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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—APRIL 12, 1919

NO. 24

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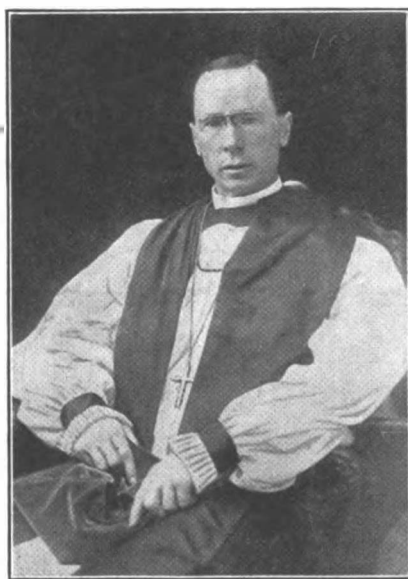
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A Weekly Record of the News, the Work, and the Thought of the Church

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	771
"Comfort ye, comfort ye My people"—Legislative Body for the English Church—Our Relief Funds—War Relief	
ANSWERS TO CORRESPONDENTS.	773
GOOD FRIDAY. By the Rev. John Power. (Poetry.)	773
DAILY BIBLE READINGS. By the Rev. David L. Ferris.	773
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	774
"THE CONGREGATIONALIST" ON THE CONCORDAT.	775
BROTHERHOOD PLANS WELCOME FOR SERVICE MEN.	775
LEAGUE OF PRAYER FOR REUNION OF THE CHRISTIAN CHURCHES.	776
AFTER DEATH—WHAT FOR THE CHRISTIAN? By the Rev. Quincy L. Dowd.	777
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	780
CORRESPONDENCE.	781
"A Concordat with Congregationalists" (Rev. George P. Christian, Rev. Laird Wingate Snell, Rev. Charles F. Sweet, George Zabriskie)—Prayer Book Revision (Rev. G. D. Chris- tian)—Personnel of Approaching Conventions (Rev. A. L. Byron-Curtiss)—Union Services and Special Preachers (Rev. R. B. Waterman)—Criticism of the League of Nations (Rev. W. N. Webbe)	
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	783
SONS OF PROMISE. By Thomas Curtis Clark. (Poetry.)	784
ON THE DEATH OF DEACONESS KNIGHT. By the Rev. Upton H. Gibbs.	784
PERSONAL MENTION, ETC.	785
ENGLISH CHURCH CONGRESS MAY HOLD OCTOBER SESSION. The London Letter. By George Parsons.	785
FOR WEEK-DAY RELIGIOUS EDUCATION IN NEW YORK. The New York Letter.	789
BOSTON WILL HAVE BOTH PHILLIPS BROOKS STATUES. The Bos- ton Letter. By the Rev. Ralph M. Harper.	790
BISHOP WOODCOCK SPEAKS ON SOCIALIZING THE CHURCH. The Philadelphia Letter. By the Rev. Charles A. Rantz.	790
INTERDENOMINATIONAL WORK IN CHICAGO'S COMMUNITIES. The Chicago Letter. By the Rev. H. B. Gwyn.	791

OH! IF YOU knew what it is to love! You say you love, and
many of your brothers lack bread to sustain their life, clothing
to cover their naked limbs, a roof to shelter them, a handful of
straw to sleep upon, while you have all things in abundance.
You say you love, and the sick, in great numbers, languish un-
tended on their wretched bed; the unfortunate weep with no one
to weep with them; the little children, shivering with cold, go
from door to door, begging the crumbs from the table of the rich,
and receive them not. You say that you love your brothers;
what would you do then if you hated them?—*De Lamennais.*

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 12, 1919

NO. 24

EDITORIALS AND COMMENTS

“Comfort Ye, Comfort Ye My People”

IT is the prologue to the writings of which we are accustomed to speak as Second Isaiah. Jerusalem was in desolation. Her people were scattered. The exile bore heavily upon them. There had been prophecy of the coming of deliverance, but as yet it had not come.

Now the prophecy becomes clearer. Deliverance would seem to be at hand. That exquisite idyl wherein One calls perhaps to celestial powers to carry comfort to God's afflicted people easily lends itself to the gospel interpretation of it as the forecast of the coming of the Messiah. Indeed we of this generation, who know so little of our Bible in any consecutive way, know this passage most intimately as the prologue to the oratorio of *The Messiah*. His coming was to bring comfort to a weary world. His messenger was to cry in the wilderness. By Him should every valley be exalted, every mountain and hill be made low, the crooked straight, the rough places plain. In Him should the glory of the Lord be revealed. And all flesh should see it together when He, being lifted up, should draw all men unto Him.

The world to-day is steeped in a greater weariness, a greater suffering, than even Israel experienced when, by the waters of Babylon, she lay herself down and wept. From Persia to Land's End there is suffering, and in the greater part of the area a threatened or even actual starvation. Our own land, spared so large a measure of the horrors of war, shares in the sadness over new made graves surmounted by plain wooden crosses, and in the anxiety over broken lives of many who have returned to us. Even more than Israel needed it does the world now need and cry out to God to bid His angel messengers, Comfort ye, comfort ye My people.

And the Cross looms up on Calvary as showing the measure of His comfort.

LET US NOT MISTAKE the seriousness of the world issues of to-day. They are in part the issue of hungry men, desperate and determined at any cost to have food for themselves and their families; but they are also spiritual issues. Much of the world feels a sense of despair. The excitement, the nervous exhilaration of war are over. The reaction has come. We see it in this country. All of us were ready to do our utmost to win the war. Since the armistice every activity has been hard. The collection for Armenian relief was hard. The Red Cross collection of clothing for the destitute of all Europe seems to have brought in much less than had been anticipated. If we see this reaction in this country where our war experience has been so much less than that of Europe and the extent of our suffering so enormously less, how great must be the reaction throughout Europe!

The world is suffering to-day from nervous exhaustion. We see it in the enemy countries, where one wave of despair succeeds another wave of despair in rapid succession. One looks at his paper morning by morning to see what governments, what nations, have arisen or fallen over night, and what excesses have been committed. We see it also in the nations of the allies. We recognize it in the intensity of the partisanship that has arisen at home. Returning soldiers from Europe, supposing they have been through the thick of the fight and are returning to a land of peace, in which a grateful people will rise enthusiastically to shower plaudits upon all who had part in so magnificent, so astounding a victory, find, instead, a nation criticising and carping at everything that has been and is being done, and maligning the names of those whom the soldiers revere as among the great of the world's history. The soldiers return physically exhausted; they find their home land and their home people nervously exhausted. As a people, brief though our experience of the war has been, and with never the depression of a single defeat to our arms, we have scarcely been able to stand the strain that others underwent in greatly intensified measure for more than four years.

We need the quietness of Holy Week. We need the impetus to cast all our care—all the world care—upon God, for He careth for us. We need to quiet our nerves in Him.

To some extent we can do this of our own volition—and we must try. The psychology of “nerves” is in part a mystery, even after many years of scientific research; but more and more do men of science discover that, very largely, nervous maladies will give way to spiritual energy, and that religion is better than drugs or sugar pills for them. Those who have suffered in or from the war need a prescription that can be given by the Church rather than by the physician. They must get from the sacrament of the altar that spiritual energy which shall enable them to quiet and control their own nerves. They must learn to rest in Jesus Christ. And then they must find a way to send the spirit of quiet and of rest and peace throughout the world.

But that is the manward part. Perhaps, if we will open our hearts to spiritual influences, we shall find that Almighty God has again charged His angels, or His Church, or His priesthood: Comfort ye, comfort ye My people. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished.

The strain that was upon us during those dark days of Holy Week a year ago is over now. Our wrecked nerves show the result of that strain. We earnestly need the quietness of Holy Week.

God visit His people! God give them quietness! God give them comfort!

THE Representative Church Council of the Church of England has determined, by a large majority, to ask Parliament for an enabling act to provide a truly representative legislative body for the Church. Baptized persons would exercise the franchise for members of that body and laymen would be admitted to a share in the government of the Church.

A strain of anxiety is expressed in the English Church papers by certain Catholic Churchmen lest these really revolutionary measures, so far as the English Church is concerned, should seriously erastianize the Church of England. Experience in other lands does not justify that fear. Moreover, English Churchmen might well, in our judgment, recognize the serious perils which confront them now. With a Jew about to name an archbishop for India, and an anti-Church Welsh Baptist constantly selecting easy-going "moderates" of mediocre ability for English bishoprics, we who are in communion with the English Church in other lands are becoming increasingly anxious as to the future of the mother Church of our communion, which is bound to exercise, for weal or for woe, such a widespread influence throughout the Anglican Churches. Unless the Church of England takes steps, before her few remaining statesmen in the episcopate are superseded by little men with little Churchmanship and little ideals, she will revert back to the laxity mingled with partisanship of a century ago. We in America are not nearly as anxious over what the English layman, in a Church legislative body, will do, as over what the present type of Lloyd George bishop will do. And the day of Salisburys and Gladstones as premiers seems hopelessly and forever past. The Church of England can no longer anticipate that the vast machinery of the ecclesiastical patronage of the Crown will be run by Churchmen.

The baptismal franchise, apart from Confirmation or reception of Holy Communion, may indeed be an extreme form of democratization, and shows how easy it is to veer from one extreme to another; we would suppose that it would have been more in accord with English conservatism and, indeed, with good judgment, to begin, at least, by restricting the ballot to communicants. Yet, as is so often the case with ecclesiastical pessimism, we believe that the dangers feared by many excellent Churchmen are almost wholly academic and are even trivial in comparison with the evils which they have already.

MORE than four years have elapsed since the inauguration of THE LIVING CHURCH WAR RELIEF FUND. It was the response of American Churchmen to the frank presentation of the fact that the American Church centers in Europe must necessarily be closed at the outbreak of war, when the need for them was greater than ever, unless Churchmen at home contributed to keep them open, to assist in their maintenance, to enable them to render financial assistance in cases that properly come to the churches for such help, and through the Church to contribute to various relief funds in their respective countries.

Thanks very largely to this fund, supplementing local resources, the large churches at Paris and Rome have been maintained as important centers of American influence, ministering both spiritually and physically to the needs of many people throughout the war; the churches at Nice, Florence, and Geneva were materially assisted; and, until American entrance into the war, those at Munich and Dresden were maintained.

So long as America was not involved, the fund was liberally supported, wholly in a voluntary way and with little urging. After we became a belligerent nation it was inevitable that the calls of the great relief funds should lessen the amount that was contributed through this exclusively Church fund, and during the past year, though we have received liberal contributions for designated funds, the amount received for church maintenance and church benefaction has been small.

We believe, therefore, that the fund for distribution

through our churches in Europe may now be considered closed. We shall be glad always to transmit contributions, however, to any of them, as also to the recognized relief funds, and for relief in the several afflicted nations, and we appreciate the thoughtfulness of many contributors who desire their benefactions to pass through the medium of THE LIVING CHURCH and through Church auspices. The final report of distribution of THE LIVING CHURCH FUND will be printed shortly after Easter, being held open sufficiently long to admit of Easter offerings through that fund to the European churches should any desire to send them. And we shall hope to continue to receive gifts for the Fatherless Children and the Armenian and other general funds.

It will be of interest to contributors and others to learn what is the present condition of each of our churches in Europe.

Holy Trinity, Paris, owing chiefly to the efforts of the Rev. Dr. Watson, has sufficient funds in hand to carry it successfully through another year from Easter, 1919. The Rev. Mr. Beekman, the present rector, has been in this country arranging to secure a memorial endowment fund. We understand that he received much encouragement. At Nice recent contributions from THE LIVING CHURCH FUND have been used among convalescents of the American army, that city being one of the chief centers for American convalescent officers and soldiers. The rector at Florence, the Rev. H. R. Wadleigh, will spend summer in charge of the church in Geneva, having asked for leave of absence from Florence by reason of his wife's health. A supply priest will probably be found for the work in the latter city. It is understood that assistance is no longer required at Geneva.

The church at Rome still needs help for its own maintenance, but not for relief funds, since the American Red Cross is providing liberally for relief purposes. But the church ought not to be embarrassed in regard to its own upkeep, and we shall send to Mr. Lowrie, the rector, and perhaps to the priest at Florence, any available sums that may come to us undesignated, while designated sums will also be welcome.

What shall be the future of our two churches in Germany, or what has been the fate of the two physical properties, cannot yet be indicated. It is understood that Archdeacon Nies is still in Munich; no doubt he will communicate fully with THE LIVING CHURCH when the censorship shall be lifted. Mr. Welwood, rector at Dresden, has lately reached this country, having long been refused permission to leave Germany. "I left Germany January 7th," he writes, "hearing machine guns all about me firing into the station as the train left Berlin." Mr. Welwood promises an early article relating to his experiences in Germany during the war and telling of the present condition of the Church and its property in Dresden.

It remains only for us to express the warmest thanks to the many members of THE LIVING CHURCH family who have so generously contributed to war relief through the instrumentality of this office. We are proud of the record they have made, and grateful to them for permitting us to serve as their almoners.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 7th:

Rev. Dr. C. W. Leffingwell, Pasadena, Calif.....	\$ 25.00
Anonymous.....	10.00
St. John's S. S., Clinton, Iowa.....	8.56
All Saints' Church, Orange, N. J.*.....	20.89
A member of Christ Church, Woodlawn, Chicago, Ill. †.....	1.00

Total for the week.....\$ 65.45
Previously acknowledged.....66,157.71

\$66,223.16

* For relief of French children.
† For relief of Belgian children.

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

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

644. Friendly Fourth Society, Church of the Holy Communion, Racine, Wis.....	\$ 36.50
645. Racine Chapter No. 45 Order Eastern Star, Racine, Wis.....	36.50
646. Ladies of Mt. Pleasant, Racine, Wis. (three children)	109.50

647.	Sylvania School, Corliss, Wis.....	36.50
648.	Mrs. Geo. F. Smythe, Gambier, Ohio—In memory of her sister	36.80
649.	E. F. H., Columbus, Ohio.....	36.50
3.	Mr. and Mrs. J. F. Mackenzie, Pittsburgh, Pa.....	10.00
31.	Rev. and Mrs. Bert Foster, Grass Valley, Calif.....	10.00
96.	St. Mary's Cathedral Branch Woman's Auxillary, Memphis, Tenn.....	18.00
113.	H. H.	6.50
117.	St. Mark's Church, West Orange, N. J.....	27.00
127.	Mr. and Mrs. H. W. Patterson, Salem, N. J.....	36.50
139.	Mrs. James B. Goodrich, Concord, N. H.....	36.50
155.	George M. Block, St. Louis, Mo.....	36.50
174.	Miss Violet Tourtelot, Utica, N. Y.....	18.35
211.	St. Stephen's Church School, Lynn, Mass.....	36.50
243.	Killingly Woman's Club, Danielson, Conn.....	36.50
258.	Ladies of Hotel Dixie, Shelbyville, Tenn.—Easter gift	4.05
277.	St. John Baptist School, Ralston, N. J.....	36.50
300.	Miss Marjorie Shutt, Fort Collins, Colo.....	26.50
372.	A communicant of St. Mary's Church, Kansas City, Mo.	36.50
407.	Bethania Lutheran Church Sewing Circle, Racine, Wis.	36.50
423.	Mothers Club of Harvey School, Racine, Wis.....	36.50
447.	Racine Chapter No. 45 Order Eastern Star, Racine, Wis.....	36.50
576.	Joan Club, Racine, Wis.—2d year's support of Francois Gulvareh	36.50
	Total for the week.....	\$ 814.00
	Previously acknowledged	50,803.83
		\$51,617.83

ARMENIAN AND SYRIAN RELIEF FUND

Mary, Elizabeth, and Jean Swigart, Marysville, Calif.....	\$ 1.45
Miss Susan B. Hanson, Washington, D. C.....	5.00
Mrs. Chas. Hull & Miss Mary A. Hull, Seymour, Conn.....	10.00
A. R.	3.00
C. O.	3.00
Sale of newspapers, K. M. F., Chicago, Ill.....	5.00
Three little children of Christ Church S. S., Raleigh, N. C.	3.25
C. N., New York City.....	2.25
A communicant of the Church in Charlotte, N. C.....	5.00
Mrs. F. Garland May, Pine Bluff, Ark.....	5.00
	\$ 47.95

ANSWERS TO CORRESPONDENTS

W. C. S.—If an interval, though brief, elapses between pronouncing the form of baptism and the pouring or immersion, there must be an element of doubt as to the validity of the sacrament.

NOTE.—An inquiry relating to the identification of several prominent English Churchmen has been mislaid and will receive attention if sent again.

GOOD FRIDAY

"O Son of God, O Son of Man,
Why hangest Thou upon the tree,
While pagan scorn, and priestly ban,
And ribald jeer are heaped on Thee?"

"I hang upon the cruel Cross,
To passing slander give My fame,
To save thee from eternal loss,
From utter and unending shame."

"Why is Thy back with scourges torn,
Thy body wounded, bruised, and scarred,
Thy head entwined with twisted thorn,
Thy face beyond all others marred?"

"These outrages I bear for thee;
Like a lost sheep hast thou strayed far,
And God hath laid thy guilt on Me;
These bitter stripes thy healing are."

"After long hours of agony—
Companionless with Hell at strife—
'Twixt quaking earth and darkened sky,
Why dost Thou yield at last Thy life?"

"Though there be none to bring Me aid,
To soothe My pain or comfort give,
I—sorely tried; but unafraid—
Die willingly, that thou may'st live."

"What mortal of this love may know
The length and breadth, the depth and height,
What words my thankfulness may show?
How may I this great grace requite?"

"No ordered phrases I desire;
No sacrifice I ask of thee;
One only thing do I require—
That thou shouldst give thyself to Me."

"Will that suffice Thee, dearest Lord?
Who could such just request refuse?
Lo, I am Thine of free accord,
Thine to possess, to hold, to use."

JOHN POWER.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

EASTER

WELL is Easter called the Queen of Feasts. In its teaching are summed up the hopes of mankind. Its message has illumined the grave with a golden halo the lustre of which nineteen centuries of time have not been able to dim. It may argue a closed mind in these days of rapid transformations to say that we accept literally the gospel story of the Resurrection. Yet that is the case. On no other basis can we explain the changed attitude of the disciples, or interpret the history of the Christian ages. We believe literally that Jesus rose from the tomb with the Body which bore the recognizable marks of the Crucifixion, capable of demonstrating His identity to the satisfaction of His followers; and yet changed into a glorified Body superior to the limitations of space and material things. Out of this belief flow two conclusions: the assurance of our own immortality and the confidence of our continued identity.

The universe as object requires God as Subject. Its rational order is the expression of mind with attributes such as enter into human personality. But we can scarcely conceive of a rational Being working without purpose in creating man only to destroy him with death. The law of the survival of the fittest would cease, and chaos begin again.

The supreme religious Genius of the ages is our Lord. Upon the subject of immortality His teaching is positive and clear. In the conviction that death is but a sleep He held unbroken communion with the Father; in the face of growing opposition He moved forward to the Cross assured that death could not triumph; with the death-mist stealing over Him, He commended His soul into His Father's keeping. Are we to think the Son of Man was mistaken? Did the trustful cry of Calvary find no listening ear? It would take more than has yet been spoken or written to cause us to believe it.

This year Easter will come with a new meaning to many waiting hearts. The rays of its dawning will fall upon a troubled world. War has ceased but peace has not come. Disquietude and unrest has settled like a pall upon a sorrowing humanity. To one who really believes in Jesus Christ and trusts in His promises, these things are the birth-pangs of a new era. The old order is changing but the world shall not fall back. Let us have confidence in Him who maketh all things new. As the day is the memorial of His rising let us make it the expression of our gratitude.

Sunday—Psalm 16. The Prediction. "Thou shalt not leave my soul in Hades. Thou shalt show me the path of life."

Monday—Matt. 16: 21-28; Mark 9: 30-32; Mark 10: 32-34. Three Distinct Predictions by the Master Himself. One before the Transfiguration, and one a little later, and one on His final journey to Jerusalem.

Tuesday—Mark 16: 1-11. The Fact of the Resurrection. "He is not here; He is risen." That fact has turned the course of human life into new channels, and is still the star of hope in death's dark night.

Wednesday—John 20: 1-18. The Fact of the Resurrection. Here is the recital of an eye-witness, one who had been in that empty tomb on the first Easter Day. It was experience which made timid men bold, and planted the Church.

Thursday—John 20: 19-end. The Proof of the Resurrection. If we doubt with Thomas, let us be willing also to believe with him. "Many other signs not written in this book." The Gospel is not complete as a record. But it is complete as a Revelation!

Friday—Acts 13: 16-41. The Lesson of the Resurrection. This was the burden of the Apostolic preaching, and the means whereby the Church so rapidly spread.

Saturday—Romans 6: 1-14. The Moral Power of the Resurrection. No man can believe in the Resurrection and continue wilfully in a life of sin. The death to sin means the life of morality and spirit. What does the Resurrection mean to you?

AS ALL MEN, and all things in the world, as truly belong unto God as any places, things, or persons that are devoted to divine service, so all things are to be used, and all persons are to act in their several states and employments, for the glory of God.—William Law.



BLUE MONDAY MUSINGS

By Presbyterian

I HAVE been sitting at the table of an old friend, whom I had not seen for long: a friend of school-days, now famous in circles where knowledge is acclaimed as power. And it was good to find him unchanged in all the essential things: still modest, low-voiced, drily humorous, serene. I don't know how many learned societies count him member, though I dare say I could find them set forth in *Who's Who*. But the famous scientist is still the same lovable lad I knew thirty years ago; riper, wiser, more experienced, of course, yet justifying by every intonation, every grace of movement, every casual jest or seasoned opinion, the boyish preference with which I decorated him, long ago in Arcady.

"What a thing friendship is, world without end!" We talked of old times, of the present, of the future; compared judgments on foreign affairs, "surveyed mankind from China to Peru"; but it was always on the old footing of our salad days. What delight!

It isn't possible to say anything *new* about friendship. But how foolish people are who neglect it! All the wealth of Croesus is worthless, unless you have friends to enjoy it with you. To fancy you have lost a friend and then to discover that you are wrong, is one of the most exquisite delights. Never risk alienation for any trifling cause; it is almost impossible for the *redintegratio amoris* to put things just where they were. Some trace of bitterness, or distrust, remains. Old friends are best; but keep on making new ones or you may be impoverished without warning. Children are always friendly: hold them fast as they grow up, so they do not grow away. Be ready for adventures of friendliness; don't demand too many guarantees, like a "safety first" investor. Show yourself always friendly if you would have friends. Hauteur, "exclusiveness" (how I loathe that word!), or mere stupid shyness, are weights to be thrown aside. Don't fear chance acquaintances. Some of my best beloved friends were first known to me in a railway train, a country inn, a steamer. Having established a friendship, remember that no fire will burn long without fuel. Letters, messages scrawled on a postcard, a marked newspaper, a photograph, all show remembrance, and provoke reciprocity. Don't dissemble affection; your friend has a right to know that you love him. Don't gush, lest a surfeit weary him. Cultivate sympathy. Remember that the treasures of affection are inexhaustible, and renew themselves with every fresh demand. And, in choosing, do not ignore Cicero's warning: *Nisi inter bonos amicitia non protest*.

AN OLD FRIEND, the rector of St. Charles the Martyr's, came into my study the other day, beaming over my description of the young Amherst aviator who had so captivated my imagination in the train. "Have you learned his name yet?" he queried. "No such luck," I grieved. "But he lives in Newton, and I hope to see him again some day."

"I hope you may. Surely there is nothing more wonderful and more joyous to see than golden youth of either sex; and the war has revealed to us all even more than we had fancied of pure gold. Our boys are splendid, but our girls are worthy of them. Let me tell you of one I have known and loved since she used to perch on my knee in kindergarten. She must be twenty now, and beautiful to look upon: slender, graceful, athletic, as much at home on horseback as breasting the surf or steering her big car through the dense traffic of congested districts down town. Whatever pleasures society can afford are hers for the taking; all that wealth can give she has only to desire. If she were selfish, or at any rate

self-pleasing first, who would wonder even while deploring? But, thank God, she isn't.

"I might never have known it if someone else hadn't given me a hint: then judicious cross-examination brought out the rest. No butterfly, my Katharine, but true *anilla Domini*. It is to the blind that she devotes herself: not blinded soldiers, who do not lack for attention, but just the ordinary civilians whom disease, or accident, or cruel industrialism, has left with darkened lives. But she brings sunlight to them. She has learned how to teach the art of Braille-reading; she works as a volunteer in the trade-schools; many an hour she spends giving her blind acquaintances the delight of a motor-ride through the parkways. What touches me most, I think, is her going to the Jewish quarter of a great city near her home, to read tedious law-books aloud to an ambitious Russian Jewish lad deprived of sight by an explosion, so that he may prepare himself the better to seek admission to the bar. Withal, she is merry, light-hearted, gracious; and all who know her love her. I am sorer than ever for the blind to whom she ministers, in that their blindness robs them of the delight of seeing her."

A good pendant, that, for my sky-riding youth. I should like to see them together. Shakespeare's funeral burlow comes to mind as I write, only to be repudiated:

"Golden lads and girls all must,
As chimney-sweepers, come to dust."

Thank God, golden hearts are immortal as Love itself!

WHAT COULD BE more perfect, as a memorial inscription, than this, set up in honor of the old boys of the Stone School, Boston, who gave their lives for world-freedom?

"AMANTES AMATI
HAC IN SCHOLA INSTITVTI
INGENTI CERTAMINE SAECVLARI
PRO NOBIS
PRO PATRIA
PRO MVNDO
SVMMA FORTITVDINE
MORTE GLORIOSA
IN VITAM SEMPITERNAM INIERE."

"They that did love and were loved
And here in this school were reared
In the mighty struggle of the ages
For us
For their country
For the world
With loftiest courage
In glorious death
Went hence unto life everlasting."

LIBERTY AND BONDAGE

THE INNER freedom—the outer bonds—this I see. Father, to be the lot of man. Between ourselves and Thee, all is light and liberty and joy and progress; but when we come to the world of men we must needs assume fetters for their sake, as didst Thou on earth.

For the sake of the brother who walks by our side we may not speak the speech which Thou and I talk when alone, but the tongue that he understands, so that we may better make him know Thy glory and wonder.

For the sake of the sister who works near by, we must tell her of Thee in terms of gentleness and meekness. For the sake of the child in our midst, we must talk of Thee in unspoken words of small things, done in love: for the sake of the aged, we must translate Thee in terms of consideration and patience: for the sake of the poor, in his pride, we must speak in simplicity: for the sake of the rich, in his pride, we must speak in power. For the sake of the work we have chosen to do, we must give up freedom of action, and wear, at every moment, bonds.

But what sweet bonds!—for Thou Thyself must wear and share them, when Thou wouldst walk and work on earth: and to wear them, with good will and joy, is to have a dearer fellowship with Thee; and, also, by wearing them, we gain a wider and more glorious liberty—paradox of Love!—*Good News*.

"THE CONGREGATIONALIST" ON THE CONCORDAT

PREMISING that they are "in profound sympathy" with the general principle of eventual Church union, *The Congregationalist and the Advance*, the representative Congregational journal, says the concordat is designed to remove "disabilities, from the point of view of the Protestant Episcopal law and opinion", from the Congregational minister, who is "technically no more than a baptized member of the Universal Church".

"The advantages of this plan in the eyes of its sponsors," continues that journal, "are that it would tend toward union on mission fields and to unity in over-churched communities. It would facilitate the work of army and navy chaplains. The recognition and coöperation would be a definite witness of the underlying unity of all Christians. And it must be recognized that it is a bold and, from their point of view, a costly step which these Protestant Episcopal brethren are taking. In all its long history the Episcopal Church has never made such concessions as the proposed canon involves.

"We have not had the benefit of participation in the conferences in which these matters of moment were considered, but know that every point at issue was approached in an atmosphere of prayer, brotherliness, and sincere desire to take a definite step toward actual fellowship. The character of the Episcopal signers of the document forbids any thought that they cherished a desire that the Episcopal Church should 'peacefully penetrate' the Congregational body. On the other hand, if the Congregational signers of the document are not the accredited and universally trusted guardians of Congregationalism, where shall we find them?

"Nevertheless, we feel bound to ask for ourselves, and for many in our fellowship to whom this project comes as a totally new proposition, several questions in the interests of a better understanding of the plan and, if possible, of general approbation of it.

"Is the method proposed a genuine new creation in the field of ecclesiasticism, pointing the way to a real blending of Episcopacy and Congregationalism, including also ultimately the other free churches? Or is it a device for bringing about certain practical results without any real change of underlying attitude on the part of those participating?

"Does it in any way detract from the solemnity and sincerity of the act of reordination when the man who receives it and the man who administers it differ widely as to the precise significance of the act, and when each knows that the other cherishes a radically different view of what constitutes a man a Christian minister?

"Is it a straightforward or a somewhat dexterous way of satisfying individual Episcopalians or groups of them here and there that the Congregational minister who offers them the sacraments is fully qualified for that function because he has received the proper *imprimatur* of their church?

"Is the number of people out in the world, on the frontier in China and India, in the ranks of soldiers, who want and will receive the sacraments from no other hands than those of episcopally ordained ministers, sufficiently large to justify spending much time or energy upon devising a plan which is likely, we think, to appeal to a small fraction of free church ministers, when the need and opportunity confront us of immediate coöperation between the episcopal and the non-episcopal churches, both in local communities and in nation-wide and world-wide campaigns?

"We ask these questions in no captious spirit nor with any desire to block a movement which may have large value and promise. If it is the path which the unifying spirit of God would have His children take, we all should be ready and glad to move forward in the way suggested.

"In order that there may be the fullest and clearest presentation of the point of view of the signers of the document, we are asking one of the men most instrumental in the framing of the proposal to reply to these questions in an early issue of *The Congregationalist*. Meanwhile, we hope our readers will give the subject thorough and prayerful consideration, and we shall be glad to learn what their conclusions are."

THE HIGHEST illuminations, raptures, visions, powers of contemplation, energies of holiest activity, embraces of divine love, ecstasies of prayer, are preserved true, conformed to the will of God, and refined to perfection, by continual chastenings and subduals. For these finer elements of a spiritual life need to be made consistent with moral duty, with the exercises of the virtues—need to be restrained to place and time, and therefore require to be brought under the power of a renewed will, which is effected by the same law of mortification.—*Rev. T. T. Carter.*

BROTHERHOOD PLANS WELCOME FOR SERVICE MEN

THE men of the army, of the navy, of the marine corps, are coming home; large numbers of them have already come. Every relief and welfare agency has reorganized itself in an effort to fit these home-coming men back into community and Church life. The agencies now at work, the Red Cross, the Y. M. C. A., the War Camp Community Service, and others, are doing a splendid work. But they are not doing the Church's work, and while the Christian spirit may be present it is in the background.

The Army and Navy Department of the Brotherhood has been in close touch with many thousands of our Church boys and its work is not finished until all are back in their home parishes, engaged in Christian work. To accomplish this, the Brotherhood has been gathering suggestions. Those engaged in the war work of the Church, bishops, chaplains, clergy, officers, and men, were consulted. The Brotherhood sent its representatives into the more important camps and training stations, presenting the suggestions it gathered to the attention of those best qualified to answer.

From this questioning a practical plan was developed which has been set forth in a pamphlet, *When the Boys Come Home—A Practical Parish Plan*. Copies of this have been sent to the rector of every parish. The object is to inspire a warm personal welcome to the men, absorbing them into active fellowship and enlisting their constructive coöperation.

The plan places its whole strength in the hands of a Church welcome committee of active laymen under direction of the rector. The work of this committee applies to four phases of the returning man's life; his family, his job, his social life, and his parish. In taking up service of any kind for the returned men it is necessary to know who they are, when they return, and where they may be found. This brings the members of the committee in touch with the man's home and his family. Often the members of his family are active parishioners and will gladly enter into the spirit of the plan. But less fortunate boys will return to sadly changed homes. The recent epidemic wiped away whole families. Men who return to these homes are more in need of homely comfort and cheer than their more fortunate fellows. The opportunity of bringing as well as receiving strength is at once evident.

The men will want jobs. Some will step into the work they had before, but a great many will not. Some through their training in the service will be keen for larger opportunities. Many have gained a leadership they never had before. Active business men on the committee can render invaluable service by giving friendly counsel. The committee should keep itself informed of the various community agencies obtaining jobs for soldiers. By interviewing business men it can find available openings that these other agencies might not have. To help a man fit himself back into work is to win his friendship.

In planning a social welcome for its men the parish has splendid opportunity to develop a real social life. Nearly all the rousing welcomes planned for returned men have been failures. The men have not attended. They prefer to be welcomed singly or in small groups, to be taken into homes. Banquets on a large scale do not reach the heart. When the evening has been spent, no matter how successful it appeared, the men are in the same position they were before.

On the other hand, if returned men are invited to dinner and brought into home life they at once begin a lasting relationship. If men back from service and settled in the community are invited at the same time with newly returned men a closer parish spirit is developed. They begin to know each other in the parish just as they knew each other in the company or squad.

The fourth phase of the plan, the man and his parish, will be well advanced when the other three phases have been planned for and begin to show results. The man has been brought naturally into close touch with the Church. To provide real work in the Church for each man according to his ability and opportunity is a task for all organizations of the Church.

LEAGUE OF PRAYER FOR REUNION OF THE CHRISTIAN CHURCHES

[NOTE.—Of Roman Catholic origin, the principles of this League of Prayer for the Reunion of the Christian Churches will be especially interesting. The League was founded in Italy five and one-half years ago, and its Secretary is Alessandro Favèro, Vistrorio (Canavese Torina, Italy.)

"That they all may be one, as Thou, Father, art in Me, and I in Thee."

The Call.

MANY sure signs make us believe that the day is not far distant in which all divisions among Christians will cease. It is being hastened by the progress of science and of conscience, by the attainment of many civil liberties, the destruction of many barriers, the clear comprehension of the fruits which are produced by division, fruits of evil, yet also of the good which God always draws from evil.

And, besides, a most powerful argument for us who believe, we have the prophetic promise and the word of our Redeemer, waiting their fulfilment.

Indeed very many souls, perhaps the best, in the most distant places, are fixing their eyes on the future and asking with sad longing, when?

Will it be when the different races and nations, free from prejudices, from the indifference which is coldness and disdain of each other, from the ancient foolish grudges, climb the holy mountain, on which rises the temple not made with hands, and, one in heart, in divers tongues, pray to the one Father, moved by one and the same spirit?

And already the torrent of destructive doctrines, the ruin of many faiths and traditions which is reflected in private and public manners, as well as the manifest failure of the science which claims to reconstruct by itself without any help the spiritual world; all this makes serious and watchful souls thoughtful, so that many, even outside of the Churches, are looking for a revived and harmonious Christianity as the only guarantee of family and social restoration, in which the new and the old worlds, heaven and earth, will complete each other in harmony. For us that day would mark the beginning of a new era, would foretell the triumph of the Spirit, the coming of the Kingdom of God.

We know the difficulties, the ignorances, the egotism, which encumber the road. And we feel strongly the presumption of wishing to mark out, or even to foresee, the ways of God in the future.

But it is certain that the great, deep longing for Christian union is a beautiful and good thing, that the best thing is to develop that longing in ourselves and in others through prayer.

And so we invite you, Christian brothers scattered through the world, to unite with us in the pure and harmonious plan of prayer, unanimous, simultaneous, common, which shall raise us up to Him who, alone, knows and can show us the ways of peace in unity.

Constitution of the League of Prayer for the Reunion of the Christian Churches.

Art. I. Through the initiative of members, clerical and lay, of the three great Christian communions (Roman Catholic, Greek-Oriental, Orthodox and Reformed Evangelical) there has been formed a League of Prayer to implore God for a spiritual renewal of all the Churches and the full reunion of Christianity in one flock under the eternal Shepherd. All are eligible to this, to whatever denomination they belong, who suffer on account of the existing divisions contrary to the "that they may be one" of the highpriestly prayer of Jesus and who long for that internal and visible unity which is necessary in order that the world may believe (John 17: 21).

Art. II. The purpose of the League is only prayer, therefore that does not involve on the part of those who join it any particular opinion about the practical means to reach the reunion of the Churches.

Art. III. Members bind themselves to offer to the Lord with one consent the prayer of the League for the reunion of the Churches, which is appended, every Sunday, also on the Feast of All Saints (the birthday of the League), and on Christmas, and always at the hour before noon. The pur-

pose of the League being not only to promote individual prayers, but the specific purpose of promoting collective prayer which will certainly be fruitful of special blessings, it is necessary to observe the days and the hour fixed in this Article.

Art. IV. The center of the League is a committee composed of members, clerical and lay, of the three Churches, with whom the members of the League keep in communication.

Art. V. The headquarters of this Committee are in Rome, although its members, with whom those who join the League are respectively in relation, may live elsewhere.

Prayer of the League.

O God of love, who didst found the Church on the one Sacrifice of Thy Son, who didst give to the disciples in the hour of Pentecost celestial power to carry to the world the only message of salvation, who makest those who have been born again taste the joy of the Communion when they break the one Eucharistic Bread; Bless all those Christians who are striving to bind themselves more closely to Thee and to approach each other in the unity of the Spirit through the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall beat down the barriers of pride and of prejudices, and an unshakable faithfulness to Thy holy Name. Have pity on Thy Church Universal which the sins and errors of men have so cruelly divided. Make by Thy grace in all the branches of it a new spiritual creation, in order that, lifting itself up through faith and love to a clearer and more profound vision of eternal truth, Thy Church may become entirely what Thou dost wish it, one, holy, catholic, and apostolic, for Thy glory and the advancement of Thy kingdom. Hear us, O Father, who with the Son and the Holy Spirit art one God blessed forever and ever. Amen.

Prayers for unity in the Liturgies of the three great Christian Communions.

I.

O Lord, who saidst to Thy Apostles, My peace I leave with you, My peace I give to you; Regard not my sins, but the faith of Thy Church, and give her peace and unity according to Thy will. (From the Roman Liturgy.)

II.

Let us pray for the peace of the whole world, for the prosperity of the holy Churches of God, and for the union of all of them.

Preserve, O Lord, the fulness of Thy Church. (From the Liturgies of S. John Chrysostom and of S. Basil the Great in use in the Eastern Orthodox Church.)

III.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

(From the Reformed Liturgy in use in the Church of England.)

THE AGONY OF A PERFECT CONTRITION

WHEN WE are told that "Christ suffered for sins that He might bring us to God", we look to find in the story of His redemption not only the record of bodily pain, but, even more, that of spiritual sorrow. And that which we expect we find. See this in the agony in Gethsemane. Behold the Lord as, in that still midnight hour lit up by the rays of the paschal moon, He lies beneath the olive-trees. Recall to mind the words of the Evangelist as he paints that scene for us: "Being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground." What is this agony but that of a bitter sorrow for the sins of men? In it "His soul is an offering for sin". It is the agony of a perfect contrition. He, the Representative Man, is bearing on His human spirit the burden of a world's transgressions. He sees man's sin as God sees it; He hates man's sin as God hates it; He condemns man's sin as God condemns it; He is moved to wage war against it as God ever contends with it. And He is the Sin Bearer by identification with the sinful race of man. So He opens His heart to receive into Himself as the Representative Man God's reproof of man's sin. Beneath that reproof His human spirit tastes the bitter dregs of the cup of contrition. "Thy reproof hath broken My Heart, I am full of heaviness."—George Body.

After Death—What for the Christian?

By the Rev. Quincy L. Dowd,
a Congregational Minister

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet, so as through fire."—*I Cor.* 3:15.

"For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory according to the working whereby He is able even to subject all things unto Himself."—*Phil.* 3:17-21.

"And that servant, who knew his Lord's will, and made not ready, neither did according to his will, and did things worthy of stripes, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes."—*Luke* 12:47-48.

WHAT should be the Christian view about life after death? Truly there is some kind of future to look for and experience. As to death itself, what more serious and timely fact to think of? This is more than a subject for the minister and preaching, though an army officer could put the blunt question: "What is the parson for but to bury people?"

Parents and neighbors, in truth every soul of us, have to be on intimate terms with the dying, and might wish to know whatever lies beyond. Is it not well enough to get some sensible philosophy on death: or even better, to understand the Christian's faith touching death and immortality, thus to fortify the mind?

Common Protestant opinion regards death as decisive; fixing the soul's future either for bliss or woe. However, the bare fact that death separates man from mortal life, ushering him to what lies beyond, this fact holds, perhaps, an importance it little deserves. Judging by myself, death is not deeply and intelligently examined into. One reads books and ponderings on this unwelcome or fascinating theme just as his mood takes him; but the facts connected with human dying do not receive the analysis and reflection they demand.

A saying of Cicero's gives one pause: "Whatever is as universal as death cannot be bad." But this is a mere generalization. Marcus Tullius himself fled from Rome in a mad flight to escape death at Caesar's mandate.

In particular cases men dread death. Our personal vital instinct clings to life. Besides, a long, long course of religious teaching makes for belief that man's earthly years, few or many, sum up one definite period of existence. Thereafter, so we are taught, he enters upon a fixed, eternal state. Little in the way of rational belief has been thought or worked out in regard to the after-death of the multitudes dying in infancy, those passing in youth before knowledge ripens and experience gives wisdom. All, all these go to their graves ere getting the full meanings of God, of self, of the enduring values. We who remain, having had three-score years and ten in this world, enjoy the chance partially to mature in mind. We run the whole gamut of bodily changes and may gain a rounded education. We enjoy much variety in friendships, in travel, in abundant reading, in constant labors. We, I say, after so full a life of growth, still sense a sad immaturity; are embarrassed by stupid rawness and want of real culture.

Who is not aware of his ridiculous ignorances and lamentable inadequacies even for the life that now is? What, then, of qualifications and fitness for after-death?

Truth is, men have not frankly examined into this matter. It is needful to apply our wits and the known laws of psychology to so intimate and individual a subject as the spirit's share in the beyond. Want of attention to what occurs by the death of half the race at comparatively early age is proof of our failure to consider what dying involves.

Just now this subject calls for a thoughtful, Christian temper with full treatment subject to Jesus' teaching and other inspired writings. Also light may be had from the laws of psychology—*i. e.*, the vital, mental changes in man from childhood on: how inner development progresses or is arrested; how man under God's schooling makes headway and heartway in true spiritual living, be it during mortal years or in eras of immortality.

To begin with, necessity is laid upon us to be open-minded. All findings should be based on thorough examination of facts

and sound reasoning on them. The aim is to ground the Christian hope of future disciplinary treatment on truth of Holy Scripture in agreement with basic facts of experience.

Not Perfection, but Progress.

I. One universal fact is that we Churchmen as truly as others live and die far from being perfect. Each dies before reaching a saintly—even far from attaining plain Christian—character in its ideal. This is not saying but that some are righteous, some are really good ere death comes. But take the best man's honest verdict on himself soul-naked, and he exclaims: "Unclean! Unclean! Have mercy, O Lord, on me, the sinner!" There is no make-believe, no self-deceit about this consciousness of the unperfect.

Needless to go into reasons and explanations of this personal, moral fact. We are baptized; we are forgiven; we are confessors; we are religious enough to be Church-members; we are more or less active and regular in worship and in good works as belongs to Christians; we may be bishops or parsons or monks; still, how imperfect, how faulty! That general confession so often joined in hits the case: "We have left undone those things we ought to have done: and we have done those things we ought not to have done."

Now, about coming to die and the after-death. In certain respects each person is deficient, is deluded, is defective at the moment of dying, not having obeyed some fundamental rule of Christ, not having kept to the Christ-type, nor met his requirement. What of this end and of a new beginning? One has dared to say:

"Oh! I have guessed the end: the end is fair.
Not with these weak limbs is thy last race run;
Not all thy vision sets with this low sun;
Not all thy spirit swoons in this despair."

God's Concern for Man's Character.

II. What, then, is God's way with man's deficiencies, or his derelictions to duty? Man ought to be and might be different, as God knows. The Bible gives definite teaching on this score. The oracles or burdens of God are to the effect that man's conduct or character is a divine solicitude. The Almighty makes it His serious concern how man behaves. He may make a mock at sin; not so God.

In one place God is described as a refiner of silver. The silver symbolizes Israel. Like an expert workman, the Lord sits over the retort of molten metal, the blazing heap underneath causing all impurities to rise and so be skimmed off. The refiner watches to see his own face reflected in pure silver. With a like moral process God deals with souls who sin, those having some dross of evil concealed in the deeper self. Let me ask, when does this purifying begin? when does it cease in my case and in yours? We die before the refining, cleansing work is complete. One day I heard a mother, a Christian, say to her child: "If you do so, I'll slap you in the face." Suppose that mother died on the instant, what treatment for politeness even to a child would she require?

Again: In the New Testament it is said that divine judging takes place even now between the righteous and the wicked; and not this only, but holy judgment also includes the reputed good. Christians are not exempt. The Church is not immune from divine criticism. A very solemn, urgent question is raised, you know, because "judgment must begin at the house of God. If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

I never knew of anyone being let off or escaping when it comes to natural and moral laws. Can it be otherwise as to spiritual and religious realities of failure? Man's unconcern, man's ignorance, man's foolhardiness, help not one whit. "Whatsoever a man sows, that shall he also reap"; and if he sows nothing (allowing it is possible) still there are weeds—nothing reaped for his days and nights of soul-hunger. But even then there is punishing, or purgatory, as one pleases.

This brings one close to the main question, "What after death for whomsoever passes the veil being yet unperfect?"

Or whose score of good service and Christian living is far from complete? This question takes no account of men who scout religion; who are bad livers; who have no God and are without hope. On the contrary the present inquiry is confined to the prospects and necessities of men who pass as Christians, people known as the Church. What of these after dying?—for confessedly they die faulty and much deficient in holiness.

Let it be allowed that a few, a very few, do seem fit and adequate to see God. Here and there one may be ready for the beatific vision. But most believers, though they enter Paradise and are ever with the Lord, must wonder how this is, and marvel how they are to become equal to their parts in "the heavenlies". Who so spiritually conceited as to suppose that he has no need of further purification in order to gain paradisaical habitudes and disposition?

Jesus has given a broad hint of what one and another of His servants has to look for: "That servant who knew his Lord's will, and made not ready, nor did according to His will, shall be beaten with many stripes," etc. (Luke 12: 47, 48.) Consider the justice of this, and the mercy too. The supreme consideration is that the "Lord's will be done". No excuse, no escape for any of us when it comes to a failure in getting God's will done, whether knowing or ignorant.

Now here is where the old Christian Church teaching of a purgatory has its place, *i. e.*, a period and abode where departed spirits of Church-members undergo cleansing or treatment, their remaining sins to be purged away. Call this discipline, training, or punishment, the purpose is to get sin out of the system, as well as to make up the practice of good lacking during earthly time.

It is worth remembering that before the Reformation age all persons, little and big, belonged to the Universal Church, all were believers; all received baptism; all went to confession and took the Communion. Yet, among such a conglomeration of Christians, much of wrong, of sin, of crimes, of corrupt heart, existed. How were Christian sinners to be dealt with and saved after death? Earnest, faithful Church teachers, guided by scripture and experience, thought out the doctrine of purgatory as a logical, moral necessity, both to preserve reverence for God in guilty man and to encourage man's hope of a final surcease of evil with translation to the society "of just men made perfect". Take that most illuminating picture of purgatory wrought by the greatest of poets, the Florentine Dante. His purgatory is a steep and rugged mountain with its series of terraces, of cornices. Departed souls issue, as they cross the deep stream of death, upon a plain at the foot of this purgatorial mount. Seven circles rise one above the other, each being the refining, educating place for Christians known each for his "one darling sin", be it pride, envy, anger, surliness, gluttony, or unchastity. These, one sees, are simply individual vices, sins of the mind and of the flesh. They are unsocial sins as well, due to "defect of love".

Anyway, Dante prescribes for each man in purgatory the special treatment which promises to crush out, burn out, or eradicate the deeply-seated evil in his nature grace had not refined him from. Essentially this is Roman Catholic doctrine to-day. Much may be said for it in principle and purpose. But, to forbear dogmatizing or even arguing, the design of this study is to bring cogent, thought-compelling facts to be weighed. One fact is that during war people are forced to consider dying and death. Questions big with portent and deep in human interest start up. What of millions of soldiers, the young and the strong, suddenly rapt from life? Many of them might have died at home in isolation without causing remark. Not so now. What of other millions massacred, dying by slow tortures? What of the after-death experiences of men who have grappled in a last tussle? Some have committed barbarous acts that go with war; what of them? What for them in the beyond?

Is There a Stage for Purification?

There appear to be just three possible answers. (1) Death ends all. (2) Death brings a possible miracle of change or conversion in man's mind. (3) The next life spans with a longer or shorter course of making up what is lacking in a man's moral and spiritual selfhood. Granted that "the

real object of preaching is to relate eternity to time—eternal principles for guidance in the midst of time"; no less true is it that earthly principles found true should be applied to eternity, and affect one's life there beyond time. We may arrive at a Protestant, evangelical doctrine that is a glorification of purgatory, a place of the dead, not in the keeping of a Church and a priesthood, but where the needed ministrations are free from fees and masses and intercessions of saints, be full of grace and light and patience of the saints.

(a) As to the first answer, many adopt it, being the easiest, the one that asks no thought, no effort, no faith. How easy to go out of life as the brute—nothing to expect!

(b) The second answer calls for what is seldom seen and known to take place, *viz.*, a sudden, miraculous conversion at dying. Rarely are such changes traced at death in persons of irreligious or even respectable past courses. A King Charles II may die in "the odor of sanctity" by conversion to Catholicism, but give no sign of inner piety. That robber dying at Jesus' side is a convincing instance of change wrought in a man's temper, in moral insight, in power of spiritual appreciation and faith. But in him was some idea and feeling already capable of catching on to the eternal kingliness of Jesus. We note at once the infinite difference set up between the paradise-type of man and his hard, seething companion of the Cross. Both men had the same chance to see and hear what went on at their crucifixion. Both had Christ under view. One sided with the hateful, gibing rabble and rabble, challenging Jesus to come down from His cross, and ridiculing His claim to be Saviour. The other felt the purity and majesty of Jesus' saviourhood even on the cross. But what of the Christian robber? After a few more anguished hours he expired. Then would he not need an annealing, a disciplinary experience of some kind and duration? Or is the exercise in conversion so miraculous, so supernatural, that on the instant one is perfected? This is not the case with ordinary Christian conversions like our own. Paul did not find it so in his remarkable change. He had to fight on; passed through many an alternation of belief and feeling, ever striving to become perfect and to be found complete in Christ's style of man. Would he possibly assent to the hint—

"Man as yet is being made, and ere the crowning Age of ages
Shall not eon after eon pass and touch him into shape?"

(c) The third answer suggests that a Christian soul may enter upon a more favorable further stage of moral striving and moral purification. The method of this may not be by direct self-culture, as if aiming to overcome this or that blemish and fault carried over into the beyond. But indirect measures, as hinted in the fact that in the coming life "His servants serve Him"—this abundant experience in God's school of doing good would have positive effect. There would be a recreating of good-will, a renewal of mind by the habitudes of heaven.

Such a glorious hope has certain underlying reasons for its support.

(1) To begin, the scriptures contain hints pointing this way. It is a stirring word—"Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. For surely there is a sequel." This sequel—what is it to any bad course, to bad temper, to disobedience on a Christian's part to any command of the Lord—what is the sequel? This question is thrown out in connection with a booklet entitled, *The Prodigal Son Ten Years After*. What of him? It would require time and struggle, say, for ten years, to get his right place and take his place as a useful son.

(2) Then there is an ethical reason for purgatory. Justice is God's, and man's concern even after forgiveness has its way and a man is saved. Saved from what? How saved? Following waste and follies that each knows for himself, one is pardoned and set upon becoming Christian. Who professes at fifty or seventy years to attain what is required to be a full Christian? Whatever might be in a purgatory and its discipline, any Christian to-day might welcome it as his best chance.

This does not agree with the Roman Catholic view which treats purgatory as a horrible place, as a long continued, seemingly unnecessary torment; else why use masses, prayers, and bribes to hurry one's friends out of it whether the purifying work in souls is complete or not? Oh, no; any kind of

place or experience God allots to the Christian, after death, be it in hospital or asylum, "in the heavenlies", is just the place Jesus went to prepare for His own and joins on to the Father's "many mansions".

What are the spiritual cures needed? Not simply from "pride, envy, anger, gloominess, gluttony, and incontinence," the sins still so common in mankind. But taking Christians as they are—Church members—God must needs train not a few in the practice and joy of worship, regular, frequent worship. It is not without spiritual reason that worship is put first and foremost in those visions John had of the ingoing life of the celestial order. Church people are very "short" on worship. Not a few will need teaching in prayer, as if at mother's knee. Others must get into their ears and hearts the very idea of missions. Foreign missions started in heaven when God sent His Son to this world—and when one reaches Heaven he will find himself lost there until he takes up with the work of missions. Perhaps he may himself be sent on a new mission and make up what was missed in earthly life. Such discipline belongs to each line of Christian interest and activity wherein one was not so much as a "faithful failure", to use Stevenson's phrase. What an awkward question to have put to anyone hereafter—"Did you do something in Red Cross work in 1918?" "What did you give in 1917-18 to carry on the Army Y. M. Triangle at camps or in huts abroad?" It alarms me to think of the good things people miss catching on to, and the bad and useless things many Christians indulge in, as these will affect after-death experience.

(3) Concerning the psychological reason for disciplinary periods in the hereafter, the laws of the human mind as psychology ascertains them are God's laws fixed in man's selfhood. There is every reason to think that the mind perceives, feels, and wills according to the same rules as on earth, in purgatory, in heaven, and in hell. As man thinks, so is he. As he feels, he wakes up. As he wills, he acts. As he acts, he becomes a character for better or worse. The history of a soul under God's laws of the mind will run on into eternity. It is more than necessity. Who does not desire to face and accept the inevitable—take his lot as it must be?

One has a brief experience of law in this present world. The next life may have surprises and may not; for much mystery goes with the Holy Spirit's working and that of Providence in turning man from destruction, as in changing his attitudes of mind toward life and God. Hard experiences here sometimes cause a person to come to himself and cease follies. Still, something inexorable and fatal attends acquiring a habitual wrong way or any self-indulgence. Jesus' strong words to respectable Pharisees who mocked Him because He blamed their money-loving apply now. The rich man in his place of fiery torment beyond, his burning thirst, his outcries, tell a true story. Even he met a change of mind in that purgatorial state. He began to think of others. At least he begged that his brothers might be warned to repent and avoid his torment. Abraham's answer is striking in its psychological significance. "It is no use," he says, "to send to them a messenger from Hades. They have Moses and the prophets to give God's law. If they won't heed these, neither will they repent though one from the dead visit them."

Dealing with minds, however, that are already Christian to some degree—minds now forming by honest, serious thinking, minds mobile to new, fuller truth, minds quick to respond to spiritual motive, they are always subject to change for the sake of the better which makes a vast difference as to prospects beyond. Hope springs eternal. Be it in this world or in the next, such a mind may count on letting go what is bad and on catching on to the good. And we should feel "glory begun" in us with this divine course. The small girl was wise in her prayer and almost preternaturally shrewd in saying, "O God, please make all the bad people good; and make the good people nice." To become "nice" means a long treatment somewhere.

Religion the Deepest Need.

(4) A final reason to support the hope of purgatorial exercises after death is religious in its appeal. Never before was there so wide a consensus among leaders of men in agree-

ing that religion is the deepest need of men to-day. Reality in religion is the acid test. How testimonies on this point multiply! Why is religion so dominant a thought now? Because men, young men, are dying a sudden, violent death. Observers who follow this thing on all fronts unite in saying that reality is what soldiers want, most of all in religion. True, many go into battle as sheer fatalists, feeling that if a man dies at doing his part he can leave the future to take the proper care of him. But chaplains and the Y. M. C. A. workers are put to their utmost experience and stiffest study to know just what is reality in religion. Hence the religious question is flung back to us at home.

This challenge to the Church is imperative and is superb. Let Christians thank God for it and simply wait till each and all take up with religion anew. The call is to a real zest in worship, to be eager for Sunday to come for spiritual renewal's sake.

Friends, our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory according to the working whereby He is able even to subject all things unto Himself. (Phil. 3: 17-21.)

Well, such a programme starts a course of thinking. What atmosphere, what chief lines of interest, must we all enter into in heaven? Jesus tells of two things uppermost in the minds of the angels. One is their constant care and guardianship over children on earth. The other is the rejoicing angels have over any "one sinner who repents". These engagements surely are not beyond man's capacity here and now. This joy is spreading even now; and child-welfare has become a modern science charged with the Holy Spirit.

As God is God, as right is right, somewhere, somewhen, each one is to reach a measure that heaven sets.

Christians measure others by their own standards, though none lives up to it. How true then that men carry these personal measures or tests of goodness into the future! May we hope that hereafter, where defective and delinquent Christians are placed, one shall teach and help the other to attain God's rule in the heavenly order? Something like this seems probable in order that all may reach the stature of the fulness of a perfect man in Christ Jesus. This gives ministers a larger and longer job. That officer at the front asked a pertinent question: "What have parsons to do beyond burying the dead?"

One begins to understand the significance of that last judgment scene, all the nations assembled before the throne-seated Son of Man. How natural and right psychologically, ethically, religiously, that the whole future of peoples, man by man, should be decided according to a "sheep" and a "goat" separation. Men's intrinsic natures are determined by the facts of their treatment of each other when dire need is upon them. The "blessed of God" feel and think and act toward any man as seeing Jesus, the Son of Man, personified, the object of compassion and help. The "goat nature", the "cursed", never sees Jesus in any man, never is conscious of the call to mercy and brotherliness. Whole nations at war to-day are being judged, being eternally separated, being adjudged their respective places at the right or left of the Son of Man in His glory.

This matter of a Christian post-death disciplinary opportunity to make good in spiritual life should not be confused, either with divine forgiveness, or with salvation in the ordinary thought of it. A man is perfectly forgiven on his repentance, a man is soundly converted on his exercising faith in Christ; a man is "being saved" as soon as he sets about being Christian in good earnest. But, having qualified in these respects, he yet has need of a deeper, fuller change in his intelligence, his understanding of God. Should he not prosper by disciplinary treatment beyond? The hope of this makes eternity more welcome and promising to think of. Who can imagine himself suddenly perfect? Perfection is a matter of degrees. Some clue is given to this hope by the voice: "And I heard a voice from heaven saying, Write, blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; for their works follow them." What works?

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

MORALITY BY SUBSTITUTION

THE army and navy departments used with striking success their great power to suppress vice in the various places where soldiers and sailors were apt to congregate. This rigid policy, however, would never have been successful but for the positive substitutes for evil which the Commissions on Training Camp Activities supplied in such a lavish way. Club life furnished by the Y. M. C. A., Knights of Columbus, Jewish Welfare Board; libraries furnished by the American Library Association; hostess houses by the Y. W. C. A.; the mobilizing of hospitality in adjacent towns under the War Camp Community Service—all these contributed to the welfare of the soldier and sailor. Perhaps more novel in the world's history—for it is the first time that any government has ever attempted it—was the programme of amusement and recreation supplied directly by the Commissions themselves—athletics, mass singing, and clean dramatic entertainment. Never before did a government have trained athletic coaches, expert song leaders, and competent theatrical managers on its pay roll. Never before did a government erect and operate a chain of twenty-seven Liberty Theaters, nor set a million men to boxing and playing at football and baseball, nor lead 10,000 men at a time in exalting song service which lifts their spirits high.

LIBRARIES AND THE IMMIGRANT

The Mesaba Iron Range, seventy miles north of Duluth, has some 85,000 people directly dependent on the mining industry, most of whom are immigrants. Each hamlet has its colony of Southeastern Europeans—Bohemians, Lithuanians, Slovaks, Slovenians, Montenegrins, Croatians, Bulgarians, and Austrians—as well as Italians, Jews, Scandinavians, and a few Chinese. Most of these have left their country to realize freedom here, and they find new and unexpected conditions in which their old habits of life and thought are shackles. It is at this point that the agents of Americanization, Irma Walker points out in the *Wisconsin Library Bulletin*, must come in if the atheist, the anarchist, and the I. W. W. agitator are to be kept out. The public school and the library are the best agents of Americanization in such a community. Well supported by taxes from the mines, the buildings are modern and attractive. The library is often situated in the school; the child passes the "bookish sanctum" every time he goes to the class-room, and soon acquires the library habit. Hero tales are always popular and Lincoln is especially dear to boys who are poor and live in cabins, while lectures on questions of the day enable pupils to carry home a correct knowledge of current events to counteract the distorted news given in the foreign papers.

CONFERENCE OF CITY MISSION SOCIETIES

The Joint Commission on Social Service has invited the superintendents of city mission societies to hold a conference in New York on April 22nd and 23rd. Invitations were issued last fall by Dr. Tinker, Dr. Dennen, and Dr. Jefferys, but the meeting was postponed because of the influenza. Since then plans have been changed somewhat. It is proposed that the conference be of the round table variety, without set addresses, the discussions falling under these heads:

- (a) Organizations for fellowship, coöperation, legislation, and education.
- (b) Scope and method. Definition, comparison, and suggestion.
- (c) Problems, salaries, finance, relationships, supplies, literature, propaganda, etc.

Interested persons who wish to attend are requested to notify the Rev. Augustine Elmendorf so that entertainment may be provided.

"WOMAN POWER FOR MAN POWER" is the way Helen Frazer describes the substitution of women for men in the industries of England during war times. In her instructive book *Women and War Work* she points out how the first effect of the war was to throw thousands of them out of work. Then as the men went to the front women took their places, and now there is scarcely a branch of industry which they have not entered upon and made good—so that now Miss Frazer says: "Britain could not have raised her army and navy and could not keep her men in the field without the mobilization of her women and their ceaseless, tireless work behind her men, and as substitutes for them in the working life of the community."

THERE HAS BEEN a vast increase in the labor of children under fourteen years of age in this country since the entrance of America into the world war. The National Child Labor Committee points out that it will be harder for the boys and girls to go back to school than it was to leave school for industry. Many of the children who abandoned school during war-times are now being thrown out of employment—others are being kept at work because "they are cheap labor". Even if the situation should automatically straighten itself out to what it was before the war, the committee believes there will be at least 2,000,000 child workers in America to be protected.

THE IMMIGRATION BILL prepared by the National Committee for Constructive Immigration Legislation will contain an absolute prohibition of labor immigration during a two-year period from the date of its enactment. The reasons of the executive committee in recommending this proposal are that there is a present labor surplus of at least one-quarter of a million and possibly a much larger number, and this surplus is growing. It is believed such a restriction would be wise intrinsically and from the point of view of political strategy very helpful to our larger purposes.

"IN THE INTERCOURSE of social life and on all occasions involving the interest of your young city, let us forget our politics and our party and seek only the public good." So said the first mayor of Rochester in his inaugural address over ninety years ago, and yet there are those who think that the separation of municipal affairs from partisan politics is a modern doctrine.

THE COMMUNITY which would cavil at paying a public servant \$3,000 a year pays uncomplainingly perhaps \$10,000 to the president of the local bank and beholds with equanimity the prominent citizen gathering in from a township of land the unearned increment amounting to scores of thousands of dollars annually.—ARLAND D. WEEKS, in *The Psychology of Citizenship*.

IN DISCUSSING the work of the diocesan social service commissions, the field secretary of the Joint Commission, the Rev. Augustine Elmendorf, says three things are necessary: That the commissions have a programme; that there should be field secretaries for the several sections of the country; and that there should be a persistent follow-up of their activities.

A SOCIAL CHOIR has been inaugurated at Trinity Church, Washington. The choir has its own social life and is to render music to those who seldom or never have opportunity to hear it. Each Wednesday night after rehearsal there is to be a dance for members and their friends.



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.

"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:

IT is disappointing to find your paper recommending "to the thoughtful consideration of Churchmen" the proposed and preposterous canon mentioned in your last issue. One hardly sees how Catholic subscribers to *THE LIVING CHURCH* can continue to feel an interest in it, or recommend it to parishioners, if its contents are to be of such a nature.

Sincerely yours,

March 31st.

GEORGE P. CHRISTIAN.

To the Editor of *The Living Church*:

MAY I venture to express my approval—with which there mingles deep thankfulness to God—of both the spirit and the specific suggestions of your editorial on A Concordat with Congregationalists in *THE LIVING CHURCH* of March 29th? It may not be amiss to mention, by way of introduction to a further suggestion I would offer, that the congregation I first served as a Congregational minister was later organized as a parish of the diocese of Western Massachusetts, and that the three men who served in succession as its last three Congregational pastors were one after another ordained to the Episcopal ministry.

I think the greatest among the many revelations that came to me in my discovery through the Anglican Communion of the Catholic Church was the fact of the definite, vivid corporate consciousness of Catholicism. I could say much about the spiritual value of that consciousness, how it can transform the individual consciousness, how it mediates for the soul the living Christ. But the point I wish to make is that a great step in attaining the organic unity of Christians in the one Catholic Church will be the bringing of Protestant Christians generally within the vital area of this informing corporate consciousness. And right here, I believe, may lie a practical application of the suggestion in your editorial that the proposed Concordat should include some concrete plan for reaching the laity in a vital way.

The Prayer Book office of Holy Communion is the supreme expression, aside from the organic character of the historic Church itself, of the Catholic corporate consciousness; it enforces and interprets that consciousness for one standing on its threshold as nothing else can possibly do; it draws the discoverer or learner lovingly on into the inner circle of the Mind of the Body of Christ, and gradually incorporates him, body, mind, and soul, into that mystical Body. Precisely this introduction to the corporate consciousness of Catholicism on behalf of the great mass of Protestant Christians is a necessary preliminary to the realization of the one Catholic Church. Might it not help materially to that end if in the proposed canon for the episcopal ordination of ministers of other communions were embodied a provision that ministers so ordained should celebrate Holy Communion using the Liturgy in its integrity, at such stated times as circumstances in each case would indicate, and for such of their congregations as desired to avail themselves of the privilege, making note that they must first have been baptized "in the name of the Father, and of the Son, and of the Holy Ghost"?

I am far from thinking that the coming Church in the United States will be the Protestant Episcopal Church; thank God, it will be far broader, richer, more varied, more adaptable—in a word, more catholic. But beyond question the Episcopal Church has the large mission of imparting to Protestant Christianity in this land the gift not only of Catholic order but also of Catholic consciousness, which together condition the vital continuity of the visible Body of Christ. Many of my brothers of other communions. I find, are suffering from the spiritual unrest and soul-hunger from which I suffered; they have no idea of the cause of their inner condition, as I had no idea. And I recall how the Prayer Book offices, and more than all else Holy Communion, led me to the discovery of that whole and entire Christianity and that reality in things spiritual which were what my nature was unwittingly demanding. How then must I long that the way may be found by which the true nature of Catholicity may be brought within the ken of that vast number of loyal followers of our Lord to whom it is a sealed book. And, believing that that book can be opened to them as in no other way by our service of Holy Communion, I rejoice in the proposed Concordat as full of promise

and possibility for a true work of God, and pray that our beloved Church may quickly learn no longer to hold its catholic treasures fearfully, narrowly, selfishly, but freely and largely, as a sacred trust for those multitudes who, being baptized into Christ and following Him, yet do not know the meaning, nor the blessed reality, of "His Body, the fulness of Him that filleth all in all."

St. Peter's Rectory,

LAIRD WINGATE SNELL.

Helena, Montana, March 29th.

To the Editor of *The Living Church*:

YOUR editorial on the "Concordat" between Churchmen and some Congregationalists strikes me as one of the soundest pieces of writing on a matter of the gravest moment which I have seen in a long while. Too often the subject is dismissed as one where no agreement can be even dreamed of, or else the usual Anglican panic rises and we are standing on the brink of disaster.

I humbly submit, however, that one more element comes in to the statement you make as to the actual state of baptized persons who are—to use your own words—"out of the communion" of the Catholic Church, viz.: they are not only "not receiving its sacraments in such wise as the historic Church has provided", but separated from its life, from active association with that society. They are exiles, not from grace or life, but from the society.

Live as many years abroad as some of us missionaries have and then you'll realize what it is to be a citizen, a native descended from a very long line of native-born Americans, with all the affection for home, all the instincts, all the proud joy in our country's honor and glory, and yet to be cut off from the full exercise of that birthright.

It is a deeper, more vital, more comprehensive thing than you make it. Still, I think that in this we are quite agreed; except that I would make the statement fuller and more explicit.

And it is, as you say, the laymen's rights which are put in jeopardy by this arrangement.

Here there is a place, then, for safeguarding both the rights of the Congregationalist layman who doesn't want a priest's ministrations and those of the Church which must insist upon them.

There was a carefully worked out plan for comprehension which was presented to the General Convention of 1886, held in Chicago, which in so many words protected these rights. This plan failed, being shouldered aside by the Quadrilateral in its first form. Still, it had the support of many of the ablest men in the Convention.

I cannot but believe that it was seen by the framers of the proposed canon.

The safeguarding provision in the plan of which I speak was that the congregations which *totidem verbis* accepted the Nicene and Apostles' Creeds and the dogmatic decrees of the first six ecumenical councils, and gave pledges to use valid forms for the Sacraments (carefully defined), might have their ministers, who, of course, had to assent to all these terms, ordained conditionally—and so on.

In this way whole congregations were dealt with. Those which accepted these terms would be left quite free to follow their own customary worship and general rule of life. They would not be united to us, but both we and they would be in the way which makes for better understanding all around.

There was much more in the plan than this, but this citation is enough to indicate its tone and temper.

That plan was proposed, as I say, at Chicago by Dr. John Henry Hopkins. It was first seriously broached by him in a sermon at the semi-centennial of the consecration of his father as Bishop of Vermont, given in New York in 1883 in Trinity Chapel.

For many years he cherished that idea. Many an evening he poured out his heart to me (as to many others), and his whole mind was given to the problem of securing the rights of the Church, and of saving also the honest convictions of "conscientious objectors".

I doubt if these last have been secured in the proposed canon. No unity will be real and final which does not include those rights. We should be able better than almost all others to work for these ends, since they are precisely what we demand from the

Roman Church (though they do not include the same things), and the lack of which keeps us apart.

We can never cram priestly ministrations down the throats of Protestants, nor trick them into accepting them. There is such a thing as education and persuasion and entire frankness.

March 29th.

CHARLES F. SWEET.

To the Editor of The Living Church:

THE same number of the Church papers which printed Proposals for an Approach toward Unity also published an account of the Bishop of London's plan for an approach toward unity with the Methodists, and more particularly the Wesleyans. The two plans have a good deal in common. It is interesting, however, that so far as I am aware none of the persons who were engaged in one of them has had communications on the subject with any of those who took part in the other or knew anything about the other. The significance of this circumstance is that in the Church of England and in the Episcopal Church in this country similar methods have occurred at about the same time to those who were engaged in the respective Churches in promoting the work of what was called, in the Lambeth Conference of 1888, Home Reunion. Although the developments of the same principles in the same countries have not been identical they proceed largely upon the same ground.

Yours truly,

GEORGE ZABRISKIE.

New York, April 1st.

PRAYER BOOK REVISION

To the Editor of The Living Church:

ANENT Prayer Book revision and enrichment, etc., to the subject of which all are doubtless looking forward again this year, perhaps the following quotations (from the article written soon after the St. Louis Convention by Dr. St. George) may be useful to bear in mind. At St. Louis there was some evidence of impatience and restlessness under the exceedingly careful explanation of each proposed change, by members of the Commission; and yet, while this was at times not unnatural, surely we do not want any change made or rejected hastily. Perhaps the hard-seated camp-chairs on which deputies sit for hours may have something to do with the irksomeness of listening to some of the speakers!

"Two possibilities emerge. The first is that the House (of Deputies—of which one alone has knowledge and experience) may become impatient of meticulous criticism and prolonged debate on words or phrases (as, for instance, whether the correct expression should be 'whose law is the truth' or 'whose law is truth') and attempt to stifle debate by the use of the *closure*. The second is that a criticism with a distinctly 'party' animus is injected into the debate, and the House may be stampeded by a snap vote. Hence, in both these contingencies the possibility arises of matter being endorsed or rejected without due and deliberate judgment."

Though the writer adds:

"Such instances, however, are so few as to be practically negligible; at any rate, one may feel reasonably sure that anything that has been adopted in the House of Deputies through precipitancy will be remedied when it comes under the eyes of the Bishops."

Which, of course, takes time and lays upon the upper house an added burden and responsibility.

In all due justice to the Prayer Book Commission, also, should we not also acknowledge the readiness with which the Commission undertook to consider, not once, but twice and even again, its former judgment and reverse its decisions—thus recognizing the fact that its business was not simply to amend the Prayer Book (as liturgical experts) or add new forms and offices, but rather to put into liturgical form and expression the devotional needs and demands of the Church to-day in rite and ceremony?

"Welcoming from every direction and source suggestion and proposal, the Commission bent its energies 'to feel after if haply it could find' what enrichments from outside the Prayer Book were gradually finding their way into the services of the Church, or what modifications of or additions to present regulations the Church was demanding. That the work of the Commission on the whole met these conditions and demands is evidenced by the general commendation which the report received both from the Church press and the Church at large."

Considering the fact it was an assembly of six hundred members who took up the scrutiny, and any or every man might have an idea, a word, or a phrase of his own, which he would like to see incorporated in a prayer, progress under such circumstances must be slow; and the wonder is that so much was accomplished at the St. Louis Convention.

Another thing: The distance of some of the deputies from

the platform, and the periodical roar of sound which rushes from the corridors whenever doors are opened, is not a small matter; at times it was impossible to understand what the question was (that was being voted on). It is a fact that a number of deputies left before close of convention because it was useless for them to stay. It is to be hoped that this will be remedied at Detroit.

Juneau, Alaska.

G. D. CHRISTIAN.

PERSONNEL OF APPROACHING CONVENTIONS

To the Editor of The Living Church:

BISHOP WISE'S plea that soldiers be elected to diocesan conventions and to the General Convention this year is interesting. I do not wish to detract in the least from honor to our soldiers and sailors. But if the legislative bodies of the Church are to be turned into hero-worshipping affairs, to the neglect of legislation looking to grasping the opportunities of the present and future, then it will be deplorable. Permit me, therefore, to make a suggestion that will balance the one emanating from the Bishop of Kansas.

It would redound to the benefit of the Church, in every way, if men in sympathetic touch with the modern trend of social thought and action were elected. Radicals and socialists, whether of the clergy, the professions, or business, would give an impetus to official expressions of the Church that is absolutely necessary, if she is to be saved from reproach and confusion when the social crisis, that is coming, arrives. An intelligent Church socialist, particularly, has an intelligent grasp of the spiritual factors and possibilities in the present unrest, and a clear discernment of the fatal character of reactionism which is very likely to crop out this year. His Churchmanship has given him a balance, the grace of the Sacraments enables him to bear himself with steadfastness, in spite of much contumely, and he possesses an insight into the possibilities of the present and future which the average man does not. He is an asset the Church will do well not to overlook at this time.

March 31st.

A. L. BYRON-CURTISS.

National Secretary, Church Socialist League.

UNION SERVICES AND SPECIAL PREACHERS

To the Editor of The Living Church:

MR. ACKERLY'S letter of March 12th should be read more than once by the bishops of the Church on both sides of the line that divides us from the United States. I am protesting in the same spirit and for the same reason in the Ottawa secular press: we having no Church press in Canada in which it is possible to get in a word.

Yes, it is Rome that will gain every time in the mad campaign some of our bishops are engaged in. The same Protestantism on the part of the bishops drove men to Rome in the early part of the nineteenth century. They might better have remained loyal, with Keble, Pusey, and others, and converted the bishops.

Would Mr. Gardner kindly tell a rural priest what he means by "that high and broad Churchmanship and fellowship which our Saviour advocated, and of which He was the best example this world has ever known"? One meets with phrases of that kind so often, but they convey no meaning. They seem to speak of a Christ we don't know. The Christ of the Gospels uses the word "broad" twice only. In both instances it is in terms of condemnation. He uses the term "narrow" only once; but it describes the way of salvation.

If Mr. Gardner will make a study of the New Testament he may find that his Christ is an invention, the fetish of Protestantism, which is surely and swiftly destroying faith in the Christ of the Gospels.

R. B. WATERMAN.

The Rectory, Carp, Ontario.

CRITICISM OF THE LEAGUE OF NATIONS

To the Editor of The Living Church:

IN view of the fact that the President of the United States has declared, publicly and officially, that "during the last few days the Commission (on the League of Nations) has been engaged in an effort to take advantage of the criticisms which the publication of the covenant has fortunately drawn out", it would seem to be in order to recall some of the harsh words that have appeared in some of our Church papers to the effect that senators and others who have dared to exercise the American privilege of free speech were reactionaries, reflecting discredit not only upon themselves but upon "the whole American people".

The President may have thought so at one time, but he has evidently changed his opinion, which, to his credit be it said, is a habit with him.

W. N. WEBER.

Great River, L. I., March 29th.



SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

IN Booth Tarkington's *The Magnificent Ambersons* he depicts a type of family represented in nearly every American hamlet, especially in the Eastern and Mid-West States—the family who became rich and lived the traditions of the rich early in the life of the town. The Ambersons went to New York every year, sometimes bought their clothes there, and set the pace in the elegancies of village life.

As I think of the Mrs. Amberson of a certain sweet village. I can but smile over her first trip to New York City, and yet admire the religious aestheticism which actuated her first purchase in that town. It is well known that every woman who can afford it buys a hat or a gown when she shops in the great mart, not worrying about articles of vertu, nor the artistic side of her nature. In the main, if we can get clothes in New York we are willing to buy our other things at home. Not so with Mrs. Dugan. With a goodly purse well-filled with dividends from the Wabash and Erie Canal, she shopped in Fifth avenue with that serenity which only comes from having more money than one intends to spend. She did indeed buy a shawl—and a Paisley at that. It was not the shawl, however, that she displayed to prove she had been in the metropolis, but a small bas-relief of John Wesley, bought at some art store whose name is now undecipherable. The Rev. John Wesley was depicted in the vestments of the English Church, his beautiful cameo-like profile and his long ringlets making this clerical garb most becoming. The bas-relief, all white, was mounted in black velvet, placed under curved glass, and framed in a walnut or rosewood frame. Mrs. Dugan, an ardent Methodist, showed it enthusiastically to her Methodist friends—having to explain, I fear, to some of the sisters just who he was. The fact that the founder of Methodism was important enough to have a picture of himself sold in a New York art store impressed her more than anything else she had heard about him. But when she showed it to her intimate friend, a Churchwoman, her ardor was quenched just a little:

"Why, he has on *our* vestments!" said her friend.

And, rather amazedly, Mrs. Dugan held John Wesley in her hand and listened ruefully to the story of his Methodism.

"So he was a member of *your* Church?"

"Yes—and never left it."

Mrs. Dugan was equal to the occasion; she looked again at the folds of the white surplice, at the bands which were then a part of clerical costume:

"Well," she said, "that gives me a *higher opinion of your Church*; and if I die before you, you shall have this picture."

Good Mrs. Dugan died, a consistent follower of Mr. Wesley, and his portrait-bust became the valued property of her friend, who in her turn transferred it to another Churchwoman, above whose desk it has hung, a little shabby and antique looking, for many years.

THE DIOCESE OF MARQUETTE has a "Dora Rowe Scholarship Fund", the treasurer of which is Miss Eliza J. Bailey, Ontonagon, Michigan. As may be inferred from the name of this fund, its object is the Church's work in Alaska. The Rev. F. B. Drane, in charge of the Tanana Valley Mission, writes Miss Bailey a detailed account of some of his work, which we are permitted to copy in part:

"Before I start on an extended trip visiting the Indians in their hunting camps I shall try to give some account of the happenings at St. Mark's, Nenana.

"This has been a hard year to us financially.

"Supplies have cost in some cases twice what they cost in previous years, and our contributions have fallen off considerably.

"The total expenses we had this past year were \$6,196.61, and our receipts at this end were only \$1,603.27. To this latter amount may be added the appropriation from the Board of

Missions, and several sums from various sources, including the \$300 per year taken from the salaries of the women workers. But at the most this would not total more than \$1,500—and so we are several thousand dollars behind. Instead of each child being supported by a \$100 scholarship, it actually costs us per child something like \$250. We are loath to raise the amount, but our only hope is in being able to increase the number of scholarships received.

"We are glad to be able to report that the children and staff are all well, nor have we ever had a year when things seemed to run along more smoothly and with less sickness. For this we are indeed thankful, and we pray that it may continue this way. The children seem to be making good progress in school, and Miss Dayton, the teacher, says she has never had a room of children who were so agreeable to work with. There is a spirit of willingness, and an eagerness to learn that is not usually manifest among school children. The children seem to take a special interest in what is going on in the world, and history is their favorite study. They are well up on current events, and their patriotism comes out in much of their conversation. 'On my honor, United States, President Wilson,' is their way of making a statement very emphatic. 'If you love the United States, split your wood in a hurry,' is a sure way to get work done.

"But their patriotism is not all talk. This summer the boys earned money by selling fish, of the abundance we had from the fish-wheel. The girls picked wild raspberries that grew on our ground, and sold them at twenty-five cents a pound, and they earned enough to buy many thrift stamps. A few of them were able to convert the thrift stamps into the \$5 war savings stamps. But by the end of the year most of them still held only thrift stamps. Then came the appeal to the American Sunday schools for a Christmas present of \$2,000,000 for the starving children of the Bible lands. The children responded eagerly, and without exception wanted to give all their savings to this cause so much more needy. We redeemed their stamps for them, and the twenty-three children made an offering of \$33.50, and this when not all of them had savings to give. They truly have kind, responsive hearts, and, while we urged them not to give a cent more than they wanted to, still we are glad that they are not taken up by selfishness, and that they want to help others less fortunate.

"There are no new girls this year, but we have lost none of the number we started the year with. They are all knitting industriously in their spare time. Besides knitting for themselves they knit each of the boys a pair of stockings. Of course, they asked to knit for the soldiers, but they needed warm woolen stockings many times worse than the soldiers who at least are provided for by the government, and so we let charity begin at home. It would do you good to see how industrious and tidy are these girls, and we know they will not lose it all, even if, when they leave the school, they find conditions less favorable for cleanliness.

"Of the new boys I think Sam of Fort Yukon, and Joe of Tanana, deserve mention. Sam came because Walter Harper had sent him. Walter Harper, you know, was the Archdeacon's travelling companion for many years, and we looked to him to become a medical missionary to his people. Sad to relate, he was lost in the sinking of the *Princess Sophia*, with all on board. But Sam idealized Walter, and would do anything he said; so, age fourteen, he set out for Nenana, five hundred twenty-three miles distant, in the company of some white men who were kind enough to take him with them to Tanana. Here the freeze-up occurred and the rest of the journey had to be made on foot. But the mail-carrier let Sam go with him, and so he finally reached Nenana, and the same night we received news that Walter had been drowned in the wreck. Part of the expense of the trip had been borne by the boy himself, and part by Walter. The boy had come against the wishes of his parents, knowing that what Walter wanted was best for him. And we think that was very brave and praiseworthy for a boy of fourteen, when he had to come so far.

"Joe is sixteen, and had worked on a steamboat most of the summer. He was hurt by having a box fall on him, and so laid off here at Nenana. Later he took work on the government railroad. Frequently he would visit at the mission, for he knew some

of the boys from Tanana. When school began he began to realize how much better chance in life our boys would have, with the mission training, than he who had more or less shifted for himself and let school go. So finally he asked to be allowed to come into the mission, and go to school. We were glad to have him, and since he has been here he has tried to make good. Studying comes hard with him, but he has made some progress, and he has certainly been fine about his work. This is the first case of this kind that we have had, and it seems to point to the fact that the attitude of the natives toward education and mission training has changed. From experience they know that the mission teaching is far superior to what they can get in the few government schools that have been provided.

"So we think we can report progress and say we were never more hopeful about the work, nor ever considered it more deserving of the best that we can give."

WE BELIEVE THAT many an Auxiliary, many an unimportant society, might take on greater usefulness could it but afford "to have things printed". Printers' ink is certainly nearly the greatest thing in the world. There comes to us every once-in-a-while a little leaflet bearing on the United Offering. Mrs. Ralph H. North is the diocesan custodian of Pennsylvania and she sends to her parochial treasurers, at intervals, printed leaflets which are concise and inspiring. The present one—Pennsylvania Leaflet No. 4—has "Thanksgiving" as its keynote. "Praise the Lord, O my soul, and forget not all His benefits" appears at the heading and is the text of the leaflet. The writer stresses our American immunity from the devastation of war and suggests that we make the United Offering of next October a *Victory* offering. She believes that when we "catch the vision" which she and so many others are working to make us catch, the Churchwomen of America can and will joyfully provide \$500,000 every three years for the work of Church Extension. The address of Mrs. North is Mt. Airy, Philadelphia, and she will be glad to send copies to the interested.

HOLY INNOCENTS' CHURCH, Henderson, N. C., recently, through its Auxiliary, set aside and consecrated one whole week to the negro problem. "A week of study and prayer for our work among the Negroes," they called it, and the idea needs no eulogy from us as to its timeliness and general fitness. A programme was sent out stating the systematic, daily work decided upon, beginning on Sunday with the general theme of the American Church Institute for Negroes, with an introductory address by the rector, the Rev. I. W. Hughes. On Monday a "cottage prayer meeting" was held at the home of Mrs. S. P. Cooper, president of the Woman's Auxiliary, with an address by Mrs. Claude Hunter. On Friday the meeting of the Auxiliary at the parish house was addressed by Mrs. T. W. Bickett, chairman of the committee for work among the negroes, and by Mrs. W. A. Hoke, diocesan president of the Auxiliary. Mrs. Bickett is the wife of the present Governor of North Carolina. At the close of this meeting Mrs. Cooper gave a beautiful reception in the parish house. The meeting was large and enthusiastic, members of other congregations being invited. On the concluding Sunday the Rev. Robert W. Patton, D.D., general representative of the Institute, made an address. Besides these features there was daily intercession "that our duty to the negro race in the midst of us may be made very plain to us". The special offering exceeded \$100.

ZION CHURCH, Rome, N. Y., sends out a calendar of its G. F. S., which blends many interests. The physical and spiritual sides divide the time with intellectual and business affairs in such a way that the conscientious girl who follows the programme through its weekly Monday nights is going to have a well-rounded year.

This parish is carrying on an every-member campaign, a feature of which is an attempt to interest children in attending Lenten services. A card is supplied them bearing seven dates of service especially planned for children. At these services prayers are said in the church and then in the parish hall some suitable story is told by stereopticon. The dates on this card are punched as the children in attendance present them and those who come to all of them receive the gift of a book.

THE PRESIDENT of the Minnesota branch, Mrs. H. C. Theopold, in her annual report makes this interesting reference to Mrs. H. B. Whipple, wife of the first Bishop of Minnesota:

"May I turn aside here to speak of the wonderful service which is being rendered to suffering humanity by our honorary president, Mrs. H. B. Whipple? Mrs. Whipple has been so long absent from the diocese that she is but a name to many members of the Auxiliary, but her work has won for her a national recognition. In Lucca, Italy, where she was pleasantly sojourning when the war broke out, she has established two work shops for the women rendered destitute by the war. One, for the peasant women of her vicinity, she supports herself; the other, for the refugee women from the Venetian and Gorizian fronts, she has financed by appealing to her fellow-countrymen. Much money has been given to the work in the East. The workers in these two work shops, under Mrs. Whipple's supervision, made all the supplies for the great military hospital in Lucca, even to the mattresses, and are paid a living wage for doing it. So she supplies the hospital and supports the refugees at the same time. She has also bought a large tract of land, for the incapacitated men to farm in the interests of the community."

At the semi-annual meeting of the diocese, Miss Sleppy presented this resolution:

"Resolved, That as the sorrows of the times are crowding so thick and fast upon our members, and the hearts of many are sore-troubled; therefore, instead of mentioning by name all those whose dear ones have passed beyond, that we rise, and in silent prayer remember all those who mourn, and ask that the souls of the faithful may rest in peace, and that light perpetual may shine upon them."

SONS OF PROMISE

In every meanest face I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

THOMAS CURTIS CLARK.

ON THE DEATH OF DEACONESS KNIGHT

By THE REV. UPTON H. GIBBS

WORD has come to me of the death of Alice J. Knight, formerly deaconess in the missionary district of Eastern Oregon, and for the last year and a half worker with the Y. M. C. A. in France, where her death occurred from pneumonia. As one of the clergy with whom she was intimately associated while in Eastern Oregon, I beg the opportunity of writing a tribute to her work and memory.

When Bishop Paddock came to the district, he soon afterwards sent for her. She had been one of his workers in his New York parish of the Church of the Holy Apostles. For about eight years, Deaconess Knight worked most faithfully in the district, being the Bishop's right hand, acting as his secretary and doing missionary work all over the district. No clergyman worked harder than she did, and her itineraries were such as would tax the strength of a man, but she persevered undauntingly, never sparing herself. For real self-sacrifice Deaconess Knight led the district. She had some very discouraging experiences, meeting with many a rude rebuff, and she never found the environment congenial, or got used to western ways. Yet she gladly did her part uncomplainingly.

After leaving the district, she went back to New York, where she remained until the war broke out, when she moved heaven and earth to get sent to France. Finally she was accepted for work in the canteens. After the armistice, she was transferred to the educational department of the Y. M. C. A., going about from camp to camp delivering lectures. Only a week before her death a letter was received by the sister of Bishop Paddock, in which she expressed her joy in her work. She was a writer of ability, and just before leaving for France published a little book on Las Casas, the noted Spanish missionary to San Domingo.

After life's work for the Master, may she receive her reward at His hands.

Church Kalendar



- 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).
- THE PHILIPPINES**
Miss M. P. Waterman.
- 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. CHARLES L. ARNOLD, eighth rector of St. Stephen's parish, Goldsboro, N. C., residing there about thirty years ago, is now on a visit to his old parish.

THE Rev. WALTER E. BENTLEY of Brooklyn, N. Y., and secretary of the Actors' Church Alliance, has just closed a successful eight-day preaching mission at Trinity Church, Hoboken, N. J., (Rev. Malcolm A. Shipley, Jr., rector), and next week will hold a mission at the Church of the Holy Faith, Bronx, New York.

THE Rev. C. E. BISHOP should be addressed at 3423 Salem street, Indianapolis, Ind.

THE Rev. EDMUND BURK has just completed a successful preaching mission at Wye parish, diocese of Easton.

THE information recently printed to the effect that the Rev. L. A. DAVISON had resigned the rectorship of Trinity Church, Camden, N. Y., was through error.

THE Rev. THEODORE J. DEWEES, rector of Christ Church, Binghamton, has been appointed acting president of the Deaf Mute Commission of the diocese of Central New York.

THE Rev. CHARLES H. EVANS is resident at Mito, Japan, not Minto, as printed in *The Living Church Annual*.

THE Rev. J. L. GIBBS is in charge at Emmanuel Church, Staunton, Va.

THE Rev. JOHN HALL GRIFFITH, rector of the Church of the Holy Cross, Tryon, N. C., has accepted the position of Archdeacon of the missionary district of Asheville and will assume his new duties May 15th.

THE Rev. W. Q. HULLIHEN, who was rector of Trinity Church, Staunton, Va., over thirty years, and resigned last year, is now supplying in his old parish during the absence of the rector, the Rev. John J. Gravatt, Jr., who took up army work soon after his election to Trinity.

THE Rev. JOHN F. KIRK has accepted temporary work as assistant in St. Paul's Church, Baltimore, and should be addressed at 119 West Saratoga street, until further notice.

THE Greek government has conferred the cross of St. George upon the Rev. THOMAS J. LACEY, rector of the Church of the Redeemer, Brooklyn, N. Y.

THE Rev. FRANCIS R. LEE has been called as assistant at St. Paul's Church, Norfolk, Va.

THE Rev. SETH A. MILLS has accepted a call to Durham parish, Charles county, Maryland, and will take charge at Easter.

ALL communications and diocesan journals intended for the missionary district of Nevada should be addressed to the Rev. CHARLES STANLEY MOOK, Carson City, Nev.

THE Rev. WILFRED A. MUNDAY, recently discharged from the army with the rank of hospital sergeant, has accepted a call to St. Paul's Church, Grand Rapids, Michigan, and entered upon his duties the Third Sunday in Lent. His address is 1401 Broadway avenue, N. W.

THE Rev. R. B. NELSON will be minister in charge of St. Paul's Church, Petersburg, Va., during the absence of the rector, the Rev. E. P. Dandridge, who is doing war work.

THE Rev. HERBERT S. OSBURN, elected rector of St. John's Church, Petersburg, Va., took charge on March 30th.

THE Rev. WILLIAM PORKESS should now be addressed at St. Stephen's parish house, 503 Rebecca avenue, Wilkensburg, Pa.

THE Rev. LYMAN P. POWELL, D.D., will preach before the Loyal Legion of New York in the Church of the Incarnation, New York City, on April 13th.

THE street address of the Rev. GEORGE LYNDE RICHARDSON, D.D., has been changed to 1016 Clinton street, Philadelphia, Pa.

THE Rev. CHARLES H. RICKER has accepted the rectorship of Christ Church, Manhasset, N. Y., and will enter upon his new duties May 1st.

THE Rev. SAMUEL SALINAS of Nopala has been appointed by Bishop Aves as Archdeacon of the native Mexican field.

THE Rev. H. C. SALMOND should now be addressed at Lock Box 66, South Pittsburg, Tenn.

THE Rev. H. H. D. STERRETT, rector of All Souls' parish, Washington, D. C., has returned to his parish, where he preached on Sunday, March 30th. He was chaplain of the 20th Engineers overseas for over a year.

THE Rev. JEFFERSON R. TAYLOR, at Accomac Court House, Va., will resign on Easter, and the church will be combined with those at Jenkins Bridge and Bloxom, returning to parish lines existing years ago.

THE address of Chaplain ROYAL K. TUCKER, formerly attached to the 105th U. S. Inf., A. E. F., is 14 Central Park West, New York City.

THE Rev. J. E. WARREN is supplying at St. Mary's Church, Kingston, N. C.

ORDINATIONS

PRIESTS AND DEACON

CHICAGO.—It was fitting that the Lenten ordinations on the Second Sunday in Lent should have been at Christ Church, Woodlawn, which has given nine men to the sacred ministry. One deacon and three priests were ordained by Bishop Griswold. Mr. ALFRED L. DU DOMAINE, a candidate for the diaconate from the diocese of Fond du Lac, was presented by the Rev. Dr. L. C. Lewis, who also preached the sermon. The Rev. NORMAN B. QUIGG was presented by the Rev. Charles H. Young, rector of Christ Church; the Rev. THOMAS L. PARKER by the Rev. F. S. Fleming, rector of the Church of the Atonement; and the Rev. H. H. PARKINSON

by Professor Lewis. The Rev. Mr. Quigg is assistant at the Church of the Atonement; the Rev. Mr. Parker is in charge of the Church of the Holy Nativity, Longwood, Chicago; and the Rev. Mr. Parkinson is in charge of the Church of St. Ambrose, Chicago Heights.

PRIESTS

LOS ANGELES.—In St. John's Church, Los Angeles, on the Feast of the Annunciation, the Rev. AUGUSTUS CYRIL DRUMM was advanced to the priesthood by the Bishop. Morning Prayer was read by the Rev. J. C. Ingham and the Rev. Harry Gray. The ordinand was presented by the rector, the Rev. George Davidson, D.D., and the sermon was preached by the Rev. Charles E. Deuel, D.D. The Rev. Stephen Cutter Clark, Jr., acted as epistoler and the Rev. C. Rankin Barnes as gospeller. The Bishop was attended by two examining chaplains, the Rev. W. F. Hubbard and the Rev. Robert L. Windsor. Other priests present and taking part were the Rev. Albert L. Hall, the Rev. Ray O. Miller, and the Rev. Frank Roudenbush. The newly made priest, a graduate of the University of Toronto and the General Theological Seminary, continues his work as assistant at St. John's Church.

MASSACHUSETTS.—Bishop Babcock ordained to the priesthood on Wednesday, March 26th, in Grace Church, New Bedford, the Rev. FRANK TAYLOR WEIL and the Rev. GEORGE LEONARD DROWNE. Mr. Weil is curate of Grace Church, New Bedford. Mr. Drowne is in charge of Trinity Church, Stoughton, under supervision of the Rev. Thatcher R. Kimball. The Rev. Harry Beal presented the candidates; the Rev. Charles E. Jackson read the Litany; and Professor Hatch, of the Episcopal Theological School, Cambridge, preached the ordination sermon. About twenty of the clergy were seated in the choir stalls.

TENNESSEE.—The Rev. EUGENE T. CLARKE was ordained priest on April 1st at the Church of the Advent, Nashville, by Bishop Gallor, who also preached the sermon. The Rev. E. M. Bearden read the Litany, the Rev. A. C. Killifer was the epistoler, the Rev. C. T. Wright the gospeller. The candidate was presented by the Rev. Prentice A. Pugh, and all joined in the laying on of hands.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat 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

HAMMOND.—In Pensacola, Florida, in the Naval Air Station, March 21st, in a sea-plane accident, Student Officer KENSEY JOHNS, Jr., son of the Rev. Kensey T. and Carrie Machen HAMMOND, of Culpeper, Va., aged 21 years. Interment in Easton, Md., March 26th.

"Christ the first fruits; afterward they that are Christ's at His coming."

HOUSTON.—At his residence, 40 Linden street, Rochester, N. Y., April 4th, CHARLES G. HOUSTON, in his 89th year.

WANTED

POSITIONS OFFERED—CLERICAL

YOUNG, UNMARRIED PRIEST WANTED. Must be able to conduct a successful Sunday school, and have the faculty and taste for working with boys. Salary \$1,000. Address G. PHILIP WARDNER, Esq., 70 State street, Boston, Mass.

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

POSITIONS WANTED—CLERICAL

PRIEST, YOUNG, MARRIED, WITH SMALL family, desires work somewhere in the mountains of the South. Priest and wife both mountain people. Not musical. Plain, simple preacher; and desires work among plain, everyday folk. Address **AMERICAN PRIEST**, care **LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, FORTY YEARS OLD, considered good preacher, recommended by his bishop, desires parish or curacy, after May 1st or June 1st; or would supply for a few months after June 1st. Address **PETER EUCLID**, care **LIVING CHURCH**, Milwaukee, Wis.

CLERGYMAN JUST RETURNED FROM a year's service as an infantry officer in the A. E. F. desires to correspond with parish seeking a rector, or with school wanting a teacher. Address **LIEUTENANT**, care **LIVING CHURCH**, Milwaukee, Wis.

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

CLERGYMAN WITH TWENTY YEARS OF successful service desires a new charge. References will be given. Address **SUCCESSFUL**, 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 OF TWENTY-FIVE YEARS' EXPERIENCE desires work on Catholic lines. East preferred. Address **LECTOR**, 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

HOUSE OF THE HOLY COMFORTER, Free Church Home for Incurables, 196th street and Grand Concourse, New York, offers a thorough training in the care of chronic invalids. Young women without previous instruction or experience can find a good home atmosphere and nicely appointed rooms in this ideally situated home, located on one of the highest parts of New York City, surrounded by parks, easily accessible to any part of the city.

REFINED YOUNG WOMAN WANTED immediately for resident position in Sisters' Convent (country); chiefly for fine needlework and embroidery. References required. Address **CONVENT**, care **LIVING CHURCH**, Milwaukee, Wis.

FOR RESCUE WORK IN SMALL CHURCH home near New York City, a young woman is wanted as assistant superintendent; graduate nurse preferred. Comfortable home and good salary. Address **St. FAITH'S HOUSE**, Tarrytown, N. Y.

IN SMALL CHURCH HOME—LADY wanted to superintend kitchen and teach cooking; communicant preferred; private room, board, laundry. Small salary. Address **Box 23**, **LIVING CHURCH**, Milwaukee, Wis.

PLEASANT HOME FOR YOUNG OR middle-aged woman who can help with work in clergyman's family of four, near New York. Address **ROWEN**, care **LIVING CHURCH**, Milwaukee, Wis.

WOMAN OF GOOD CHARACTER AND health wanted as mother's helper. State salary expected. References exchanged. Address **Mrs. SAM CLARK**, Tarboro, North Carolina.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address **Wm. GREEN**, St. Paul's Rectory, via Napoli 58, Rome, Italy.

ENGLISH LADY SEEKS HOLIDAY EN-gagement July-August. Either companion governess to boys—good salary required—or companion on motor tour—expenses and pocket money. References. Address **V. C.**, 449 Jarvis street, Toronto, Canada.

CATHEDRAL-TRAINED ORGANIST AND choirmaster desires change of position. Recitalist. Expert in training of boy or mixed choir. Communicant. References. Address **PRECENTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

LADY OF 60 WITH GOOD HEALTH desires position May 1st, as travelling companion or would take charge of home. Is good at accounts. Address **A. C. R.**, care **LIVING CHURCH**, Milwaukee, Wis.

GRADUATE NURSE OF EXPERIENCE desires position with invalid or elderly lady. Practical, generally useful. References required. Address **GRADUATE**, care **LIVING CHURCH**, Milwaukee, Wis.

YOUNG LADY OF GOOD FAMILY AND social position desires position as companion. Five years' experience. Highest references. Address **X. T. W.**, care **LIVING CHURCH**, Milwaukee, Wis.

STUDENT, SENIOR AT UNION COLLEGE, Schenectady, desires position for summer as tutor. Specialties: languages and mathematics. Address **ARTHUR D. GREENE**, 22 Gillespie street, Schenectady, N. Y.

WIFE OF RETIRED CLERGYMAN, age 42, desires position as companion, social secretary, nurse, or companion for children. Address **ENERGETIC**, care **LIVING CHURCH**, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER AVAILABLE for position as companion or for tutoring. Address **M. M. C.**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—RECENT CONTRACTS show smaller two manuals and monumental four manuals. We use like materials, solidity of frame, console, etc., in both large and small. Austin organs are built throughout as well as an organ can be built. Organs being largely preferred as memorials to soldiers and sailors as indicated in big Austin four manual for memorial building Melrose, Mass. The **AUSTIN ORGAN Co.**, Hartford, Conn., will give detailed information to those interested.

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 MACKRILLE**, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROFESSIONAL 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 **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

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 Loulsburg 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—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Pleasant section of lake. Magnificent lake and mountain view from porch. Sand beach for children. 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.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address **A. J. NEWMAN**, Proprietor.

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. MOORS**, 588 Throop avenue, Brooklyn, N. Y.

REAL ESTATE—NORTH CAROLINA

Viola. My father died that day when Viola from her birth
Had numbered thirteen years.
Sebastian. O, that record is lively in my soul:
He finished indeed his mortal coil
That day that made my sister
thirteen years.
—*Shakespeare ("Twelfth Night")*.
A widowed mother and her children—such remnants of families, so numerous in our time often find in the mountains a beautiful place for a home.
Homes and lands in the mountains of the South. **CHARLES E. LYMAN**, Asheville, N. C.

PUBLICATIONS

SONG HIT OF 1919.—The United States of the World. Patriotic, sympathetic, thrilling. Melody sweet as a bouquet of violets. Dedicated to 27th New York Division. Send 25 cts. to author-publisher, **JAMES A. ROBINSON**, Durham, N. C., and get a delightful song.

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.

MAGAZINES

EVERYLAND, FOREIGN STORIES. \$1.50 a year; trial copy for 3 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 from 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

Washington Blvd. and Peoria St., Chicago. 5 minutes from Loop—Madison street cars.

Palm Sunday: Holy Communion, 7:30, 9:15, 11. Sermon at 11 A. M., Rev. B. S. Easton, D.D. *Stainer's Crucifixion*, 8 P. M. Direction of Mr. Gordon Wedertz.

Holy Week: Daily, 7, 9. Evensong 8. Good Friday, "The Three Hours." Bishop Griswold.

Easter Day: Holy Communion, 6:30, 7:30, 9:15, 11. Sermon at 11 A. M., Bishop Griswold.

May 4-11: Preacher, the Rev. Leicester C. Lewis.

APPEALS

PEWS

A new chapel for Italians is about to be opened at West Bangor, Pa., under the direction of the Bishop of Bethlehem and in charge of the Rev. F. C. CAPOZZI, Wind Gap, Pa. Appeal is made for about two dozen pews. Can some church send disused pews, or otherwise help to fill the need? Address as noted above.

WIND DAMAGE AT MONTEREY

Raphael Institute, Monterey, Tenn., suffered a great loss from a windstorm on March 9th, which demolished the manual training workshop. Five hundred dollars is needed to restore it. Contributions should be sent to the Rev. A. C. KILLEFFER, Monterey, Tenn., rector, or the Rev. PRENTICE A. PUGH, Nashville, Tenn., president.

RETREATS AND QUIET DAYS

HARTFORD, CONN.—A quiet day for women will be held in Christ Church, Hartford, Tuesday, April 15th (7:30 A. M. to 5 P. M.) under the auspices of the S. C. H. C., G. F. S., and other organizations. Conductor, the Rev. McVeigh Harrison, O.H.C. Those desiring breakfast (25 cts.) and luncheon (40 cts.) please notify Mrs. E. B. JOHNSON, 171 Sigourney street, by April 10th.

MEMORIAL

JOSEPH BATTPELL SHEPHERD

At the funeral of the Rev. JOSEPH BATTPELL SHEPHERD, rector of St. Paul's Church, Portland, Maine, who died March 23rd, a committee of three clergymen was appointed to represent the clergy of the diocese in an expression of their sense of loss, and an appreciation of the many rich gifts and excellent personal qualities of their deceased brother.

During a long rectorship in the diocese Mr. Shepherd was widely known as a lover of his kind, and a devoted priest, ready to minister to all classes in their need. And it is felt that such endowments of mind and heart will not fail to yield an influence for many years to come.

Sincere sympathy is extended to Mrs. Shepherd in her great loss.

ERNEST A. PRESSEY,
ROBERT W. PLANT,
FRANK L. VERNON.

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, 2 Park 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.]

George H. Doran Co. New York.

The Man of Kerioth. By Robert Norwood. Author of *The Modernists*, *The Piper and the Reed*, *The Witch of Endor*, etc. With an Introduction by Robert Johnston, D.C.L. \$1.25 net.

Reunion in Eternity. By W. Robertson Nicoll. Author of *Prayer in War Time*, *The Round of the Clock*, etc. \$1.50 net.

Houghton Mifflin Co. Boston, Mass.

Dawn. By Eleanor H. Porter. With illustrations by Lucius Wolcott Hitchcock. \$1.50 net.

Longmans, Green & Co. New York.

The New State. By M. P. Follett. \$3.00 net.

Memories of William Wallace, D.D., Litt.D., Univ. Dubl., First Vicar of St. Luke's, Stepney. By His Wife. Some Problems of East London. With a Preface by the Bishop of London. \$2.00 net.

A Theological Introduction to the Thirty-nine Articles of the Church of England. By E. J. Bicknell, M.A., Vice-Principal of Cuddesdon Theological College; Sometime Chaplain of the Bishop's Hostel, Lincoln. \$6.00 net.

The Citizen and the Republic. By Woodburn and Moran. \$1.50 net.

Macmillan Co. New York.

The Kingdom that Must be Built. By Walter J. Carey, M.A., R.N. \$1.00 net.

The Government of the United States. By William Bennett Munro, Ph.D., LL.B. \$2.75 net.

The New America. By Frank Dinnot. \$1.25 net.

National Governments and the World War. By Ogg and Beard. \$2.50 net.

The Adventure of Life. By Robert W. Mackenna, M.A., M.D., Author of *The Adventure of Death*. \$1.25 net.

Christian Assurance. By H. L. C. V. de Caudole, M.A., Canon of Westminster and Rector of St. John's, Examining Chaplain to the Bishop of Bristol. \$1.25 net.

Our Immortality. By D. P. Rhodes. \$2.00 net.

Morehouse Publishing Co. Milwaukee, Wis.

The Church at Work in College and University. By Rev. Paul Micou, B.D., Secretary of the Department of Collegiate Education of the General Board of Religious Education. Put forth by the National Student Council of the Episcopal Church. \$1.00 net, postage about 10 cts.

National War Garden Committee. Washington, D. C.

The War Garden Victorious. By Charles Lathrop Pack. Illustrated.

Oxford University Press, American Branch, New York.

The League of Nations and the Coming Rule of Law. By Sir Frederick Pollock. 10c net.

The League of Nations in History. By Professor A. F. Pollard. 10c net.

Charles Scribner's Sons. New York.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Selbie, M.A., D.D., Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., Sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume X. *Picts-Sacraments*. \$7.00 net.

Altruism: Its Nature and Varieties. The Ely Lectures for 1917-18. By George Herbert Palmer. \$1.25 net.

Thomas Y. Crowell Co. New York.

Lore's Way. By Orison Sweet Marden. Author of *Peace, Power, and Plenty*, *Every Man a King*, etc. \$1.25 net.

From the Author.

The Making of the Church of England (A. D. 597-1087). A Course of Historical Lectures. By Thomas Allen Tidball, D.D., Sometime Professor of Ecclesiastical History in the University of the South, Sewanee; Now Special Lecturer in Early English Church History. Author of *Christ in the New Testament*. \$2.00 net.

City of Chicago Municipal Tuberculosis Sanitarium Annual Report for 1917. Published August, 1918, William Hale Thompson, Mayor.

Rivington. London, England.

The Voice of the Church and Other Sermons and Papers. By Nicholas Hopkins James, D.D., Sometime Rector of Clonfeacle; Canon of Armagh, and Examining Chaplain to the Archbishop of Armagh. \$1.80 net.

PAMPHLETS

From the Author.

An Appreciation of Theodore Roosevelt and William McKinley. A sermon preached in Wall Street, New York, and in Epiphany Church, Ozone Park, L. I., by William Wilkinson.

University of Wisconsin. Madison, Wis.

Americanization. A Preliminary Bulletin Outlining Americanization Plans of the University of Wisconsin. Serial No. 973. General Series No. 757. 10c net.

Department of Public Information. Ottawa, Ont. Canada.

Canada's Part in the Great War.

on the Day of Pentecost, and ruled and guided to this day by the abiding Spirit of Christ.

SEES TO BECOME VACANT

Nothing has yet been announced as to the actual retirement of the Bishop of Chester, which it was stated some months ago would take effect on or about St. Matthias' Day, February 24th, the thirtieth anniversary of his consecration. It is possible that the Prime Minister, with so much to occupy his mind just now, both in Paris and London, has not had an opportunity of consulting his advisers on the question of a successor. Another appointment to a bishopric will have to be made before long, for Dr. Ridgway, the Bishop of Chichester, will vacate his see on the 1st of May. In his farewell letter to the clergy and laity of his diocese, the Bishop asks them to pray that God will guide with His counsel those on whom the responsibility falls of appointing his successor.

"UNCONVENTIONAL" SERVICES

The Dean and Chapter of Worcester Cathedral have been impressed by the accusation that Church services are too stereotyped in form, and say that they are persuaded there is much truth in the statement. Accordingly they have arranged during Lent for a series of "unconventional" services at the Cathedral, and the Rev. T. A. Lacey, the newly-appointed Canon, last Sunday evening tried the experiment of abandoning the use of the Prayer Book. The service consisted of hymns and prayers and the reading of Holy Scripture, with two addresses, the first on the value of inspiration and the second dealing with the practice of religion, between which addresses there was an interlude of music on the organ. It remains to be seen whether this departure from customary use will be found helpful, and justify further experiments.

GEORGE PARSONS.

THE MARNE

WE WERE going down a narrow lane with tall trees on either side of it. And then, all at once, we turned another corner. And, in the dim light, I could see that we were following a stream of water.

"What is that brook called?" I questioned idly, "or hasn't it any name—"

The doctor turned squarely in her seat and looked at me.

"Brook?" she exclaimed, "that's not a brook! That's the Marne!"

For the second time that evening I had a thrill. I leaned forward breathlessly.

"Do you mean to tell me," I asked, "that that is the Marne? Why, I thought—" I hesitated. How could I explain that I had expected the Marne to be wide and deep—a great menacing sheet of dark water—

"It measures about thirty-two feet across," the doctor told me. She might have been reading my thoughts. "It runs along at the foot of the hospital garden. We all love the Marne! It's almost more than a river to us—"

I didn't answer for a moment. I sat very still and watched the silver flicker of the stream that flowed so calmly beside our path. And as I watched I thought of the spirit back of a race who could make an impenetrable barrier of such a slight thing—who had made an impenetrable barrier of it! And suddenly I, too, loved the Marne.

"Yes, it's more than a river," I echoed. "it's a symbol!"

We drove the rest of the way to the hospital in silence.—MARGARET E. SANGSTER, in *Christian Herald*.

ENGLISH CHURCH CONGRESS MAY HOLD OCTOBER SESSION

After War-Time Recess — Father Velimirovich Homeward Bound — Retirement of Lord Halifax — On Reunion — Vacated Sees — Cathedral Services without the Prayer Book

The Living Church News Bureau }
London, March 14, 1919 }

IT is probable that next autumn may witness a resumption of the Church Congresses, which were held annually without a break from 1861 to 1913, and one had been arranged for 1914. In that year it may perhaps be recalled, the Congress was to have assembled at Birmingham, but owing to the outbreak of the war it was deemed advisable to cancel the gathering. With the prospect of a happy issue of the peace negotiations and the dawn of brighter days, the advisory committee are considering plans for next October, and looking out for a suitable town.

There are many important subjects for deliberation, and there should be little difficulty in drawing up a full and interesting programme. Nothing has yet been settled, but it is hoped that it will not be found impossible to avoid any further postponement of these popular meetings, affording, as they do, such favorable opportunities for discussing Church matters, and for the interchange of ideas between clergy and laity.

FATHER VELIMIROVICH RETURNS TO SERBIA

It was with feelings of real regret that the many friends he has made in this country took leave of Father Nicholai Velimirovich on the eve of his departure for Serbia this week. During the four years of his enforced exile from his native land, his intellectual ability, force of character, and great personal charm have gained the admiration and affection of countless English Churchmen, and on the many occasions when he has preached or addressed meetings he was assured of a sympathetic hearing of the message he had to deliver. Before his departure from London, a considerable number of his friends and well-wishers met at Lambeth Palace, and there presented him, through the Archbishop of Canterbury, with a beautiful pectoral cross, together with an illuminated album containing the names of those who took part in the presentation. An interesting announcement was made at this gathering, that one generous English donor had given a site in the West End of London for a Serbian church, and another had offered £10,000 toward the cost of its erection.

LORD HALIFAX WILL RESIGN PRESIDENCY OF ENGLISH CHURCH UNION

The veteran Lord Halifax, after a devoted and whole-hearted service of more than fifty years as President of the English Church Union, has announced his intention of resigning that office. This announcement will be received with much regret by all members and associates, although it is not unexpected, for it was generally known that his lordship was desirous of giving up the presidency some years ago, and only continued to hold office at the request of the Council until the war was over. Lord Halifax's letter of farewell is singularly touching; in it he says:

"I shall be 80 in June; I have grown deaf, and my sight is failing; my memory is not what it was, and I am every day more conscious that I am not able to discharge the duties of president as they ought to be discharged. I am sure that it will be in the interests of the Union that a younger man should take my place, who can throw himself heart and soul into the work of the Union, and who possesses the power and means of furthering that work in ways of which I am now incapable."

It will be hard to find a worthy successor to Lord Halifax. For half a century the E. C. U. has been practically identified with its president both by its own members and by the general public, and it is difficult to picture its future without his guiding influence. The choice of a new president will require much anxious thought, but it may be hoped that the right man will be forthcoming in due time—one who may be trusted to carry on the high traditions and ideals of this famous Church Society.

LORD HUGH CECIL ON REUNION

Lord Hugh Cecil's address at the third of the Reunion Conferences at Kingsway Hall last Sunday was remarkable for its outspokenness and courage. His main theme was upon the dangers of a wrong conception of nationalism—that is, "a sentiment tending to distinguish one's own country from all others, and which denies the homogeneity of mankind". This, he said, was fundamentally inconsistent with Christianity. He then went on to say that he did not in the least desire to see Christians united on a nationalist basis. "I want to see Anglicans and Methodists join together, not because they are Englishmen but because they are Catholics, members of one Holy, Catholic, and Apostolic Church." What was needed by all, whether Anglicans, Free Churchmen, or any other denomination, was an enthusiasm for the ideal of the one Catholic Church, founded once for all

FOR WEEK-DAY RELIGIOUS EDUCATION IN NEW YORK

Large Committee Begins Unifying Effort—Approaching Centenary of General Seminary—Cathedral Building Plans

New York Office of The Living Church }
11 West 45th Street }
New York, April 7, 1919 }

THE cause of Week-Day Religious Education has been taken up with enthusiastic interest. An inter-denominational committee, of which Bishop Burch is chairman, has for its members Baptists, Congregationalists, Disciples of Christ, Dutch Reformed, Episcopalians, Friends, Jews, Lutherans, Methodists, Moravians, Presbyterians, Roman Catholics, Unitarians, United Presbyterians, Universalists, and representatives from the Protestant Teachers' Association.

The following circular letter has been sent out over the signature of Bishop Burch:

"This letter is sent to you as one of the small number of men and women who will appreciate the great importance of promoting in this city fuller cooperation among the many agencies interested in the moral and religious welfare of children. Our special interest lies with the half million children who now have no religious instruction whatever.

"After four years of conference and deliberation, the committee feels that the time has now come for all bodies, Jewish, Protestant, and Roman Catholic, to take a long step forward together in teaching the first principles of religion, the basis of sound citizenship, to all children. The present menace of irreligion to our democratic institutions is a challenge which Church and Synagogue must face as one.

"The next step we have determined upon is the choice of some one section of the city in which all religious groups will undertake to work cooperatively. This step involves the making of an accurate study of the present situation in order to relate unrelated agencies, acquaint all with what each is doing, awaken them to the great gaps and wastes in our common task, and together to provide every child in this section with religious instruction. From this common endeavor, it is hoped finally to formulate a plan to reach every child in this city as part of our religious reconstruction work. To-day's religious instruction, or lack of it, is to-morrow's religion or irreligion.

"This step will require about \$10,000 a year, of which \$5,000 should be paid to an executive secretary, working under the guidance of religious experts from among our constituents."

SEMINARY CENTENARY

Arrangements for observing the one hundredth birthday of the General Theological Seminary are rapidly approaching completion. In addition to special religious services on April 30th and May 1st, there will be a public meeting in St. Peter's Church nearby on the former afternoon, Bishop Greer presiding. Education in the New Age will be the subject discussed. Addresses will be made by Chancellor Brown of the New York University, Dean Keppel of Columbia, and Bishop Rhinelander of Philadelphia.

The same night there will be the alumni dinner in Hoffman Hall, when the Rev.

Professor Jenks will read an historical paper, and distinguished alumni will make addresses.

On Thursday morning a great service will be held in the seminary chapel and the Presiding Bishop of the American Church will preach the sermon.

Tickets will be required for the alumni dinner and for the service on Thursday morning.

Alumni desiring entertainment overnight, and the use of rooms for class reunions, should write to the Rev. Professor Shepard.

The chairman of the committee on invitations and publicity is the Rev. Professor Edmunds. Formal invitations and detailed information for the alumni will shortly be mailed.

CATHEDRAL BUILDING PLANS

Further particulars of the campaign for increasing the building fund for the nave of the Cathedral of St. John the Divine have been announced.

The campaign will not be launched publicly until the autumn, as it is not intended to anticipate the signing of the Treaty of Peace nor to impede the Victory loan. The summer vacation months would be inopportune. October appears to be the earliest convenient month.

The campaign will extend through the whole of the working year, that is, from October until the diocesan convention in May, 1920. It is a great task and will require great and prolonged effort for its successful consummation. It must be the chief and recognized task of the diocese during the coming year.

The amount to be asked will not only be sufficient to cover the building of the nave, but also to provide proper endowment of the Cathedral to enable it to function with full efficiency. The appeal to the public will be made upon these two grounds: the building of the nave and the bringing of the Cathedral to the full efficiency of a great municipal church.

This statement may be followed by an explanatory remark.

By a resolution, adopted many years ago all gifts and bequests undesignated are divided, a moiety being spent on the fabric and the remainder added to the endowment. This rule will be followed in the approaching campaign in the distribution of undesignated contributions. Bequests and gifts made specifically for the building of the nave will be so received and disbursed.

GREEK CATHOLIC PRIESTS MAKE SERIOUS CHARGES

Through the appointment of Francis S. Bangs, a vestryman of Trinity Church, as receiver of the property of the Russian Greek Catholic Church in America, it has become known that serious charges are made in the suit brought by the Rev. John S. Kedrovsky of Brooklyn, in behalf of about thirty priests. The chief defendant is Alexander Nemelovsky, recently elected Archbishop of the Church in North America at a convention in Cleveland, controlled, it is said, by a number of his adherents who are named as defendants. The plaintiffs contend that Archbishop Nemelovsky is an usurper, and plotted with Sergius Snegiroff, also a defendant, to drive Evdokin Mescherky, alleged to be the lawful Archbishop,

out of the country and to lay hands on \$2,000,000 of Church property.

ROMAN CANON FORBIDS PARTICIPATION

It was reported in the daily papers of Tuesday, April 1st, that the Rev. Peter E. Hoey, Paulist father and chaplain of the 107th regiment, "had received an invitation to deliver an address at a patriotic service, following a memorial service within the Episcopal Cathedral, for the dead of the 107th infantry on Sunday, April 27th."

Later in the week it was reported that the chaplain would be unable to accept the invitation to make an address on the Cathedral grounds because "of the canon that no Catholic priest can participate in a service in any other house of worship or at any service held under the auspices of any other religious organization."

SERVICES IN HOLY WEEK

People all over Trinity parish, and any others interested, are asked to attend the special service in Trinity Church on Wednesday night in Holy Week, April 16th, at 8:15. This service will be in preparation for Easter communions. The address will be made by the Rev. Dr. Manning, rector of the parish.

The Ven. J. H. Greig, of Worcester, England, will preach daily in Holy Week at the noon-day services at Old Trinity. He will also preach the Three Hours' Service on Good Friday in Trinity Church. The Archdeacon will preach in Trinity Chapel on Easter morning.

The Rev. Donald Fraser Forrester of New Rochelle and the Rev. Philip Kittredge Kemp of Haverstraw will be advanced to the priesthood in the Cathedral of St. John the Divine on Tuesday in Holy Week. Bishop Burch will act for the Bishop of New York. The Rev. Ralph B. Pomeroy will preach.

RETIREMENT OF DR. BARBOUR

On the completion of twenty-five years of active service as rector of the Church of the Beloved Disciple, which will be on February 1st, next, the Rev. Dr. Henry M. Barbour purposes to retire. It has been a matter of his own initiative and Dr. Barbour hopes that the vestry will accept the resignation which he has forwarded to them.

FOR HEBREW-CHRISTIAN UNION

The Society for Bringing About a Union between the Hebrews and the Christians held a meeting on March 24th in New York, Bishop Burch presiding, and many prominent people being present. The acceptance by Bishop Burch of the presidency of this society is most timely. England having possession of the Hebrew homeland, a rapprochement between Anglicans and Hebrews is desirable from every point of view.

CHURCH OF THE HOLY APOSTLES

The "Church Council" of the Church of the Holy Apostles (Rev. Lucius A. Edelblute, rector), has decided upon action for the immediate payment of the mortgage of \$12,000. It is hoped to free the church from all indebtedness by Easter, 1920. On March 26th four adults were presented to Suffragan Bishop Burch, coming into the Church from the Roman Obedience. The class was the largest presented for some years past, numbering thirty in all.

On the Sunday after Easter the evening service will be a memorial service to the late Deaconess Knight, who died in France a short time ago, and was an ardent and faithful worker at the Church of the Holy Apostles prior to her work in Eastern Oregon and France.

BOSTON WILL HAVE BOTH PHILLIPS BROOKS STATUES

**As Court Does Not Favor Removal
— Diocesan Convention Handbook — Children's Offering —
Bishop Lawrence Returns to
Duty**

The Living Church News Bureau }
Boston, April 7, 1919 }

BOSTON will have two Phillips Brooks statues."

Chief Justice Rugg of the Supreme Court decided last week that it would be unwarranted to supplant the St. Gaudens statue. But Boston will nevertheless, without doubt, soon be the site of the new statue by Bela Pratt. A meeting will be called as soon as possible to pick out a location, preferably one near Copley square—at least so believes Mr. Edward R. Warren, one of the defeated parties to the friendly action.

In the opinion handed down, Chief Justice Rugg states: "There is no authority to warrant the removal of the St. Gaudens monument of Phillips Brooks from the grounds of Trinity Church, in order to render feasible the erection of the Bela Pratt statue upon a nearby site. The donors of the contributions were the founders of the charity upon which the St. Gaudens statue was made. They manifested their charitable scheme in unambiguous phrase. They selected their trustees, by whom their scheme has been given effect. The court is not at liberty to alter that scheme thus consummated."

The new work of Bela Pratt is now in the possession of the Gorham Manufacturing Company of Providence. Until it is placed it is the property of the sculptor's widow. The statue is entirely of bronze, including the pedestal, and costs \$35,000.

In January the wardens and vestry of Trinity Church acquired the new statue, but were loath to supplant the St. Gaudens statue, lest the right of Mrs. St. Gaudens be infringed.

The matter then received the attention of the Supreme Judicial Court, through a friendly suit brought by the original contributors and the surviving members of a citizens' committee of 31 appointed by the vestry of Trinity Church in 1893, to receive contributions of money and therewith to procure and erect a monument to be placed in or near Copley square, to the memory of Phillips Brooks, one time rector of the church, and later Bishop of the Protestant Episcopal Church in the diocese of Massachusetts".

DIOCESAN CONVENTION

The convention of the diocese will be held in Boston, on May 1st, meeting at 9 A. M. in the parish house of Trinity Church. All other business sessions will be held in Huntington Hall, Institute of Technology.

At 3 P. M., in Trinity Church, the Bishop will deliver his annual address.

The diocese has the commendable habit of printing a "Handbook of reports of boards, committees, etc., to be presented to the Convention", and mailing it to the parishes in advance of the convention. Thus the delegates have time to consider the reports carefully before final action, and at the same time the convention is not wearied by needless details. The handbook has just

been printed and sent to the parishes. I must say that the book this year is unusually unpromising for an interesting convention. Unless someone can start something between now and the first of May, I fear the attendance will hardly require an additional hall for an overflow meeting. Among the various committees that are appointed and elected, why should there not be a committee on how to make the annual convention humanly interesting?

PRESENTATION OF CHILDREN'S OFFERING

The annual presentation service of the Easter offerings of the Church schools of the diocese will be held in the Cathedral Church of St. Paul, Boston, Saturday, May 10th, at 3 P. M. Every school is asked to send three delegates, a teacher and two pupils. The clergy are requested to be present in their vestments and to form the choir. The offering of each school should be presented in the form of a check made payable to George Gordon King, Treasurer, and enclosed in a special envelope.

Tickets for the three delegates will be sent out about May 1st. Tickets for other persons will be sent out, so far as seating capacity will permit, on application by mail to the Rev. C. P. Mills, 1 Joy street, Boston, before May 1st.

BISHOP LAWRENCE AGAIN ACTIVE

Holy Trinity Church, Marlboro, was crowded to the doors when Bishop Lawrence administered confirmation to thirty-seven candidates on Sunday, March 30th—his first service since his recent illness.

WAR RELIEF WORK ENDS

In the fall of 1914 there was opened at the parish house of Christ Church, 833 Park, under direction of Mrs. Alfred D. Foster, a branch of the work conducted by the American Fund for French Wounded. Every Thursday for four years from twenty-five to fifty ladies have met and made surgical dressings, etc. A lunch would be served by ladies of the altar guild or by a committee, the proceeds being turned in to the fund. In the evening a large number of the young ladies would sew and knit, the purchase of material being financed by members of the Phillips Brooks Club. In still another section of the parish house the men of the parish would make surgical dressings. During this time the branch has made 67,311 surgical dressings, 8,929 hospital garments, and 7,109 knitted garments, the material for which amounted to \$4,150. On March 27th an unusually large number met to complete unfinished work and end the affairs of the branch. At the close of the day a bouquet of flowers was presented to Mrs. Foster.

FLEUR-DE-LIS

At St. Luke's Church, Chelsea, last Thursday, a new chapter of the Fleur-de-Lis was instituted by the rector, the Rev. G. A. Barrow, Ph.D. Delegates were present from the mother chapter of St. Stephen's Church, Lynn. This organization for the women and older girls of the Church is now spreading to other parts of the country.

DEAN HODGES LECTURES AT HARVARD

The Very Rev. George Hodges, D.D., gave the Dudleian lecture for the current academic year at Harvard College, the subject being Validity of Non-Episcopal Ordination. The lecture was given in Peabody Hall, Phillips Brooks House, on April 8th.

RALPH M. HARPER.

BISHOP WOODCOCK SPEAKS ON SOCIALIZING THE CHURCH

**At Philadelphia Noon-day Services
— Bishop Rhinelander on Religion and Politics—Opening of
the Chapel of the Mediator**

The Living Church News Bureau }
Philadelphia, April 7, 1919 }

THE noon-day services at the Garrick Theater have drawn the usual crowds this year, and the Brotherhood of St. Andrew, under whose auspices they are held, has been fortunate in its selection of speakers.

Bishop Woodcock, a universal favorite in this city, was in charge of the services last week and spoke to audiences that taxed the capacity of the theatre. On several occasions the theater was already filled before the service began, and it was necessary to turn away hundreds of late comers. Testimony was borne to the moving character of the Bishop's message by shouts of approval from men in the audience. Last Thursday the Bishop was speaking of the tide of socialism that is sweeping over the world, and said that some way must be found to socialize the Christian Church and make it more practical in dealing with the problems of humanity, when he was interrupted by a cry, "That's so!" from a man in the audience.

The Bishop went on to say: "You cannot say with a shrug, 'Am I my brother's keeper?' If you ask that question like Cain, you are dodging behind the contemptible meanness of a low character. God birth, education, wealth, and culture carry with them a great responsibility. We should use these gifts to help and inspire those around us who live commonplace lives. Some people call them the 'lower class'. My friends, there are people who possess brains and culture, who adopt that attitude toward their fellow beings, and, under God's heaven, such people possess nothing but indecency and snobbery.

"We depend upon our fellow men in this world more than we realize. The capitalist and the banker depend more upon the common people than the common people depend upon them.

"A man's life does not belong to himself. It belongs to God and humanity. What can our Christianity contribute to the needs of mankind? If it has nothing to contribute to humanity, socialism will stamp it out. Our Christianity is not sincere because it has no effect upon the world. It will not be a force in the world until, as it is interpreted by us, it becomes the greatest force in the world. The world must not have to wait for Christians to live their Christianity. We must be Samaritans, where sometimes we have been Phar-

isees. In the new era that is dawning there will be only one aristocracy on this earth—the aristocracy of the man who serves.”

RELIGION AND POLITICS

In his lecture on Religion and Politics, in the Diocesan Church of St. Mary last week, Bishop Rhinelander said: “We must realize that there is no more dignified calling than public life,” and he paid a glowing tribute to the late Mr. Roosevelt, who, he said, had done more than any other public man “to dignify public life in the imagination of the young men of America.”

Calling upon his hearers to use effective means for purifying the political life of the city, the Bishop said: “Temporary efforts at reform will flicker out, after spasmodic attempts, because our hearts are not set seriously upon the cause. Take the bosses who run the political machines. Do you realize why they get into office? The men who vote for them do not always approve of the things they stand for. Often they disapprove of them. But the politicians are their friends. They are their neighbors. They fraternize with them throughout the year. They assist them when they are in trouble and this brings their vote.

“We cannot obtain political power in any other way. We won't get it by holding mass meetings, adopting resolutions, and saying how bad other people are. We must prepare ourselves and our families for steady personal sacrifices. In that way only will reforms be accomplished.”

THE MEDIATOR MEMORIAL CHAPEL.

The opening service in the new Chapel of the Mediator was held last Sunday morning. The vicar, the Rev. Phillips E. Osgood, preached the sermon. There was no unusual preparation. Some of the equipment has not yet been installed, and the church will not be consecrated until the new organ, now in process of building, is completed and in place. The chapel is a part of the parish of the Holy Apostles, and is a memorial to George C. Thomas, for many years a vestryman of the Church of the Holy Apostles.

The sanctuary window is the special gift of his widow in memory of Mr. Thomas. It is a wonderful piece of color, executed in the manner of the fourteenth century French windows by Mr. and Mrs. William Willet. The building was designed by Walter C. Thomas, a nephew of the late Mr. Thomas. It conforms closely to the perpendicular style of Gothic architecture.

At the rear of the chapel is an imposing baptismal font, and the sanctuary is in the east end. The entrance has been so planned as to call instant attention to the two sacraments of Baptism and Holy Communion.

The interior of the chapel is of Indiana limestone, and the outer walls are of grey stone. The building has a seating capacity of 800, and was erected at a cost of \$200,000. The cornerstone was laid October 29, 1916, by Bishop Garland.

CHARLES A. RANTZ.

dead on the field holding fast his fourth finger, and with a smile of peace on his face.

Another story, told not to the congregation but to a later meeting of the clergy at the Church Club, was that of a minister of some prominence in a Canadian Protestant Church, who was sent abroad on a trip of inspection, and on meeting General Currie, known for his courage and ability and genuine faith, throughout the war, said: “General, do you ever pray before going into action?”, and received this reply: “Certainly, Mr. Blank, I pray like hell!”

OTHER NOON-DAY SERVICES

Another sign of the times betokening the spirit of unity among Christian people is seen in the announcement that the Chicago Church Federation is following the example of our Church and is to hold “noon-day evangelistic meetings” in the Colonial Theatre during Holy Week. Bishop Francis J. McConnell, announced as one of the “leading platform orators of the country,” will speak. The half-hour services will begin promptly at 12:10, and 12,000 blotters will be distributed throughout the Loop next week advertising these meetings, which “offer a splendid opportunity for spiritual refreshment and intellectual stimulus to the busy business men and women in the heart of Chicago”. This series is part of the campaign now being carried on under the auspices of the Commission on Evangelism of the Chicago Church Federation.

Mr. Walter R. Mee, secretary of the Federation, has been for twelve years western representative and manager of the Chicago office of the United Society of Christian Endeavor, and is an elder and Sunday school superintendent in the First Presbyterian Church of Chicago. He is a native Chicagoan with large experience in interdenominational work.

INTERDENOMINATIONAL WORK
IN CHICAGO'S COMMUNITIES

Wherein Our Congregations Share
— Lenten Services, Our Own
and Others — Offerings for the
Jews

The Living Church News Bureau }
Chicago, April 7, 1919 }

COMMUNITY work by several congregations in different parts of Chicago is an old story, and now community services in which our congregations join with some of the denominational congregations are becoming quite frequent.

This trend and demand for community services has been marked in this present Lent. We have already told of certain instances within and without the city, but the latest attempt that we have heard of is the series planned for Holy Week by four congregations on Ashland Boulevard (West Side). In announcing these services the Rev. H. W. Prince, rector of the parish of the Epiphany, which is to share in them, says:

“Noon-day services of half-hour duration will be held at Epiphany from Monday to Thursday inclusive, the speakers being Dr. Gilbert Wilson, of the New First Congregational Church, and the rector. The three-hour memorial service on Good Friday will be at Epiphany, conducted by the rector. Three special evening services have been arranged: Wednesday, at St. Paul's Methodist, a beautiful illustrated address on The Children of Many Lands, by the Rev. Roy L. Smith; Thursday, at Epiphany, the choir rendering Sir John Stainer's well-known cantata, *The Crucifixion*, in which the congregation will join with the special hymns. Then on Good Friday evening a great service at the Third Presbyterian, with choirs from

several churches and a message from the Rev. William E. Lampe.”

Speaking of community work being done by the Epiphany, Mr. Prince says:

“Last year we fitted up in rough style the lot at Adams and Laflin as a community playground. This year we are determined to put that playground into good shape. Right now a clay surface is being put down. After the surface is done, we must have a good fence, and then some playground equipment.”

LENTEN NOON-DAY SERVICES

The Rev. R. J. Renison, chaplain of the Canadian Expeditionary Forces overseas, has been the speaker at the Majestic this week. Mr. Renison impressed all who heard him by his intense earnestness, speaking out in old-time evangelical style, language, and fervor. He gripped his congregations more when he broke away from exhortation, and told some of his thrilling experiences with the armies at the front. Two of his stories proving how unchangingly religious all men, including all kinds and grades of fighting men, are may well be repeated.

Before the first battle in which his regiment was engaged, Mr. Renison went through the trenches and spoke to the men who, he found, were seriously thinking of the assault early next morning. They realized that for each of them it was one of three things, the “objective, wounded, or R. I. P.” Chaplain Renison hesitated what to give the men as a final message before they went over the top, and eventually hit upon the first line of the Shepherd Psalm, “The Lord is my Shepherd”, telling them all to emphasize the fourth word by grasping the fourth finger of the left hand as they went over. After the battle, the next morning he found one of his old friends lying

GOOD FRIDAY OFFERINGS FOR THE JEWS

Dr. John Henry Hopkins, honorary secretary of the Jerusalem and the East Mission for the Province of the Mid-West, says in his letter to the clergy and congregations of this district appealing for a generous offering for the Mission on Good Friday:

“You will be glad to know that our Province of the Mid-West occupies an honorable position, measured by its gifts to this very important work. Last year our total gifts were \$2,404.07, being exceeded only by those of \$3,644.19 from the Third Province, and \$3,076.23, from the Second Province.”

Another appeal for offerings for the Jews on Good Friday has been sent out by “The Christian Mission to Israel”, which has headquarters in Chicago, and is in charge of the Rev. Frank B. Solin, a Christian Jew and ordained minister of the Presbyterian Church. The Rev. H. W. Prince, the Rev. F. G. Budlong, and Dr. John H. Chew, of our Church, members of the advisory council of this Mission, have asked our Chicago congregations to “divide their Good Friday offering between the Jews in Palestine and the Jews in Chicago, through this Mission to Israel, which is the first and best attempt in our city to reach the unevangelized Jews in a united and non-sectarian manner.”

Chicago, with its estimated 300,000 Jews, offers a splendid field for active and loving service of Hebrew-Christians for the salvation of their own people. The field has hardly been touched. In the particular locality where this Mission is situated eighty-five per cent. of the population is Jewish. There is no other Mission to the Jews within more than two miles. Moreover it is hoped that the success of this unique service will lead to other efforts of like sort in many needy fields.”

DAY OF SILENT PRAYER

The Church of the Redeemer held its seventh annual day of silent prayer on Thursday, March 27th. The church was used by half-hour groups of parishioners for fourteen consecutive hours, including the groups at the four Thursday Lenten services. Dean Bell preached at the evening service, when the church was well filled.

H. B. GWYN.

FINAL INTERMENT OF AMERICANS DEAD IN FRANCE

AT A RECENT meeting of the chaplains of the Rainbow Division (42nd), final disposition of the bodies of American soldiers dead in France was discussed, and the almost unanimous conclusion was that they should remain in French graves.

"The men of the American Expeditionary Force who died in France gave their lives for freedom and humanity in the land where these were threatened. The cause was America's, and by their death our men have made the soil where they fell forever America. It is surely fitting to follow the ancient military custom that the soldier's body should rest on the field of honor."

If relatives in America permit the bodies to rest in France, it is the intention of the government to acquire cemeteries on all battlefields, where the graves will be permanently marked, cared for, and recorded.

ST. ALBAN'S MOVES TO SYCAMORE, ILLINOIS

ST. ALBAN'S SCHOOL, at Knoxville, Ill., has become one of the most useful of the Church schools in the Middle West. In order to expand its usefulness an invitation has been accepted from the trustees of the Waterman Hall property at Sycamore, Ill., to remove St. Alban's to that property, which has been maintained as a school for girls for many years but which has of necessity been abandoned for that purpose. This property is very much better adapted to school purposes than that at Knoxville, and when St. Alban's opens next fall in the Sycamore property it will have an equipment hardly surpassed by any school in the Middle West. The community in Sycamore has also pledged an amount for necessary repairs and for moving expenses.

PRESIDENT OF ST. STEPHEN'S COLLEGE ACCEPTS PARISH

THE REV. WILLIAM C. RODGERS, D.D., president of St. Stephen's College, has accepted a call to St. David's Church, Radnor, Pennsylvania, one of the ancient churches of the country. Dr. Rodgers post office address will be Devon. At the April 1st meeting of the board of trustees of St. Stephen's College he announced his acceptance of the call to St. David's and resigned as president. The resignation was accepted by the board and a committee was appointed to draw up suitable resolutions expressive of appreciation of the ten years' faithful service Dr. Rodgers had given. The resignation takes effect at the end of the college year—June 11th—but the leave of absence until June 1st heretofore granted was continued. A committee of five was appointed to make recommendations as to a successor to Dr. Rodgers as president.

DEATH OF REV. M. D. WILSON

THE REV. MARDEN DEWEES WILSON, for more than twenty-four years secretary of the diocese of California and for ten years rector of St. Philip's parish, Oakland,

passed to his rest on April 2nd after a prolonged illness. The funeral took place on Saturday, April 5th, from St. Philip's Church. A large number of the clergy of the diocese were present at the requiem Eucharist. The Bishop of the diocese officiated at the public burial service at eleven o'clock, the interment being at Cypress Lawn Cemetery.

Mr. Wilson was a graduate of Yale and of the Philadelphia Divinity School. He was admitted to the priesthood by Bishop Lee in 1882. The greater portion of his ministry he served in California. He is survived by a widow and daughter. THE LIVING CHURCH counts itself among those who suffer by his departure. For a long term of years he represented this paper in the diocese, resigning only in the later stages of his illness, a few weeks ago.

ADVANCE PROGRAMME FOR RACINE CONFERENCE

THE PUBLICITY COMMITTEE of the Conference for Church Workers to be held at Racine College from July 8th to 18th has prepared an advance programme of the features probable. It follows:

The Rev. Dr. George Craig Stewart will offer a devotional study of the Book of Revelation.

Several features will of course be suggested by the problems of reconstruction. First among these is a series of lectures by Bishop Reese of Southern Ohio on The Readjustment of the Religious and Social Message of the Church to Meet the Needs of the New Era. These lectures will include discussion of a more simply direct method in presenting our message to the religious needs of men. There will be classes in personal religion, and plans to organize the Church to make the parish a social force in the community. This course runs from July 14th to 18th.

The Rt. Rev. James Wise, D.D., will from July 9th to 12th lecture on Vitalizing Our Forces: Coöperation vs. Chaos in Parish Work.

The Rev. B. I. Bell has a course entitled Disinterring the Church. It has been said that Christianity was interred in the trenches. His course is intended to present the vital problems of the day.

Bishop Webb will deal with Practical Moral Problems, and the Rev. George Richardson, D.D., with the Old Testament and Modern Life.

The Rev. H. B. St. George, D.D., will lecture on Prayer Book Revision, giving consideration to the report of the Commission, with detailed analysis of the proposed changes.

The two well-known evangelists, Ted Mercer and Tom Farmer, will tell in public conference, small groups, and personal interviews, How God Can Use Laymen in Rebuilding the World.

Under the general classification of Missions, Miss Grace Lindley will present The New Vision of the Woman's Auxiliary, and Miss Mary A. Smith The Mission Study Classes for the Year. The Church's Opportunity in the West, and the Work of the Church in One Foreign Field will be set forth. The Rev. George Long will describe the Church's Opportunity in Rural Communities, and Miss Elizabeth Matthews will give a course for young people, entitled Discipleship.

In the department of Religious Education there will be: Classes for the study of each course in the *Christian Nurture Series*. The Small School: How it can use modern methods. How to Conduct a Parochial Teacher Training Class. Mobilization of the Child Life of the Parish. Stopping the

Leaks. (We have 54,000 less pupils than two years ago.) Teaching by the Use of Plays and Pageants: The Rev. George Long The Pageant in the Class, in the Church, in the Community. the Rev. Morton Stone.

The Department of Music, under the direction of Dean Lutkin and Canon Douglas, will offer courses in Church Music adapted to clergy, laity, and the music profession, the special topic being the New Hymnal. This will be thoroughly discussed and analyzed, both from the standpoint of practical use and essential artistic worth. If a sufficient number of organists and choirmasters register, an interesting course will be available, which is intended to establish standards of criticisms in Church Music. Opportunity will be given for criticism and discussion of Church music manuscripts, and a class in service playing, if desired, may be organized.

Some conferences on special topics are already planned, and others will be announced later.

Evening lectures and entertainments will be open to the public, and the facilities of the college for fun and recreation will be available for members of the conference.

A complete preliminary programme, and registration blanks, together with a list of expenses, can be had from Miss Rosale Winkler, 131 Eleventh street, Milwaukee, Wis.

Bishop Webb is president of the executive board, and the vice-presidents are the Bishop Coadjutor of Southern Ohio, the Bishop of Fond du Lac, and the Rev. Charles Winfred Douglas, Mus.Doc.

BEQUEST

THE ENDOWMENT FUND of the Church of St. Michael and All Angels, Anniston, Alabama, has recently been increased by two bequests, amounting to about \$15,000.

ST. PETER'S CHURCH, Bainbridge, N. Y. (Rev. R. W. Nickel, rector), will receive the income from \$15,000 under the will of H. L. Beatty, prominent in Chenango county. The parish must first provide for care of the cemetery in which his remains are buried, and the remaining income is to be used discretely for the work of the Church.

THE LATE Christopher L. Painter of Pittsburgh, Pa., left the following bequests for charitable and religious objects: \$25,000 each to Trinity Church, The Church Home, Pittsburgh Association for the Improvement of the Poor and Western Pennsylvania Institution for the Blind; \$20,000 to the Pittsburgh and Allegheny Home for the Friendless; \$15,000 each to the St. Barnabas' Free Home of MceKespert, the Home for Colored Children at Lexington, Kentucky; the St. Margaret Memorial Hospital, the Presbyterian Hospital, and the First Presbyterian Church.

MEMORIALS AND GIFTS

IN ST. JAMES' CHURCH, New York City, on March 30th, a tablet was dedicated in memory of Bishop Courtney, who was rector of the parish for eleven years. The gift of Miss Mabel C. Courtney, it is in the form of a bas-relief depicting the Bishop preaching the gospel.

ON THE Third Sunday in Lent Bishop Olmsted dedicated a window in St. Andrew's Church, Utica, N. Y., a memorial to Mrs. A. A. Campbell, a former member of the choir. The window, which is in three sections in the east end of the chancel, is executed in English stained glass with the resurrection angel as the central figure. The background represents a field of lilies. On the right is the inscription of Acts 1:5 and on the left John 3: 16.

WEIGHING about 2,500 pounds, a big bronze "Victory Bell" from the Meneely Bell Co. of Troy was hung in the tower of St. Luke's Church, Rochester, N. Y., a few days ago. Prior to its erection, the bell was on exhibition in the vestibule of the church. On Easter Day the bell, paid for by voluntary subscriptions, will be rung for the first time. The bell carries in bas-relief the following inscription:

"This Bell is a thank offering from St. Luke's Parish for the coming of peace after the great war and in gratitude. There are inscribed upon it the names of those members of the parish who served in the forces of their country."

THE CHURCH OF THE ASCENSION, Buffalo, N. Y., has received a gift of \$25,000 from Mrs. George A. Plimpton for a parish house in memory of her son, Lieut. Chester Harding Plimpton, who was killed in action last September. Lieut. Plimpton was baptized and confirmed in the Church of the Ascension and was also a choir-boy there for several years. On Saturday, March 22nd, a memorial service for Lieut. Plimpton was held by the rector, the Rev. Charles D. Broughton, assisted by the Rev. Charles A. Jessup, D.D., the Rev. Charles H. Smith, D.D., and the Rev. Cameron J. Davis.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

To Organize Laymen

BISHOP MIKELL presided at a recent meeting of the clergy and laity of the Atlanta parishes, when plans were made to organize a laymen's league. Addresses were made by the Bishop, the Rev. Charles Lee, the Rev. R. F. Gibson, Mr. C. L. Bunting, and Mr. Horace R. Chase, the Brotherhood secretary at Camp Wheeler. A general committee will determine the form of organization, reporting shortly after Easter.

CENTRAL NEW YORK

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

Utica Ministerial Association—A Laymen's Forum—The Redelineation of Dioceses

THE HISTORY AND VALUE OF LENT was the subject of discussion at the Utica Ministerial Association, which is composed of ministers of every creed. The paper was presented by the rector of Calvary Church, the Rev. Edward H. Coley, D.D., who said in part: "The value of Lent is a subject on which there is difference of opinion among those who observe it as well as those who do not. St. Paul laid down a good rule for such matters when he wrote to the Romans, 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' There are several reasons why we keep Lent in the Episcopal Church. First, we believe that Christ sanctioned fasting. Second, this particular period of abstinence was observed in the primitive Church. Third, the regulations of our Church advise it. The value of Lent depends largely upon the person who keeps it. The chief value of keeping it at a particular time is that it gives a definite time every year to practise abstinence. It is well to have such periods. As Lent was a season observed in the primitive Church, it belongs to all Christian people, and Roman Catholics and Episcopalians have no special right to its observance. The growing inclination on the part of many Christian bodies to make use of it is a happy augury of that closer and more friendly relationship which in God's good time will make all one."

LAYMEN OF Trinity and St. Paul's Churches, Watertown, have joined with representatives of various religious bodies of the city, including Universalists, Presbyterians, Christian Scientists, Roman Catholics, Baptists, and Methodists, in establishing a laymen's forum for discussion of public questions. Of twenty-four churches of the city fourteen were represented and the thirty men present were unanimous in favoring the project formulated by committees of Trinity Church and the First Presbyterian in conference. One representative of each church will be a member of the executive committee. It is believed that the remaining ten churches will enter the movement. At semi-monthly meetings on Sunday afternoon in a theatre there will be free and full discussion of all public questions. Speakers will also be brought to the city to address various groups of workmen. The forum will give especial attention to combatting Bolshevist propaganda. "The basic principle of all religions," said one speaker, "is the Fatherhood of God and the brotherhood of man, and the world has been paying too much attention to the non-essentials of religion." Several speakers expressed conviction that organization of the laymen was the beginning of better conditions in the community.

THERE WILL certainly be lively discussion in the diocesan convention this coming May, when the question of the redistribution of the dioceses of the state is considered. The current issue of the *Gospel Messenger*, of which Bishop Olmsted is editor, announces his decided opposition to the plan recommended. Inasmuch as he was mover of the resolution to adopt the plan it was generally supposed that it had his approval. It is now stated editorially that this division would make "a mess for poor Utica!"; inasmuch as Oneida county, of which Utica is the county seat, would be torn away from the eastern side of Central New York and put in with various difficult counties of the diocese of Albany, which reach to the Pennsylvania border and stretch off toward the city of New York. The writer declares that Bishop Olmsted only moved adoption of the plan to terminate discussion and debate, and that he now hopes the diocesan convention will call for fresh consideration of the matter.

PROGRESS at Johnson City and Endicott has been so great that the Rev. T. Raymond Jones will soon move to Johnson City and give his chief attention to that important center, and to building a church and rectory. A curate is to have charge of the work in Endicott.

CONNECTICUT

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

Religious Education—Every-Child Canvass—Quiet Day

THE DIOCESAN Board of Religious Education by a recent questionnaire has produced some very interesting information in regard to the Sunday schools. Over eighty per cent. of the schools responded to the questionnaire within a week. Fifty-two schools, more than one third of the number in the diocese, report that they are using the *Christian Nurture Series* with results running from fair to excellent. Schools report these lessons as "popular", "remarkably good", "very satisfactory", and in one case a school had doubled its membership through using these courses. A prevailing weakness would seem to be the lack of teacher-training classes. Only seventeen schools report such classes in operation. In three other cases efforts are being made to hold such classes, and in only eleven cases

do these meet at the school hour. In several instances requests were made for help in the proper introduction of the lessons, and two large centers asked help in the formation and carrying out of local Teacher Training Centers.

PLANS ARE being formulated in Trinity parish, New Haven, for an every-child canvass. This is to be carried out in the same way as an every-member canvass. The object is to reach every child not connected with any Church school. One canvass will be made on Sunday afternoons, and will require thirty persons about six months to complete it.

WORK WILL soon be begun on the new St. Luke's Church, Bridgeport (Rev. William H. Jepson, rector).

THE LADIES of St. John's Church, Hartford, have undertaken to carry on a sewing school for the children of St. Paul's Italian mission in that city. The Sunday school of this mission has now an enrollment of 139.

AN INCREASING number of churches are holding special services of preparation for the Easter Communion.

THE SENIOR CHAPTER of the Brotherhood has been revived in Christ Church, Hartford. The first work undertaken by the chapter is along the lines of increasing the attendance at the Sunday evening services.

A QUIET DAY was conducted in Christ Church, Hartford, by Archdeacon Greig on Thursday, March 20th. Thirty-seven clergy attended.

CHILDREN'S Lenten services are being held on Saturday afternoons in Trinity Church, New Haven, preceded by a short organ recital and a solo by one of the choir boys. The service proper takes just thirty minutes. During Holy Week a children's service will be held each afternoon in St. Paul's Church, in the same city.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Religious Institute

UNDER AUSPICES of St. James' Church and the Federated Church (Presbyterian and Congregational), a religious institute was held in Fergus Falls three days beginning with March 26th. The opening service was held in St. James' Church. The Rev. E. T. Ferry of the Federated Church read the lesson, the Rev. Dr. Verkyle of Chicago (Presbyterian) read the psalter, and the rector, the Rev. S. J. Hedelund, was in charge of the service. The Rev. G. G. Bennett, rector of St. Paul's Church, Minneapolis, preached on the changed religious conditions since 1914. On Thursday afternoon the Rev. Mr. Bennett and Dr. Verkyle gave expert advice to Sunday school teachers. That evening the Rev. Dr. Verkyle gave an address on the "Threefold Boy" in the Federated Church, which was followed by an address by the Rev. Mr. Reynolds, a returned army chaplain. The Rev. Mr. Ferry was in charge of the service, and the Rev. S. J. Hedelund read the lesson and offered prayer.

EAST CAROLINA

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

Office of Institution—New Parish by Merger—Bishop's League

ON SUNDAY, March 16th, the Rev. C. H. Bascom was instituted as rector of St. Paul's parish, Greenville, by Bishop Darst. This was the first time in the history of St. Paul's parish that the office of institution was ever used. After the sermon by

the Bishop, the rector celebrated the Holy Eucharist. At the evening services a class was confirmed.

A NEW PARISH has recently been formed with the merging of Emmanuel Church, Farmville, and St. Barnabas' Church, Snow Hill. A clergyman has been called to the rectorship. Four years ago this large parish was spasmodically ministered to by one clergyman. Under the new arrangement three resident clergymen will be placed in this field.

BISHOP DARST is deeply gratified with the interest manifested throughout the diocese in his "Bishop's League". Started at the beginning of the new year, it now has a membership of over 700, coming from 26 parishes. The Bishop, from the resources of this League, is planning new Church extension work.

EASTON

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

Stimulus to Children's Offering—Appreciation for Rector at Easton—Building at Kent Island

INTEREST IN the children's Lenten offering has been increased throughout the diocese by the offering of two rewards by Mr. Dudley G. Roe of Sudlersville, a member of the Provincial Board of Religious Education. The school giving the largest amount will have \$5 added to its total, and the school giving the largest per capita will have a like sum added to its offering.

ST. ANDREW'S CHAPEL, Sudlersville (Rev. Douglas Hobbs, rector), is leading the diocese in special offerings. Its United Offering was \$127; for war relief it gave \$120, and to the Armenian Relief Fund \$367.

ST. PETER'S PARISH, Easton (Rev. Henry Davies, Ph.D., rector), surprised the rector and his wife at their silver wedding anniversary by presenting a congratulatory letter and a purse enabling them to make a trip to their old home in England. Dr. Davies has been rector of the parish for thirteen years. If passports are available, the trip will begin early in June.

GROUND HAS been broken to extend the chancel of Christ Church, Kent Island (Rev. Hunter Davidson, rector). There will be a much larger chancel and sanctuary, costing about \$3,000.

KENTUCKY

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

Campaign to Endow the Episcopate—United Services—First Conference on Church Unity

THE SPECIAL campaign to raise \$100,000 for endowment of the episcopate, to be known as the Bishop Dudley Memorial Endowment Fund, began as scheduled on Sunday, March 16th. It had been hoped to make a complete canvass of Church people of Louisville on that first afternoon, but owing to the inclement weather—the most severe rain storm of the season—everybody could not be seen although about two hundred canvassers went out. At this writing full reports are not yet available, but those in charge report progress. One feature of the campaign has been the careful and thorough preparation. Some weeks ago Bishop Woodcock issued a special prayer; an office was opened down-town, and names of prospective donors were collected. Full-page advertisements in the local papers for three days preceding the campaign set forth the objects and aims of the campaign; the March number of the diocesan paper, entirely given over to this purpose, contained a biographical sketch of Bishop Dudley and a special sepia print of his photograph

suitable for framing, also one of Bishop Woodcock; and a copy of this issue was sent to every communicant in the diocese. Much of the success of the undertaking is due to the painstaking and efficient leadership of the Rev. James M. Maxon general chairman.

NOT TO divert attention from the Memorial Endowment Fund campaign, the Laymen's League made no effort to secure outside speakers for the noon-day services of the week of March 17th, the addresses that week being delivered by the Rev. Messrs. Roger H. Peters, John S. Douglas, Harry S. Musson, Richard L. McCreedy, and Harris Mallinckrodt, five of the local clergy.

AT THE united Lenten service in St. Andrew's Church, Louisville, on March 21st, a sermon on Christian Unity was delivered by Dean McCreedy, who spoke of the series of conferences on Church Unity to begin in the Cathedral on Sunday afternoon at which representatives of the various Christian bodies would speak. Immediately preceding this service, at a meeting of the Woman's Auxiliary the mystery play, *The Little Pilgrims and the Book Beloved*, was presented by children and young people of St. Andrew's Church school with the assistance of a few from other parishes. The attendance was the largest of any united Lenten meeting so far, and the offering was devoted to the united boxes for the Arapaho Indians at Wind river, Wyoming, and a mountain mission in North Carolina.

THE REV. FATHER OFFICER, O.H.C., was preacher at the noon-day services at Macaulay's Theatre, Louisville, the last week in March. The theatre was filled every day.

AT THE united service on March 28th at the Church of the Advent the special preacher was the Rev. L. E. Johnston. Immediately preceding was the united meeting of the Woman's Auxiliary when an address was delivered by Mrs. W. G. Hamilton on the American Church Institute for Negroes and the offering was devoted to that purpose.

THE FIRST of the series of conferences on Christian unity was held in the Cathedral on Sunday afternoon, March 23rd. Bishop Woodcock and Dean McCreedy explained the object and aim of the conferences. The special speaker was the Rev. William Warren Landrum, D.D., pastor of the Broadway Baptist Church, whose subject was *What the Baptists Have to Contribute to Christian Unity*.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Old Parish Raises Missionary Apportionment in Full.

IN ACCORDANCE with Bishop Brooks' theory that if he were called to a run down parish the first thing he would do would be to preach missions, the rector of St. Ann's Church, Brooklyn, determined that the first work of the year should be raising the missionary apportionment. Accordingly, on the Second Sunday in Advent he preached on Missions, but the result was rather disappointing, the total collection being only \$22. The rector determined to preach again on the same subject the following Sunday and to make more thorough preparation. This was done. Pledge cards were distributed at the service, the people being asked not to put them on the alms basin but to hand them to the rector at the door on the way out. The result this time was a collection of \$1,800. These two offerings with pledges made before and since have completely subscribed St. Ann's appor-

tionment for the year. The spirit in which the gifts were made went far to dissipate any fears that the people might resent the matter being so strongly urged. Several children subscribed sums of five or ten dollars and have since earned the money.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Neighborhood Settlement—Forward Movement in St. John's Parish, Los Angeles.

THE NEIGHBORHOOD SETTLEMENT—a charitable institution of the diocese among the poor in Los Angeles—has just received a notable gift which will add largely to its usefulness. Four friends lately purchased an adjoining lot for \$3,500 and presented it to the Settlement. This will square out the Settlement property and render it compact. A former store on this new lot has been transformed into a dental clinic and is being fitted out with modern appliances; and the back part of the lot has been added to the playground. The Neighborhood Settlement, in its capacities as church, Sunday school, library, kindergarten, industrial school, medical clinic, club house, playground for 1,500 children, and now dental clinic—in what but for its labors would be the most neglected district of the city—is recognized by the city authorities as being, under the administration of Deaconesses Mary and Anna, the most effective institution of its kind in the city. The value of the property is estimated at \$25,000.

ST. JOHN'S PARISH, Los Angeles (Rev. George Davidson, D.D., rector), is shortly to be the scene of a remarkable forward movement. A campaign inaugurated on Sunday, March 30th, by Dr. Davidson, includes the creation of a \$200,000 fund within twenty months to erect a dignified church and parish house, on the present location, that will be worthy of city and diocese; and, judging by the enthusiasm with which the project was received by the large congregation, there is little doubt that it will be successful.

After Morning Prayer, instead of the sermon the congregation was resolved into a specially-called parish meeting. The rector outlined plans and the need of enlarged accommodation for the 1,400 communicants—not forgetting the visiting tourists. The treasurer of the parish, Mr. R. B. Kirchhoffer, stated that a debt of \$30,000 has been paid off with not a dollar owing for even current salaries, and that the proposed plan was eminently capable of success, judging by the financial condition of the parish. All contributors, from those contributing \$5,000 or over to those who would contribute \$100, could extend their payments by instalments over twenty months; and the purpose is to have the church built without a dollar of debt and consecrated on its opening. A resolution endorsing the plan of rector and vestry was unanimously adopted by a rising vote. An additional fund of \$10,000 is being created—by voluntary gift of Liberty bonds—to erect a monument as a portion of the new St. John's in honor of the men whose names appear on the roll of honor. Of this amount \$4,750 is in hand.

MARQUETTE

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

A Service Club

ONE OF THE effects on St. James' parish, Sault Ste. Marie (Rev. L. H. Alling, rector), of the liquidation of all indebtedness has been the formation of the Service Club of St. James. The club proposed and carried

through a "go-to-Church" Sunday on March 23rd. This invitation was sent out:

"The Service Club is out to do things, and the first thing it wants to do is to get every parishioner inside the Church on the same day. Just be there, that's all, except that if you get the spirit you won't fail to bring your family and your Episcopalian neighbor who only needs an invitation and somebody to go with to be right there himself when the chimes ring."

The result was a filled church at all services. A Bible class has been started by the men's club and an every-member canvass is to take place soon.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Candidates for Holy Orders—Societies—Baltimore City Missions

ON MARCH 28TH there was a full meeting of the members of the committee of the Province of Washington for the Recruiting and Support of Candidates for the Ministry, at the office of Bishop Murray in Baltimore. After the reading of portions of the report presented to the synod, other facts were presented showing that the bishops of the province reported 32 postulants and 30 candidates in the national service and had already received applications from eleven other men in the service who desired to become postulants—a total to date of 73 men who, upon their discharge, will begin or resume preparations for holy orders—with indications of a larger number still. For the financial assistance of these men it was determined to appeal to the Province for \$100,000; and to ask the bishops to arrange for presentation of the subject before the diocesan conventions and for appointment of small diocesan committees to work with the provincial committee in bringing the matter before congregations and individuals.

THE SPRING MEETINGS of the Daughters of the King of the diocese will be held on April 26th, at 11 A. M., in St. Paul's Chapel, Baltimore. The Junior Auxiliary of the diocese meets on the same day at 3 P. M., in Ascension Parish House, Baltimore. A feature of the afternoon will be a missionary play, given by one of the branches.

THE REV. ROMILLY F. HUMPHRIES, chief of staff at the Epiphany Chapel and Clergy House, near Camp Meade, Odenton, has recently been appointed superintendent of city missions for Baltimore. The organization of this work was the result of resolutions passed at the annual convention last January. It will include, so far as possible, all city institutions (charitable, penal, and reformatory) and hospitals, and will be extended among soldiers.

MILWAUKEE

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

Milwaukee Judge Addresses Chicagoans

JUDGE KAREL of the Juvenile Court of Milwaukee before the Milwaukee clericus at its monthly meeting on April 1st discussed the opportunity of the churches in relation to juvenile conditions in the city.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Preparation for Confirmation

THE BISHOP is making his annual visitation for Confirmation through the district. When this is finished he will go by automobile to the out-of-the-way places, many of which have no religious services except on the occasion of this visit by the Bishop.

Candidates for Confirmation of high school age and over are to be given, by the clergy, a written examination of some fifty questions covering doctrine, faith, and works. Sunday school children who are ready will be examined by the Bishop in the whole Catechism and if found proficient will be given the "Bishop's Certificate". With the cooperation of the clergy the Bishop is sending a personally signed letter to all persons he has confirmed in Nevada asking each to be present at the approaching visitation to receive the Holy Communion and recall with him the text given to each class for daily remembrance: "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

NEWARK

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

Proposed Inter-Church Federation

A COMMITTEE of the ministers of Bergen county, of which the Rev. Fleming James, Ph.D., rector of St. Paul's Church, Englewood, is a member, have taken steps toward forming a county Inter-Church Federation. The plan is to have all ministers of the county present at a luncheon at Hackensack. If after discussion it seems wise, a convention of lay delegates and clergy will be called.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

A Brotherhood Speaker—Big Brother Movement Organized

MR. E. D. WILLIAMS, secretary of the Brotherhood of St. Andrew, on Sunday morning, March 30th, at Roswell, addressed the New Mexico Military Institute boys and the congregation at St. Andrew's Mission, and also in the evening spoke at the Methodist church on the subject of the returning soldier. He is one of the men touring the country under the auspices of the army and navy department of the Brotherhood.

THE REV. EDWARD S. DOAN, missionary at Roswell, has launched the Big Brother movement to aid boys from the Juvenile Court, and in preventive cases. He has also organized a community committee for the suppression of vice, etc. The committee, made up of representative men, has the hearty cooperation of mayor and council, and is a government plan.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Conference on Personal Religion—Quiet Day—Other Lenten Services

DURING THE first week in Lent Chaplain Bell, of the Great Lakes Naval Training Station, held a series of conferences on Personal Religion in St. Mark's Church, Toledo. The ground had been carefully prepared by thorough preliminary work, the city had been billed from end to end with well-contrived placards, and the newspapers had been judiciously used. The benefit of the simple and earnest exhortations promises to be real and wide.

Dean Bell held a quiet day for the Women's Auxiliary of the region on March 10th and was the noon-day preacher at Trinity Church during the same week.

BISHOP DU MOULIN arranged a quiet day for the clergy of the Toledo, Sandusky, Lima, and Mansfield regions for March 18th, intending to conduct it himself; but later turned the meditations over to Dean Bell.

The Bishop himself celebrated the Holy Communion, and following that there were three meditations on Present Day Christianity and Churchmanship as the Returning Soldier Sees Them. The addresses were most convincing and helpful.

THE FEDERATED CHURCHES of Cleveland are holding daily noon-day Lenten services in the Euclid Avenue Opera House in the heart of Cleveland's business district. The Guild of American organists of this section has charge of the music and fifteen different preachers are listed on the published card. Of these the Church furnishes Bishop Leonard for Ash Wednesday and Bishop Stearly for an entire week.

TRINITY CHURCH, Toledo, is maintaining Lenten noon-day services as usual. Bishop DuMoulin took the first three days, the local clergy are providing for each Monday, and the clergy of Trinity are preaching through Holy Week; the remaining four days of each week are taken by Chaplain Bell, the Rev. F. R. Godolphin, of Oak Park, Ill., Dean Purves, of Cincinnati, the Rev. James Cosbey, of Buffalo, and the Rev. A. P. T. Sargent, of Grand Rapids, Mich.

ON MARCH 16th the Toledo Oratorio Society gave a fine rendering of Verdi's *Manzoni Requiem* as a memorial of the soldiers and sailors who lost their lives in the war.

BISHOP LEONARD sent out a Mid-Lent pastoral, to be read in all the churches on Sunday, March 30th, exhorting to renewed vigor in keeping Lent, with simple rules for it.

PITTSBURGH

CORBLANDT WHITEHEAD, D.D., LL.D., Bishop

Brotherhood Assembly

THE LENTEN meeting of the Pittsburgh assembly of the Brotherhood took place on March 31st, at Christ Church parish house, beginning with a short service, followed by supper and a large gathering of Brotherhood men. The speaker was the Rev. Warren Lincoln Rogers, formerly of Calvary Church, and this week preacher at the noon-day services at Trinity Church.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

Two New Norfolk Churches—Another in Accomac County—Sailors Confirmed

ST. ANDREW'S CONGREGATION, Norfolk (Rev. Myron B. Marshall, rector), has decided to build a \$50,000 church at once. They have been worshipping for some years in a wooden structure.

THE CONGREGATION of St. Luke's Church, Norfolk, is preparing to sell its property in the heart of the business section and to move into the community called Ghent, erecting a handsome church and parish house in the residential section where the members of St. Luke's have moved.

BISHOP TUCKER recently visited Exmore in Accomac county and organized a congregation which will immediately build a new church. This work will be in charge of the Rev. J. R. McAllister, just ordained to the priesthood at Cape Charles.

BISHOP TUCKER was the preacher at the theatre services in Roanoke on March 28th and 29th, and large congregations heard him. The Bishop held special Confirmation at St. John's Church, confirming two candidates left over from a class recently confirmed by Bishop Thomson. He has also confirmed large classes of sailors at Norfolk.

SPOKANE

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

Parochial Missions—Bishop on Idaho Visitation

THE REV. JOHN LEACHER who has charge of five missions in the southeastern Deanery held a mission at Starbuck beginning Sunday March 23rd. On March 31st he began a mission at Huntsville another of his stations.

BISHOP PAGE left Spokane for Boise on March 31st, expecting to be in Idaho for about a week.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Approval for "Voluntary Committee"—Death of Kensey J. Hammond, Jr.

RESOLUTIONS were unanimously adopted by the Richmond Clericus on March 31st earnestly commending the efforts of the "voluntary committee" looking toward practical unity with other branches of the Christian Church. "It is our desire that these efforts be furthered in every way possible through publicity and the hearty coöperation of our clergy and laity. . . . We do specially congratulate our beloved Bishop, the Rt. Rev. Wm. Cabell Brown, D.D., for the energetic and active part which he has taken."

STUDENT FLIGHT OFFICER KENSEY J. HAMMOND, JR., son of the rector of St. Mark's parish, Culpeper county, met his death in a seaplane accident in the Naval Air Station at Pensacola, Florida, on March 21st. With but one more lesson before graduation, he was practising bombing, an ensign piloting. For reason unknown, control of the machine was lost, and it fell in the bay. Kensey died instantly in the wreck; the pilot was seriously injured, and a third aviator drowned.

He was born in Immanuel rectory, Wilmington, Delaware, in 1897, son of the Rev. Kensey J. Hammond and Carrie Machen, of Fairfax, Va., and was a student at the University of Virginia when he volunteered, under age, for Naval Aviation. He was sent in June, 1918, to the Boston School of Technology; in September to Bay Shore, L. I., then to Brunswick, Ga.; Key West, and Pensacola, Florida. After the armistice he had opportunity to leave the service uncommissioned, but was unwilling to stop short of graduation.

The funeral was from St. Stephen's Church, Culpeper, on March 25th, the Rev. Dr. H. B. Lee officiating.

Interment was in Spring Hill Cemetery, near town, the resting place of five generations of the Hammond family. The Rev. Henry Davies, Ph.D., officiated, the Rev. Albert E. Clay saying the committal.

WASHINGTON

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

Bishop's Guild—An Unexpected Debt—Violent Death of Dr. Wong

THE ANNUAL meeting of the Bishop's Guild was held in St. Alban's guild hall, on the Feast of the Annunciation. Among the reports was one by Mrs. Lea on the Episcopal Home for Children, and one from Sister Cora of St. John's Orphanage, both speaking of the great need of a home for children under five years of age, for which no provision is now made. Mrs. Lea said that plans were being prepared for an addition to the Episcopal Home to accommodate young children, the cost to be about \$6,000. The children are to be taken to Colonial

Beach this summer for the first time in several years. Deaconess Phillips told of St. John's Rest House for soldiers, sailors, and marines, where twenty-eight men are given a home and cared for when they are sick. Help is also given to discharged men who have not yet found work. Mrs. Boyd, president of the Girls' Friendly Society, spoke of a rest-room for war workers opened in coöperation with the War Camp Community Service, providing a place for girls to go after office hours for tea and pleasant companionship. Mrs. Covell spoke of a diocesan council of women, organized for personal service in institutions and parishes. Fifty women are now engaged in this work teaching basketry, and visiting hospitals and homes. Mrs. Covell has found opportunities of service for one thousand Churchwomen for parts of the day or week.

SOME WEEKS ago the vicar and the auxiliary vestry of St. Columba's Chapel were informed that an assessment of \$528.28 levied by the district authorities was endangering the title of the lot upon which the chapel stands, and must be paid before March 20th. It was an unforeseen emergency. After prayer an appeal was made to a friend of the chapel who gave \$445. The auxiliary vestry raised the rest, and paid the bill.

DR. THEODORE T. WONG, who with two of his fellow-countrymen was recently murdered—apparently from motives of robbery—at his residence in Washington, was one of the notable fruits of Christianity in China. His father, the Rev. K. C. Wong, was the first convert of the China mission and its first deacon and priest. Dr. Wong was educated at St. John's College, Shanghai, and at the University of Virginia. As a man he was quiet and unobtrusive, but was held in unusual respect and affection by all who knew him. He was an exemplification of the Christian spirit, a really great example to all who knew him, and his home life in China was a most convincing argument for Christianity.

TWO HONORS have recently come to members of St. Alban's parish, Washington. Mr. William Tyler Page, a member of the auxiliary vestry of St. Columba's chapel, will be the next clerk of the House of Representatives; and Mr. George R. Wales, leader of St. Alban's Bible Class, has been appointed by President Wilson one of the Civil Service Commissioners of the United States Government. Both men are very active in the parish.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Spiritual Conference

THE EIGHTH spiritual conference of the clergy of the diocese was held in Springfield on March 27th, at the invitation of Bishop Davies. About fifty clergymen were in attendance. Holy Communion was celebrated by the Bishop, assisted by the Rev. Robert Keating Smith and the Rev. John Harrison Nolen, at St. Peter's Church. The addresses were given by the Ven. John Harold Greig, D.D., Archdeacon of Worcester. Archdeacon Greig spoke on some religious results of the war in England, closing with a ten-minute discussion of the difficulties between capital and labor. The addresses, stimulating and inspiring, had every evidence of coming from a man who has lived in intimate association with events and conditions. At the Bishop's House problems of the parishes and the diocese were discussed.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

The Bishop Again in European Service

SINCE THE last diocesan letter the following has been received from the bishop of the diocese:

"To the Clergy and People of Western Michigan.

"My Dear Friends: Quite unexpectedly the conditions have changed, and I have been asked by the War Commission to return at the earliest possible moment to France for the charge of our work overseas. A full statement will appear in the *Church Helper* for April. Meanwhile I ask for your prayers and your remembrance, and I count upon your loyal and loving fidelity. I trust that this absence may not be a long one, and that it may be the last for many years to come. May God bless and keep you, one and all.

"Affectionately your Bishop,
JNO. N. McCORMICK."

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

The Drop Curtain at Brest

THE TEMPORARY theatre for our soldiers waiting homesick at Brest was decorated with a drop curtain painting by A. B. LeBoutillier—not Ripley LeBoutillier, as two weeks ago stated through the misreading of a manuscript to the effect that he was a member of the firm of Ripley & LeBoutillier. The painting was the artist's recollection of Pike's Peak, and seemed to give complete satisfaction to the soldiers.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.

Diocesan Offices

ARCHDEACON HEATON has, with the consent of the Bishop, made Kingsville his headquarters, and is now in residence. The offices of the diocese at 315-17-19 Prudential Building, have been closed. Mail for the Bishop and Archdeacon should be addressed according to these changes. From Kingsville the Archdeacon can with more effectiveness maintain touch with range country missions.

CANADA

Death of Dean Davis—Bishop Farthing on Prohibition—Canon Loucks Celebrates Ninetieth Birthday—Memorial Service for Archbishop Hamilton

Diocese of Columbia

A LARGE congregation was present in Christ Church Cathedral, Victoria, on March 5th, when Bishop Schofield conducted an admission service for teachers of the Cathedral Sunday school. The candidates were presented by Dean Quainton. A mission is to be conducted by the Dean in the Cathedral from March 30th to April 6th.

Diocese of Huron

ONE OF the pioneers of the diocese passed away on March 17th, when the Very Rev. Dean Davis died suddenly in London. He was for many years a prominent figure in the Canadian Church, and rector of St. James' Church, London, for a long period. If he had lived two years longer he would have celebrated the fiftieth anniversary of his ordination.—AT a public meeting in the City Hall, London, on March 6th, Canon Tucker, rector of St. Paul's Cathedral, gave an address on Citizenship. The audience was largely composed of workmen, and the speaker made a strong plea for Church ideals.

Diocese of Montreal

BISHOP FARTHING in a recent interview has defined his views and attitude on prohibition. While not taking active part in the organization now fighting the wine and beer privileges on which the plebiscite is to be taken on the 10th of April, he is in favor of absolute prohibition, more particularly as an experiment for the period of reconstruction and to protect returning soldiers. The Bishop advocated compensation for the trade.

Diocese of New Westminster

AT THE March meeting of the diocesan board of the Woman's Auxiliary in Christ Church parish hall, Vancouver, it was announced that Mrs. de Pencier, wife of the Bishop, would represent New Westminster on the committee on religious education in the schools. The committee on the citizenship movement wrote to say that they would be glad to have the Woman's Auxiliary represented by three members on their committee. An event of great interest in Vancouver, in the Chinese mission, has been the arrival of a Chinese lady worker, Mrs. Chun, graduate of a fine arts university in Japan. Canon Troop, acting rector of St. Mark's, Vancouver, gave an address on Jonah.

Diocese of Nova Scotia

SPECIAL SERVICES, at which addresses from the ministers of other denominations will be given, are arranged to be held in St. Paul's Church, Halifax, by Archbishop Worrell during Holy Week. The list of speakers published in Archdeacon Armitage's letter includes a Baptist, a Methodist, a Presbyterian, an Anglican, and one from the Christian Church.—THE DIOCESAN SYNOD will meet in May this year and it is expected that the installation of Canon Vroom, lately appointed Archdeacon of Nova Scotia, will take place at that time. Canon Vroom's whole life has been given to the cause of theological education in Canada.

Diocese of Ontario

ONE OF the oldest of the clergy in Canada, Canon Loucks, celebrated his ninetieth birthday on March 8th, in Kingston. He was graduated from Bishop's College, Lennoxville, in 1858. He was made an honorary canon of St. George's Cathedral, Kingston, in 1901.

Diocese of Ottawa

THERE IS shortly to be placed in St. Bartholomew's Church, Ottawa, by gift of the Duke of Connaught, a beautiful window in memory of the officers of his staff who gave their lives in the war. These were six in number.—BISHOP ROPER visited his old diocese of Columbia in March, making a short stay in Victoria.

RECENT CONTRIBUTIONS from St. John the Evangelist Church, Ottawa, in the campaign to increase the clergy superannuation fund of the diocese, amounted to over \$9,000. Sir George Perley, member of St. John's congregation, now in England, sent a donation of \$1,000.—A MEMORIAL SERVICE for the late Archbishop Hamilton, held in Christ Church Cathedral, Ottawa, on March 17th, was conducted by the Ven. Archdeacon McKay, of All Saint's Church, assisted by Canon Snowdon, of St. George's Church, and was timed to take place at the same time the funeral service was going on in Riverside, California, where the archbishop died.

Diocese of Saskatchewan

THE NEW chancellor of the diocese is Judge Doak.—A NUMBER of the clergy took prominent part in the services lately held

in the Central Methodist Church, Saskatoon. The Bishop of Saskatchewan preached.

Diocese of Toronto

BISHOP SWEENEY has been giving a course of sermons during Lent on Present Day Perils.—OAK CHAIRS for St. Alban's Cathedral have lately been purchased at a cost of \$1,500.—THE RECTOR of the Church of the Ascension, Toronto, received hearty welcome on his return after nearly three years' service at the front as chaplain.

THE PREACHER at the noon-day services in Holy Trinity Church, Toronto, the third week in March, was the Rev. Dr. C. A. Jessup of St. Paul's Church, Buffalo. He came to Toronto last autumn with the two bishops from the United States who were deputed to bear greetings to the General Synod of the Church in Canada. The subject of his addresses throughout the week was Prayer.—AT THE annual meeting of the Deaconess House, Toronto, on March 13th, the chair was taken by the president, Canon O'Meara, in the absence of the Bishop. Canon Daniel read prayers. A report stated that six students had finished their training and taken up mission work during the year, four on foreign service. The social service department had developed a good work among young women and girls. The nursing department was very busy owing to the epidemic of influenza.—THE DIOCESAN war committee met in the Church of the Redeemer, Toronto, on March 14th to consider welcoming returned men and similar matters.—MARCH 25th being the tenth anniversary of the Bishop's consecration, he invited the clergy to join him for three quiet hours of prayer and meditation in St. Alban's Cathedral in the afternoon. There was Holy Communion in St. James' Cathedral in the morning.

The Magazines

FOREIGN POLITICS bulk largely in the February issue of the *Contemporary Review*, for the most part with reference to the settlements of the Peace Conference. The irredentist claims of various countries are put forward by their supporters in a more or

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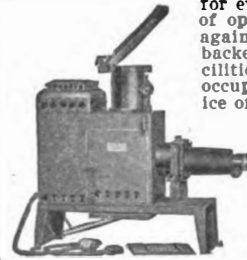
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less convincing manner. Mr. Demetrius Boulger reiterates the claim of Belgium to Luxembourg: whether Luxemboug wishes to be claimed by Belgium he does not make so clear. Under the title, The Unity of the Greek Race, Dr. Ronald Burrows contributes an eulogy of the Greeks which culminates in a proposal to hand over to Greece the Dodecanese, Cyprus, Pontus, and Cappadocia, Smyrna, Constantinople ("if the United States refuses to undertake the duty of its protection"), and Thrace. A good deal more statesmanlike and persuasive is Mr. J. D. Bouchier's summary of the case for restoring to Bulgaria the territory so unjustly torn from her by the Treaty of Bucharest, a proposal characterized by Dr. Burrows as "merely farcical". The treaty handed over the greater part of Macedonia to the Serbians, who, even thirty years ago, never made any ethnic claim to its possession. It was denounced by Mr. Asquith as the source of continued discord in the Balkans; in the words of the Carnegie Report, it registered the "illegitimate pretensions of victorious nationalities". It cannot be allowed to stand, not only because it is unjust to Bulgaria, but because it will sow the seeds of future wars. To say that Bulgaria should be punished for her "treachery" evades the issue. The "treachery" was that of Russia, when, in 1913, her imperialist government, affected by subterranean German influences, connived at the invasion of Bulgaria by Roumania, a non-Slav state then in alliance with Germany. Bulgaria was crushed; her rightful heritage was taken from her. But "notwithstanding the conduct of Russia, the people in general were unwilling to fight against her or against the western Powers, for whom they had nothing but friendship; the troops, when mobilized, came sullenly to the standards, and some serious mutinies took place; but for the hope of winning back Macedonia they would not have fought." Amongst other interesting facts not generally known, which are here mentioned by Mr. Bouchier, is the offer, made by Bulgaria as late as April, 1915, to place all her forces at the disposal of the Entente. The whole record seems to be one of almost incredible blundering on the part of allied diplomacy. A short study of the newly-formed Tyrolese Republic is contributed by Mr. Baillie-Grohman, who writes of Tyrol with the affection and admiration born of long years spent in the country; and Ikbal Ali Shah states even more briefly the case for the independence of the Khanates of Bokhara, Khiva, and Khokand, formerly under the sway of Russia. Sinn Fein is the subject of another article, by Mr. J. O. Herdman; and the British General Election is discussed by three writers, the first of whom Mr. C. F. G. Masterman (a former henchman of Mr. Lloyd George, but now an opponent of the Coalition), cites some amazing statistics. Less than 45 per cent. of the electorate took part in this most unpopular of elections: of the few soldiers who had a chance to vote—only those in France—less than one in

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three sent back their ballot papers, many of these being spoiled. The Comte de Soissons contributes an appreciation of Rostand, which contains the rather surprising *obiter dictum* that "*Chantecler* must be qualified as a great masterpiece, perhaps the greatest ever written". There is such a thing as damning with excessive praise. Amongst the book notices are mentioned several pamphlets of especial interest and value to Churchmen: that published by the "National Society" (Prince's street, London), on Church Teaching for Adolescents; a series issued by the Belgian "Ligue de l'Education Familiale" of which the reviewer says such pamphlets "should, through the agency of churches, chapels, and schools, be delivered in every home in the kingdom"; finally, the little book called *Nationalism and Catholicism*, lately published by that eminent Churchman, Lord Hugh Cecil, based on the idea that, if the Society of Nations is to be a reality, we must move from a mere selfish absorption in national life to a world in which the Church of Christ is a unifying force. Few books of more vital importance to the Catholic-minded Churchman have appeared within the past few years.

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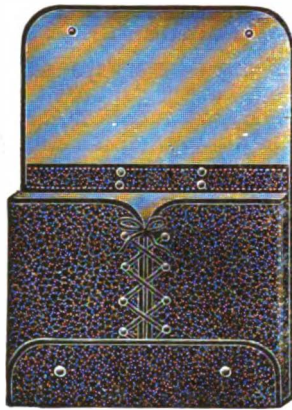
CHILD LABOR AND STATE RESPONSIBILITY

"ONE GOOD way of partially paying our debt to our brave soldiers who have died," says the National Child Labor Committee in a recent pamphlet on Peace-Time Patriotism, "is to make the country that they loved and served the best country that we can imagine—a country in which the children, in whom the nation lives to-morrow, are our first and ceaseless concern as citizens with political powers."

The war leaves us a legacy of increased child labor, according to the committee. In the single state of Pennsylvania, in the last two years, the number of wage workers fourteen and fifteen years old has increased by sixty per cent. This condition is not confined to Pennsylvania, but is found in all sections of the country. There has been a vast increase in the labor of children under fourteen years old. The committee points out that it will be harder for the boys and girls to go back to school than it was to leave school for industry. Many of the children who abandoned school in wartime are now being thrown out of employment. Others are being kept at work because they are "cheap labor". Even if the situation should automatically straighten itself out to what it was before the war, there would

still be at least two million child workers in America to be protected.

The committee expresses confidence in the final enactment into law of the Pomerene child labor measure, which the Senate approved by a vote of 50 to 12 but asserts that most of the work of protecting the children must be done by the states rather than the federal government. The federal measure applies only to the mining and manufacturing industries, in which are found but fifteen per cent. of the working children ten to fifteen years of age. The committee re-asserts its belief in the desirability of a minimum age limit of sixteen years for all the ordinary gainful occupations, and advocates provision of children's scholarships or mother's pensions to enable boys and girls in needy families to go to school and thus be helped out of poverty.



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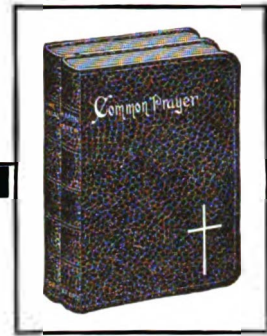
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