in our midst.

RECEPTION OF THE 77TH DIVISION

A committee of the Seventy-seventh Division Association, headed by the Rev. Dr. William T. Manning, has acquired the old Astor library building on Lafayette street for use as a club house by the division on its return from overseas. Announcement has been made that the homecoming voyage will begin on April 24th.

REQUIEM FOR SOLDIERS

Dvorak's Requiem will be sung at the Cathedral of St. John the Divine on Sunday evening, March 30th, under the direction of Dr. Farrow, in memory of soldiers and sailors fallen in the war. The soloists will be: Miss Grace Kerns, Mme. Benedict Jones, William Wheeler, and Edgar Schofield. The choir will be accompanied by fifty members of the New York Symphony Society.

NEWS FROM DR. EMPRINGHAM'S SON

Recent report states that Elfric, one of the young sons of the Rev. Dr. James Empringham, general superintendent of the Church Temperance Society, was gassed in the Argonne drive and is now convalescing in a French hospital, location not given. He served with the 307th Infantry, and had not been heard from since twelve days be-

fore the armistice was signed, when he reported himself in the front line trenches.

SEAMEN'S CHURCH INSTITUTE

The Seamen's Church Institute, of which the Rev. George W. Davenport recently became organizing secretary, is planning aggressive work not only for the 4,000 Americans entering the merchant marine every month, but for the vast number who every year enter the nation's ports. The Institute, it will be remembered, was created by the General Convention in 1907. In 1916 it adopted its articles of affiliation and was launched as an organization. The Church of England has maintained work for merchant seamen in the ports on the Pacific coast, such as Seattle, Tacoma, San Francisco, San Pedro, San Diego, and Portland. Arrangements are under way for the Institute to take over the work in these places and to reorganize and enlarge it. This has already been done at San Francisco.

ST. LUKE'S HOME FOR AGED GENTLEWOMEN

Only once in the entire sixty-seven years of its existence has St. Luke's Home for Aged Gentlewomen sent out a general appeal to the public for help in maintaining itself. Last year, however, the rise in the prices of life necessities produced a deficit of \$14,952.66, and the endowment fund was encroached upon for current expenses. Alarmed by this development, the managers of the home are now asking for cash contributions, which may take the form of purchasing memberships. Honorary, associate, or sustaining memberships call for annual payments, respectively, of \$25, \$10, and \$5. Receipt of checks payable to St. Luke's Home will be promptly acknowledged by the treasurer, Mrs. Charles F. Ostrander, 50 West Fifty-third street.

CHURCH WORKERS TO CONFER AT WELLESLEY THIS YEAR

*Instead of Cambridge, With a Full
Programme — Report of St.
Luke's Home — Massachusetts
Soldier Honored by France*

The Living Church News Bureau }
Boston, March 24, 1919 }

THE annual Conference for Church Workers and the Summer School for Church Music, formerly held at Cambridge, will be held this summer at Wellesley College, Wellesley, from June 19th to 30th.

The secretary of the programme committee, Miss Josephine F. Bumstead, has expressed so concretely the spirit and plan of the coming conference in a personal letter to the Boston correspondent of THE LIVING CHURCH that I must reproduce it. She writes:

"I am enclosing a preliminary programme of the Conference for Church Work, thinking that you may like to write it up for your Massachusetts notes in THE LIVING CHURCH. It is certainly one of the happenings of great value to the Church, and while it is not provincial and so draws from all parts of the United States, being held in Massachusetts it is a tremendous opportunity for us here.

"The Conference this year is trying to provide for the need of trained workers. The Church School courses and the courses on Missions are placed in the department of Religious Education, and instruction is

given not only in methods but also in demonstration. The department of Social Service includes Reconstruction in its highest and widest sense, as well as dealing with the more practical part of the work. The vision of the Church as a whole is not lacking. The Bible is studied devotionally, as well as historically, and also for teaching others. Not the least value in coming to a conference of this kind is the meeting of many others who are interested in the work of the Church.

"You will see all this without my telling you! I wish that you would come yourself!" (I shall be there.—R. M. H.)

CO-OPERATION AT ST. LUKE'S HOME

St. Luke's Home for Convalescents, in its annual report reveals a splendid work being carried on in the diocese.

"During the year 279 patients have been cared for. Of these 129 have paid \$1,062.50, the remaining 150 have paid nothing. This proves conclusively that the pay system does not discourage those who can afford nothing from coming to St. Luke's for care.

Many knitted socks and sweaters have been made by the patients, besides the usual amount of sewing the Home does regularly for the Children's Hospital. This latter work has amounted to 550 pieces. In addition, 500 garments have been made for the Red Cross. This seems a very creditable showing when one realizes that all this work is voluntary."

In a letter which the chairman of the

board of managers has just sent to the clergy of the diocese appears this statement:

"If close coöperation could be organized and maintained between the clergy and the Home it would seem that incalculable good should result. Any woman who is tired, or convalescing from an operation, may receive at the Home the best of care amid pleasant surroundings."

"CROIX DE GUERRE" FOR ROXBURY SOLDIER

The Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, with a happy pride in a member of St. James' Honor Roll, reports that Henry Brooks Russell, a member of Battery A of the 102d Field Artillery, 26th Division, had been awarded the French "croix de guerre" for gallantry in action.
RALPH M. HARPER.

community. The sermons are to be straightforward and searching, bringing to men and women an honest and earnest presentation of the truths of the Christian religion and its claim upon their minds, their conscience, and their lives."

OPEN VESTRY MEETINGS

St. Peter's, Sycamore (Rev. C. E. Bigler, priest in charge), recently adopted the plan of "the open vestry meeting". These are held every First Thursday evening of the month and are followed by a social hour. Renewed interest and enthusiasm have resulted. At a recent meeting the parish as a whole voted the vestry power to pledge a representative sum for general and diocesan missions. An effort is being made to clear the parish of all indebtedness by Easter.

RECONSTRUCTION ADDRESSES BY DEAN BELL

Beginning April 1st, the Rev. Bernard I. Bell, formerly Dean of Fond du Lac Cathedral, and for eighteen months representative of the Church at the Great Lakes Naval Training Station, will devote two months, under direction of the War Commission, to addresses on The Church's Religious Task in Days of Reconstruction, speaking at diocesan conventions and other assemblies of Churchmen.

The work at Great Lakes will be continued under joint direction of the Rev. Harry Ruth and the Rev. John Wilkins, who have been assisting Dean Bell.

Mail concerning Great Lakes should be addressed to the Rev. Harry Ruth, Building 900, Great Lakes, Ill. Mail on other subjects intended for Mr. Bell should be sent in care of the War Commission, 14 Wall street, New York City. H. B. GWYN.

GOOD ANNUAL REPORT OF ST. MARY'S HOME, CHICAGO

Over Two Hundred Children Cared for—St. Peter's Parish—Community Evangelism—Open Vestry Meetings

The Living Church News Bureau }
Chicago, March 24, 1919 }

THE Sisters of St. Mary have issued their usual encouraging report for St. Mary's Home for the past year. The tale of the care of this large family of girls, now so well housed in the new quarters on Jackson boulevard, is always fascinating. Included in this is the record of the work done for the Nursery of the Home in Chicago, and also at the summer home in Kenosha. During the year 232 children have been cared for at a total cost of \$23,619.47. The total receipts were \$24,240.42, leaving a gratifying balance. The proceeds of the "tag day" were \$1,725, a considerable contribution in itself. The Home has lost many generous friends by death during the year, among whom were Mr. W. D. C. Street, and Mr. W. R. Stirling. The report tells us that Mr. Street was the treasurer of the Building Fund when the new Home was erected in 1902, and his services from that time until his death were invaluable. Mr. Stirling also did much for the Home, especially for the summer home at Kenosha.

Another loss was sustained in the death of Sister Alice, who for many years devoted all her energies to the welfare of the Home. Another great change has taken place during the past year. Sister Frances, from whom the work originated and under whose supervision it has grown to its present proportions, has retired from the field, leaving others to build upon her splendid foundations.

Of the 232 children cared for, 105 have paid the full board, 89 were partially paid for, and 38 were entirely free. It must be noted that "full board" denotes the highest amount charged by the Home, which does not by any means cover the cost of the actual support of the child. Ninety-three children have left the Home during the year, which means that 93 souls have been brought under Church influence, and have carried out into the world impressions which will bear fruit according to the individual. Results of this kind cannot be estimated by human standards. The Confirmation class for 1918 numbered 18, and 26 children were baptized.

ANNUAL REPORT OF ST. PETER'S PARISH

St. Peter's keeps up its record of being the largest parish on the North Side. Parishes like St. Peter's have come out strong in the stress of the last few years. The smaller parishes and missions have suffered most. It is the case of the big banks and the little banks, of those with much capital and reputation for capital, and those who have little or none. Like the record of St.

Paul's, Kenwood, which we referred to recently, this annual report of St. Peter's will interest many outside its bounds and membership. We do not quote any finances, but only certain statistics referred to by the rector, the Rev. F. G. Budlong. He says:

"I was pleased to report at the annual meeting as members of the parish 620 families, 335 other individuals. 2,177 souls, 2,097 baptized persons, and 1,642 confirmed persons. During the previous twelve months we received from other parishes 94, confirmed 44, and 5 returned to Communion. Ten parishioners died and 21 removed from the parish. There were 57 infants baptized and 6 adults—total 63. There were 48 marriages and 55 burials. 849 communions were made at Easter time and 5,171 received during the year. I preached 54 sermons and made 127 addresses. There were 527 services held.

"Of the above Mr. Van Zandt baptized 16 infants and 1 adult, and officiated at 22 marriages and 31 burials. He preached 51 sermons and made 55 addresses."

COMMUNITY EVANGELISTIC SERVICES

Chicago is very much a place of communities, small and great, which have grown up into a mighty city, and which still retain many of the characteristics of the village or town from which they came. Not only are these communities a unit in civic and social and sometimes in political matters, they have, too, a corporate sense in religious affairs. This will no doubt help to explain the community religious services which often are held in the suburban districts and in the outlying places of the city. We have spoken of such union services and meetings in Oak Park and La Grange; the rector of St. Paul's-by-the-Lake, Rogers Park, the Rev. H. N. Hyde, has this to say of services to be held there beginning on Sunday, March 23rd:

"A series of services of great importance to the religious life and community well-being of Rogers Park is to be held in the various churches on ten successive evenings beginning Sunday, March 23rd. Each of the local ministers will preach twice, and two meetings will be held in each church, but no minister is to preach in his own church. The Rev. H. N. Hyde will preach the opening sermon in the Baptist church, and the Rev. Dr. Nichols will preach in the same place on the following night. The meetings of Tuesday and Wednesday, March 25th and 26th, will occur in the Methodist church, with the Rev. Mr. Anderson and the Rev. Mr. Skeen preaching. Dr. Odgers and Dr. Nichols will preach in St. Paul's-by-the-Lake on Thursday and Friday, the 27th and 28th. Mr. Skeen will preach in the Presbyterian church on Sunday evening, the 30th, and Mr. Hyde on Monday evening the 31st. The concluding meetings will be held in the Congregational church with Dr. Odgers and Mr. Anderson preaching.

"Great good ought to flow from this united effort to reach all the people of our

CONDITIONS IN INDIA

A LETTER received by the Rev. Louis Tucker from South India, where his parish supports a catechist, describes in graphic way the ravages of the epidemic.

"Every house in this vast country is being attacked by influenza, and that almost simultaneously. It began in Bombay and spread all over India like a wind. It is said the disease originated at the front and was transmitted to India through the soldiers. Not two per cent. of the people have been spared. Schools, offices, courts, had to be closed for some weeks. It is now (October) raging violently in Travancore. In this town there was no house unvisited by influenza. The disease was not fatal, but there were some deaths due to carelessness. Though the disease generally subsided all over the country, it has begun again in Bombay, and we are awaiting a second wave of a serious kind. Price of foodstuffs have increased very heavily and there is a great shortage. The distress consequent upon the war is indescribable—will not this war end? Thanks to your gallant army the allies are steadily winning. Your President is a blessed man. He is Godfearing and capable. It is expected he will put a stop to the German militarism."

BISHOP PERRY PRAISES ARMY OF OCCUPATION

PRAISING THE behavior of American troops on conquered soil, and defending our soldiers from the charge of fraternizing with the German people, the Rt. Rev. J. de W. Perry, D.D., Bishop of Rhode Island, who has returned from Europe after eight months' service as chief chaplain of the American Red Cross, describes the work accomplished by Red Cross chaplains in co-operation with chaplains of the army of occupation. Bishop Perry completed his

duties abroad early in February, and made a tour of inspection through Coblenz, Cologne, and Metz.

"Our victorious army has lost none of its morals on the banks of the Rhine," declared Bishop Perry. "It treats the Germans courteously, but with a proper sense of dignity. Our men have not forgotten the purposes of the war, and in their new peculiar relations with the Germans they are acting as representatives of a victorious nation should.

"Nowhere did I see any 'fraternizing' between our soldiers and the Germans, or the slightest tendency to fraternize on our part. I was favorably impressed with the morals of the army as exhibited on conquered soil.

"The troops are splendidly cared for, well billeted, and kept busy. They show good order and morals, for which credit in large part must be given jointly to Red Cross chaplains and regular army chaplains. The two organizations are working in complete liason, and are thus able to accomplish more for the well-being of our soldiers. This spirit of coöperation, which was developed during the war, has been especially effective in the army of occupation. The duties of Red Cross chaplains are, in fact, almost identical with those of chaplains in the army."

Before the armistice was signed, Bishop Perry said, the work of the Red Cross had been extended to cover "every moment of a fighting man's life". Emergency stations were built as outposts near the front lines, where Red Cross sandwiches and hot drinks were served to American soldiers throughout the great offensives of last summer and autumn.

"The Red Cross fed the fighting man in action, cared for him in the hospital, and buried him when he died," said Bishop Perry. "There was not a moment in the fighting man's life in which the Red Cross did not function. Its most important work, of course, lay in the hospitals, where it succeeded in creating the atmosphere of home. Convalescents were befriended without being patronized."

Women workers for the Red Cross, Bishop Perry added, were doing just as important a work to-day as they had accomplished before the armistice was signed. These workers were still vitally necessary to the completion of America's task in France and Germany, he said, and deserved highest praise for their faithfulness during reconstruction.

DEATH OF ARCHBISHOP HAMILTON

IN THE DEATH of the Most Rev. Charles Hamilton, formerly Archbishop of Ottawa, the Canadian Church has lost one of its oldest and greatly beloved prelates. He died at La Jolla, California, on March 14th, at the advanced age of 85. He was born at Hawsbury, Canada, in 1834, of Irish parentage, his father being Lieut.-Colonel George Hamilton, founder of the great lumber firm of Hamilton Brothers.

The Archbishop was educated at the high school in Montreal and the University of Oxford. He was ordered deacon and subsequently priest by the late Dr. Mountain, then Bishop of Quebec. For nearly thirty years Dr. Hamilton labored in the diocese of Quebec, for nineteen years as rector of St. Matthew's Church, Quebec, which owes much to him. In 1885 he was elected Bishop of Niagara and eleven years later translated to the then newly formed diocese of Ottawa. He was consecrated Archbishop of Ottawa and seventh Metropolitan of Canada in 1909, and first Metropolitan of Ontario in 1912. He retired from office in

1914, when Bishop Roper was elected to the see of Ottawa, on the resignation of Dr. Hamilton. The former Archbishop was one of the few Canadian Churchmen surviving to the present day who was a delegate to the first Provincial Synod of the Church of England in Canada, held in Montreal in 1861. He represented the Canadian Church upon many memorable occasions since then, notably the Lambeth Conference in 1888, the Pan-Anglican Conference in London in 1908 and the Anglican Church Congress at Halifax in 1910, of which he was an honorary vice-president. He was prominent in many movements for reform in social conditions, upon which much of his tireless energy was expended. His widow and five children survive him, one son, Colonel George Hamilton, being overseas.

SUMMER SCHOOL FOR CHURCH WORKERS

THE PROGRAMME for Church Workers, at Hobart College, Geneva, N. Y., June 30th to July 11th, is rich in attractive features. Bishop Reese will hold a conference for the clergy, July 8th and 9th. Dr. Jefferys' subject for the daily Bible class this year will be, Thinking with Christ in the Twentieth Century. The study course in religious education will be led by Dr. Bradner, assisted by Dr. Boynton and Miss Frances Withers. Canon Elmendorf, Miss Mabel Hill, and the Rev. Samuel Tyler will conduct the course in social service. Miss Lucy Sturgis and Mrs. Charles Hutchinson will have classes in missions. The young people are planning to give the Vision of St. Agnes' Eve, a mystery play, out-of-doors.

Bishop Stearly is again the president and pastor of the school.

Applications for registration and requests for information should be made to the secretary, Mrs. G. H. Lewis, St. Andrew's rectory, New Paltz, N. Y.

PLANS FOR GENERAL CONVENTION

THE WAR has seriously interfered with the plans for hospitality and entertainment which Detroit was entering into on behalf of General Convention. Iron and steel have not been available to enlarge the Arcadia dance hall which was to have accommodated both bishops and deputies and many of their committees. Consequently, the hall remains as it was, and will be occupied only by the house of deputies, while the house of bishops will occupy the convention hall of St. Paul's Cathedral, fully three quarters of a mile away. Other accommodations will be found for convention purposes in Old St. John's Church and parish house, which are distant equally far in the opposite direction. Detroit, it seems, in spite of its marvellous growth in other ways, has as yet developed no convention hall befitting its size. The Arcadia will be used by the convention in the day hours, and on three evenings of the week, continuing to be a dance hall on other evenings.

But in other respects Detroit will doubtless live up to its name, and what is lost in convenience or housing will be made up. Committees are already at work and plans are taking form.

The General Convention will open on October 8th in St. Paul's Cathedral, with Holy Communion. Bishop Brent will preach the opening sermon in the Arcadia at a later service. He will also preside at a great missionary mass meeting in the evening at the Arcadia, to discuss The Meaning of the War to the Church and the World. A week later the reception to the bishops will occur at the Hotel Statler.

The Social Service Commission will perpetuate the daily forum, probably in the Jewish temple opposite the Arcadia. About a dozen of the greater organizations of the Church are to maintain separate headquarters.

THE PRAYER OF THE UPRIGHT

I HAVE SEEN a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it would recover by the vibration and frequent weighings of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man.—*Jeremy Taylor.*

BEQUESTS

THE WILL of Mrs. Jane S. Simpson leaves \$500 to St. Andrew's Church, Thompsonville, Conn.

MANY INSTITUTIONS of the Church were remembered in the will of Commodore Frederick G. Bourne, head of the Singer Sewing Machine Co., who died at Oakdale, L. I., on March 9th. The Cathedral of St. John the Divine, New York City, receives \$100,000 as an Easter offering toward the building of the nave. There is a further gift of shares of stock in the City and Suburban Homes Company for the Cathedral School, Emmanuel Church, Great River, L. I., of which he was warden, receives \$20,000 for the endowment, and the rector, the Rev. W. N. Webbe, \$1,000; St. Ann's Church, Sayville, is given 1,000 shares of stock as a memorial to his son Kenneth Bourne; the rector, the Rev. John H. Prescott, receives \$1,000.

Gifts of 1,000 shares of the same stock were made to the City Mission Society, Manhattan; the Church Charity Foundation of Long Island; St. John's Guild, New York; Sheltering Arms; Hope Farm, Millbrook, receives 3,000 shares.

MEMORIALS AND GIFTS

MRS. MATTHEWS has presented St. Andrew's Church, Barnesville, Ohio, with a brass altar cross in memory of her husband, the late Archdeacon Matthews.

A GIFT of \$1,000 to the endowment fund of St. Mark's Church, Grand Rapids, Mich., has been presented by Mr. and Mrs. Lucius Boltwood in memory of their son, Lucius Comstock Boltwood, who died in the service in France.

THE CHILDREN of Mrs. Louisa Mench have given a window in St. John's Church, East Mauch Chunk, Pa. (Ven. H. E. A. Durell, rector), as a memorial to her. It represents Christ in the Garden of Gethsemane. The inscription reads:

"To the Glory of God,
In Loving Tribute to Our Mother,
LOUISA MENCH.
Presented by her Children."

MR. CLARKSON MILLSPAUGH, son of the late Bishop Millspaugh, has presented to the Cathedral at Topeka, Kansas, as a

thankoffering for his safe return from France, a silver communion set for private services. It was given to his father when Dean of the Cathedral in Omaha in 1876, by the young women's guild of the Cathedral, and was used by the Bishop many years.

A \$1,000 LIBERTY BOND has been given to the altar chapter of the Church of Zion and St. Timothy, New York City, in memory of James Herman Aldrich. The income from it will furnish flowers for the Christmas altar, and part of the other Christmas decoration. In memory of his sister, Miss Edith O. Hawk, Mr. William S. Hawk has presented a similar bond to the parish branch of the Church Periodical Club.

ROBERT McCLELLAND BRADY of Detroit, a member of the class of 1870 at Trinity College, Hartford, Conn., has presented to the college \$5,000 to be known as the Riverius Manning Luther Fund. The income will be applied at discretion of the trustees for the advancement of the study of mathematics. Mr. Luther, in whose honor the fund is donated, was a brother of the Rev. Flavel S. Luther, Ph.D., LL.D., president of Trinity College, and a classmate of Mr. Brady.

A GOLD AND SILVER SPOON of unusual character has been presented to the Cathedral at Topeka by Mrs. Green of St. Paul's Church, Kansas City, for use as a baptismal shell. In the bowl of the spoon is a representation of the Virgin and the Child Jesus. On the back is a portrayal of the Crucifixion. Above this is a figure of God and over this a dove. Around the edge of the bowl in Norwegian is the lettering, "In Ye Name of Ye Blessed Trinity." It is dated 1572. Mrs. Green received it as a wedding present. Only four of these spoons are known to be in existence. One is in the collection of Mr. J. P. Morgan, another in possession of one of the large Cathedrals in Norway, and one has been lost.

ALBANY

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

Lenten Eucharists—Annual Reports—Preaching Mission—Memorial Service

A DAILY EUCHARIST has been established for the Lenten season in Trinity Church, Watervliet (Rev. George Alexander Perry, Jr., rector), with excellent results. A late Eucharist is said every Sunday morning in Lent, in place of the usual matins, and the way for a more frequent late celebration seems open. Since the beginning of the year, 58 additional weekly offering envelopes have been placed, making a total of over three hundred subscribers to the support of the parish, secured without an every-member canvass.

THE ANNUAL report of St. John's Church, Ogdensburg, just published by the rector, the Rev. D. Charles White, records the payment of the last note of indebtedness incurred for improvements in 1915. Diocesan assessments have been paid in full, while the apportionment for general missions has been overpaid. The late Mrs. Frederic Remington left a legacy of \$2,000 to the parish house endowment fund. Two pews have been made free, one in memory of Mrs. Mary I. Magone and Mrs. Mary Magone Haskell, the other in memory of Mrs. Mary Oswell Porter, benefactors of the parish. The latter pew is marked by a bronze tablet, designed and given by Miss Kate Vilas. St. John's Mission at DeKalb Junction has been opened and placed under the assistant minister, the Rev. William Johnson Gage. Of 112 men who entered the service of their country from St. John's Church, five have

paid the supreme sacrifice. Five Red Cross nurses also volunteered from this parish.

THE YEAR BOOK of St. Paul's parish, Albany (Ven. Roeliff H. Brooks, rector), just issued, is a compact volume of 126 pages. In his letter, Archdeacon Brooks makes a plea for optimism and enlarged visions. The reports of parochial organizations show steady and continued growth.

DURING FIVE days of Holy Week a preaching mission will be conducted in St. Paul's Church, Albany, by the Very Rev. Hughell E. W. Fosbroke, D.D. On the night of Maundy Thursday, a service, preparatory for the Holy Communion will be shared with the other Albany parishes.

DURING FEBRUARY, four blocks were taken for payment of the debt on St. Luke's Church, Catskill (Rev. G. H. P. Grout, rector). By this unique method, which Mr. Grout instituted several years ago, the debt has been gradually reduced until its ultimate payment seems possible. To conserve coal the services are being conducted in the parish house again this winter.

A MEMORIAL SERVICE for Henry Champion, killed in battle, was held in St. Paul's Church, Waddington (Rev. C. G. Prout, rector), on March 16th. St. Paul's rather small congregation sent eleven men into the national service.

BETHLEHEM

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

Every-Name Campaign

ON MARCH 2ND the men of St. John's parish, East Mauch Chunk (Rev. H. E. A. Durell, rector), conducted an every-name campaign in the interest of the parish and missions. Previously the Very Rev. J. I. B. Larned had addressed the men on the ways and means of conducting such a campaign, and on Friday evening before the canvass the Rev. Franklin J. Clark followed with a stirring talk on the missionary activities of the Church. On Sunday there was a corporate Communion for the parish and the men of the committee. In two and a half hours the number of contributors increased from 90 to 230; the amount of parish support from \$1,100 to \$2,400; and a number of candidates for confirmation were also secured. During Lent St. Agnes' Guild is acting as choir for the Tuesday evening services.

CENTRAL NEW YORK

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

New Parish in Syracuse — Debt Cancelled — Woman's Auxiliary — Pageants — Zion Church, Rome

ST. ALBAN'S CHURCH is the name unofficially selected for the new parish in Syracuse. This name was suggested by the Rev. Dr. Wilson, who has been instrumental in establishing the new work, in memory of one of the first Christian martyrs of England. A meeting has been arranged to organize a woman's guild.

WHEN CAPT. JAYNES, senior chaplain of the 27th Division, is freed from military duty to return to his parish work, he will find that Trinity Church, Syracuse, has prepared for his homecoming by cancelling a debt of \$29,000, incurred in building the church. This was accomplished at a recent dinner at which he was to have been the guest of honor, but was prevented by military orders. After some of the men of the parish had proposed the project, the amount of the indebtedness was pledged in exactly fifteen minutes.

AT A MEETING of the Woman's Auxiliary of the second district in Calvary Church, Utica, the Rev. D. L. Ferris spoke of the need of prayer in every-day life. He said in part: "Prayer is a natural instinct. Medicine without prayer is just as absurd as prayer without medicine. The place for prayer is where any human factor enters in. Men say they have no time to pray. Prayer is the thing that saves time."

THE SECOND of a series of pageants was presented in Grace Church, Carthage, on the second Sunday in Lent. *Democracy* was the title and a large number of parishioners took part. The intent was to emphasize the Kingship of Jesus and to show that His rule results in the brotherhood of man. Actors, appropriately costumed, told how relief had come to the nations through entrance of the United States into the war.

SUCH INTEREST has developed among members of Zion Church, Rome, as a result of the meetings for men in which *The Episcopal Church and its Message to Men of Today* is the subject of discussion, that similar gatherings for women have been arranged. Four women will impersonate the characters of the book and present the subject matter. One of the clergy of the parish will be present to explain or elaborate any point that may be raised. The seating capacity of the parish hall has been insufficient to accommodate those who desired to attend the Lenten illustrated lectures for children.

THE UTICA *Daily Press*, endorsing the proposal for a League of Churches, advances some novel and perhaps startling ideas. The editor says, in part: "The formation of a League of Churches should not be a difficult undertaking, compared with the formation of a League of Nations. In the formation of a League of Nations economic and territorial questions come up to vex, but the Churches should not have any trouble from this source. The Churches could adopt the mandatory principle of tutelage over backward peoples, making, for instance, the Protestant Churches, or divisions thereof, mandatories for sections of Africa and the Catholic Church a mandatory over parts of Asia, and thus avoid duplication of effort. The democratic principle also obtains among Churches now to a large extent. Not all of them are operating under democratic forms, but the democratic spirit prevails in most of them. Of course, the Churches have their Bolsheviki on the one hand and their reactionaries on the other."

BISHOP OLMSTED announces that the second day of the annual convention, May 28th, will be observed as the centennial of Bishop Huntington's birth, with an appropriate programme. The convention is to meet in Grace Church, Utica.

ST. ANDREW'S PARISH, New Berlin, has plans to build a stone rectory on a lot adjoining the church, in Gothic architecture to harmonize with church and parish house.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Social Service Activity — Convention — Every-Member Visitation—Sunday School Association

THE SOCIAL SERVICE COMMITTEE of the Connecticut Federation of Churches, of which Dean Ladd, of the Berkeley Divinity School, is chairman, has published a survey of proposed social legislation in the state, which has been widely circulated. The purpose of the bulletin is to inform the clergy of acts introduced in the legislature which have to do with social reform. The present issue treats of bills for widows' pensions,

child welfare, the minimum wage, shortened working hours, and Sunday observance, and the clergy are urged to attend hearings at the Capitol, to interview their local representatives, and, in the case of a bad bill, to appeal to the Governor for his veto. Thus a movement is started to align the religious and moral force of the Church in support of moral reform. An interesting conference on social service was held at Berkeley Divinity School, Middletown, on March 3rd and 4th, under direction of the committee of the Federation. There was a large attendance of clergy of all denominations from all parts of the state, our own being well represented. Bishop Brewster presided at the luncheon, at which one speaker was Bishop Brewster of Maine, and Bishop Acheson took part in the public meeting on the first evening, held in Holy Trinity Church. A series of valuable conferences was held on such topics as the Aims of Labor, Substitutes for the Saloon, Social Hygiene, Child Welfare, and the Problem of the Returning Soldier.

THE DIOCESAN CONVENTION opens May 20th. in Trinity Church, New Haven (Rev. Charles O. Scoville, rector). There is some talk in the diocese of changing the convention date to coincide more nearly with the ending of the new fiscal year.

THE SUFFRAGAN BISHOP will address the New Haven Church Missionary Association on April 7th on his experiences with the troops in France.

ON QUINQUAGESIMA SUNDAY an every-member visitation was made in St. John's parish, Warehouse Point (Rev. Carl Shuter Smith, rector). Every family was called upon, in the interest of "an every-member Lent". Some thirty members of the parish took part in the visitation. A copy of the Bishop's Lenten booklet was given to every adult member of the parish and a go-to-church card was presented which many signed, signifying their intention of making a conscientious effort to attend the services which they marked. The results have been beyond the highest expectations, and never before have Sunday and week-day services been so well attended.

TWO CHURCH PEOPLE have been doing their "bit" in the way of patriotic community uplift in West Hartford. On Saturday evening in the local town hall, Miss Mary E. Beach of the Church Missions Publishing Company gave an illustrated talk, With General Allenby on the Way to the Capture of Jerusalem, and the Rev. Dr. John S. Littell was sponsor for the second time of his play, *The Adze-Head*.

THE STATE Sunday School Association, in harmony with an enlargement of their religious educational programme, are to hold this summer a two weeks' summer school at the State College for Women at New London. The Church will be represented on the faculty by Miss Elizabeth Colson of Brooklyn, an expert in her work, who will have charge of two courses, the Beginners' and one on Story Telling.

GEORGIA

F. F. REESE, D.D., Bishop
An Episcopal Visitor

THE RT. REV. BISHOP KEILEY, Roman Catholic Bishop of Savannah, was a guest at the last meeting and dinner of the Episcopal Church Club.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
St. John's Parish, York—Debt Cleared Away
AFTER AN every-member canvass carried on in St. John's parish, York, on a recent

Sunday, offerings were increased 130 per cent. over 1918 and 100 per cent. above the previous high record, the number of contributors increased 140 per cent., many members enrolled themselves in various parochial activities, and many children were added to the Sunday school which now stands at its highest record as to enrollment and attendance.

During the past three months the rectory has been completely renovated. A modern heating plant has been installed, a handsome fireplace built, and indirect electric lighting placed throughout the house. Improvements are also being made to the extensive rectory grounds under the direction of landscape gardeners. The reorganized men's club has assumed responsibility for several parochial activities. As a result, attendance at the evening services is larger than for several years, and a men's Bible class has been organized in the Sunday school. A girl's choir of thirty voices will sing at the Lenten services and assist the regular choir at the Sunday evening services. A meeting of those interested or actively engaged in social work in the city was recently held and a social service club organized. Meetings held monthly are addressed by various speakers engaged in social service work. The rector of St. John's, the Rev. Paul S. Atkins, was elected president.

St. PAUL'S CHURCH, Wellsboro, is reported out of debt for the first time since 1902.

KANSAS

JAMES WISE, D.D., Bishop

New Cathedral Window—Canons at Associate Mission

IT IS EXPECTED that the window for the west transept of Grace Cathedral will be placed before Easter. The subject is The Nativity, and the window is given in memory of Hiram Price Dillon.

THE FOUR clergymen at the Associate Mission in Topeka have been appointed Canons of Grace Cathedral. They are the Rev. Chester Wood, the Rev. Herbert Hawkins, the Rev. George R. Hiatt and the Rev. John McLeod.

BISHOP WISE is very active in building up the diocese. At every possible place he is holding conferences and missions lasting from a day or two, to a week.

THE BUREAU of Church Publicity and Advertising of the diocese of Kansas has been given an hour at the annual convention this year in which to present its work. The Rev. Joseph H. Harvey will open the discussion. Mr. Charles Haynes of Emporia will speak of Church Advertising, the Rev. Chester Wood of Diocesan Publicity. Mr. Arthur J. Carruth, managing editor of the Topeka *State Journal*, of Church News and the Local Paper. All clergy and others who have done Church advertising are asked to bring an exhibit and tell of results obtained.

KENTUCKY

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

Special Lenten Services—Bishop of Colorado Conducts Mission

ON MARCH 14TH at St. Mark's Church, Louisville, the special preacher was the Rt. Rev. Irving P. Johnson, D.D., who delivered an address upon missionary work and problems in Colorado. Immediately preceding this service the Woman's Auxiliary met in St. Mark's parish house. The speaker of the afternoon was Mrs. Allen R. Hite who delivered an address on the United Offering.

IN ADDITION to conducting the noon-day services, Bishop Johnson held an eight days' mission at Christ Church Cathedral from March 9th to March 16th inclusive. The services attracted much interest among Church people as well as among persons of other communions. The Bishop has been particularly happy in handling the question box.

LOUISIANA

DAVIS SASSUMS, D.D., Bishop

Diocesan Council—New Church in New Orleans—Death of T. H. Agnew

THE BISHOP has sent out notices that the council of the diocese, postponed on account of the influenza, has been called to meet at Christ Church Cathedral, New Orleans, on May 7th.

THE CONGREGATION of Grace Church, New Orleans (Rev. Albert R. Edbrooke, rector), will proceed with the erection of a \$100,000 church building on the new location in Canal street. The present building, originally a store, will be torn down to make room for a large commercial building. Grace Church is the successor to what was known at the time as "The Church in the Upper Room", organized on removal of the old Christ Church congregation from its former home now occupied by the Maison Blanche building. Many of the former congregation felt there was great need of a down-town church, and success met their endeavors from the very beginning.

IN THE RECENT death of Mr. Thomas H. Agnew, the cause of the delinquent child in New Orleans has met with a severe loss. For seventeen years he had bravely championed their cause amid ridicule and other adverse conditions. He died regretted by all but having seen some of the results of his labors. He was a member of Grace Church, New Orleans.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LAROY HARRIS, D.D., Bp. Coadj.

Scout Sunday—Soldiers' and Sailors' Club

AT St. PAUL'S CATHEDRAL, Marquette, on Sunday March 9th, Scout Sunday was observed. It had been postponed from February 9th on account of the influenza. All the Boy Scout troops of the city met in the guild hall. The address to the Scouts was made by Mr. E. A. Macdonald, who spoke on Theodore Roosevelt, his life, and its lesson to boys.

A SOLDIERS' AND SAILORS' CLUB organized in Marquette to include all men returned from service has been invited to hold its next meeting in the Cathedral guild hall. After business the men will provide their own social programme, but lunch and cigars will be provided by the woman's guild. The vestry of St. Paul's will act as hospitality committee.

MICHIGAN

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

Coöperating Churches in Bay City

TRINITY CHURCH, Bay City (Rev. J. A. Schaad, rector), has united with several denominational Churches in a series of union meetings during Lent, which have been advertised as a "Community Forum". The Rev. Mr. Schaad spoke in the Methodist Church on March 28th, on "Christianity for To-day", and the final service occurs in the First Presbyterian Church on April 4th, the speaker being the Rev. James Chapman, who will present The Church as Affected by the War. Earlier meetings were held in the

First Baptist and Congregational Churches, and in Trinity Church. Mr. Schaad says: "Without any thought of fasting the observance of Lent upon the other denominations, I proposed that, during Lent, we hold the series of services indicated. My thought was that, since in international as well as industrial affairs the present day movement is toward getting together, and since the Church at large is thinking and praying to the same end, it was well for the local units of a divided Christendom to give the community an ocular demonstration of the progressive relationship in the new era." Churches of Bay City have continued to use the daily press in half-page advertisements presenting Church subjects. The Rev. Mr. Schaad, a former newspaper man, has written several of these advertisements.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Death of Marcus Dresner, Jew

MARCUS DRESNER, for forty-five years a resident of Austin, although a professing Jew, has been a constant supporter of the local parish. Mr. Dresner died on March 13th and, although he had the rector of the parish officiate at his funeral, requested that he be buried in a Jewish cemetery; the nearest was "Mount Sion" Cemetery, St. Paul, so his body was laid away there on March 15th. To continue his interest in the local parish, he left a bequest of \$2,000. Christ Church, the recipient of this bequest from a Jew, has for the last twelve years supported itself by direct giving, and has persistently refused to return to the old way of augmenting its funds by suppers, fairs, and sales.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Diocesan Convention—Bishop of Fredericton

BISHOP TUTTLE has announced that the proper time for the meeting of the diocesan convention would be May 27th but as that week includes Ascension Day he changes the time of meeting to May 20th.

THE RT. REV. JOHN ANDREW RICHARDSON, D.D., Bishop of Fredericton, New Brunswick, is to be the preacher of the flower sermon at the Cathedral on May 18th. Bishop Tuttle, wishing him to speak at the evening missionary meeting in connection with the convention, is planning to have the missionary meeting on Tuesday night and his reception on Wednesday night.

BESIDES OUR Bishops a number of the other clergy have been engaged for special Lenten services outside the diocese. The list includes the Rev. John Bunting, who speaks at Helena, Arkansas; the Rev. ZeB. T. Phillips, D.D., who is in Philadelphia one week and in Buffalo the next; the Rev. Edmund Duckworth, who speaks in Louisville; and the Rev. B. T. Kemerer, who speaks in St. Paul.

MISSION STUDY CLASSES are being carried on in practically all parishes.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Clerical Union—Bishop Returns to His Office

THE MARCH MEETING of the Clerical Union took place on the 17th at the Church of the Holy Cross, Pittsburgh. Holy Communion celebrated by the rector was followed by a conference of the Bishop with the members on plans for the approaching convention. This was the first gathering of the sort that Bishop Whitehead had been able to attend for six months, and he met with enthusiastic

welcome. In the afternoon the Rev. David Vincent Gray read a paper on What is the Matter with us?

AFTER AN absence of well-nigh half a year, Bishop Whitehead, having recovered from his illness, has resumed his office hours at the Church Rooms, and also has begun a round of visitations in the near neighborhood.

SOUTH CAROLINA

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

The Bishop's Return — Bishop Delany — A Mission

AN IMPRESSIVE service of welcome to the Bishop, who has recently returned from overseas duty as special preacher under the auspices of the Y. M. C. A. in England and France, was held in St. Paul's Church, Charleston, on the evening of March 2nd. All the clergy of the city were present and several choirs united in rendering the music. In spite of heavy rainfall, the church, the largest in the city, was filled. Replying to the address of welcome by the Rev. Dr. John Kershaw, D.D., president of the Standing Committee, the Bishop summarized his impressions of the religious life of the American soldier. "Only a thoroughly democratic Church," said the Bishop, "will appeal to the returning soldier. He will not be attracted by a church with rented pews, nor can his loyalty be held by a parish which is not actively engaged in practical Christian service in its community. The American soldier has learned the beauty of sacrifice and service; he has formed the habit of cooperative helpfulness under intelligent leadership, and the home Church must give him both opportunity and leadership in constructive community service if it would hold his interest."

THE RT. REV. HENRY B. DELANY, D.D., Suffragan Bishop for work among negroes in the Carolina dioceses, has recently made a number of visitations in this diocese. On every occasion he has been most warmly received by our colored congregations, and it is already evident that the suffragan bishop plan will be given a fair trial in this diocese.

FRIENDS of Archdeacon Webber are eagerly looking forward to a mission he is to hold during Holy Week in St. Luke's Church, Charleston. The usual noon-day services in St. Michael's Church are not being held this year, but in lieu of them the various parishes are holding a united service every Wednesday night at each of the churches in turn.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.
WILLIAM P. REMINGTON, Suffr. Bp.

Meeting of Northern Deanery—In the Rector's Absence

THE FIRST formal meeting of the Northern Deanery was held in Trinity Church, Watertown, on March 14th. Both Bishops were present. At the opening celebration of the Holy Communion Bishop Burlison preached. At the conference following, Dean Bartlett of Aberdeen presided. The Rev. W. H. Talmage was elected secretary. Reports from clergymen in the deanery were carefully considered. The Rev. C. E. Wood, who has a territory of about 4,000 square miles, touching thirteen points, and no automobile, has a difficult situation. At the afternoon session the subjects were Religious Education, and Church Extension. The Rev. E. W. Pigion spoke on The Causes and Remedy of the Loss of Sunday School Pupils, the Rev. C. E. Wood on The Small Sunday School, the Rev. Dr. Edward Ashley

on the Niobrara Sunday School Lessons, Miss Edith Willis on Service in a Small Community, and the Rev. Paul Roberts on The Church and College. At an afternoon service Bishop Remington spoke.

ON SUNDAY, March 16th, St. Paul's Church, Brookings, was crowded to hear a war address by the Rev. W. R. Campbell, just returned after twenty-one months of service in France. On Monday afternoon Mrs. Campbell, for the past four years in war service in England and France, spoke to the ladies.

DURING THE absence of their minister, the Rev. W. B. Roberts, in war service in France, the congregation of the Church of the Incarnation, Dallas, are trying to carry on by having services of an unusual sort. One of the women reads the prayers and the children's choir take an active part in the service.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Quiet Days for the Clergy—Lenten Conferences—Class in Personal Religion

BISHOP REESE conducted a quiet day for the clergy of the Dayton Convocation in St. Andrew's Church, Dayton, on February 26th. In the morning the Holy Communion was celebrated and the Bishop delivered the address. After luncheon a conference was held on readjustment of the religious and social message of the Church for the needs of the new era. A similar service was held for the clergy of the Columbus convocation in Trinity Church, Columbus.

TRINITY CHURCH, Columbus (Rev. E. F. Chauncey, rector), is omitting the usual Lenten services and instead, the whole parish has been divided into groups for Bible study and conference. The plan is meeting with great success.

BISHOP REESE is again conducting a class in personal religion every Friday afternoon in Trinity Church, Columbus. This class has been held for a number of years and is greatly appreciated.

A YEAR AGO the parishioners of St. John's Church, Worthington, presented their rector with an automobile, and they are now planning to give him a garage.

SPOKANE

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

Parochial Missions

DEAN SEVERANCE of the northwestern deanery has been holding missions in several of his stations. Recently he held one in Chesaw with excellent results. Aside from that of the Roman Catholics, ours is the only work in this town, where the Bishop has bought the Methodist church. At Republic, where we have the whole field, Dean Severance held an interesting mission the last week in February. At Orient, where there is no church building of any sort, the Dean is planning a mission, and it is hoped to have a church building in this town at no very distant date. During the first week in Lent Dean Severance preached a mission at Loomis, where there is a good congregation.

THE REV. FREDERICK LUKE is holding missions in several of his stations in the Yakima valley this Lent, and Dean Laidlaw of the southeastern deanery began a mission in Holy Trinity, Palouse, on Sunday evening, March 16th.

BISHOP PAGE made the Founders' Day address at Leland Stanford, Jr., University, and preached in the college chapel on the following Sunday.

WASHINGTON

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

Prisoner's Aid Association—Silver Anniversary
—Sunday School Institute

WHEN THE Prisoner's Aid Association met on March 17th, Mrs. Covell gave a report showing that representatives of the association were present in the Police Court every day to listen to cases, to aid first offenders and those who needed counsel, and to find work or lodging or transportation which would set those discharged, or put on probation, on the right path. In this way 1,870 persons were interviewed and given some sort of help. Of these eighteen young men and five girls were sent home. 68 fines were paid, 420 meals provided, 331 people were written to after being placed on probation, and 117 were visited. For the coming year, \$1,500 is needed. Mrs. Covell said she hoped the association might grow into a city missionary society, for which the time is now ripe. The various associations and parishes are wasting power because they are not effectively centralized; and the work in institutions has been increased by the recent expansion of the city, so that former methods are entirely inadequate. The special speaker was the Rev. Charles P. Tinker, D.D., who gave a stirring talk on A Chaplain's Own View of the Man Behind Prison Bars, telling his experiences as chaplain of the Tombs. He also described a number of important prison reforms brought about through the chaplains' influence.

ST. STEPHEN'S PARISH will commemorate on Easter Day its twenty-fifth anniversary and that of the rectorship of the Rev. George Fiske Dudley. To mark this milestone a rectory has been purchased and an effort will be made to raise the greater part of the money for it at Easter. St. Stephen's is in a rapidly growing section, and in the last twenty-five years has built a large church and parish hall through uniting the entire congregation in raising money, no large single amount ever having been given. St. Stephen's new Year Book notes largely increased attendance, due to soldiers, sailors, and war-workers, who have come into the parish. During the past year for the first time the parish paid in full its apportionment to General Missions.

AT THE meeting of the Sunday School Institute in St. Margaret's parish hall, on March 18th, the Rev. Charles E. McAllister made an address on Religious Education in an Age of Reconstruction. Mrs. Griffith L. Johnson also spoke on the Junior Lessons of the *Christian Nurture Series*.

AT THE last meeting of the vestry of Christ Church, Washington parish, two checks were presented to the Rev. David R. Covell and Mrs. Covell, the former having resigned to become diocesan social service secretary. The junior and senior altar girls also presented parting gifts to the rector and his wife. A stained glass window designed by Geissler for the chancel is being erected as a memorial of two gold stars and two silver stars on the parish service flag.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Men's Club—Receptions—A Successful Canvass

A RECENT meeting of the men's club at Grace Church, Grand Rapids, brought together eighty men of the parish besides a delegation from the Pro-Cathedral and several from Grace Church, Holland, to hear an address by Lieut. Mark T. McKee of Detroit, secretary of the State Reconstruction Committee, who spoke on the Non-Partisan League and the I. W. W.

AT A meeting of the Campbell Fair Guild, held at the residence of Mrs. A. W. Hompe, a beautiful silver tea service was presented to Archdeacon and Mrs. Vercoe. The Helping Hand Society also presented the Archdeacon and his wife with a purse of gold, while the Mother's League bestowed three fine pieces of silver, all in recognition of their ministrations between the departure of Dean White and the coming of Dean Potter.

THE DEPARTURE of the Rev. James H. Bishop, curate of St. Luke's, Kalamazoo, with his wife, to their new home in Dowagiac, was made the occasion of a loving demonstration by their friends. The Girls' Friendly Society presented a small crucifix with candlesticks. The choir boys made them recipients of a set of water glasses and sherbet cups, the vestry gave a cheque; and gifts of gold came from the Woman's Guild and St. Margaret's.

THE ALTAR GUILD of St. Paul's Memorial Church, St. Joseph, has just completed a

EASTER CARDS



WE regret to say that, so far as we can find, there are no new Easter Cards this year such as we are willing to offer to our customers. We are fortunate enough to have on hand a fair-sized supply of MOWBRAY'S EASTER CARDS of other years, probably insufficient to supply the demand, but enough for those who order reasonably early. We have classified these by letter or number, as below.

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SELDEN PEABODY DELANY, Editor

April Number Ready

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handsome new polished oak floor for the sanctuary and altar steps, a great enrichment of the already beautiful chancel.

EMMANUEL CHURCH, Petoskey, in a late canvass for subscriptions preparatory to calling a rector, pledged more money than ever before in the history of the parish. Generous friends have also promised to paint the church and rectory. Petoskey is an important point for Church work in the north and the vestry, inspired by the new Archdeacon, is trying to get in touch with a clergyman who will realize its possibilities.

THE DIOCESE is rejoicing that it has been found unnecessary for the Bishop to go abroad again at this time.

CANADA

Ordination—Fund for Chaplains' Social Work—
Revival of Brotherhood Work

Diocese of Columbia

BISHOP SCHOFIELD held an ordination in St. Paul's Church, Nanaimo, March 2nd. The candidate, who was advanced to the priesthood, the Rev. H. Pearson, was presented by Archdeacon Sweet.

Diocese of Montreal

THE SUMMER SCHOOL for the combined dioceses of Montreal and Quebec will take place at Knowlton from July 3rd to July 10th.—THE Rev. Dr. Craig, for the past five years rector of St. Martin's, has accepted the rectorate of Christ Church, Vancouver, and leaves to begin his new work in the end of May.—THE BISHOP has appointed the Rev. J. S. Flanagan, rector of the Church of the Advent, to be a Canon of Christ Church Cathedral, as a recognition of over twenty-seven years of "faithful work as a parish priest both in the country and city".

Diocese of Ontario

BISHOP BIDWELL has issued an appeal for funds to send over at once in aid of the social work of the chaplains on duty in England. Col. Almond, rector of Trinity Church, Montreal, cabled for \$10,000 to carry on that work, the Anglicans to be responsible for \$4,500. Canon Almond is Director of Chaplain's Services overseas, and explains that money is needed to care for the wives and children of soldiers, who may be kept waiting at the port from which they sail, as frequently the date of sailing is postponed. During the interval these women and children are left stranded and Canon Almond has undertaken to look after them.—BISHOP BIDWELL says that conditions in England have improved, but it is still not a place to go on a pleasure trip. Owing chiefly to difficulties of transportation many articles of food are still restricted.

Diocese of Toronto

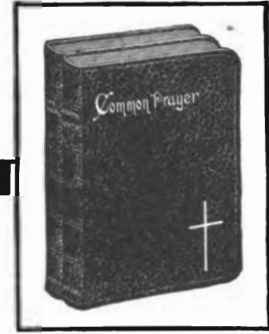
A GREAT REVIVAL of the work of the Brotherhood of St. Andrew was planned at the meeting of the local assembly in Toronto on March 3rd. It is hoped that several new chapters will shortly be formed in Toronto, and some revived. The methods to be adopted in visiting returned soldiers were discussed.—THE MARCH meeting of the diocesan board of the Woman's Auxiliary was held in St. Thomas' parish, Toronto, on the 7th. The Babies' Branch has become too large for the secretary-treasurer to manage (it numbers now nearly 2,000) and an assistant has been provided.

The Magazines

IN SPITE of the storm of criticism which blew up against the League of Nations when the President was here, the League is an accomplished fact. It has been such since January 25th to those who realize that the League alone offers peace and there is no alternative. Many criticisms will have served the good purpose to ensure the best League possible. Not one criticism has as yet sufficed to break the League idea and when it comes before the Senate the League will be ratified in some constructive form because public opinion, here and there arrested temporarily by the recent criticism, is evidently now tremendously for the League.

It is safe for one to predict who has travelled much since war began. Americans are now practically ready to pass on to the next great idea in the development of those relationships among right-minded nations which the war has brought. They will take various forms. Societies of different types for their promotion will be formed. The first in the field will make peculiar appeal to Americans. Organized in London the latest fourth of July, the English-speaking Union is rapidly increasing in membership among English-speaking people and has already a real medium of communication in a new monthly magazine, the *Landmark*, published in London and circulated everywhere.

The first number bears evidence of haste in editorial preparation, but its contents are significant beyond expression. Mr. Balfour pictures the future of the world in an



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appeal to all English-speaking peoples "to feel that they are joint trustees for civilization" and to realize that "their outlook is of infinite value to the freedom and progress of the world."

Lord Sydenham of Combe takes the happy moment to remind them "All the little rifts which seemed to divide them in the past were due to the want of knowledge, which will disappear now that they have been true comrades in arms."

The editor of the Birmingham (Alabama) *News*, Mr. F. P. Glass, speaking for Americans says: "We want some of the honor, some of the privileges, some of the distinction of having accomplished something substantial in the world-struggle for the establishment of justice;" and the British Minister of Labor, Mr. Roberts, pictures the English-speaking peoples as leading the world "in order that the world as a whole may realize the same great ideals and be animated by the same great ambitions."

The two articles appealing most profoundly to Americans are written by Americans. Professor Santayana's description of Americans as idealists has never been surpassed for fine distinctions and lofty distinctiveness. If one wants to know why the entrance of America into the war did make a difference he has only to read Professor Santayana's article.

Dr. Albert Shaw of the *Review of Reviews* spoke last summer in England on "English-speaking America" and his address is here in print. There has for many years been no interpreter of America's international relationships who out-classes Dr. Shaw, and this fact familiar to Americans gives special meaning to his words. The indissolubility of the bond between Great Britain and the United States finds full expression in such words as these addressed to English men: "We have grown as part of your growth; we have no backgrounds except as they are also your backgrounds."

In technique, in orderly arrangement, in logical development, *The Landmark* is rudimentary. It must have better editing to go on its own merits. But in the promotion of unity and solidarity among those who properly belong together there is no room and no call for improvement.—*Lyman P. Powell, D.D.*

OLD TESTAMENT FOLK-LORE is the title of a careful and discriminating review of Sir James Frazer's monumental and epoch-making volumes, contributed by Dr. Oesterly to the *Edinburgh Review*. It hints at a richness of treasure therein that makes the reader instantly vow not to lose a moment in attacking them. Sir James' theory of the Fall of Man is not only new but extraordinarily convincing. Theories with regard to the "mark of Cain", the flood story, the covenant of Abraham, ultimogeniture as affecting the heirship of Joseph, an explanation of the phrase "bundle of life"—these are all among the points singled out for special mention by Dr. Oesterly. On the whole, he cites with approval; but he points out that at times even so keen a scholar as Sir James yields to the temptation offered by the "fallacy of simple enumeration". It is interesting to note, however, that Sir James is no blind follower of the Higher Critics: he writes, for example: "I see no sufficient reason to question, with some modern writers, the historical reality of the great Hebrew patriarchs, though doubtless some of the incidents and details which tradition has recorded concerning them are unhistorical." Foreign affairs are treated in several able articles. M. Cammaerts, with a poet's vivid pen, sketches the history of the frontiers of Belgium, and that dramatic and tragic scene when, in 1839, the Belgian Chamber, in face of the Prussian threat, de-

cidated that a dismembered Belgium was better than no Belgium at all, and yielded up Luxemburg and Limburg, the deputies from those two provinces being the last to consent to the change. "Belgium", says Cammaerts, quoting M. Nothomb, "has had the opportunity of rendering some service to Europe. A war has come for which she certainly bore no responsibility, and she may therefore now with confidence claim, if not her revenge, at least her full rights." Afghanistan also, through the medium of Mr. Ikbal Ali Shan, puts in a claim, as another "Alsace-Lorraine", for the lands to her northwest and northeast, which were torn from her by Russia. A full and clear description of the situation in the Ukraine is contributed by "O. deL.", who takes as his text words which, alas, seem only too true: "It will be the end of Russia . . . if the Ukraine ever secedes from the Empire . . . It matters comparatively little to Russia if she loses Poland and even Finland, but without the Ukraine Russia becomes an Asiatic Power." A closely-knit argument on the Heredity of the Soul, by Mr. Wyatt Tilby, deserves more than the passing mention it can receive here. Having proved, with a wealth of biological examples, that in the living organism consciousness depends on movement, he goes on to remark that religion has recognized this fact in its doctrine that only when the soul is released from the shackles which hamper its movements in the flesh does it attain its full development. His argument, he denies, is base and material, for it shows, on the contrary, that man has risen far above his lowly origin.

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THE *Constructive Quarterly* for March opens its seventh year and volume with a timely article by William Temple, rector of St. James, Piccadilly, London, one of the more aggressive leaders of the English Church, on the new duties involved in the new spiritual and social conditions following the war. His theme is The World's Need of the Church. At a crisis in the affairs of mankind, when all are looking for a bond that may be a pledge of peace and yet no fetter of national liberties, the world, he says, plainly needs a society within and amongst the nations, "possessed of fellowship as a gift from God, knowing how it is that men may find the spirit of fellowship and keep it strong in their own lives, and exhibiting to the world the life of fellowship, in thought and speech and act." In spite of all that worldly leaders among Christians may have done Mr. Temple finds in the unquenchable vitality of the Church an assurance that this society has in it an irresistible life and need only be true to itself to make the whole world see that its members, drawn from every nation and every social class, are even now "breathing the air for the lack of which the world is stifling". But to show that it possesses what the world so bitterly needs its members must not talk about it only. They must manifest a real fellowship in politics, in commerce, in industry. Above all, the Church as an organized body must express that spirit of fellowship in the ordering of its own life and in its relation to other Christian bodies. "Then the world will turn to the Church, to ask where is the source of this power; and because they see our free unity, our ordered liberty, they will believe that Christ was sent by the Father to be the Saviour of the world." This "Tract for the Times" is followed by helpful reflections on Some Significant Agreements, by the Methodist Bishop McConnell of Denver, who uses "Church" with somewhat more extended connotations than Mr. Temple. Neither social nor international relationships are, he says, organized to-day on avowedly Christian principles. Indeed, "there is at yet no large body of public sentiment which is professedly aiming at good will to all men of whatever nation." Yet the Church would have to stand outside the broadening influence of life altogether not to feel the impulse to interpret service in large social and international terms, and all the Churches agree that Christianity implies devotion to unselfish service. It is much, then, that there is beginning to be real searching of the problems that keep Churches apart, more especially the question of episcopacy, and Bishop McConnell finds that "out of it all the air is clearer than ever before," and that men are "practically working out a closer approach with a frankness never before known". He would call especial attention to the unitary possibilities of the "federalism" much discussed of late in England. Articles like these are just now doubly significant. Other American contributions are Meditation in Religious Thought, by Professor Mercer of our Western Theological Seminary at Chicago; St. Paul and the Sacraments, by Professor Easton of the same institution; and Christianity the Final Religion by Dr. Zwemer, the veteran missionary among Moslems. From England Principal Goudge of Ely writes of The Churchmanship of Jesus Christ, that catholicity transcending distinctions of nationality or social class which any Church of His founding must possess. Dr. Tennant of Trinity College, Cambridge, has a thoughtful paper on Divine Love and the World's Evil, and Principal Forsyth another on The Inner Life of Christ. Interesting reflections on Scottish modes of metaphysical thinking are to be found in

Dr. Denney's Theology, by Dr. Paterson of Edinburgh. What French Catholics can do to aid Russian Christians in their extremity is sympathetically but cautiously considered by Professor Calvet of the College Stanislas, Paris. Strange glimpses into the spiritual life of a Russian mystic—Herman, Russian Missionary to America, by Mrs. Vera Vladimirovna Johnston, bring the number to a worthy close.

How THEN is Christ crucified to be partaken of by each one of us? How are His merits, how is His blessed Person to be communicated to us, that sinners should dwell in Christ, and Christ in sinners? By faith; for it is written, "That Christ may dwell in your hearts by faith:" by united prayer, for He has promised "Where two or three are gathered together in My name, there am I in the midst of them;" but most directly and especially by sacramental union, "for as many of you as have been baptized into Christ, have put on Christ," and "Who so eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him."—Selected.

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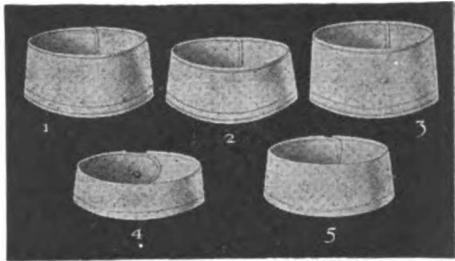
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