

The Living Church

VOL. LXI MILWAUKEE, WISCONSIN.—MAY 3, 1919 NO. 1

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THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac
Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and
publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure
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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in
advance. To the clergy, \$2.50 per year. Postage on foreign subscrip-
tions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in
advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE,
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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: 2½ cents per word.
Marriage and birth notices \$1.00. Death notices (without obituary),
free. These should be sent to the publication office, Milwaukee, Wis.,
and reach there not later than Tuesday morning for the issue of that
week. They should be addressed to the CLASSIFIED ADVERTISING
DEPARTMENT.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must
reach Chicago office not later than Monday morning for the issue of
that week.

Address advertising business (except classified) to 19 S. La Salle
Street, Chicago. C. A. Goodwin, Advertising Manager.

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No one is perfect, all have their faults; every one is a burden
to others, and love alone makes the burden light. If you cannot
bear with your brothers, how will your brothers bear with you?—
De Lamennais.




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

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 3, 1919

NO. 1

COÖPERATION

N the last year or two our nation has made good in willing and working together. It has won the whole world's acclaim. Is not its success a challenge to the Church and its members to will and work together? The Church is the whole body of the faithful who believe in Jesus Christ as God the Son and want to love and serve Him.

A portion of the faithful body is known as the Protestant Episcopal Church in the United States. The good thing of willing and working together may well be commended to it. In the main it has willed and worked together very well, theoretically. The unimportant break only of the Reformed Episcopal Church has happened. The Protestant Episcopal Church shaped itself into unity in 1789, side by side with the constitutional birth of the nation's unity. To no small degree the same persons wrought the two shapings. It preserved its unity through and after our sad civil war. There is an American mould and an American harmony in it quite remarkable. It has chosen and commissioned missionary bishops for eighty-four years. It has framed its great Domestic and Foreign Missionary Society to be an *alter ego* of the Church — to be indeed the Church itself in missionary make-up and missionary activities.

Yes, theoretically this Church has been well fashioned and adjusted unto the desirable willing and working together.

Now, it is planned to change theory to practice. No, not that either. We do not want to change. What we want to do is to add practice to theory in earnest effort of willing and working together.

May I not humbly but stoutly sound the slogan?

Gather to the colors of the Nation-Wide Campaign. Summon the men. Call the women. Forget not the children. Discipline the recruits. Furnish the munitions and supplies. Speak to American Churchmen that they go forward.

More humbly still, I invoke upon the Board of Missions and all their helpers in the Nation-Wide Campaign the guidance and grace and blessing of Almighty God.

The Son of God goes forth to war. The American Church goes with Him.

St. Louis, Mo., April 21, 1919. DANIEL S. TUTTLE, *Presiding Bishop*.

EDITORIALS AND COMMENTS

"The Outlook" and the World Conference

IT is not a pleasure to be obliged to speak rather frankly concerning two recent editorials in the *Outlook* printed under the caption, "The Episcopal Mission to Rome." The *Outlook* has so often treated of matters within the Episcopal Church in a bitterly partisan manner that these editorials do not stand alone, though we have seldom thought it necessary to enter upon criticism concerning others. Partisanship is not an uncommon trait. It clouds the minds of many men of the finest character who, frequently, do not even recognize it. Indeed the distinction between partisanship, which is an evil, and valiant assertion of the truth as God gives one illumination to see it, which is a duty, is a very hazy one, and depends rather upon spirit, upon motive, upon manner, than upon substance. One can be charged with partisanship only when he maintains an intellectual position in such wise as to close his mind toward conceptions that would tend to modify that position, and when he refuses to do justice to the "other side" in any issue.

So, though the *Outlook* is frequently quite partisan in its expressions relating to the Church, the advanced age and the long distinguished service of its eminent editor in many good causes go far toward impelling one to excuse it. But when, in addition to being partisan, the *Outlook* is also unintelligent and refuses to be enlightened, we can think of no good excuse that can be offered. And that condition is not infrequent.

The two editorials now referred to commented on the sailing of members of a committee on behalf of the World Conference on Faith and Order to present the subject to the ecclesiastics of Europe. "The object," says the *Outlook*, "is not clearly stated, but is understood to be to secure a union of, or coöperation between, the Episcopal, Greek, and Roman Catholic Churches." Whereupon at some considerable length the *Outlook* proceeds to comment upon the undoubted fact that "there are two conceptions of the nature of the Church known respectively as the Catholic and the Protestant doctrines," and that "both conceptions are entertained by eminent scholars in the Episcopal Church." Then it proceeds to assert that the one party seeks to bring about "a union between the Anglican and the Roman Churches" and the other "a union between the Anglican and other Protestant Churches." Ergo, according to the *Outlook*, the commission that has lately sailed for Europe, and has already reported progress from Athens and from Constantinople, represents the "Catholic" as opposed to the "Protestant" "conception" in the Church.

Now we have only two criticisms to make of this presentation. The first is that it is not true. The second is that the editor of the *Outlook* had every opportunity to know that it was untrue, and that it was his duty to open his mind and let truth filter into it before writing on the subject at all. It is an error to say that "the object" of their tour "is not clearly stated". It is the editor's own fault if he is not sufficiently in touch with current events to have found the information. If the *Outlook* were properly reporting the news of the day he would have seen it there.

The facts are these. The commission of the American Episcopal Church to promote a World Conference on the Faith and Order of the Church, created by General Convention in 1910, represented and still represents the entire thought of that Church, "Catholic" and "Protestant". Its intention was to bring together the entire Christian world, Roman, Greek, Anglican, Protestant, not primarily into union, but into conference wherein each party should frankly present and defend its position, after which questions as to the possible correlation of those several views would con-

stitute the next step toward the ultimate goal of the reunion of all Christendom—a goal that no one dreams to be other than far in advance. Each school of thought has at all times been adequately represented upon the commission. There have been absolutely no partisan divisions among them on the lines suggested by the *Outlook*. For eight years the negotiations of the commission have been chiefly with Protestant bodies in the United States and in Canada, England, and the British colonies, simply because these were the most accessible. Nobody has ever charged Catholic Churchmen on the commission with hostility or even apathy toward these negotiations. It has happened indeed that these men have throughout largely taken the initiative; yet that was only a coincidence, so entirely unanimous has been the commission as to the inclusiveness of its mission at all times.

Nor was this conception confined to the Episcopal Church. The inclusive principle has been fully accepted by each of the principal Protestant bodies of America, including that of the body to which the editor of the *Outlook* acknowledges allegiance. Each has appointed an official commission to coöperate with our own. At a preliminary conference of these commissions held in Garden City in January 1916 all this was thoroughly discussed and the principle fully accepted. We are confident that the *Outlook* must have contained some report of the proceedings of that conference at the time, since it was by no means held in a corner. In standing now for the principle of exclusiveness as against the whole Anglo-Protestant thought of America as then accepted and as continuously expressed during these eight years, the editor of the *Outlook* is entirely within his rights. His fellow associates in the Protestant world, Congregationalists included, have simply moved faster than he has and have left him behind in his partisan exclusiveness. But in misrepresenting the position of the World Conference, of the Episcopal Church, and, inferentially, of the whole of American Protestantism, the editor is not within his rights. He is not within his rights in twice heading his editorial comments, "The Episcopal Mission to Rome". He is not within his rights in intimating that this committee represents only the "Catholic" as contrasted with the "Protestant" sentiment in the Episcopal Church. He is not within his rights in asserting that the exponents of what he treats as these two diverse elements in the Church are at issue with respect either to negotiations on the Protestant or on the Roman side. He is not within his rights when he asserts that this delegation, charged to visit and treat with every religious body in Europe which it can reach, is "a delegation to Rome", or that it is "apparently inspired by the hope that, if not union, at least some kind of coöperative action between the Episcopal Church and the Roman Catholic Church can be brought about." These things are untrue. It was, and is, the duty of the editor of the *Outlook* to inform himself in regard to current events in Church and world so that he may not totally mislead his constituency. He did not need to fall into this error. All the facts could easily have been obtained. Let him stand fast to his principle of exclusiveness, let him continue to prophesy failure to the World Conference movement, let him cling to the happy belief that he and those who accept his leadership stand for the principle of "democracy" while those whom he treats as opponents stand for that of "autocracy", let him continue to point out with his usual cordiality that "the only way for Episcopalians to enter the Church of Rome is by the path of repentant or at least converted schismatics by which Cardinal Manning and Cardinal Newman entered it in the last century." All these things are simply the echo of the common Protestant position when Dr. Lyman Abbott

was young, when it was customary to express one's religion in polemics, and when the invitation to one's opponent to "go to Rome" was considered good manners. That sort of language, along with "by heck" and "hadn't ought to", has gradually lapsed into disuse in polite society apart from the office of the *Outlook*. But let Dr. Abbott and the magazine which bears his name as editor *tell the truth*.

We have written very bluntly indeed. That was our intention.



WE have said nothing as to the conviction in Chicago of one of our own clergy along with Victor L. Berger and others for breaches of the espionage law and their sentence to twenty years each in prison. We should continue to say nothing except that the organ of the Church Socialist League, *Social Preparation*, chides the Church press for its silence. Expressing "dismay" at the convictions, that journal says:

Freedom of Speech

"The newspapers openly, enthusiastically, and unanimously approve, while the Church papers are silent. The conviction of the Rev. Irwin St. John Tucker and his sentence to twenty years of servitude does not even cause the officials of the Church or the press of the Church to break silence. To be very frank, there can be but one, possibly two interpretations put upon this course of the Church and her press now that attention is so sharply called to the situation by the conviction of one of her priests along with the hundreds of other victims. It is caused either by approval or by cowardice or both. If the Church approves of the indictment, trial, and conviction of people for their convictions and honest opinions, and an expression of them, let her speak out; if she does not approve, let her speak out. To keep silent now in view of her unequivocal stand for the war when physical combat was the paramount issue, is a shame and reproach; yes, a scandal."

Whether "the Church" approves or not we are not in position to say. We can answer as to one unit of the Church press.

The *Social Preparation* can think of only two possible explanations of the silence of the Church press. We can think of a third. It is that of shame at the scandal of a priest who could not or would not control his own tongue, coupled with sorrow for him, and a desire not to add to the already very widespread advertisement of his sad plight.

Mr. Tucker is a man who has had unusual opportunities. Both by education and by social sympathy he might have been a most useful leader in the Church. He chose to throw away that opportunity by perhaps the most unbridled abuse of the power of speech, in private and in public, that we have ever known.

For let it be definitely understood that both God and man hold each man responsible for what he says and the effect of his words. The state makes laws against libel, against slander, against blasphemy, and against the promotion of anarchy and sedition. All these are limitations upon the freedom of speech. And there is no more reason why freedom of speech should be separated from responsibility for the effects of speech than why freedom of action should be separated from responsibility for the effects of action. A free man is not absolved from responsibility for what he does or what he says.

And the law of God, which, if a priest chooses to defy human law, he yet must recognize, is still more emphatic in holding a man responsible not only for the effect of what he says but also for the sin of speaking unadvisedly. St. James was expounding the "perfect law of liberty" when he said, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Perhaps that is sufficient answer, rendered impersonally, to the question of what "the Church" thinks in regard to such an issue.

As to the details of the action, it is understood that the case is still pending in the supreme court on appeal, so that, if any injustice can be shown, it can be, and will be, corrected. Moreover we shall hope that executive clemency may be exercised long before the twenty years of Mr. Tucker's sentence are over. But this hope does not lessen our appreciation of the enormity of the crime for which Mr. Tucker has been convicted. Absolutely without cause, huge German hordes bore down without notice upon defense-

less men, women, and children in Belgium and France. Great nations arose at once to stay this rush of the invader, to protect the weak and to punish the criminals. Mr. Tucker's own nation at length joined those that had preceded it, when the triumph of blatant materialism and militarism and the defiance of the law of God and man were almost successful. The parable of the Good Samaritan has been enacted on a colossal scale. The traveler from Jerusalem to Jericho, multiplied by millions, fell among thieves. The priest and the levite—all those who refused to help him—passed by on the other side. Only, in this real case, instead of continuing to pass until they passed off the scene entirely, they endeavored by foolish words and deeds to dissuade the Good Samaritan from the West who, God-inspired as we confidently believe, set out to stop the thieves and protect the unhappy traveler. "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" Mr. Tucker, as a man, as an American, as a Christian, as a priest, was bound by all that is holy to help. He did not. By word, if not by deed, he did what he could to hinder the progress of justice. The crisis of the ages found him unwilling to answer to the call for help. The state pronounces his deed a crime and sentences him to prison for it. That is a small punishment compared to the knowledge, that must sometime come to him, that in the crisis of his life he failed; a small verdict compared with the verdict of St. James.

Let nobody minimize the seriousness of the crime for which he has been convicted, or the sin which the apostle whose social conscience was keenest of all the apostolic band denounces in such unmeasured terms.



THE impending resignation of the Bishop of Oxford seems to us almost a calamity. Bishop Gore states, in his letter apprising the Archbishop of Canterbury of his determination, that he intends to devote his remaining years to literary work. This will undoubtedly prove valuable to the Church. In our judgment,

Bishop Gore's Retirement

however, it will not nearly offset the loss to the Church through his retirement from his episcopal office, involving, as it does, the surrender of his place in the Lambeth Conference, in Convocation, and in the other representative bodies of the English Church.

Bishop Gore's clear vision of the need for the liberation of the English Church from State domination, his firm hold upon the Catholic religion, and his great influence in Church and State, have made him a center of confidence for American Churchmen. If some of his theological studies in his younger days gave rise to anxiety, reassurance came many years ago. In this day when, as we must say frankly, the English episcopate is rapidly declining in calibre, and when its influence in the conferences of the Anglican Communion is likely to become something of an anxiety, we can ill afford to lose Bishop Gore. Presumably the long traditions of scholarship as a prerequisite to the bishopric of Oxford will not be violated in any appointment of a successor that may be made; but, unless staunch Churchmen can impress upon Mr. Lloyd George that they will no longer tolerate the appointment of weak Churchmen to each bishopric as it becomes vacant, we can hardly expect anything very satisfactory in his successor. And that will be the gravest sort of loss.

It is not generally known in this country that after the death of De Koven, in 1879, Charles Gore was invited to succeed him as warden of Racine College. He had then lately been priested, was a fellow of Trinity College, Oxford, and was recommended to Bishop Welles and others as a "coming man" and scholar in the English Church. His counsellors, before whom he laid the invitation, were Father Benson and Canon Liddon. The former urged Gore to accept; the latter recommended that he remain in England. It was the latter counsel that finally prevailed. One wonders "what might have been" if Wisconsin had grown up with Gore and Gore with Wisconsin and if the brilliant career of De Koven at Racine might have been succeeded by a brilliant career of Gore. It was not to be; but when Bishop Gore traveled through this country last fall, preaching a League of Nations, he was good enough to recall the incident and to express his interest in Racine, and in Wisconsin.

UPTON SINCLAIR is complaining because nobody reviews a wild sort of book attacking the Christian religion, bearing his name as author, and entitled *Profits of Religion*. Evidently he considers the book unanswerable.

Well, perhaps it is. We can only relate the experience of THE LIVING CHURCH. The book was received and acknowledged under the head of Books Received. After that the literary editor glanced over a few pages that seemed to consist of absolute rot and threw the book into the waste basket unread.

Mr. Sinclair must realize that every high-class periodical receives a great many more books than it can review, even briefly. The majority of these can be acknowledged only by title; only a comparatively few can be fully reviewed.

Mr. Sinclair, then, must find a way of writing something that a reviewer will deem to belong to the minority rather than the majority of books if he would have it reviewed. In this book he only thinks he has succeeded. Even an attack upon Almighty God is not necessarily worth the reviewer's notice. Perhaps the attack is a hundred years too late.

In any event, the book sent to this office added to the Profits of the publisher's Religion at the rate of nearly a cent a pound, waste paper being at a rather high rate at present. Thus far it was successful.

But unhappily it did not impress the literary editor as being worth discussion. Mr. Sinclair must try again if he would break his way into our august literary page.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the two weeks ending Monday, April 28th:

W. K. Monk, Jr., Mobile, Ala.....	\$ 5.00
In memory of A. E.*.....	1.00
In memory of N. S.†.....	1.00
Total for the two weeks.....	\$ 7.00
Previously acknowledged.....	66,273.80
	\$66,280.80

* For relief of French war orphans.

† For relief of Belgian children.

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

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

651. Woman's Guild, St. Mary's Church, Eugene, Ore.....	\$ 36.50
652. Altar Guild, St. Mary's Church, Eugene, Ore.....	36.50
62. St. Paul's S. S., Wickford, R. I.....	9.13
94. Mrs. W. T. Harrison, St. David's Parish, Portland, Ore.....	3.00
98. Anonymous, Ann Arbor, Mich.....	36.50
119. Guild of Holy Trinity Church, Greensboro, N. C.....	38.50
123. Keynee Club, Bangor, Maine.....	9.13
136. Mrs. J. D. Patton, Cleveland, Tenn.—\$5.00 Easter gift.....	41.50
160. In loving memory of Thomas Nicholas Carroll.....	18.25
168. The Misses E. Girelda & Katherine Wackler, Oakland, Calif.....	36.50
360. Advent Sunday School offering of the Diocese of New Hampshire.....	66.21
374. Miss Dorothy Hood, Baltimore, Md.....	36.50
389. Mrs. Helene Hudson, Paynesville, Minn.....	36.50
Total for the two weeks.....	\$ 402.72
Previously acknowledged.....	51,758.46
	\$52,161.18

ARMENIAN AND SYRIAN RELIEF FUND

An Easter offering, Athens, Wis.....	\$ 5.00
Mary M. Duffield, Brooklyn, N. Y.....	2.00
A Friend.....	2.00
St. Bartholomew's Mission, Granite City, Ill.....	2.00
Mrs. W. T. Picard, Jackson, N. C.....	2.00
Mrs. Wingfield L. Brown, Philipsburg, Mont.....	1.35
A Churchwoman, St. Paul, Minn.....	10.00
Mrs. Florence E. Jeffers and family, Jeffers, Mont.....	5.00
Mrs. Thomas O. Selfridge, Washington, D. C.....	10.00
Trinity Church, Toledo, Ohio.....	100.00
Mrs. W. S. Claiborne, Sewanee, Tenn.....	5.00
Mrs. G. A. Draper, Fishkill, N. Y.....	5.00
Bennett B. Seymour, Central City, Colo.*.....	25.00
In memoriam M. L. B.*.....	1.00
	\$ 175.35

* For relief of children.

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J. C. P., Shippensburg, Pa.....	\$ 10.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
St. Peter's Mission, Park River, N. D.....	\$ 16.80

ANSWERS TO CORRESPONDENTS

A SUBSCRIBER.—The date of Easter is dependent upon the Jewish feast of the Passover, which is a movable feast, because of the close association of the two events, which association would be obscured if a fixed date should be chosen for the former.

DAILY BIBLE READINGS

By THE REV. DAVID L. FERRIS

CHRISTIANITY AND THE RESURRECTION

FROM three angles one may study the relation of the Resurrection to the sphere of Christianity: as an historical event; as the basis of Christian doctrine; or as demonstrating the power of the spiritual life. Each is illustrated by many passages of Scripture. The three are intertwined.

Our confidence in the reality of the history rests upon the conviction that the inner life of Jesus is portrayed by one who had himself experienced the influence of the fact. In proportion to the measure in which the inner life of Jesus is appropriated by the individual does He become a spiritual power for him.

Sunday—St. Matthew 28. In this chapter are: the appearance to the women; the Sanhedrin's effort to discredit the soldiers' story; and the Galilean appearance to the Eleven. In the last section our Lord's sayings fall into three groups: the first was the claim to authority. "All authority is given to Me." It signifies an inherent right and the power to maintain it, coming as a human possession through His Resurrection. Then out of this authority comes the commission, "Go ye therefore," and make disciples through Sacramental ministrations and spiritual teaching. And finally with the commission comes the assurance of continuance with them: "Lo, I am with you always." The interpretation of Christian history is found in the abiding Presence of the risen Lord. It is the Master's promise to you.

Monday—Acts 2: 14-42. St. Peter's Whitsuntide sermon. First he dwells on the life of "Jesus of Nazareth, approved of God by works, wonders, and signs". Then came His death through lawless men. The interpretation of that death is in terms of the Resurrection. "Whom God raised up, whereof we all are witnesses." He is now exalted by the right hand of God, has received the promise of the Spirit, and become the Lord of men, the anointed Christ. In these facts lie the hope of mankind.

Tuesday—Acts 3. Our theme especially considers St. Peter's discourse after healing the lame man. Withdrawing attention from St. John and himself to the true source of the miracle, he condemns the Jews for destroying the Holy One in spite of Pilate's protest, and then preaches the Resurrection of Jesus, attested by their experience, and confirmed by this miracle. "By faith in this name is this man made strong." Always in Apostolic preaching there is the individual appeal to repentance based upon the Resurrection. We note also that they insist not alone upon the Resurrection as a completed fact in the past, but also the assurance of His abiding power in the present. Does your Christian experience lead you to agree with St. Peter?

Wednesday—Acts 10: 23-43. St. Peter in the presence of a Roman soldier, Cornelius. As in the other instances, note how St. Peter begins with a statement of the earthly life of Jesus, "doing good and healing the oppressed." Then follows the crucifixion and Resurrection. Out of this fact flows the forgiveness of sins, a privilege offered to all who believe on Him. In each of these discourses we have the present application of an historical fact. Only as Jesus lives for us individually does He actually become our Saviour.

Thursday—I Corinthians 15: 1-11. St. Paul's list of witnesses of the Resurrection is practically undisputed. Here as in all Apostolic teaching and preaching we have the testimony of eye-witnesses describing the death of Christ, His burial, and His Resurrection. Of especial interest is the linking of the experience of St. Paul with that of all the Apostles. And if his, why not ours? The risen Christ should be just as real to us as to the men of the first century.

Friday—Romans 8: 31-39. In this profound chapter we have the teaching that the Resurrection of Jesus completes the justification of man. Our redemption was wrought by His death, our justification is appropriated by His Resurrection. One a past act, the other a continuous application.

Saturday—Ephesians 2: 1-10. The physical experience of Christ should be the spiritual experience of Christians. With Him we are to be crucified, dead, buried, and risen again. His Resurrection becomes our moral incentive. In so far as we repeat in our lives the experiences of Jesus we share in His risen glory.

I TELL YOU of a truth that the heart of him who loves is a paradise upon earth: God is within him, for God is love.—*De Lamennais*.



It is always interesting to get different points of view. I published here on March 15th the impressions made upon an American traveller through South America, as set forth in private letters. Chaplain Kelley, 5th U. S. Infantry, asks me to print some extracts from Viscount Bryce's South American volume. I am glad to do that; though the judgment of the private traveller is by no means discounted. I wonder whether Chaplain Kelley has read Harry Frank's *Vagabonding Down the Andes*. That is illuminating and suggestive.

In Lord Bryce's chapter on Argentina he says:

"Though Roman Catholicism is declared by the constitution to be supported by the state, and the president and vice-president must profess it, that freedom of religious worship which is guaranteed by law is fully carried out in practice, and all denominations may, without let or hindrance, erect churches and preach and teach.

"The legislature has shown itself so broad-minded as to grant subventions to a system of Protestant schools founded originally as a missionary enterprise by a Protestant Episcopal clergyman, and many of the Roman Catholic families of Buenos Aires send their children to schools provided by the American Methodist Episcopal Church. In liberality of spirit Argentina is more advanced than either Peru or Chile. . . . Still more noteworthy is it that there seems to be little or no effort on the part of the Church to influence public affairs. No political party is allied with the clergy, no clerical influence is felt in elections."

And in the chapter entitled *The Two Americas*:

"The Spanish American is more proud (than the North American) and more sensitive to any slight. . . . He feels a slight keenly; and he knows how to respect the sensibilities of his fellow-citizens. I will not say that he is more pleasure-loving than the North American, for the latter has developed of late years a passion for amusement which would have startled his Puritan ancestors. But he is less assiduous and less strenuous in work. . . . He is not so fond of commercial business, nor so apt for it, nor so eager to 'get on' and get rich. The process of money-making has not for him that fatal attraction which enslaves so many capable men in the United States and (to a less degree) in England and Germany, leading them to forget the things that make life worth living, till it is too late in life to enjoy them. The South American . . . is generally good natured and hospitable, and responds quickly to anything said or done which shows appreciation of his country and its ways."

THIS POEM, by Harry Webb Farrington, one of my Methodist friends, is suggestive:

"ROUGH AND BROWN"

"At a Communion Service in the American Church, Paris, Easter Sunday morning, 1918, war bread was used.

I

"There walked the Son of God to-day,
Along the altar of His shrine;
Men saw Him as they stopped to pray,
And felt Him through the bread and wine.
The silver cup was shining, bright,
The linen cloth was clean and white;
But as the plate was handed down,
They saw the bread was rough and brown.

II

"There came the Son of God one day
To worship in His Father's shrine;
Men saw Him drive the thieves away
Who profited in doves and kine.
His righteous eye was shining, bright,
His seamless robe was clean and white;
But as He cast the tables down,
They saw His hands were rough and brown.

III

"There walks the Son of God to-day,
Along His world's last battle-line;
Men see Him as they stop to pray,
And find Him human though divine;
His saddened eye is shining, bright,
His robe, though torn, is clean and white;
But men thank God that He sent down
A Son, whose hands were rough and brown."

I WISH SOME of our half-baked parlor revolutionists who apologize for Bolshevism really knew what it is.

Lenine is explicit! Witness these passages:

"He despises democracy, or a form of government in which all citizens have a voice, and proclaims 'the dictatorship of the proletariat'. In his 'Letter to American workingmen', dated August 20, 1918, Lenine writes:

"The workingmen's and peasants' soviets are a new type of state, a new highest form of democracy, a particular form of the dictatorship of the proletariat, a mode of conducting the business of the state without the bourgeoisie and against the bourgeoisie."

"Mr. Lenine has no use for free speech and free assemblage. To quote again from the same letter:

"When the old bourgeoisie democratic constitution . . . proclaimed formal [legal?] equality and the right of free assemblage, the constitution of the soviet republic repudiates the hypocrisy of a formal equality of all human beings. . . . Only fools and traitors will insist upon the formal equality of the bourgeoisie. The right of free assemblage is not worth an iota to the workman and to the peasant when all the better meeting places are in the hands of the bourgeoisie. Our soviets have taken over all usable buildings in the cities and towns out of the hands of the rich and have placed them at the disposal of the workmen and peasants for meeting and organization purposes. That is how our right of assemblage looks—for the workers. That is the meaning and content of our soviet, of our socialist constitution."

"Mr. Lenine also believes in war—he is no pacifist. More still, he believes in terrorism and the worst forms of anarchistic violence in order to establish the 'dictatorship of the proletariat'. This is so serious a charge that one may quote again from the 'Letter to American workingmen':

"In reality the class struggle in revolutionary times has always inevitably taken on the form of civil war, and civil war is unthinkable without the worst kind of destruction, without terror, and limitations of form of democracy in the interests of the war. One must be a sickly sentimentalist not to be able to see, to understand and appreciate the necessity. Only the Tehechov type of the lifeless 'man in the box' can denounce the revolution for this reason instead of throwing himself into the fight with the whole vehemence and decision of his soul at a moment when history demands that the highest problems of humanity be solved by struggle and war."

MISSIONARY BULLETIN

THE third month of our year closes with the following record of receipts to the Apportionment:

From Parishes	\$218,000.47
Individuals	34,333.33
Sunday Schools	2,552.55
Woman's Auxiliary	24,588.29
Junior Auxiliary	1,747.15
	<hr/>
	\$281,221.79

While this is not as large a sum as we hoped to announce, not nearly as large as needed, we are impressed by the fact that it immediately follows the enormous contributions of last December, and shows the greatest earnestness on the part of very many.

We are quite aware of the financial problems and troubles of these most difficult times and how disappointing it is to very many that they are not able to do all they would. But these very ones can encourage others to enlist in the Missionary Army. Will they? While many of our generals—the bishops—and many of our captains—the clergy—have been to the front, we privates of the Home Guard have been standing at attention. The work of the Church depends on the vigilance of the Home Guard; God grant we may not sleep at our post.

And this should be a month inspiring to us all, for at Easter is gathered the Lenten offering from the Sunday schools. What the children do has always been splendid; in recent years it has been remarkable, and an immense encouragement to the Board. These children, the soldiers of the future, are setting their standard very high. We are glad and proud of their coöperation.

GEORGE GORDON KING, *Treasurer*.

The Message of Easter to America

By the Rev. William T. Manning, D.D.,

Rector of Trinity Church, New York

"Alleluia, for the Lord God omnipotent reigneth."—Rev. 19:6.



WE are keeping to-day the greatest of all festivals. Easter brings a message which all our hearts need, and understand. This is not a day for argument. On Easter Day scepticism is silenced. Doubt and uncertainty disappear. Jesus stands before us risen, alive, triumphant. Easter brings us the message of faith which nothing can shake; of courage which nothing can dismay; of comfort which nothing in this world can take away. And the faith which Easter brings is based wholly on one great, simple fact, "He is risen," Jesus is alive; the Cross could not destroy Him; death was not able to hurt Him; we can depend on His promises; we can rely on the revelation which He brings us; we can believe in Him and trust Him forever. And never in all history was there a time when we so needed the comfort and faith of Easter as we do now.

For four years and more this earth has been devastated by ferocious war, and even yet peace is not established. All over the world lives without number have been sacrificed, hopes destroyed, homes plunged into cruel grief. The powers of hell itself have been let loose in the earth, and some of those evil forces we have still to meet and battle with. As we look back on what is now past, and as we look out on the situation which still confronts us, we feel a thankfulness deeper than ever for the Easter message. Not one of all the 1900 Easter Days since Jesus rose out of the tomb has brought the world such a message as this one brings.

1. This Easter Day brings us hope such as men have never before had for a resurrection of this world out of darkness and death into higher and truer life. It brings us the hope that Jesus Christ may now reign on this earth more fully than He has ever yet reigned among men. It is only a hope, a possibility, a promise. The hope is not yet realized. The promise is not yet fulfilled. And it may again be deferred. There are mighty powers of evil still to be reckoned with. At this moment a new and monstrous outbreak threatens to destroy the very foundations of human life, to sweep away all that is holy and sacred in the sight of God and man. But justice and righteousness have triumphed in one great conflict with brutal wickedness and we believe that they will triumph still. We have seen in this war a marvellous illustration of God's way of dealing with this world. He gives us our freedom as individuals and nations which we may use or abuse as we will. But He still holds the reins in His own hands and guides events to His Own great ends.

A crime against mankind without parallel has brought the divinest possibilities this earth has yet seen. A war which has deluged the earth with blood, and watered it with tears, has brought men to a brotherhood such as they have never before known. Christ's Kingdom is nearer to us to-day than it has ever been. The justice and brotherhood and liberty which He came to establish are proclaimed to-day in all the world. "Alleluia, for the Lord God omnipotent reigneth."

2. This Easter Day speaks to us of the resurrection of our own land into a life higher and better than we have yet achieved. Although we have suffered little as compared with other nations, this call to sacrifice for the right has stirred a new spirit among us. All over our land it has roused a new spirit of service, of fellowship, of sacrifice. This is the very spirit of religion. The spirit of service, of brotherhood, of sacrifice, brings us into the presence of Jesus Christ. We Americans have been standing together on holy ground. We have been looking upon the heavenly vision. We must keep that vision clear before us. We must not lose it. We must be true to it.

Along with our allies we have been fighting for justice, liberty, and brotherhood. We must now put these principles more fully into practice in our own life, industrial, social, and political. We see as never before what our American

life ought to mean and what we must make it mean. We see now the true meaning of democracy. It means justice and brotherhood and freedom in the fellowship of Christ. If we will so develop our democracy this will be our truest defence against the foul teachings of bolshevism. God give us leaders to-day with vision to see and courage to perform. The Kingdom of Christ has come upon us. We are living in a new day. It is the day which Jesus rose out of the tomb to bring to us. "Alleluia, for the Lord God omnipotent reigneth."

3. This Easter speaks to us of the sacrifice that others have made for us, and of the great debt that we all owe to them. We think to-day of the price that has been paid, of the offering which has been laid on the altar of liberty, of the cost at which justice and freedom have been purchased for us.

On this day of the Resurrection we think of all who are mourning for those whom they have lost. May the Easter message bring them its blessed comfort and its certain hope! And we think especially of those soldiers' graves on which the Easter sunshine falls to-day in France. We think of those "crosses row on row", in Flanders field, where poppies blow. With grateful remembrance we think of all who in the great struggle have given their lives at home or abroad, in camp or at the battle front. May they have light and growth in Christ, and joy in continued service where they now are. In our thought of them this Easter Day we associate them with the glory of the Cross itself. We associate them in reverence with the one great sacrifice offered for all the world by Jesus Christ. They died to uphold the principles of His Kingdom in this world. They gave their lives willingly that other men might live. "Greater love hath no man than this, that a man lay down his life for his friends." May we ever realize what we owe to them! We owe it to them to be braver Christians and truer men and women. We owe it to them to do our part in this new day. We must make America a better and a more Christian place than it has ever been. We must make it more fully a place of justice and brotherhood and equal right for all.

4. This Easter Day calls us as no other has ever done to a true resurrection in our own hearts and lives. This war period has been a day of revelation to us. It has brought us with new reality into the presence of God. It has called us back to simple faith in Jesus. It has shown us that the one hope for this world and for our own lives is that which Easter brings. It is Jesus Christ standing alive on Easter Day who gives us the hope and courage that we need. He shows us that the powers of hell shall not triumph, that good is mightier than evil, that right and truth shall have the victory. We are in the midst of responsibilities, uncertainties, dangers such as men have never before had to face. But never since the disciples went in the early morning to that empty tomb has the power of Jesus Christ stood out so clear as it does now. The message of this Easter is "Alleluia, for the Lord God omnipotent reigneth". "And He shall reign forever and ever."

"NOT ONE OF THE FORGOTTEN"

Oh, little sparrow, on the housetop sitting,
A ball of feathers, in the wind and snow,
Thy pictured loneliness is well befitting
A loneliness I know.

But if it be, O little one, uncalling—
Scarce worth a farthing, as, of man, thou be—
A loving Father sees, will note thy falling,
Yet what is that to thee?

I cannot answer, but for me beholding,
If it be so, and such His thought of thee,
Thy little self His loving care enfolding,
It means my All, to me.

GEORGE BARROW.

In Memory of America's Dead of the Great War

By the Rev. Frederick W. Beekman

NOTE.—Dean Beekman, rector of Holy Trinity, Paris, has but lately returned to France, after a short visit home, where he was heard in many pulpits in the East. At request of THE LIVING CHURCH he has written of the object of his visit and the plan to make Holy Trinity "America's War Memorial Church in France".



CROSS the Atlantic, three thousand miles from home, under wooden crosses, lie thousands of America's best and bravest. Fighting for the right, they made the "supreme sacrifice", and God has received them.

In the land where they lie buried, in the city of Paris, the heart of France, is the famous American Church of the Holy Trinity, the largest and most beautiful American church abroad. Episcopalian in name, its pews, its services, its ministrations, have been free to every American of whatever Church allegiance, throughout the war. Scores of the clergy, including many bishops, and almost all of them chaplains or special workers in our army, have spoken from its pulpit. Thousands upon thousands of American boys in khaki, blue, and marine green have worshipped there. For many it was their last service in God's House, and many have been borne by their comrades under the folds of Old Glory out through its doors to their last camping ground. In addition to this, Holy Trinity, from the very beginning of the great war, has made its contribution in countless ways to the cause of the allies.

Because of all this, the thought has spontaneously been urged that after the war Holy Trinity must be more than America's great church in Europe. It must be America's Memorial Church, her European Westminster Abbey.

To present this matter to our citizens at home was the object of my recent visit, which was all too short and only permitted me to go to a few Eastern cities. The world knows the war record of America, it knows the value of its contribution to the allied cause. It knows of the unsurpassed fighting qualities of our men. The story of Cantigny, Château Thierry, Belleau Woods, St. Mihiel, the Argonne, their victories and sacrifice, have been written imperishably in American annals and the world's. Lasting memorials will be erected at home and in Europe, but none can be more fitting or appropriate than the conversion of America's most famous European church—one which itself has a record of contribution to the cause, at the same time unique and glorious—into a church of memorials for the hero dead of the American Expeditionary Forces. Just how fitting this is, Holy Trinity's effort, as it is included within the Greater Effort, will show.

From the very beginning of the war, Holy Trinity became headquarters for American leadership and work in the desperate cause of French and Belgian relief. Working daily through these terrible months and years, the rector (until April 1, 1918, the Rev. S. N. Watson, D.D.) and his wife, together with the church's many loyal members, gave themselves, their time, their influence, their money, to the great cause. Hundreds of thousands of dollars, tens of thousands of garments, food, artificial limbs, etc., were distributed through them to the destitute. Working through the Fatherless Children of France and French and Belgian organizations, it has cared for thousands of widows and orphans. Since the coming of the American Expeditionary Force, the clergy and people (including the War Commission assistant) have worked unceasingly, not only in the church itself but in military hospitals, soldiers' and sailors' clubs and canteens, the Red Cross, and the Y. M. C. A. The present rector and his wife, with one hundred assistants since October, 1917, have directed the American Soldiers and Sailors' Club and canteens founded by Rodman Wanamaker and the Emergency Aid of Pennsylvania. Known, since their opening, for hospitality and cheer by American soldiers and sailors who visit them at the rate of five thousand a day, they are still doing their important work with an influence wider than ever. The

clubrooms, restaurant, entertainments, American ice cream, the ice cream service to the military hospitals (the most extensive in France), sightseeing tours for the convalescent and men on leave, free tobacco, chocolate, jam, etc., distributed in camp, hospital, and club, will be forever remembered by the A. E. F.

But, reverting to the church itself, throughout the entire period since America's entrance into the war, its pews have been filled with the soldier, sailor, and war worker. Many civilians left Paris in 1914, and when the menace of the German offensive again threatened, in the spring and summer of 1918, many more departed. I am sure that the military service held every Sunday afternoon—which is the especial pride of Chaplain Arthur Washburn, the War Commission Assistant assigned to Holy Trinity's staff—is the most popular and distinctive military service in France. The music is led by a U. S. Infantry band and war choir of sixty voices. Prayers are offered, songs of home and national anthems are sung, addresses are made by chaplains and others in the service, Old Glory is borne into the church by a color sergeant with guard under arms detailed by the Commanding General. The church is filled.

On all national days all America in Paris finds its way to Holy Trinity. The services held on Memorial Day, 1918 (a description appeared in THE LIVING CHURCH), on the Sunday after the armistice, at which Bishop Brent preached, and again on the first Sunday after President Wilson's arrival in France, which he attended, and at which Bishop Guerry preached, are unforgettable, and are a part of the history of the war.

Therefore, it is not strange that to the devoted people of a church so consecrated should come this vision of perpetuating within her walls for all time and with visible memorials her country's effort and sacrifice, in which she, herself, has been so vitally concerned. The war memorial plan already adopted includes:

1. The annual Memorial Day service for the American soldier and sailor dead.
2. A great tablet to be placed on the west wall, "In memory of the American dead of the great war".
3. Tablets to the American combat divisions (30), the navy, and those who gave their lives before America's entrance.
4. "A Book of the Gold Stars", to contain service records with place of burial of Americans fallen in Europe.
5. Certain flags and standards, if procurable, for the church's interior.
6. Possibly, the completion of a memorial chapel within the church.

The plan also includes "a war memorial endowment fund" of one half a million dollars to be given by thousands of American gold starred families, churches, Sunday schools, and other organizations in memory of those of their number whom they may name and who rest in soldiers' graves in Europe. This fund will be invested for the many times increased work of this American church among its countrymen and will serve as a witness in France of America's faith in God through Jesus Christ.

"The Greater America in France" after the war is certain, and consequently the opportunity for Holy Trinity, not only at Holy Trinity itself but at its Chapel of St. Luke's, which with its clubrooms has been in years past American student headquarters in Paris. Since the war, when all students left, this property has been used as a part of American Military Hospital No. 3 for Officers. Within the past month, two thousand five hundred students selected from the A. E. F. have entered upon courses in the Paris schools and universities and are living in the student quarter. In the autumn, thousands will come from America, including those who formerly would have gone to Germany for special work. Last Sunday the clergy of Holy Trinity made first

announcement of the opening of work among American students and twenty-five men remained after the morning service to discuss plans. This is but one of many channels of American work among Americans through which Holy Trinity's influence must flow.

It has been gratifying to be assured on all sides that of all war memorial plans thus far presented Holy Trinity's is the most appealing. An American Committee is now being organized, representative of the clergy, laity, and officers and men of the army and navy, which in the near future, under the chairmanship of Dr. Stires, rector of St. Thomas' Church, New York, who spent many months in overseas duty, will announce its campaign. The executive secretary is Major Archibald G. Thacher, commanding a battalion of the 306th Infantry, A. E. F. (Address 59 Wall street, New York.) It is the confident purpose of this committee, coöperating with a similar committee in Paris, to bring this memorial plan and this campaign to success within a few weeks after it is formally begun.

THE PROBLEM OF THE DRESDEN CHURCH

By THE REV. JOHN C. WELWOOD, RECTOR



THE Dresden church is the only real property in Germany owned by the American Episcopal Church. In the Munich parish, there is neither church nor rectory. The plant in Dresden could not be duplicated for one hundred and fifty thousand dollars. There is not a pfennig of debt of any kind, the taxes in peace time were less than one hundred dollars annually, and there is a foundation for an endowment. There is on hand almost enough money for a new heating plant and the necessary repairs. The church has many memorials accepted by the vestry with the understanding that they should remain as memorials as long as the church should stand. The ground has been blessed and the church dedicated.

Will Americans ever return in sufficient numbers to warrant maintaining the institution while waiting for them to come back? This is the question most asked by our fellow-countrymen both there in Dresden and here at home when the subject is discussed. And it is a question which no one can answer positively. Since my return to America, another question unexpectedly arises. It is the result of the intensity of feeling in America against Germany, for which I was not at all prepared. In view of this, there is no immediate encouragement to hope for material sympathy for anything in a land so intensely cursed.

With regard to the first question, Americans are already preparing to return to Dresden as soon as the government of the country is stable and the food conditions approaching normal. There is a charm about this city of homes and beautiful streets and parks, this Mecca for the musical and artistic, and about the noble Saxon Switzerland on its border, that is compelling. Love for the city impels Americans to advertise it; and, unless human nature has changed, the years will dull the bitter anathemas of the present and new admirers of the beautiful Dresden life will appear to revivify interest in the city. I am in communication with many friends of Dresden who will return later. Of all the thousands of visitors of the past, a few are so infected by the popular hatred of things German that they will refuse to contribute to any institution on Teutonic soil; but, if we could secure the names and addresses of all those who have in the past learned the privileges of the Saxon capital, I doubt not that we might have liberal returns to our appeal for the church there.

With regard to the second question, I confess I cannot hope for any expression of sympathy from those good Churchmen who have incorporated hatred of Germany as part of their religion. But there are those not without the faculty of being able to project their thought five, ten, twenty years into the future, during which time Germany will, with characteristic tirelessness and patience, struggle to redeem itself, and the haters will find less to sharpen their hate upon. With this prevision, there should be those who will sense the foolishness of sacrificing a property of such value for the

years to come and, though perhaps not without reluctance, will help to preserve it.

Then there are those whose view is large enough to include an appreciation of the predicament in which the management of the Dresden church finds itself. Here, founded with the consent and approval of the highest American ecclesiastical authority, is a church in a country that, in the process of time, became hostile and was regarded with unspeakable loathing. The situation, instead of militating against us as it does, will excite the pity of many clear-sighted Christians. We have no claims to appeal to the imagination of people such as the foreign churches have that are located in the great cities of our allies. We are unpopular simply because of our location and not through any fault of our own.

But, though we cannot appeal to the imagination, we would with diffidence make a claim for approval from patriotic Churchmen and also those who judge according to business standards. The rector and his wife were loyal to their country from start to finish, and, as this could not be said of all Americans, they were in a trying position. The English regarded the rectory as their haven of rest. When the rector left, he brought a token of regard from almost every one of them, and they were without exception devoted to the success of the English troops. No one ever called the library of this church a nest for traitors. The loyalty of the rector brought him under such suspicion that for months a record was kept by the police of every time he left the rectory and of every call he made. He and his wife were the only persons in Saxony refused permission to leave the country. This is a small claim, but under the circumstances it is a claim for consideration.

Then we would make a claim for approval judged from a business standard. Until this war, the parish had never received any help towards current expenses. The worshippers in Dresden have supported the church. It has weathered the storm without resorting to its reserve funds. This would not have been the case had it not been for the kind espousal of our cause by the editor of *THE LIVING CHURCH* and the splendid response to his call from generous Churchmen and women and parishes. *THE LIVING CHURCH* was a friend in need and a helpful friend. But after America came into the war, this and every other American source of supply was cut off; and, even before the war, Dresden received less from *THE LIVING CHURCH* funds than any church except that in Nice. The church has been through a desperate ordeal and the times have tried our souls, but we have paid our way. Not only is there not a pfennig of debt left unpaid but there is actually a surplus large enough to meet the tax expenses for two or three years to come. The present rector expects to return, but he must have some material encouragement or he will soon face the end of the world for the Dresden church.

The parish was organized March 29, 1869, fifty years ago. We had hoped to have a great semi-centennial celebration and had begun to plan for it before the war. Even after the war was begun, we did not anticipate such a cataclysm as took place in Germany, and so we prepared for publication an illustrated history of the parish and church building. We aspired to keep the festival by making a drive for an endowment and thought the history of the parish and its beautiful church and palatial rectory would quicken the hearts of the thousands to whom the church there has ministered. Then came the internal upheavals in Germany and also our personal disappointment in the unexpected bitterness of the hostility to all things German in America; and, for a time, they disheartened us. But if we came alive through the dreary days of misery when we lived and moved and had our being among enemies, why should we falter in discouragement when we find our lot cast among friends?

WE ARE called to live more in hope than in experiences, more in venturing onward than in contemplation, more in what God wills for us than in what we are.—*Rev. T. T. Carter.*

IMMORTALITY does not consist of an argument completed, but in a hope begun.—*Newell Dwight Hillis.*

THE TEXANS

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



BOB'S Hotel" is famous. Travellers "make" it when they can. The rooms ranging round a "gallery" are clean. The food is good. The hospitality is Gallian. Mrs. "Bob" as well as "Bob" makes you feel at home. If Mrs. Bob is busy in the kitchen you seek her there to say "howdy" and "goodby". Going and coming is at "Bob's Hotel" a ceremony as in France. The reason is the same. Bob is a French-Swiss. He has long been here and still keeps up the exquisite courtesy and abounding cordiality of France—and Switzerland.

He is a character. He has nimble wit, adequate information, good manners, and ability to meet any situation. He is a "square deal" man. For thirty years the flat rate of "Bob's Hotel" has been \$2 a day, and high prices have not pushed it up. There is a point of honor involved. Many of his regular patrons are not making more than when the cost of living was far lower. Why should he take advantage of their necessities? A little more economy and harder work in his household solve the problem. The rate was \$2 and \$2 it is. "Oh! la! la! We must help each other on these days."

One wag—a long time friend—called attention to the business card: "\$2 a day or if not satisfactory no charge." He said on leaving: "Not satisfactory. What will you do about it, Bob?" As quickly as the French spirit leaped forth at the Marne to the discomfiture of Von Kluck, Bob answered: "Nothing. Just come before the justice of the peace and put your statement in an affidavit for my protection." The wag replied, "How much will that cost?" "\$2.50!" said Bob. The bill was settled on the customary basis.

Bob's first business card was unique. Its fame went over the whole country. One man told another. The mail was heavy with requests for it from Maine to California. No less than 50,000 were sent out. But the supply has not been renewed. "You see," said Bob, "I got religion a few years ago and I then found my card too trifling and one word in it was not right for any Christian man to use." So I came off without the card or even a copy of the cleverest business card I have seen in many a day. Bob would not let me have it.

The Texans were "het up" about the war. Some towns sent as many boys into the service as Folkestone or Bordeaux. A man who had been "over there" was an allurements. At M—— farmers came from twenty miles around. The courthouse was overcrowded. Stores closed that afternoon. A hundred and more stayed for the discussion afterward and then some trekked over to the town ten miles away to listen to the evening speeches. As they showed their interest in true Texan fashion, I realized anew that the melting of the racial elements among us is complete, and that the sons of those who landed long ago on Ellis Island are as good Americans as those multitudinous ancestors who wore smooth old Plymouth Rock.

The train on which I was to start up north in Texas, where the climate is like Canada's, was late. I did not get away till near midnight. Even then by one o'clock I was marooned for hours in momentary expectation of the coming of the derailed train, and did not reach my next point until far into the morning. It proved to be a model town. Everybody knew each small detail about the war. In every patriotic movement that town went far over the top. The liveliest chamber of commerce I have seen in many a day is there. The secretary, who will some time be discovered by a city and called to be a city manager, has a model organization. He is the dynamo for the 5,000 who live there and many more. He had me meet at luncheon his "live wires". At one I spoke to the high school and heard incidentally a girl of fourteen play the "Ave Maria" with feeling not surpassed by some professionals. At two o'clock, there was the opera house address. Then I was waylaid on the street and for an hour had an audience as good as any and almost as certain as I was that in a pinch Texas alone could have defeated Germany.

Up at 5 o'clock I had to be to start for the next point by a circuitous route. We breakfasted half way down the road and the little folks who had been travelling two nights and a day across that big state and yet were amiable did

justice to the cakes and syrup, not less alluring because in haste to catch the next train one finished his syrupy cake in the "bus". Their father was in Paris, orderly in a hospital, but the impression was that he would get a "Hun" or two before the war could end. Grandmother dated back to the days of Sam Houston, Austin, Davy Crockett, though she seemed a "maiden fair to see" in contrast to that other woman in another Texan town born in the last days of her virile father who, when a lad of seventeen, fought under Green in our Revolution, when Lafayette was but three years older, and with Washington.

Those Texan towns are all American. My manager sandwiched them in between the cities because I could speak thus without loss of time or strain of voice. Texans are great readers. War maps on their walls showed pin pricks of the forward moving line of civilization. The day after war ended was a day of thrills. The town was small; the people big of soul. I was to speak at 10:30 to the school children, big and little. Twenty minutes was my maximum; so many of the children were from the lower grades. But the superintendent warned me when I tried to stop that the children wanted more. I had been "over there". A second time I tried to stop and was recalled. The third time I surrendered and we were not through till after 12. Senator —— was in our dinner party—one of those big men Texas grows in towns large and small. It was from him I got my first vision of the actual size of Texas. "In my campaign I travelled 4,500 miles within my district, one of 31 in the whole state, and covered 49 counties," he said to me.

At one the meeting was to start at the court house; for at 3 my train was to take me to a town for a night meeting. The sunbonnets I had not seen since boyhood in the South were in evidence. One mother told me with great pride of her boy "over there", and hoped he would not lose his heart to one of those nice French girls. "They have a way with them," she intimated. My contrast of this war with the civil war struck the right spot, and when I finished speaking I heard "the rebel yell" as never elsewhere. That was their way of showing their approval.

Then while I waited for a long distance call, a proud father told me how his boy, one of the marines, had been shot to pieces at Château Thierry. "One arm," he said, "is paralyzed. The other never will be strong. He has worse hurts than those. But he did his bit, and now that he is home Uncle Sam will not have to pension him. I'll do that; for he fought for me as well as for himself and we Americans with but a few hurt out of thousands got off easily in comparison with the French, the Belgians, and the British."

No, I am not worried about the bolsheviks. They may make trouble for us here and there. But the land is full of men who set country first and who will see that in spite of autocracy and bolshevism "government of the people, by the people, for the people shall not perish from the earth."

ARCADIA

Arcadia! Arcadia! Amid romantic Greece
There lay a land of happiness, a land of joy and peace,
The country of an ancient race, a patriotic folk
That loved its homes and liberties, and spurned a Spartan yoke!

Arcadia! Arcadia! What rural charms were there,
What bliss and plenty blessed the lives of those who breathed its air,
What grandeur crowned its mountain crests, what verdure clothed its plains!
Ah, happy is that people where the love of music reigns!

Arcadia! Arcadia! Oh, pure and perfect spot
Where we dwell far from crime and care, contented with our lot,
Where memory feels no remorse and hearts are free of guile,
Where grief no more its shadow casts, and long-lost faces smile!

CHARLES NEVERS HOLMES.

MEN OF worldly business must not look upon themselves as at liberty to live to themselves, to sacrifice to their own humors and tempers, because their employment is of a worldly nature. But they must consider that, as the world and all worldly professions as truly belong to God, as persons and things that are devoted to the altar, so it is as much the duty of men in worldly business to live wholly unto God, as it is the duty of those who are devoted to divine service. As the whole world is God's, so the whole world is to act for God.—William Law.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

A PARISH ORGANIZING FOR SOCIAL SERVICE



OW shall we organize the parish for Social Service? This is a question which is constantly causing a great deal of thought on the part of social service commissions and priests generally. St. Paul's parish, Waco, seems to offer a very interesting solution, because of which we are reproducing for those specifically interested along these lines—and we trust that includes all our readers—the following from the parish paper of St. Paul's. The article is headed "St. Paul's Social Service Department." It reads:

"Perhaps the most phenomenal growth in the activities of this parish at any time is that of the Social Service Department. A month ago this department was composed of thirteen earnest young women assisting in the care of the sick poor of the community. To-day it has a membership of ninety-two.

"In consultation with the committee on women's activities, the department agreed to change the time of meeting from Sunday morning to a week-day afternoon, and a luncheon was decided on as an effective means of bringing the work before the women of the parish. All younger women and older girls were bidden; forty-five responded. On the Monday following forty women met in the guild room and completed the roster of officers. As a preliminary to more definite work, a social survey of the community was decided upon, this being limited for the present to the various beneficent institutions. The membership was divided among the chairmen, also the places to be visited. At the next meeting most interesting reports were received from these committees. The membership committee reported ninety-two enrolled. It is proposed that the younger girls engaged in social work be included as a junior branch. This would add perhaps fifty members, a fine showing, but the ambition of this department will not be satisfied until every woman and girl in the parish are enrolled in its membership and share in the privilege of social service work.

"Visits were made to Junior Y. M. C. A., poor farm, and jails, with the result that the sympathies of the visitors had been broadened, their knowledge of existing conditions increased, and many opportunities for usefulness found. Some of the needs which will be met are children's beds, bedding and clothing for the day nursery, transportation for the public health nurse and clinic babies, delicacies for the sick, a tea and drive for the old ladies of the Home, towels for the Y. boys and better quarters for the working boys' club, as well as further visits with gifts of magazines, fruit, and flowers to the jails and poor farm. The home service committee will continue its work of ministering to the sick and rehabilitating the families which come under their care. Much constructive work has been done along this line in unison with the United Charities and Red Cross Home Service.

"The social service department looks forward at no distant day to meeting some distinct need of the community. As individuals none have been more active than our Church people in the philanthropic work of the town. As a Church we have as yet done nothing. The Methodist women have a home for working girls, the Baptist women their Mexican settlement, the Episcopal women must stand ready when the opportunity offers to give the community a service as effective and as Christ-like as these."

MUNICIPALIZATION OF SEATTLE STREET RAILWAYS

Seattle took over her street railways on March 31st, the Supreme Court of Washington having confirmed the legality and constitutionality of the various steps taken of transferring the property from the private corporation to the city of Seattle. In his initial statement the superintendent of public utilities stated that first plans for operation involved the physical connection between the city and traction lines, limited service from outlying districts to industrial districts, adoption of traffic regulation, eliminating present congestion of down-town streets due materially to parking of automobiles, the installing of a skip-stop system, and the introduction of one-man cars wherever practical; in addition to a campaign of power service and speeding up of service a general elimination of street-car tickets, making the nickel the

standard and only fare except for school children and the elimination of free riding of every sort. Plans for establishing safety zones and the more rapid loading and unloading of passengers are being worked out.

COUNTRY CHURCH AND RURAL LIFE

The Church in South Carolina has a committee on country church and rural life, which is seeking to ascertain whether the Church has been "negligent in its duty and careless of its opportunity" in regard to extension of efforts in rural spheres of work. Another question to which the committee, consisting of the Rev. Messrs. A. Rufus Morgan and J. M. Stoney and the Hon. R. A. Meares, is giving attention is: "Should the Church, in your opinion, bring to bear in the rural districts (as essential supports to her primary obligation to extend the knowledge of the spiritual life) her influence through social propaganda—i. e., leadership in improved agriculture and domestic methods; assisting in maintaining adequate school facilities; fee-holding settlements, in the stead of a tenantry system of rural occupation; teaching methods of recreation worth while, and other like factors in a happier and more prosperous rural condition of life?"

WAR VETERANS AND CIVIL SERVICE

The New York Civil Service Reform Association has protested against a proposed amendment to the New York State constitution conferring preference upon the Spanish and World War veterans for civil service positions, pointing out that "it destroys the basic principle of the merit system; it is undemocratic in that it favors a class of citizens; it excludes women from obtaining civil service positions in the future; it impairs the efficiency of the civil service and raises the cost of administration," and causes other undeserved discriminations.

"PUBLIC SERVICE" NOT "PRIVATE USE"

The United States Supreme Court in the case of *Jones v. Portland (Maine)*, held that a statute authorizing any city or town to establish and maintain a permanent wood, coal, and fuel yard, for the purpose of selling wood, coal, and fuel to its inhabitants at cost, does not take the property of taxpayers for private uses in violation of the 14th Amendment, especially where the highest court of the state has declared the purpose to be a public one.

THE NEW CIVIC LIFE OF FRANCE

Those who are devoting themselves to the reorganization of our local institutions have a higher ambition than to bring about a few simplifications or a few economies; they desire to restore the old-time vigor and elasticity to the life of the community and to inaugurate no mere system of rules but a veritable civic resurrection.—*Henri Mazel*.

PROHIBITION is coming to be a burning question in Scotland. The "license or no license act" gives the people of each district the choice of one to three opinions. They may vote "no license" and thus secure prohibition of the liquor traffic in the particular district affected; they may vote for limitation, reducing the holders of present licenses to one-fourth; or they may vote "no change".

Community Buildings as Soldiers Memorials is the title of a leaflet by Henry E. Jackson, issued by the Federal Bureau of Education. It contains a mass of very interesting concrete illustrations of what can be done along these lines, and three or four pages of guiding principles.



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*:

IN last week's issue of *THE LIVING CHURCH* we have the action of our Congregational brethren and ourselves discussed relative to the matter of Church Unity. It had been proposed in a set of tentative canons that, under certain conditions, Christian ministers not possessing episcopal ordination might obtain this form of ministerial commission. *THE LIVING CHURCH* finds at least one difficulty, to wit: These ministers, after having received such ordination, would in all likelihood, owing to laxness among some Protestants, administer the Lord's Supper to persons who had not first received the sacrament of Baptism. In a very conciliatory way *THE LIVING CHURCH* intimates that, after all, these cases would be few. Quite right, and even should there be more instances of this kind than we might expect, there is this very important fact to be observed, viz., these ministers do not become priests of the Episcopal Church in such a sense as to be eligible for the rectorship of a parish, or in any way as being capable of holding any canonical connection with any diocese or missionary district.

Now, if we want to do something in a practical way, let us do it. If these men think enough of episcopal ordination to receive it for itself and for the sake of Church unity—a thing which can be ascertained before their ordination—they will also doubtless not regard the two great sacraments otherwise than with becoming reverence, and will work towards the end of their proper reception. This, I think, *THE LIVING CHURCH* also intimates.

It is further to be observed, in turning to this proposed canon, that we find a clause which insists that wine be used by these ministers in the celebration of the Holy Communion. This requirement may prove to be a very decided obstacle. In this day when fermented drinks are justly under the ban, I myself have felt the incongruity of administering such wine, especially to children. And this same compunction of conscience many bodies of Christians have duly felt. This is no reflection on our Lord whatsoever, whether He did or did not use fermented wine. Our Blessed Lord was not concerned about details of meat and drink; if such a contention were insisted on, then it would equally be an insult to our Lord to endeavor to enforce the prohibition of alcoholic drinks in any way. A bishop, now deceased, speaking anent this matter of the use of unfermented wine, at first was disinclined thereto, but finally said, after due consideration: "It is a fact, unfermented grape juice, is, nevertheless, the fruit of the vine." Let us be very careful; for we may chance to strain at a gnat and swallow a camel, and thus we may not only bring approbrium upon the cause of Christ, but we may also do incalculable harm.

Apropos of this, I would draw attention to certain reasonings of some Baptists. There are no doubt Baptists that argue thus: "Suppose immersion was the original custom, is it worth one's while to make a fuss over the way of doing a thing?" No, it is not. Our Lord Himself celebrated the Passover differently from its original institution, and so did the Jews in His day. Now can we Churchmen afford to be sticklers about that which is really of no serious moment? Don't—for the sake of peace, unity, and godliness—be too particular.

April 2nd.

MARTIN DAMER.

To the Editor of *The Living Church*:

IS I have been one who "swears by" your paper, perhaps you will give me a little information, as follows:

How do you reconcile your opposition (proper, I think) to miscellaneous union services, with denominational preachers—with your implied approval of giving episcopal ordination to similar preachers who, after their ordination, are apparently still to remain with their denominations and not preach the entire "doctrine, discipline, and worship" of the Episcopal Church?

I served through the war now ending and while I believe in friendly relations with the denominations, as I showed at times, yet I cannot believe that we would get real union by merely adding ordination to appointment. Unless the belief and spirit is there ("I speak as a fool") it strikes me that this proceeding

may tend more toward hypocrisy than honesty of belief. Congregational ministers who really want the Church apparently know how to enter it (see the correspondence column of your last issue).

Bear in mind, if you will, that as a Brotherhood man I have worked harmoniously with denominational workers; that I have seen (I admit, without approval) a very fine minister of a denomination requested by a priest of our Church to assist in delivering the chalice in a time of hurry, which was done; I have heard that same minister say that when and if his denomination came over to the Church he would be perfectly willing to come, as there was nothing in the Episcopal Church which he could not swallow; and I have heard our priest reply that there were things in the Episcopal Church which *he* could not swallow. I have seen these and many other things not especially interesting to your readers.

I am not in favor of a "union" with the denominations based on anything but common belief and aspirations; any more than I am in favor of a "union" of nations which ignores the Constitution of the United States—and several other things—but which, like some plans of Church union, appears to be accepted and desired largely because it is a supposed "union" and not principally because of a common way of looking at things.

The Church and the denominations are appreciating each other more and more; do not let us try to "force the hand" of Providence, which, in my opinion, is working towards a real union of belief which will result in a united Apostolic Church—even if not in our time.

Respectfully,

THOM WILLIAMSON, JR.

South Bend, Key West, Fla., April 14th.

THE TWENTY WEEKS, BIBLE READINGS, AND READING LISTS

[ABRIDGED]

To the Editor of *The Living Church*:

IN your issue of March 8th your Boston correspondent hazards the opinion that the Bishop's "Twenty Weeks" has not got people to reading the Bible; and he adds that the readings seem to have been prepared in too great haste. Going off half-cocked is one of the best things I do; but these two propositions were a bit startling.

I can't say a word as to the haste of preparation save this: A mere layman can't see many signs of it. I do think more attention might have been paid to the Christian Year and the plain teaching of the Prayer Book. Maybe that was what your correspondent had in mind.

I like the readings very much indeed, but I do protest I do not like the reading lists included in the leaflets. Like the lists in Dr. Slaterry's *Churchman's Reading*, the lists are lopsided: lopsided and lukewarm. There is, to be sure, *The Practice of the Presence of God* by Brother Lawrence, but there is not *The Practice of the Interior Life* by Bishop McLaren. And there is *Prayer and Some of Its Difficulties* by Fr. Carey, but there is not the *Life in Grace* by the same author.

In the last booklet we were given two books on the Prayer Book. One was by the late Dean Hart, and the other by Archdeacon Dennen. Dean Hart's book costs \$1.75 and is too expensive for many of us. The Archdeacon's book costs two bits and anyone can afford that. Dr. Dearmer's book, midway in price, wasn't even mentioned. One can read Mr. Dennen's book through never so carefully and not learn definitely that this Church was not founded by Henry VIII, but was, on the contrary, found by him—which is a lot different, don't you think? And one would never learn that the priesthood of the P. E. Church (so-called) was ordained to any office and ministry essentially different from the bass drummer's in the Salvation Army. Saving only that we consistently maintain the fact of Anglican continuity and what it means to have a priesthood I do not see in it any reason for our separate existence. Those of us who are incurably ritualistic can all join the Lutherans or the Red Men, and the rest of us can be Presbyterians. Mr. Dennen did a noble and godly work amongst the young men of this city, a work for which we love him and honor him. But he did not write one-half so good a book as Dr. Dearmer; and Dr. Dearmer's moderately-priced book

should have been included in justice to the Book of Common Prayer.

These will do for specific examples of my thesis that the lists are not "comprehensive" enough. Too many of the books are by Dissenters and by priests of doubtful orthodoxy. If history teaches anything it is that heresy is always a flat failure and schism always goes to seed. This being the case I decline any longer to spend time on books that are the result of a dubiously successful system. Time tests all things: ultimately it vindicates orthodoxy. Life is brief and time is fleeting; and until I have exhausted the spiritual and intellectual possibilities of the Catholic Religion—which I am in no danger of doing this present Lent—I refuse to spend time and labor and money for things not half so good as I can buy at home.


I shall spend two cents for the readings from Easter to Trinity. But I am pretty apt to get my reading list from Mr. Gorham and the Morehouse Publishing Co.

GEORGE CLARK.

Lynn, Mass., April 1st.

CONFESSION IN THE FIELD

To the Editor of *The Living Church*:

 ANY persons who disapprove of Confession—albeit members of a Church having the same as an ancient heritage—give as their chief reason: "I do not believe in confessing my sin to a man."

During the past Lent the writer heard a well-known preacher, recently returned from service overseas, address a mid-day congregation at a downtown church. The subject was repentance and forgiveness of sins, the illustrations being largely drawn from personal experience at the front. The following anecdote gave food for serious thought:

The preacher spoke of a young giant of a soldier coming to him with tears in his voice and deeply repentant, and faltering out: "I want to go to Confession." "My boy, are you a Roman Catholic?" "No, I am a Baptist, but I want to go to Confession. I have been drunk for the first time in my life and I want to go to Confession." "Well I knew the boy knew nothing of auricular Confession (!), so I put my arm about him and we walked cross the field and talked it over," etc., winding up with the glimpse of a photograph of the boy's sweetheart as a prophylactic against future lapses. All very human and sympathetic but—what that boy needed and craved, and was not allowed, was to go down upon his knees and say: "I confess to God the Father Almighty, to His only begotten Son Jesus Christ, and to God the Holy Ghost"—that first, mark you—then: "And to you, father, that I have sinned exceedingly by my fault, by my most grievous fault." Here was a young soul, brave in humiliation, craving the depths of penitence to the grace of assured forgiveness. There was a priest of the Living Church ignoring the very most precious commands of His Master to loose on earth so that the penitent's sin might be loosed in Heaven.

And was not this confession of the field much more a confession to a man? Indeed, it was entirely man-made, without the grace and strength which come inevitably from the words: "I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost."

The sympathetic talk and hand clasp, the invoking of the charm of a beloved face, might well have been adjuncts, but surely were as shadows to the substance craved by that penitent boy upon committing his first sin of intemperance. One wonders how many blessed opportunities for aid have been cast aside by men who labored among the soldiers, having so little regard for and appreciation of the dynamic "power of the keys" given them at their ordination as priests. Any one can give sympathy. Only the man of God can say: "Thy sins are forgiven thee. Go, and sin no more."


When will the Church awake to the fulness of her glorious Catholicity? One had hoped the great war might have opened every eye to sacramental gifts so long ignored. Perhaps this is only one lost chance out of thousands well taken, but it has given food for thought.

April 15th.

CAMILLA R. HALL.

THE INSIGNIA OF RANK

To the Editor of *The Living Church*:

 LL chaplains in the United States Army irrespective of rank wear the same insignia; namely, the cross. There is no outward distinction between the chaplains of the lowest and the highest military rank.

In his own diocesan paper the Bishop of Western Michigan, who was until last July in charge of all Red Cross chaplains overseas, ably defends the doing away with insignia of rank among chaplains. He makes a strong case for his position.

As one who is deeply interested in the reunion of Christen-

dom, and as an army chaplain, I ask would it not be well for the bishops of the American Episcopal Church to carry the same idea to its logical conclusion, and remove all evidences of rank among the clergy?

The non-episcopal bodies have little objection to a chief pastor. They do fear a lord bishop. If it has made the army chaplains more approachable to take from them the outward evidence of rank, would not the same useful purpose be served by our bishops laying aside those vestments which differentiate them from their brother clergy? Would they not retain their prestige in the same way that the chief chaplains held their authority and influence overseas?

I understand that the movement to take from the chaplains their insignia of rank originated with bishops of our own Church. Have not these same bishops a wonderful opportunity to extend the democratization of the ministry in a manner which will serve to do away with our divided Christendom?


Camp Grant, Ill., April 22nd.

WILLIAM HEILMAN,

Chaplain U. S. A.

THE PROTESTANT NAME

To the Editor of *The Living Church*:

 OW that we are about to force on Germany a peace that will make her pay in some small measure for her many crimes it does seem that at last the favorable time has come for us to get rid of our German name, *Protestant*. If there is anything that is "made in Germany", it is that. The name Protestant was applied to certain German princes, among them the prince of Prussia, who *protested* against the action of the Diet of Spire. It seems that we have at length seen enough of Germany, German princes, Prussia, and all their works. Let us now get rid of our name, made in Germany.


I would suggest that the General Convention this fall take the preliminary steps to eliminate the word Protestant wherever it occurs, in the Prayer Book, the Constitution, or the Canons. This would leave us Episcopal Church as our title. We are already known by that name popularly, everywhere; we might as well be known by it officially, for a time anyway until we can find a better.

Very truly yours,

EDWIN D. WEED.

THE LECTIONARY


To the Editor of *The Living Church*:

 HE article by the Rev. Charles Smith Lewis on the Lectionary of 1916 deserves careful reading and study. Here at the General Seminary and among the clergy at large, generally, there is very great dissatisfaction with the proposed scheme. The one feature that seems good is that the ecclesiastical year is used for the week-days as well as for the Sundays. Let us have a scheme which extends over one year only, which reads books straight through on week-days, which attempts no harmony of the gospels. Can not one of the Church's scholars publish a lectionary on these lines so that the Church can test it before the next convention and thus be in a position to adopt it then?

April 12th.

CHARLES E. HILL.

"CURIOUS PERSONS CALLED MISSIONARIES"

 ISHOP BRENT, preaching in Paris recently, reports the (London) *Guardian*, expressed the wide view of missionary work in which the Church has been so far in advance of the political rulers of the nations. He said:

"This theory that the whole of mankind is the business of each of us is not new as a theory. But until now its chief devotees were those curious persons called missionaries, who overleaped the confining boundaries of nations and tongues and behaved as though mankind were a family. But they were not in high favor. They were supported by a few, tolerated by some, despised by many, and ignored by the rest. Now the world has come to a rude awakening. The missionary principle is proclaimed from seats of authority as being the only principle that men can live by. Never again can America revert to her petty nationalism. It is not a matter of choice, but of sheer necessity. The sun is shining high in God's heaven, and nothing can cloud it. The light is revealing to us the whole world as ours, and we can live in nothing smaller. The political affairs and well-being of the distant parts of the earth are our concern, just as are the industrial, the moral, and the religious. It is only by sketching things large, by laying the national on the background, not of the international, but of mankind as the supreme unit, that our nation can live a full-sized life."



Church and State in England to the Death of Queen Anne. By Henry Melville Gwatkin, D.D. Longmans, Green & Co. 1917. Price \$5.00.

The this of this book is that the governing principle in the history of English Christianity is that the Church is subject to the law of the land, and that the religion established by law in the sixteenth century was of a distinctively Protestant form. Royal Supremacy is to be found in William the Conqueror as well as in Henry VIII, and in the Great Charter "the entire future of Church and State is already shadowed out, for English erastianism and English constitutionalism are based alike in the English belief that the law of the land ought to be supreme. Sooner or later, an English nation would reduce to obedience both Church and king, if they presumed to go outside the law of the land." His second main principle is thus stated: "The Protestant tendency to individual religion is more genuinely English than the Catholic tendency to corporate religion, and the Reformers failed in their endeavor to comprehend both on equal terms within the limits of a single national Church."

The book constitutes a strong defense of these positions. In its marshalling of facts it is the work of an accurate historian: in its selection, its emphasis, and its comments, it is the work of a partisan. Its strength appears in the narrative of the events of the Tudor period, its weakness in its contemptuous attitude to every differing point of view. It would gain greatly in force as partisan polemic if it could show more sympathetic appreciation of other traditions than the special one which it ably represents. It was the last work of its distinguished author, and exhibits less of the mellowness and patience of a matured master of his subject and his art than the claim of one specially privileged to say sharp things. Yet, when every allowance for bias has been made, it remains true that it states well a long series of arguments which none interested in its special topics can ignore.

The special heroes are Wycliffe, Cranmer, and Oliver Cromwell. It was the last who made an especially important contribution to the cause of ecclesiastical unity. His "conglomerate Church of Presbyterians, Baptists, Independents, and Episcopalians who did not publicly use the Common Prayer . . . hold forth to the future the ideal of a Church of wider scope and nobler comprehension than seems even now within reach for a long time to come." All who share this ideal will find Dr. Gwatkin eminently satisfactory; and all others must seriously weigh the claim of his narrative to be an accurate interpretation of the position of the Church of England. F. J. K.

Plotinos' Complete Works in Chronological Order, Grouped in Four Periods; with Biography by Porphyry, Eunapius, and Suidas, Commentary by Porphyry, Illustrations by Jamblichus and Ammonius, Studies in Sources, Development, Influence; Index of Subjects, Thoughts, and Words. By Kenneth Sylvan Guthrie. Alpine, N. J.: Comparative Literature Press. 1918. 4 volumes. Pp. 1333+lxxiv. \$12.00.

Plotinos, who was born of Roman parents in Egypt about the year 204, was destined by training and temperament to become a teacher and philosopher. After a series of varied adventures he set up as teacher in Rome where, on account of his strong personality and lucidity in teaching, he became very popular. He attracted many pupils, the most famous being Amelios, Eustochios, and Porphyry. His fame lasted throughout his career, and became so great that after his death he was thought to have been divinely inspired.

The works of Plotinos were edited by Porphyry, but never appeared in English till in 1895, when Thomas Taylor published a translation—but only of certain selections. Dr. Guthrie's translation is the first complete English rendering ever made. American and British scholarship—for they are both combined in Dr. Guthrie—are to be congratulated on this necessary and excellent piece of work. Dr. Guthrie has not only given a good translation, but he has also arranged the material in chronological order, has furnished a careful study in sources, development, and influence of Plotinian thought on Christian theology, has traced those sources through Numenius to Plato, and has appended an excellent concordance to every important point in the complete works. Criticism of minor points is as a rule a thankless task, though it goes against the grain of an Orientalist to read of Maimonides and Ibn Gebriol as "Arabian philosophers". Almost as well call St. Thomas an Arabic philosopher! However, the work of Dr. Guthrie in bringing Plotinos—the most important representative

of Neoplatonism, and its best exponent—to the attention of a wider circle of English readers is beyond praise.

SAMUEL A. B. MERCER.

The Third Book of Maccabees and the Fourth Book of Maccabees. By C. W. Emmet, B.D. London: S. P. C. K. 1918. \$1.50.

Joseph and Asenath. By E. W. Brooks. London: S. P. C. K. 1918. \$1.25.

The Third Book of Maccabees, with its account of the attempt of Ptolemy IV to massacre the Jews because of their opposition to his desire to enter the Holy of Holies of the Temple, and of his final repentance, is an apology for Judaism, written in Alexandria about 100 B. C. *The Fourth Book of Maccabees*, with its interesting story based upon II Macc. 3-7, especially 6: 18-7, is an interesting account of the manner in which Jews were willing to sacrifice all for their faith. The center of the account is the martyrdom of Eleazar, an aged priest, together with a mother and her seven sons. Mr. Emmet has written excellent introductions to these two works and has given with his translations sufficient footnotes to explain difficult passages.

Mr. Brooks has rendered a great service to students of Judaism and early Christianity in putting into English for the first time the fascinating story of *Joseph and Asenath*. Asenath, daughter of Potiphar, priest of On, is represented as a maiden of surpassing beauty, but who lives in seclusion in a tower and regards all men with contempt. Being introduced by her father to Joseph, she at first rejects him. Nor is Joseph disposed to entertain the idea of marrying an Egyptian. But the angel Michael intervenes and a marriage between the two results. The book ends with a story of the frustration of a plot by the Pharaoh's son to kill Joseph and gain possession of Asenath. This first English edition should be in the hands of all Biblical students. The introduction is rather brief, but the translation is good, though literal, and is furnished with excellent footnotes.

SAMUEL A. B. MERCER.

The Science of Power is Benjamin Kidd's posthumous work. Like his two earlier works *Social Evolution* and *Principles of Western Civilization* it is stimulating and provocative of thought and, therefore, at times, of dissent, and for that reason is worth reading. Not that he writes as a scientist, for he does not; but he has read widely, thought deeply, and writes clearly and courageously. Protesting vigorously against the Darwinian theory of civilization and believing that western knowledge has failed, he discusses "the basis of integrating power" and "the new psychic center of power". Social integration is social heredity and woman "is the psychic center of power in the social integration." These are his main theses, and his text or dogma may be said to be that "the emotion of the ideal is the supreme principle in the collective struggle of the world". This makes refreshing reading in these days of efficiency institutes, causes and what not. He speaks of the Churches "as those historic centers for centuries of the idealisms of the West."

The history of the writing of the book is interesting. He completed it in 1914, in the month of the outbreak of the war. It had been written almost entirely sitting long days alone in the open air, for the most part upon hilltops. The outbreak of the war meant the rewriting of the book. This fact did not so greatly affect him as might have been expected; he saw in the war the dramatic climax of tendencies which he had divined. In 1915 he wrote, under the title of "The Great War of Mankind. Towards the United States of Civilization", a long article upon the issues of the struggle, but he soon returned to the necessary labor of recasting his book, a task which the great speed of events made one of anxiety and difficulty. In 1916 the end came almost suddenly. He developed a serious dilation of the heart. A London specialist gave him five years or with care perhaps ten to fifteen, but within five weeks he was dead. By a margin of about a month he had completed the rewriting of *The Science of Power*. [New York: G. P. Putnam's Sons. \$1.50.]

A Memorial of Three True Lives, by the Rev. Ralph M. Harper, has just been published in paper, and in cloth with gold lettering. It carries the biographical sketches of three boys of St. John's parish, Winthrop, Mass., whose names on the parish honor roll are marked with gold stars. The small book is suggestive of similar memorials for other parishes. [Boston: Fort Hill Press. Cloth. \$1.00, postpaid.]

Church Kalendar



May 1—Thursday. SS. Philip and James.
 " 4—Second Sunday after Easter.
 " 11—Third Sunday after Easter.
 " 18—Fourth Sunday after Easter.
 " 25—Fifth (Rogation) Sunday after Easter.
 " 26, 27, 28—Rogation Days.
 " 29—Thursday. Ascension Day.
 " 31—Saturday.

CALENDAR OF COMING EVENTS

May 4—New York Dioc. Conv., Synod House, New York City.
 " 6—New Mexico Dist. Conv., St. Clement's Church, El Paso, Texas.
 " 6—Pennsylvania Dioc. Conv., St. Luke's and the Epiphany, Philadelphia.
 " 7—Georgia Dioc. Conv., St. Paul's Church, Augusta.
 " 7—Tennessee Dioc. Conv., Trinity Church, Clarksville.
 " 7—Texas Dioc. Conv., Christ Church, Tyler.
 " 12—New Hampshire Dioc. Conv., St. Paul's Church, Concord.
 " 13—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 " 13—East Carolina Dioc. Conv., St. Peter's Church, Washington, N. C.
 " 13—Harrisburg Dioc. Conv., Trinity Church, Shamokin, Pa.
 " 13—North Carolina Dioc. Conv., Christ Church, Raleigh.
 " 13—West Missouri Dioc. Conv., Christ Church, St. Joseph.
 " 14—Arkansas Dioc. Conv., Christ Church, Little Rock.
 " 14—Delaware Dioc. Conv., Seaford.
 " 14—Michigan Dioc. Conv., St. Paul's Church, Flint.
 " 14—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " 14—Washington Dioc. Conv., Rock Creek Parish, Washington, D. C.
 " 14—Western Massachusetts Dioc. Conv., All Saints' Church, Worcester.
 " 15—Maine Dioc. Conv., St. Luke's Cathedral, Portland.
 " 18—Salina Dist. Conv., Christ Cathedral, Salina, Kans.
 " 20—Bethlehem Dioc. Conv., St. Stephen's Church, Wilkes-Barre, Pa.
 " 20—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 20—Newark Dioc. Conv., Trinity Cathedral, Military Park, Newark, N. J.
 " 20—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
 " 21—Asheville Dist. Conv., Trinity Church, Asheville, N. C.
 " 21—Florida Dioc. Conv., Church of the Good Shepherd, Jacksonville.
 " 21—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
 " 21—Virginia Dioc. Conv., Christ Church, Winchester.
 " 22—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
 " 23—Honolulu Dist. Conv., St. Andrew's Cathedral, Honolulu, T. H.
 " 23—Western Colorado Dist. Conv., St. Matthew's Church, Grand Junction.
 " 25—North Texas Dist. Conv., Church of the Heavenly Rest, Abilene.
 " 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
 " 28—Minnesota Dioc. Conv., Cathedral of Our Merciful Saviour, Faribault.

June 3—Western New York Dioc. Conv., Trinity Church, Geneva.

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 MORRIS ADDISON, D.D., has resigned as rector of St. John's parish, Stamford, Connecticut, to take effect on October 1st. He has been rector for more than twenty-two years.

THE Rev. GEORGE WEED BARHYDT has now gone to his summer camp in the White Mountains and should be addressed at Center Harbor, N. H.

ARCHDEACON DODSHON has returned home after spending the month of April in Washington, D. C. He suffered from a nervous breakdown and was ordered to take a complete rest. Bishop Reese has appointed him temporary civilian chaplain at Camp Sherman and his address will be General Delivery, Chillicothe, Ohio.

THE Rev. H. A. GRANTHAM has not accepted the rectorship of Christ Church, East Haven, Conn., as recently stated in our columns, but only that of locum tenens till October 1st.

THE Rev. AUSTIN A. H. HOUBERT, Litt. D., has entered upon the rectorship of St. Philip's parish, Belmont, N. Y.

THE Rev. RICHARD KEMP began his work as rector of St. James' Memorial Church, Eatontown, diocese of New Jersey, the 26th of January. His address is St. James' Rectory, Eatontown, N. J.

THE Rev. OLIVER KINGMAN has resigned at All Saints' Church, Wheatland, Wyoming, and is now in New York.

AFTER May 1st, the address of the Rev. WILLIAM L. PHILLIPS will be St. Peter's Rectory, Spotswood, N. J.

THE Rev. BENJAMIN S. SANDERSON has accepted an unanimous call to the rectorship of St. Mark's Church, North Tonawanda, diocese of Western New York, and will enter upon his new duties the Sunday after Ascension Day.

THE Rev. S. HALSTED WATKINS has accepted the rectorship of St. Paul's Church, Burlington, Vermont, and will begin his work on Whitsunday.

THE Rev. WILLIAM CURTIS WHITE, rector of Christ Church, Washington Parish, should now be addressed at the rectory, 620 G street S. E., Washington, D. C.

ORDINATION

PRIEST

FLORIDA.—On April 11th, in St. John's Church, Jacksonville, the Rt. Rev. Edwin G. Weed, D.D., Bishop of the diocese, advanced to the sacred priesthood the Rev. M. M. FRYER of Starke, Waldo, and Cedar Key. Mr. Fryer was formerly a clergyman of the Reformed Church. He is a graduate of Franklin and Marshall College, and the Reformed Theological Seminary, Lancaster, Pa. The Rev. J. W. Foster, the Rev. M. E. Johnson, and the Rev. M. R. Worsham were in attendance. The Rev. V. W. Shields, D.D., was master of ceremonies, and assisted at the Holy Communion. The Rev. C. W. Frazer was the preacher. Mr. Fryer celebrated his first Eucharist on Easter Day.

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

BRADLEY.—At her home in Salina, Kans., Easter morning, MARY AGNES BRADLEY, mother of Miss Agnes Bradley.

"Waking up in Christ's own likeness, satisfied."

JONES.—Entered into life eternal on April 11th, the Rev. WALTER E. JONES, rector of Calvary Church, Syracuse, N. Y., after five days' illness of pneumonia. Funeral services were held on April 15th, at Calvary Church, Bishop Charles Tyler Olmsted and Bishop-Coadjutor Charles Fiske officiating, assisted by the other clergy of Syracuse.

PUTNAM.—JOHN HAVENS PUTNAM, of Tioga, Pa., aged 72 years, passed from this life into Paradise, March 4th. Senior warden of St. Andrew's Church and a vestryman for many years.

WALSH.—Entered into rest on Easter Monday evening, April 21st, at her home in Baltimore, Md., ELIZABETH STIRLING, daughter of the late Wm. H. and Anne R. WALSH. A devout communicant of St. Luke's Church.

"Blessed are the dead who die in the Lord."

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED FOR SUMMER duty in Eastern city, June to October. Monthly stipend \$100. Address CHESTER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MARRIED CLERGYMAN THOROUGHLY educated, extempore preacher, post-graduate in homiletics and modern pedagogy, desires live parish; diligent visitor and worker; convincing testimonials; work among students or men and boys an attraction. Standard stipend required. Address OPPORTUNITY, care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN CLERGYMAN, CATHOLIC, desires to supply church during July or August, or both. A good reader and preacher, East or North preferred. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

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

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, 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.

EXPERIENCED PRIEST WILL TAKE temporary work after June 1st. Address CLERGYMAN, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY WANTED FOR SUMMER. Address Rev. E. J. BATTY, Howe School, Howe, Ind.

POSITIONS OFFERED—MISCELLANEOUS

STUDENT NURSES WANTED IN A WEST-ern Church hospital. Allowance of money given after first month in addition to maintenance from entrance. Graduates eligible for State registration. Address HOSPITAL, care LIVING CHURCH, Milwaukee, Wis.

PUPIL NURSES WANTED FOR THE Chil-dren's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

POSITIONS WANTED—MISCELLANEOUS

S. T. 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.

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.

GRADUATE NURSE (CANADIAN) desires post as companion, or care of semi-invalid or convalescent. Willing to travel. References exchanged. Address X. Y. Z., care Meade, 1185 Lexington avenue, New York City.

ORGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A 1. Good teaching field essential. Address MUS.DOC., 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 soles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, 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.

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

WIDOW OF A YOUNG RECTOR WOULD be glad to sell his vestments of all kinds at a reasonable price; also clothing. Address STELLA, care LIVING CHURCH, Milwaukee, Wis.

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

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS.—CIRCULAR ON APPLI-cation. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

CLERICAL TAILORING—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (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.

SUMMER CHOIR SCHOOL

A PRIEST WITH YEARS OF EXPERIENCE as school teacher, choirmaster, rector, and archdeacon, is now located in the dry, high, health giving climate between the Bighorn Mountains and the Yellowstone Park in Wyoming, and is prepared to take a limited number of boys for the summer, giving them instructions in music and such school subjects needing special work. Boys must bring recommendations from their rectors. For particulars address the Rev. WILLIAM H. HAUPT, Deaver, Bighorn County, Wyo.

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. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

BOARDING—PENNSYLVANIA

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

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.

REAL ESTATE—NORTH CAROLINA

Who knows?—the babe whose Mother's arm Encircles it across the aisle Might be myself in other form At sixty, looking for a smile!

Lifelong I'd keep my prime; be so As I might have a sense within That when we leave this clime below Our hearts will be as they have been,

Fresh, young and strong, still giving cheer, Still shining, as the stars may shine, With new sweet gleams, outliving fear, Still very human, though divine.

The southern mountains deserve the consideration of people advancing in years.

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

ANNOUNCEMENTS

A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN—II

So many requests have come to J. M., P. O. Box 202, Noroton Heights, Conn., in response to the offer of a copy, absolutely without charge, of Rabbi H. G. Enelow's *The War and the Bible*, that the first edition is exhausted and another edition of the book has been ordered, and is now printing. The committee is delighted with the number and character of the applications that keep coming in and repeats its invitation to those who have not accepted. So many requests have come from non-clergymen to be allowed to purchase copies, it may be well to say that *The War and the Bible* is a regularly published book which can be had of any bookseller.

The Secretary of the Committee.

MISCELLANEOUS

FOR SALE.—PULPIT COMMENTARY by Spence, Exell, 51 volumes \$25.

The Nicene and Post Nicene Fathers, 1st and 2nd series, 14 vols. each; and *Ante Nicene Fathers*, 9 vols., by Philip Schaff; complete \$25. *Thirty Thousand Thoughts* by Spence, Exell, Neil, 6 vols. \$3.

All in excellent condition. Address BOOKS, care LIVING CHURCH, Milwaukee, Wis.

LOOSE LEAF BOOKS. A GENUINE Leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cts. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

PUBLICATIONS

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

MAGAZINES

NEEDLECRAFT, 12 MONTHS for 50 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

ROAD SIGNALS

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

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

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

Address The 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 DE C. 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.

Five minutes from Loop, Madison street cars.

Sundays: Holy Communion 7:30; 9:15; and 11. Daily in chapel at 7:00 A. M.

May 4th and 11th: Preacher, the Rev. L. C. Lewis.

APPEALS

CASSOCK WANTED FOR MISSION

A discarded cassock, size forty-two, donated to a struggling mission in the country would be greatly appreciated even though requiring some repairs. Write to Mrs. W. B. CLAUSON, Rockland, Sullivan Co., N. Y.

MEMORIAL

HARRIET F. SWITZER

Mrs. HARRIET F. SWITZER died at Bonnie Burn, Winter Park, Florida, on March 14th, aged sixty-three years.

St. Luke's parish, Evanston, feels the death of Mrs. Switzer as a poignant loss. To be sure, she has for many years made her home in Florida; but we have always been aware of her devout interest, have felt the bracing of her faith, the power of her intercessions, and the warmth of her love for her parish church. The children loved her. Now they are, many of them, men and women, but they have not forgotten her sweet gracious presence and influence when she was the leader of the Junior Auxiliary. The woman's guild and Auxiliary cherishes her memory as one of its most distinguished presidents. The rector's mind goes back to the days fifteen years ago when he was seeking to establish mid-week celebrations of the Holy Communion. He always knew that there would be at least one person present; wind or weather made no difference; there in the church was kneeling Mrs. Switzer. She was not only well instructed in her faith; she not only had a thorough grasp upon the Catholic religion; she was herself in the grasp of Christ who manifestly controlled her life from within. The one satisfactory descriptive adjective for her life was the word "radiant". There was nothing grim or forbidding about her; she radiated joy and love and peace. No one in her presence ever thought of gossiping; no one ever criticised another unkindly when she was there. There was a firmness in her sweetness, a strength in the beauty of her life, that commanded respect for spiritual things. When sickness came with its train of suffering she accepted it quietly, courageously—yes, charmingly. "Charm" is difficult of analysis. It involves tones of the voice, expression in the eye, attitudes of the mind, quality in the will; and then besides, something mysterious, something unearthly, something spiritual. She had it. We have never known a Christian better fitted than she for that life of clearer vision, holier service, and lovelier companionship into which she has passed.

To the rest of Paradise she brought a serene spirit; to its joy and light a life already radiant.

GEORGE CRAIG STEWART.

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.

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Morehouse Publishing Co., 1801 Fond du Lac Ave.

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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

BOOKS RECEIVED

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

Call Publishing Co. San Francisco, Calif.

My Own Story. By Fremont Older.

George H. Doran Co. New York.

Dr. Elsie Inglis. By Lady Frances Balfour, Author of *The Life of Lady Victoria Campbell, Life and Letters of Rev. James MacGregor, D.D.*, etc. \$1.50 net.

E. P. Dutton & Co. New York.

The Walk With God. By Julia Ward Howe. Extracts from Mrs. Howe's private journals, together with some verses hitherto (with a few exceptions) unpublished; and an Essay on Immortality entitled *Beyond the Veil*. Edited by her daughter, Laura E. Richards. \$1.50 net.

Federal Council of the Churches of Christ in America. New York.

Handbook of French and Belgian Protestantism. Prepared by Louise Seymour Houghton. 75c postpaid.

J. B. Lippincott Co. Philadelphia, Pa.

A Gentle Cynic. Being a Translation of the Book of Koheleth commonly known as Ecclesiastes, stripped of later additions; also its origin, growth, and interpretation. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. \$2.00 net.

Longmans, Green & Co. New York.

Our Life for the Life of Others. By M. Z. Smyth. With a Foreword by the Rev. H. F. B. Mackay, M.A., Vicar of All Saints, Margaret Street, London. \$1.00 net.

Facts of the Faith. Being a Collection of Sermons not Hitherto Published in Book Form. By Henry Scott Holland, D.D., D.Litt., Sometime Professor of St. Paul's Cathedral, and Regius Professor of Divinity in the University of Oxford. Edited with a Preface by Christopher Cheshire, M.A., Warden of Liddon House and Editor of the *Commonwealth*. \$2.50 net.

Macmillan Co. New York.

Prophecy and Authority. A Study in the History of the Doctrine and Interpretation of Scripture. By Kemper Fullerton, M.A., Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. \$1.50 net.

Without the Walls. A Reading Play. By Katrina Trask, Author of *In the Vanguard, The Mighty and the Lowly*, etc. \$1.40 net.

The New Opportunity of the Church. By Robert E. Speer. 60c net.

McGraw-Hill Book Co. New York.

Industrial Good Will. By John R. Commons.

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

A Dictionary of 6000 Phrases. An Aid to Ready and Effective Conversation and to Social Letter Writing, with Over 100 Model Social Letters, and 6000 of the World's Best English Phrases. Compiled and arranged by Edwin Hamlin Carr. \$1.75 net.

Charles Scribner's Sons. New York.

The Mastery of the Far East. The Story of Korea's Transformation and Japan's Rise to Supremacy in the Orient. By Arthur Judson Brown, Author of *New Forces in Old China, The Chinese Revolution, The New Era in the Philippines, Russia in Transformation*, etc. Illustrated. \$6.00 net.

PAMPHLETS

Dr. W. H. Jefferys. 225 S. 3rd St., Philadelphia, Pa.

The Mystical Companionship of Jesus. By a Layman. 20c per copy; \$2.00 per dozen; \$15.00 per 100.

PRESIDENT RODGERS' RETIREMENT FROM ST. STEPHEN'S

THE RETIREMENT of the Rev. William C. Rodgers, D.D., from the presidency of St. Stephen's College, Annandale, N. Y., directs attention to the large advance in general confidence which the institution has attained during Dr. Rodgers' presidency. Most of the students are now, as they have been for many years, looking forward to taking holy orders and the preparation given is probably better now than at any time during the history of the institution. The college paper, the *Messenger*, well says that "in the loss of Dr. Rodgers we have lost a good friend and an enthusiastic promoter of every student's welfare. St. Stephen's College to-day is ten or twenty times better than it was in 1909 when Dr. Rodgers first took the task of president in hand. It was a task which was in its very nature stupendous. It was a prodigious proposition to keep St. Stephen's going, let alone to build it up; but Dr. Rodgers has achieved wonders; he was shown that St. Stephen's was uppermost in his endeavors."

CHURCH DEPUTATION IN EUROPE

THE DEPUTATION of the Commission on Faith and Order has been heard from by cable, both from Athens and from Constantinople. The cablegram from the former city concluded with the word "Successful". The presumption seems to be that the invitation to participate in the World Conference has been accepted by the Metropolitan of Athens, though no details are as yet at hand.

WITH THE WAR COMMISSION

Resolutions Favor the Liberty Loan — Chaplaincy Changes

NEW YORK, April 28, 1919.

THE following resolutions in regard to the Liberty Loan were written by Bishop Lawrence as chairman of the War Commission:

"By the valor of our men, the devotion of our chaplains, and the public spirit of all our people the Church has done a noble work in the war.

"Patriotism does not end with the war, and honesty demands that the cost of liberty be paid.

"The patriotic and liberty-loving people of the Church will therefore subscribe to the Victory Loan."

A similar endorsement of the Liberty Loan, signed by Dr. Speer and Dr. Brown, chairman and secretary, has been sent out in the name of the General War-Time Commission:

"The General War-Time Commission of the Churches, representing twenty-seven communions, heartily endorses the Fifth Liberty Loan. It urges every minister and every member of every congregation to support the government in its attempt to

bring to a conclusion the great enterprise so energetically begun and so successfully continued, and to fulfill all the obligations of the nation in completing its task. It hopes the Christian Church will express its patriotism by a generosity even greater than that manifested in the previous Loans."

CHAPLAINCY CHANGES

The following chaplains have recently been honorably discharged from the service:

Chaplain Romeo Gould from the Naval Training Camp, Key West, Fla.

Chaplain Leonard Twinem from the U. S. Navy.

Chaplain Gilbert Darlington from the Naval Air Station at Killinghome, England.

Chaplain George Ossman from Camp Sheridan, Ala.

Chaplain Royal K. Tucker from 105th Infantry, American E. F.

Chaplain E. J. Perot from Camp Sherman, Ohio.

Chaplains H. Russell Talbot, John Brian McCormick, and Herbert Shipman have recently returned to this country.

Archdeacon J. H. Dodshon has taken up the work at Camp Sherman, Ohio.

The Rev. Elijah H. Edson has been appointed civilian chaplain at Camp Lee.

END OF PEACE CONFERENCE IS ANTICIPATED IN LONDON

Church Prepares to Take Leading Part — Commemoration of America's Entry into War — Disestablishment in Wales

The Living Church News Bureau }
London, April 11, 1919 }

NOTWITHSTANDING the delays, which are doubtless unavoidable considering the complexity of the many issues involved, the Peace Conference at Paris appears to have reached its decision earlier than was at one time anticipated, and Mr. Lloyd George has stated that at the end of this month, or the beginning of May, the final terms to Germany and her allies will be made known. How such terms are likely to be received it is not possible to conjecture; but just as the armistice came to many with startling suddenness, so it may well be with the Peace itself. Signs are not lacking that plans are being already formulated in many dioceses for fitting celebrations of this happy event, and the Church is preparing to take a leading part, as is but right, in the national thanksgivings. An official form of service will be issued, doubtless, by the Archbishops with the authority of the Privy Council, but, in addition to that, it would be a praiseworthy project, and help forward the much-desired Christian reunion if Non-Conformists were invited to participate in special united services in parish churches for the celebration of peace—such services being, of course, extra-liturgical, or in other words, additional to the services prescribed in the Prayer Book. The ancient parish churches in England should be the natural center for the expression by the nation of its gratitude to Almighty God for the great mercies vouchsafed by Him.

The note of fervent gratitude to God for peace will, or should, be uppermost in the

national mind, and we would fain see our churches thronged throughout the land to render the thanks which are His just due; this primary duty fulfilled, our thoughts may turn to the public rejoicings which will ensue. These, it is anticipated, will be reasonable, and subdued—the relief of the general public expressed itself when the armistice was declared—and there will be little indulgence in what came to be known as "mafficking", such as took place after the close of the Boer War. As a nation we have suffered too deeply, and the losses which practically every family has sustained are too recent, and too real, for any ebullitions of joy leading to excess. Added to which, there are many home difficulties, and the prospect of industrial troubles, to keep us in a chastened mood.

COMMEMORATE AMERICA'S ENTRY INTO THE WAR

The second anniversary of America's entry into the war (announced by President Wilson on April 4, 1917), was made the occasion of a memorial service in Westminster Abbey for the American soldiers and sailors who had laid down their lives in the sacred cause of freedom. The idea of holding this service emanated from the English-Speaking Union, and no more appropriate way could have been conceived of giving expression to the feeling of brotherhood engendered, not merely by a common language, but by a common glory and a common suffering. It was fitting, too, for this service to be held in the venerable Abbey of Westminster, for here it is that the highest tributes have ever been paid to the memories of the heroic dead, and right well have our American kinsmen deserved such recognition.

A huge congregation assembled long before the advertised time of commencing the service (12 noon), and included the American

Ambassador and Mrs. Davis, the American Consul-General and Mrs. Skinner, General Biddle and General Wheeler of the United States army, and other American officers of distinction. There were also a party of veterans of the American Civil War, and a number of representatives and members of the American army and navy, the American university students in England, the American Navy League, the American Red Cross, and other organizations. Especially noticeable was the fine array of American soldiers, their solid rows of khaki standing out conspicuously amid the prevailing black—their clear-cut features and clear-shaven faces stamped with that indefinable look of courage so characteristic of America's young manhood.

As in the case of Mr. Theodore Roosevelt's memorial service, held recently in the same place, the actual function was marked by a dignified simplicity that was the more touching and impressive from that very fact. Opening with the singing of that grand old hymn of Watts, "O God, our help in ages past," there followed a few appropriate prayers, a short but beautiful anthem, "God's goodness hath been great to thee" (the words by Shakespeare), and a brief address by the Dean of Westminster, Bishop Ryle. The Dean's opening words might be said to be the key to the whole service, and expressed the unspoken feelings of the vast assemblage in the Abbey: "Let us now unite in thanking God for those of our brothers of the great American Republic who have laid down their lives in a sacred and righteous cause. Their deaths have sealed the unwritten but inviolable covenant of our common brotherhood, and have laid the enduring foundations of the world's hope for future peace."

DISESTABLISHMENT IN WALES

In view of the fact that the Welsh Church Disestablishment Act will come into force as soon as the peace proposals are ratified, representative Churchmen in the House of Commons are making strong efforts to secure a final settlement of the question. A memorial, to be presented to the Prime Minister and the leaders of the two Houses, is being circulated for signature, and this has the support of such staunch Churchmen as Lord Hugh Cecil, Lord Robert Cecil, Lord Wolmer, Sir Cyril Cobb, Sir Samuel Hoare, Mr. Stephen Walsh, and many others.

It is highly significant that the terms of the memorial imply a qualified assent to the principle of Disestablishment. The signatories state that, while many of them deeply deplore and strongly reprobate the disestablishment of the Church in Wales, they recognize that in all the circumstances of the present time it is necessary to acquiesce, however reluctantly, in Disestablishment. They rely, however, upon the Prime Minister's election pledge that account must be taken of financial problems which the war has created, and on Mr. Bonar Law's 1914 promise that disendowment would be reversed; and ask that the Act may be modified in the three following particulars:

1. The Church in Wales should be fully reimbursed for the loss of the endowments. The memorialists do not wish to deprive those bodies in Wales to whom the endowments are assigned of the benefits that they anticipate. They suggest that the cost should fall upon the national Exchequer.

2. The Act gives to the local authority the ownership and control of the churchyards in Wales, subject to certain rights of user retained by the Church, and the arrangement is deeply felt as a wrong by Churchmen. The memorialists are hopeful that an arrangement will be made which would satisfy Nonconformists without being

so hurtful to the feelings of Churchmen as are the existing provisions.

3. Churchmen desire a modification of the section of the Act which separates the organization of the Welsh dioceses from the rest of the English Church by the mere will of Parliament without the consent of any spiritual authority. They recognize that there would probably now be general agreement that the Welsh dioceses, being disestablished, should be organized distinctly from the English Church. But it is thought that the task of adjusting the relations of the Church in Wales to the See and Province of Canterbury ought to be left to the ecclesiastical authorities.

The memorial ends with an assurance that the signatories will coöperate with the Government in endeavoring to carry out the Act in such a manner as may make it acceptable, without any resentment, and may lead to such kindly relations between Christians of all opinions as may conduce alike to the unity of the country and the honor of religion.

BISHOP GORE'S RETIREMENT

The Bishop of Oxford, Dr. Charles Gore, has written to the Archbishop of Canterbury, announcing his intention to retire from his bishopric, his resignation to take effect from July 1st next.

Great regret will assuredly be felt among Churchpeople, and the community in general, at this decision, but the regret will be tempered in a measure by Dr. Gore's assurance that he will still serve the Church, to which he has been so staunch an adherent,

by more continuous preaching and speaking than his present position as a diocesan bishop will allow.

One may hope, too, for still further contributions from his pen in the form of "something better" (as he says) "than little books"—more of the *"Lux Mundi"* type in fact. The demands made on our bishops in these days afford but few opportunities for study, and it is to secure this that Dr. Gore has felt it necessary to vacate his seat on the Bench. The Bishop adds that his decision is partly due to the feeling that he cannot any longer coöperate with the movement towards autonomy for the Church on account of the substitution of the Baptismal for the Confirmation franchise, as recently resolved by the Representative Church Council.

It has seldom, if ever, fallen to the lot of a Prime Minister to have the appointment of three bishops at practically one and the same time; but this will be Mr. Lloyd George's responsibility with the impending resignations of the Bishops of Chester, Winchester, and Oxford. Churchmen will feel anxious concerning the choice of successors for these important sees, and will pray most earnestly that the Premier may have a right judgment in the matter. With the regrettable example of the Hereford bishopric in mind, it is to be hoped that Mr. Lloyd George will this time consult with those who are best qualified to advise in the true interests of the Church at the present critical time in her history.

GEORGE PARSONS.

service in the Cathedral of St. John the Divine on Wednesday afternoon, May 7th, at four o'clock. This is being arranged by patriotic societies with the coöperation of Bishop Greer.

The general committee is formed of one member from thirty societies.

LAWSON PURDY A VESTRYMAN OF TRINITY

On Easter Tuesday the election of wardens and vestrymen was held in Trinity Church. The vacancy caused by the death of Dr. William M. Polk was filled by the election of Lawson Purdy.

RESIGNATION OF REV. H. M. BARBOUR

The Rev. Henry M. Barbour, rector of the Church of the Beloved Disciple, has tendered his resignation to the vestry to take effect February 1, 1920, when, if still alive, he will have served as rector for twenty-five years. He will then become rector emeritus.

The vestry, reluctant to accept his resignation, realized that the burden is beginning to be too great for him. But they adopted a minute expressing appreciation of his long association with the parish. "We can truly say that his presence among us has been a perpetual benediction. Only for the inexorable law of the Almighty Father, we would that he should continue as perpetual rector."

VICTORY LOAN AND MILITARY SERVICES

After the marked observance of Holy Week, Good Friday, and Easter Day by New Yorkers and visitors, the following week was marked by great interest in the Victory Loan and the welcoming of returning soldiers. As many as twenty-one thousand arrived on last Friday. Among these were four thousand officers and men of the 77th (Metropolitan-New York) division. Military services of a memorial character were held at the Cathedral of St. John the Divine and several parish churches on Sunday afternoon, April 27th.

GRACE CHURCH, NYACK

In Grace Church, Nyack, on Good Friday, the congregation at the Three Hours' Service filled the church; and in the evening, when the choir sang Stainer's *Crucifixion*, more than two hundred were turned away. The new rectory will be ready for occupation about July 1st, while the parish building now being enlarged, and to be called Memorial Hall, will be completed about September 1st. This building will be a memorial to the one hundred and eleven members on the parish honor roll, of whom six made the supreme sacrifice.

WOODBURY G. LANGDON DEAD IN NEW YORK ON EASTER DAY

After Long Prominence in the Church — Cathedral Observes "Lusitania" Anniversary — Lawson Purdy a Vestryman of Trinity Parish

New York Office of The Living Church }
11 West 45th Street
New York, April 28, 1919 }

WOODBURY GERSDORF LANGDON, a prominent and highly esteemed Churchman, died on Easter Day. Funeral services were held at the Church of the Incarnation on Wednesday morning and interment was made at Morristown, N. J.

Mr. Langdon's ancestors settled in Massachusetts colony in the middle of the seventeenth century. His parents were the late Mr. Woodbury Langdon and Helen Colford Jones Langdon, and he was born in the family homestead in Astor place in 1849. He passed his youth with his parents in France and Switzerland, returning to New York with his mother, after his father's death, in 1869.

Mr. Langdon's chief activities were in philanthropic and educational extension work in the Church. He was a liberal contributor to the charities of the Church of the Incarnation, and he had much to do in extending the Sheltering Arms Home for Little Children.

He became treasurer of the General Theological Seminary at a critical period in its history and took a prominent part in improving its finances. For many years he was president of the Hospital and House of Rest for Consumptives in Inwood, which, under his direction, became an ideal home. He also was treasurer of the Armenian and

Syrian Relief Committee and surrendered that responsibility with reluctance on account of failing health.

In 1882 Mr. Langdon married Miss Sophie Elizabeth Montgomery, second daughter of the Rev. Dr. Henry E. Montgomery, who survives him, with two daughters—Mrs. Barrett P. Tyler and Mrs. Thomas Ellis Brown, Jr.—and four sons—Messrs. Montgomery, John, Dudley, and Woodbury G. Langdon, Jr.

"LUSITANIA" MEMORIAL

The fourth anniversary of the sinking of the *Lusitania*, and the appalling loss of human lives, will be marked by a memorial

DR. MANN IN YEAR BOOK OUTLINES SOCIAL PROGRAMME

For Trinity Parish, Boston—Diocesan Convention — Laymen's Services—A Hymn for Victory

The Living Church News Bureau }
Boston, April 28, 1919 }

TRINITY CHURCH'S communicants number 2,142. During the year there were fifty confirmations, sixty-six burials, fifty-four marriages, and forty baptisms.

The Rev. Alexander Mann, D.D., rector of Trinity Church, in the annual Trinity Year Book just published, breaks away from the ordinary plan of Church year books and writes a message to his people which is of interest and help far beyond the confines of

his large parish. In his introduction he writes as follows:

"The great war is over. The cause of freedom and of humanity has triumphed. We are on the eve of what we trust will be a righteous and an enduring peace. Faith in a God of righteousness has been more than vindicated.

"Church and state alike are facing the problems of reconstruction; more difficult, more complex, than the problems of the war. All of us are conscious of the expectancy, the unrest. No one of us can predict the outcome. All we know is that the old world is largely in ruins, and that a new world must rise—a social order, we trust, more just, more fair, more brotherly, than anything which the world has known. Only so

can the immense sacrifice of the war be justified.

"Of one thing we Christians are sure. The Gospel of Christ holds the key to the new and better order. The teaching of Jesus Christ has been tremendously vindicated. There is no peace, no safety for the world, in anything short of brotherhood. So abroad we look to some League of Free Nations, to some great forward step, in the application of Christian principles to international relations. And so at home we are longing for a better understanding, for a reconciliation between capital and labor. The one unendurable thought is that we are to fall back again into the old dreary conflict. No man knows the way out. We are distrustful of panaceas, but every Christian must believe that there is a way, and that it is the supreme business of the Christian to help to find it. Can we do better than to begin with ourselves! How much of the world's discontent and suffering are due, not so much to external conditions, but to the spirit of hard covetousness in the lives of individuals, to envy, to thoughtless self-indulgence. Here at any rate is something we can do. We may be powerless to affect great social movements, we may be unable to stay the conflict of mighty opposites. But we can make justice and mercy and loving kindness the ruling forces in our own lives. We can be fair, though all around is unfair; we can be peace-loving, though society is warlike; we can be trustful and brotherly, though the world is filled with suspicion and hatred. In one word, we can follow Christ, and that quiet following, that good example, may do more for the peace and the well-being of society than anything that we might say, any social measures that we might propose."

DIOCESAN CONVENTION

The one hundred and thirty-fourth annual meeting of the convention of the diocese will be held in Boston on May 1st. At 9:15 o'clock, in Trinity Church, there will be a celebration of the Holy Communion. At 3 P. M., also in Trinity Church, the Bishop will deliver his twenty-sixth annual address to the convention.

LAYMEN'S FRIDAY SERVICES

At 5 P. M. on the Fridays in May there will be in the Cathedral a service for laymen, conducted by laymen. All laymen are invited. The addresses are as follows:

May 2nd: George A. Randall, Christianity in Business.

May 9th: George Egbert Wright, Cathedral Church of St. Paul, Christianity in the Community.

May 16th: John Quincy Adams, All Saints', Brookline, Christianity in the Home.

May 23rd: T. F. Kneeland, St. Stephen's Church, Boston, Christianity in the Church.

HYMN OF VICTORY AND PEACE

Mr. B. Frank Michelsen, organist and choirmaster of Christ Church, Andover, has written a patriotic hymn, *Deo Gratia*, to the tune of *America*, which was sung at Christ Church yesterday.

"To God th' eternal King,
Our grateful thanks we sing
For victory.
To Thee our songs we raise
In joyous hymns of praise;
Now, and through endless days,
Thanks be to Thee.

"O God make wars to cease,
Give us a lasting peace,
For evermore.
Send us Thy Heav'nly Dove,
Sweet Messenger of Love;
To Thee, O God above,
Our hearts would soar.

"United firm may stand
Peoples of ev'ry land
For Truth and Right.
Let nations live for Thee
In Faith and Harmony;
Our pray'r fore'er shall be,
O God of Light."

MASONIC HONOR FOR REV. F. L. BEAL

The grand master of masons in Massachusetts at a largely attended meeting of Putnam Lodge, Cambridge, on April 22nd, presented the highly prized Henry Price Medal to the worshipful and reverend Francis L. Beal, "for distinguished service to masonry."

Mr. Beal has for a number of years been grand chaplain of the grand lodge. The presentation was made in Putnam Lodge, of which he was chaplain for nine years until going to St. Paul's parish, Peabody. He has been in much demand for lectures and sermons upon masonic occasions, and was a member of the committee which recently prepared the new masonic burial service.

EPISCOPALIAN CLUB

The Episcopalian Club of Massachusetts, which now has some five hundred members, has enlarged its committee on opportunities to twenty-five. This committee is trying to enlist the members in various worthy objects of Church and social service work, and has voted to coöperate with the Episcopal City Mission in various causes. It also is to

organize a male double quartette, or small chorus, for singing in the hospitals and elsewhere. Any club member interested in such work, for which there is a real need, is requested to send his name to L. L. Street, secretary, 433 Harrison avenue, Boston.

A DRAMA OF THE PASSION

On the evening of April 10th a group of players of St. Stephen's parish presented in St. Stephen's House *The Upper Room*, a drama of Christ's passion, by Robert Hugh Benson. The scene, laid in the Upper Room in Jerusalem, remains unchanged throughout the three acts. During the play there was music to plainsong settings.

NOTES

The Episcopal City Mission will celebrate its 75th anniversary on May 2nd at the Cathedral. Choirs from the mission churches and a naval band from the U. S. S. *Mead* will render the music. The Bishop will preside.

At the annual parish meeting of the Church of the Advent, Easter Monday, the old officers were reelected, Mr. Myles O'Dwyer being added to the vestry and Mr. Samuel W. Bates being elected a member of the Parish Corporation. Plans were approved for adequate heating of Hunnewell Chapel, and for a fence in place of the hedge destroyed by the frosts of 1918.

RALPH M. HARPER.

CONSECRATION OF CHURCH IN WEST PHILADELPHIA

Bishop Rhinelander Officiating — United Offering Service — Church Recruiting Service

The Living Church News Bureau }
Philadelphia, April 28, 1919 }

THE new Church of the Redemption, West Philadelphia (Rev. Albert E. Clay, rector), was consecrated by Bishop Rhinelander last Sunday morning. For many years the church bearing this name was located at the corner of Twenty-second and Callowhill streets, but in 1912 the property was condemned by the city because it was on the line of the Parkway.

The present Church of the Redemption was formed by the consolidation of the congregation that worshipped in the old church and the congregation of St. Anna's Mission, Fifty-sixth and Market streets, which had a parish house but no church. Plans were made immediately for a new building, to be known as the Church of the Redemption. The first service of the united congregations was held in the crypt of the present church on December 22, 1912, and the building was completed in May, 1914. A mortgage just paid prevented earlier consecration. By interesting coincidence, the consecration of the present edifice falls upon the fiftieth anniversary of the death of the founder of the parish, the Rev. George A. Durborow, who conducted the first service in the old church on Callowhill street on Sunday, July 30, 1848.

UNITED OFFERING SERVICE

The fifteenth annual presentation of the United Offering of the Woman's Auxiliary was made in St. Stephen's Church, Chestnut street, on April 24th. More than five hun-

dred women represented many parishes, and \$9,700 was presented. Other sums which came in later brought the offering to approximately \$10,000, and the total for the three years since the last General Convention is now \$43,210.30. The United Offering is raised for the maintenance of women workers in the mission field, and an ever increasing number of Church women is taking part.

CHURCH RECRUITING SERVICE

The Church Recruiting Service, which has had its representatives at the Church House on Monday and Wednesday mornings for some weeks past, is performing a valuable service for the diocese. Men and women having time to spare for diocesan and social welfare work register at the recruiting office and receive assignments for the work they prefer, or for which they are best fitted.

Mrs. Frederick C. Howland is chairman of the committee, and the clergy and the parish chairman of every-member campaign committees are urged to send to her promptly a list of all persons pledged for service beyond ordinary parochial activities. Assignments are made only after consultation with each individual.

CHARLES A. RANTZ.

EASTER OFFERING PAYS DEBT

THE EASTER OFFERING of St. Luke's parish, Kalamazoo, Mich., was the largest in the history of the parish, \$10,582.41, entirely liquidating the indebtedness of the parish and leaving some \$3,500 over for improvements. On Easter Day there was blessed a wafer box, the gift of Mr. W. D. Cook in memory of his mother, Mrs. Maria D. Cook.

TYPICAL EASTER SERVICES IN CHURCHES OF CHICAGO

Show Large Attendance and Larger Offerings — About the Death of Mrs. Locke — Service Men Return to Evanston

The Living Church News Bureau }
Chicago, April 28, 1919 }

EASTER day was blessed from the standpoint of weather. From the reports of the parishes forthcoming so far, the congregations were as large as usual, and the offerings, most of them for current expenses, were good, but not unusual. When one considers that the Victory Loan was put forth on Easter Monday, we may find reason for any economy in the amount of the Easter contributions.

The congregations at the Cathedral were large. The Suffragan Bishop celebrated and preached at the later service. He also conducted the Three Hours' Service there on Good Friday. Reports now at hand from parishes and missions in different parts of the city, suburbs, and outside, we think, pretty well reflect conditions elsewhere.

At the Church of the Redeemer, Hyde Park (Rev. John Henry Hopkins, D.D., rector), there were ten baptisms on Easter Even, and the largest number of Easter communions but one, viz. 582 (the largest, 591, was two years ago, when the war men were all home). There were three Easter services and an Easter offering of about \$3,000, freeing the parish from all debt. There was an unprecedented crowd at 11 o'clock when nearly 200 were turned away.

At the Church of the Atonement, Edgewater (the Rev. F. S. Fleming, rector), reports:

"The actual number of communions made on Easter Day was 581. With those planned and arranged for this week the total number of communions at Easter will be well over 600. Of these communions made at Easter, only 72 were made at the fourth celebration which was at eleven o'clock. We reported to the diocese at the first of this year 609 communicants. Since that time we have added more than fifty by Confirmation and some others through transfer. Even with this addition, the percentage of communions made will be extremely high. The Easter offering, for which no especial appeal was made, already totals well over \$3,000. It will be interesting to know that during Lent we have averaged over 200 actual communions each week. On Palm Sunday we refused admittance to about 150 people after we had seated the church to the capacity. Of course the same thing was true at Easter."

Beginning at six o'clock on Easter morning all the services at St. Luke's Church, Evanston, were thronged, surpassing all previous Easters. Before nine o'clock the clergy had given communion to nearly six hundred people, and the total communions for the day were 725, an increase of 216 over last Easter. At eleven o'clock several hundred extra chairs were filled in addition to the regular pews. The offerings amounted to more than \$5,000, most of this being for current expenses. Besides, several hundred dollars were contributed by the boys and girls of the Church school to the missionary work of the Church. Beginning with Palm Sunday the services of Holy Week were attended by large congregations, notably on Maundy Thursday night and Good Friday

afternoon. On Palm Sunday the rector, Dr. Stewart, presented thirty-four for Confirmation; on Easter Even he baptized fourteen.

The series of services held Easter Day in Emmanuel Church, La Grange (Rev. Irvine Goddard, rector), were probably the best in the history of Emmanuel parish. At the early celebration 140 people were present. At eleven o'clock there were 553 people in the church, including a choir of men and boys numbering fifty-three. At the afternoon service there was an attendance of 250, including the choir of fifty. At this special afternoon service were present Trinity Commandery No. 80, Knights Templar, and the Lyons Township High School band. More than three hundred communions were made during the day.

At St. Paul's-by-the-Lake, Rogers' Park, the rector, the Rev. Henry Neal Hyde, reports 250 communions made on Easter Day, and an offering of \$1,030.

The rector of the Church of the Holy Spirit, Lake Forest, reports an extraordinary Easter. Everything fine and an offering of \$2,800, including that of the Sunday school. Only \$1,300 was needed to pay expenses.

The congregations at Christ Church, Ottawa (Rev. G. W. Farrar, rector), were unusually large. Ninety-five per cent. of the communicants received at the late celebration. The offerings were the largest in several years. On the second Sunday after Easter the rector will celebrate the 20th anniversary of his rectorship here, when special services will be held, and an historical sermon preached by Mr. Farrar.

The Rev. Hugh M. MacWhorter, priest in charge of St. Andrew's, Downer's Grove, and St. John's, Naperville, where he is helped by the Rev. Dr. Pierce Butler, deacon, reports 80 communions on Easter Day, out of an active list of 86. The offering totals \$300, a record sum for this suburban mission. At St. John's, Naperville, there were 20 communions made out of 26 on the active list, and the offering was over \$25.

In addition to the two services held by the rector of the Church of the Holy Comforter, Kenilworth, on Easter morning, a service with short address was given by him as chaplain at Fort Sheridan, when 21 made their communion. This was most encouraging, since many of the convalescents and others were given leave over Sunday.

DEATH OF MRS. CLINTON LOCKE

Mrs. Clinton Locke, widow of Dr. Locke, rector of Grace Church for more than thirty-five years, died at her home in Chicago on March 29th and was buried in Graceland Cemetery on the following Monday. Mrs. Locke, who was eighty years old when she died, was a remarkable woman, quite as famous as her able and devoted husband for her work in Chicago for Church and charities.

Mrs. Locke's husband founded St. Luke's hospital. Its first surgeon was the husband of Mrs. Owens, an old friend. That was in 1869. The hospital at that time consisted of two rooms over a shop on Wabash avenue. The first patient was an Italian laborer, and the story goes that he was so grateful for the treatment given him that he went out and "carved up" a friend and sent him to St. Luke's as the second patient.

The Rev. Clinton Locke was the first rector of Grace Church, and he held the pastorate for forty years. Mrs. Locke was

the mother of Mrs. Fanny Locke Hatton, wife and collaborator of Frederick Hatton, the playwright. She lived in Chicago for sixty years.

"Mrs. Locke (Adele Douthitt) was born in Pittsburgh, Pa.; her father was Robert Henry Douthitt, a banker and well-known citizen; he died many years ago, but the blessing of a rare and beautiful mother almost supplied both parents. At an early age she was taken to St. Louis, where she was reared amongst Southern people, and always surrounded by the best influences of the Church, although partially educated in the Sacred Heart Convent at Godfrey, Ill. A beloved uncle, Mr. James W. Brown, of Philadelphia, acted always the part of a father and counsellor, superintending Mrs. Locke's education and directing her reading. The devoted friendship of this devoted uncle influenced greatly the bent of the young mind and heart, and gave her high aspirations and taste, while from her mother she learned her domestic virtues, and had her experience in philanthropy and charity.

In 1859, on January 27th, she was married in Christ Church, St. Louis, the Rev. Dr. Schuyler officiating, and went to Christ Church, Joliet. Soon after, the young rector and his wife went to Grace church, Chicago, where they remained, absolutely absorbed in, and devoted to, the interest and success of a parish which had scarcely any parallel for steady growth and peace and good will. Mrs. Locke had a wide sphere, interesting herself not only in good works and in numberless Church enterprises, but in art and literature, taking a conspicuous part in society in and out of the parish.

FUNERAL OF H. N. HIGINBOTHAM

Funeral services for Mr. Harlow N. Higinbotham, who died in New York on April 18th as the result of an automobile accident, were held in St. Chrysostom's Church, Chicago, on April 21st, the rector, the Rev. Norman O. Hutton, officiating. There was private interment in Graceland cemetery.

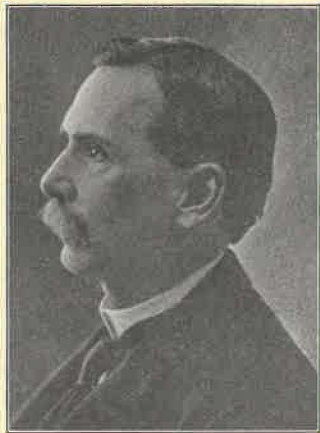
Mr. Higinbotham was a Chicago pioneer, one of the original organizers of the house of Marshall Field & Co., and identified as well with many worthy causes.

ST. MARK'S CHURCH, EVANSTON

During the first days of April three sons of the rector, the Rev. Arthur Rogers, returned from France, where they have been in service since the beginning of the war. Samuel and Arthur sailed in May, 1917, as members of the American Ambulance Field Service, which a few months later was taken over as part of the American Expeditionary Force. Most of their work was done in connection with the French army, and each received the *croix de guerre*. Horatio sailed in July, 1917, immediately after graduation from the Evanston high school. After service as an ambulance driver in France and Italy he enlisted in the tank corps, and was gassed and wounded in the Argonne drive on the fourth of October. The fourth boy, Paul is in the 149th U. S. Field Artillery and went over with it in October, 1917. After serving in all the great battles of the war and in the army of German occupation, he was placed on detached service, and is now a student at King's College, London. He will probably return to this country in July.

Three boys from St. Mark's were killed in action—Lieut. Jouett Fitch Singleton, Capt. Oliver B. Cunningham, and Major William S. Pettit. At the close of the war St. Mark's service flag contained 157 stars.

H. B. GWYN.



THE LATE PROF. CHARLES J. COLCOCK
Headmaster Porter Military Academy

[See biographical sketch in THE LIVING CHURCH of April 19th, page 827.]

DEATH OF REV. J. E. H. W. SIMPSON

RECTOR OF St. Mark's Church, Portland, Oregon, since 1896, and rector emeritus for a short time, the Rev. John Edward Henry Whitten Simpson finished his earthly ministry on Saturday night, April 26th, dying suddenly at his home in Estacada after several months of illness.

Mr. Simpson was born in Ireland in 1860, the son of Samuel Hoare Simpson and Anna Elizabeth Simpson. After study in English and Irish schools he received his training in theology at the Seabury Divinity School, from which he was graduated in 1890. He received holy orders at the hands of Bishop Worthington in 1890 and 1891, and during the year of his diaconate married Miss Elizabeth Salinger of St. Paul.

He left his first parish, Trinity Church, York, Nebraska, in 1891, going to St. Luke's Church, Wymore, which he left in turn to go in 1893 to Grace Church, Council Bluffs, Iowa. From Council Bluffs he went to his last parish.

The Rev. Mr. Simpson was made president of the Standing Committee of the diocese of Oregon in 1916. In the same year, as a deputy to General Convention, he was a member of the committee on amendments to the Constitution.

CONFERENCE OF FIFTY PASTORS

FROM APRIL 23rd at 6:30 until 9:35 on the next evening fifty pastors of eleven different communions held a conference in Pittsburgh, Pa., on subjects related to the Inter-Church World Movement of North America. They had been chosen by an unusual method, having been picked by an unrevealed but official group in each communion, at the call of Dr. John R. Mott and other well-known inter-denominational leaders. They were earnest men, selected partly because they were full of the missionary spirit.

The conference listened to several addresses by men prominent in religious work, Mr. Raymond Robins being one, and a correspondent writes that "if the spirit of Church Unity shown in this conference could be continued till we all could tackle some great task like this. Inter-Church World Movement for all the world in reality, then organic unity on the line of the Quadrilateral statement would certainly not be so far away. . . . It is called a world movement because it has to do with world-wide subjects, but it stops far short of being a world inter-Church plan, as it leaves out of view two great communions, the Greek and the Roman. But when any body of

earnest men set to work to study and pray and plan how to get men served and Christ's gospel into the heathen lands of all the world it is a joy to find Dr. Floyd W. Tomkins, Dr. Freeman of Minneapolis, and eight or more of the clergy, from South, East, North, and West, called to confer about such great matters as Comity, Training of the Youth, and the whole home and foreign missionary plans of all these Churches and our own. . . . Next week a great group of the boards of missions will study this movement and it will finally be launched about next November, after our General Convention convenes at Detroit, when I have little doubt it will be a subject of discussion and approval."

CONFERENCE ON NATION-WIDE CAMPAIGN

PLANS FOR the Nation-Wide Campaign of the Church were considered in Washington on April 24th, at a conference of representatives of the federal agencies of the Church and a selected parish clergy who have had exceptional experience in the methods to be used. Bishop Lloyd, chairman of the advisory and executive committees for the campaign, presided and the Rev. R. Bland Mitchell, manager of the central campaign office, was appointed secretary.

After prayer by Bishop Lloyd, the Rev. Robert W. Patton, D.D., national director of the movement, outlined the scope of the campaign which will bring the spiritual power of the Church to bear upon its whole task. A definite organization had been formed and definite duties had been assigned to various committees and to the director.

Discussion then led to the adoption of a resolution, presented by the Rev. C. C. Rollitt, D.D., that the conference recommend to the Board of Missions that the campaign executive committee be enlarged to include a representative each of the General Board of Religious Education and the Joint Commission on Social Service. At present the campaign executive committee is composed of the president and the treasurer of the Board of Missions, Miss Grace Lindley, the Rev. Dr. Patton, and the Rev. R. Bland Mitchell. Whether it will be enlarged will be decided at the May meeting of the board.

The central campaign office will embrace a field department, what the Rev. Mr. Mitchell called an interpretation department, and departments of publicity, survey, and service.

When Mr. Mitchell described his office as a clearing house for diocesan committees, the Rev. George Long interrupted to inquire whether it would not be possible to work through the provincial organizations. Discussion led to the adoption of a resolution, offered by Mr. Long, that "where a province is effectively organized for the purposes of this campaign, the central office may work through the provincial organization as far as practicable."

Mr. Mitchell then presented plans for a survey of the needs of the whole Church—its spiritual no less than its physical wants. He produced a chart drawn up in great detail and showed how a comprehensive survey could be obtained quickly and accurately.

A call to the conference asking active assistance met with hearty response. Nearly every member present accepted and already the Rev. J. D. La Mothe, of the Church of the Ascension, Baltimore, and the Rev. William H. Milton, of St. James' Church, Wilmington, N. C., have been released by their parishes for an indefinite period so that they may work with Dr. Patton.

FAKE COLLECTOR ARRESTED

A MAN who has for some months been operating among clergy and prominent laymen, obtaining much money under various pretenses, has been arrested at Pittsfield, Mass. He gives the name of Ralph Walter Hall but appears to have used several aliases. A written confession printed in local papers tells of continual operations of this sort from the latter part of November or early December, when he obtained \$25 from a clergyman in Chicago, and finding it so easy, entered upon a lucrative career which took him from Minneapolis to New York, Philadelphia, and New England, successfully pursuing his craft. Some of our most prominent clergy and laymen are mentioned in the printed confession as having been victimized. The complainant in the case against him at Pittsfield is the Rev. Stephen E. Keeler, Jr., rector of St. Stephen's Church, who succeeded in "outwitting one who had, in turn, deceived the very elect." Mr. Keeler asks that all who have been victimized by this man will communicate with him so that adequate punishment may be awarded.

It is interesting to learn that our clergy and laity were not alone among the victims, and the comparative credulity of men of different faiths is an interesting study.

"The Unitarians have the most money and 'come across' the easiest," the man is reported to have said to a police inspector. "I found I could most always 'work' them. The Catholics also have plenty of money, but the bishops generally are too smart. If any of the Catholic clergy do get stuck they never 'squeal'. The Jews never 'loosen up'. I never could get a dollar out of any of them. I guess they were too clever for me. I got more money from the Unitarians than all the others put together."

SUMMER SCHOOL OF CHURCH MUSIC

PLANS HAVE been completed for the Summer School of Church Music to be held from July 8th to 18th, at Racine College on the shores of Lake Michigan, an opportunity to combine pleasure with profitable study.

This second year of the Conference finds both Dean P. C. Lutkin of Northwestern University, Evanston, Ill., and Canon C. W. Douglas again on the staff.

Dean Lutkin will take up the study of the New Church Hymnal, and a second course will consist of a close analytical study of the standard anthems.

A conference will be organized to discuss at length the every-day problems of organists and choirmasters, especially those of the Mid-West. Practical and modern suggestions to meet such conditions will be made. Hints and criticisms on service playing will also be given.

Canon Douglas will have charge of instruction in Plainsong. This course offers unusual opportunity to study the music of the middle ages, on which modern music is based. Members will be organized for drill in a choir, which will be trained in the principles both of plainsong and Anglican music.

As last year, the summer school will be held in connection with the Conference for Church Workers, and registration (\$5.00) for one entitles members to instruction and privileges in the other. The association of the two organizations gives scope for inspiring demonstrations of community hymn singing, which will be a daily feature.

Application for registration, and other information, may be made to Miss Rosalie Winkler, Registrar, 131 Eleventh street, Milwaukee, Wisconsin. Early registration is requested.

THE CHURCH CONGRESS

DR. GUSTAV A. CARSTENSEN, secretary of the Church Congress, which meets in Synod Hall, New York, from April 29th to May 2nd, has written a brief history of the origin of this institution.

"It will be forty-five years next October since the first Church Congress in America met in New York. The sessions were held in the Y. M. C. A. building at the corner of Fourth avenue and Twenty-third street—the same place in which Bishop Cummins had organized the Reformed Episcopal Church one year before. The whole religious world was agitated over questions of Biblical criticism and theories of evolution which sadly disturbed our peace, but about which we smile to think now of the trouble they gave us then. Moreover, in our own Church, party lines were sharply drawn and contention about questions of ritual was spirited, not to say acrimonious. The General Convention was to meet the next week. That was the Convention in which Dr. De Koven of Racine made his notable plea for Eucharistic Adoration. The standing committees of a majority of the dioceses had declined to confirm his election as Bishop of Illinois. Dr. Seymour, then Dean of the General Seminary, and afterwards Bishop of Springfield, had been elected Bishop of Illinois, and the question of his confirmation would be settled by the convention. Would Dr. Seymour receive the same treatment from that body as Dr. De Koven had suffered at the hands of the standing committee? For more than a week, the House of Deputies sat behind closed doors, and we all know the outcome: Dr. Seymour was pronounced unworthy to be a Bishop!

"It was in these troublous times that the Church Congress had its inception. Small wonder that the Bishop of New York, Bishop Horatio Potter, mistrusted the movement and declined to preside. Dr. Alexander H. Vinton, of Boston, was called to the chair, and he and his associates, like Whipple and Brooks and Washburn and Harwood and Richards, disarmed all prejudice and made a place for the Congress, which won to its support De Koven, Seymour, Hopkins, Hall, and Grafton; and ever since that time the Church Congress has been an agitating but, on the whole, a harmonizing and not a disturbing element in the life of the Church."

"This Congress will differ from all those of previous years in that all of the participants will be writers. There will be voluntary discussion from the floor, but no appointed speakers."

Bishop Israel preaches at the first service, held in the Cathedral on Tuesday morning. Bishop Greer will be celebrant at the Holy Communion.

DEATH OF REV. J. S. MILLER

THE REV. JOHN SAMUEL MILLER, priest, and rector of the House of Prayer, Newark, N. J., for more than thirty years, died on Thursday morning, April 24th, in his seventy-ninth year, in St. Barnabas' Hospital.

As told in last week's issue of THE LIVING CHURCH, he was stricken with appendicitis on Easter Day and underwent an operation in the afternoon of the same day. For many years, Father Miller, as the people of Newark fondly called him, was actively interested in the spiritual and material life and work of this hospital, and was chairman of the board of trustees at the time of his death.

The body, appropriately vested, lay in state before the parish altar on Friday and

hundreds of people came to pay their last respects and say their devotions.

There were seven requiem celebrations of the Holy Communion on Saturday. At ten-thirty a long procession of clergy and choristers entered the church from the parish house. Bishop Lines read the opening sentences, Bishop Stearly read the lesson, and the Bishop of the diocese read appropriate collects and prayers. The celebrant was the Rev. M. Lloyd Woolsey, senior curate of the parish. The musical setting of the requiem was by Merbecke. The psalms and introit were sung to plain-song tunes. Several hymns were sung by the choir and congregation with marked devotional effect. About sixty of the diocesan clergy were in vestments and others from neighboring dioceses were present. An additional office was said by the Rev. Vincent van M. Beede, curate of the parish, and then the recessional was formed.



THE LATE REV. JOHN S. MILLER

John Samuel Miller was born in Princess Anne, Maryland. He was ordered deacon in 1864 by Bishop Whittingham, and was ordained priest by Bishop Kerfoot in 1866. Portions of his ministry were spent at Mt. Calvary Church, St. Paul's Church, and St. Andrew's Church in Baltimore, Maryland, and at All Saints' Church, Pittsburgh. He became rector of the House of Prayer on January 1, 1889, coming from St. Andrew's, Baltimore. He was dean of the clergy of the city in point of service.

Father Miller was devoted to parish work and Church services public and private. His interest in the affairs of the diocese was marked from the first. His death makes vacancies in the Standing Committee, the board of examining chaplains, the ecclesiastical court, and other agencies and organizations.

Although warned by pain and disabilities, Father Miller insisted on preaching the Three Hours' Service on Good Friday.

A good Christian and a good citizen—all the more the one for being also the other!

"Cujus anime propitiatur Deus, Amen."

DEATH OF REV. F. D. HOSKINS

IN THE death of the Rev. Francis David Hoskins in Philadelphia on April 19th the diocese of Connecticut has lost one of its most highly esteemed clergy, who had a wide acquaintance both within and outside the diocese by virtue of his position ably filled for many years as corresponding secretary of the Society for the Increase of the Ministry. Until recently he was a resident of Hartford.

Mr. Hoskins was born in Philadelphia,

the son of Francis and Anne (Higginbotham) Hoskins. He was graduated from the University of Pennsylvania in 1854 and received his theological education in the Seminary of Virginia. He was ordered deacon by Bishop Bowman in 1861 and advanced to the priesthood the following year by Bishop Stevens. He was rector of St. John's Church, Lancaster, Pa., from 1861 to 1864. In the latter year he was called to Grace Church, Honesdale, in the same diocese, going from thence to Christ Church, Towanda, Pa., in 1866. Later he was rector of Grace Church, Elmira, N. Y., and Trinity Church, Swedesboro, N. J. From 1884 to 1888 he was warden of the Seabury Divinity school at Faribault, Minn. In 1892 he became rector of St. John's Church, Brooklyn, N. Y., resigning active parish work in 1895 when he assumed the position as corresponding secretary of the Society for the Increase of the Ministry. Mr. Hoskins was one of the examining chaplains of the diocese of Connecticut.

CHURCH SOCIALIST LEAGUE

THE CHURCH Socialist League, under the lead of pioneer members with the hearty coöperation of its membership, is defining its position and planning more extensive and systematized work in the Church. The recent referendum on the change of name of the League, while yet incomplete, shows an overwhelming vote in favor of retaining the name of the parent organization, the Church Socialist League in England.

Since cessation of the war, fraternal relations have been reëstablished with the League in England, which will coöperate as was not possible before. Led by Eugene M. Parker and the Rev. A. L. Byron-Curtiss, a company has been organized to put the League's organ, the *Social Preparation*, on better business footing. Besides enlarging the quarterly, and pushing its circulation, the company will publish occasional pamphlets, to be distributed at cost. This has been found effective by the League in England, and some of the leading Church socialists of England and America will collaborate in writing brochures.

HALEY FISKE BECOMES PRESIDENT OF THE METROPOLITAN

CHURCHMEN will be interested in learning that Haley Fiske, senior warden of the Church of St. Mary the Virgin, New York, and among the leading Churchmen of that city, has just been chosen as president of the Metropolitan Life Insurance Company, with which he has been connected for forty-six years, and of which he has been vice-president for more than twenty-seven years. During these years Mr. Fiske has been a very influential element in developing the social work of that insurance company, which, as is well known, far exceeds what has ever been attempted by any other company.

CHARLES KINGSLEY CENTENARY

A NUMBER of English Churchmen are arranging to celebrate the centenary of Charles Kingsley, which falls on June 12th. It has been suggested in this connection that the interesting old church in which Kingsley was baptized is in very serious need of repair. It is the parish church of Holne, near Ashburton, South Devon, and some £2,000 would be required for the purpose. Any who may care to associate themselves with this celebration by sending anniversary gifts for the purpose may direct them to the vicar, the Rev. W. H. Harvey Royse, R.N.

PITTSBURGH DIOCESAN
CONVENTION

ON TUESDAY and Wednesday in Easter Week, April 22nd and 23rd, the annual convention of the diocese of Pittsburgh met at Trinity Church, Pittsburgh (Rev. Dr. E. S. Travers, rector).

The opening session on Tuesday evening consisted of a brief service, with the reading of the Bishop's address, and an appeal by the Suffragan Bishop of Pennsylvania in behalf of the movement in the Province of Washington for the Recruiting and Support of Candidates for the Ministry obtained from the ranks of returning soldiers, sailors, and marines. At a later session a committee was appointed to confer with Bishop Garland and have the matter in charge.

The Bishop in his address first of all expressed gratitude for his recovery to health, and thankfulness for the kindness received during his enforced disability of over five months. Fortunately his illness occurred at a time when visitations are not very frequent, and the prevailing epidemic, closing the churches, made it much less harmful.

With regard to increased salaries for the clergy, Bishop Whitehead said:

"Suffer the word of exhortation with regard to the bounden duty of our vestries to increase the salaries of the clergy. The times are indeed hard, and the cost of living high, but these assertions are even truer for the occupants of the rectory than for the people in the pews. The officials of every parish should esteem it a high privilege to remove anxiety from the clergyman's family, and make him free to exercise his ministry without financial burden."

The Convention then organized. The Rev. G. W. Lamb, elected secretary, appointed the Rev. J. E. Diggles his assistant. Committees were appointed, the report of the nominating committee was presented, and other nominations were made from the floor.

On Wednesday the convention opened with a celebration of the Holy Communion followed by reports and resolutions until eleven o'clock, when elections were the order of the day.

The elections resulted as follows:

Chancellor: George C. Burgwin, Esq.

Registrar: The Rev. T. J. Bigham.

Standing Committee: The Rev. Drs. Vance, Hills, and Brown, the Rev. G. B. Richards, and Messrs. N. P. Hyndman, H. H. McClintic, C. S. Shoemaker, and C. L. Snowden.

Deputies to General Convention: The Rev. Drs. Travers, Brown, Vance, and Hills; and Messrs. W. A. Cornelius, C. S. Shoemaker, George C. Burgwin, and E. S. Craig.

Alternates: The Rev. Messrs. G. B. Richards, G. W. Lamb, E. J. Van Etten, and F. Orr Johnson; and Messrs. H. D. W. English, A. L. Lowry, M. C. Adams, and F. N. Thorpe.

The Rev. Dr. R. W. Patton presented the Nation-Wide Campaign for Missionary Work, to be conducted in connection with an every-member canvass throughout the Church late in the year, and an organizing committee of three was appointed to take charge of the work, with power to add to its number or appoint other committees to cover the diocese. This committee consists of Messrs. Charles Garland, H. D. W. English, and Harvey H. Smith. In connection with this matter a committee on survey is to be appointed to report to the Board of Missions in New York the needs of the diocese of Pittsburgh.

The subject of woman's representation in the assemblies of the Church touched on in the Bishop's address was referred to a committee to report to the next convention.

The following resolution on peace was adopted:

"That the convention of the Protestant Episcopal Church of the diocese of Pittsburgh, duly assembled, hereby expresses its approval of all means and agencies leading to the Christianization and pacification of the whole world, and particularly of all agencies coöperating for the abolishment of war, for the establishment of order, for the realization of 'life, liberty, and happiness' of all people, everywhere; and believes that the true and only basis for the hope of realization of these blessings is the application and practice of the principles laid down and followed by the Prince of Peace—the Saviour of the world."

Concerning national prohibition the following resolution was unanimously adopted:

"Whereas: By enactment of the legislatures of more than two-thirds of the states of the Union, an amendment of the Constitution of the United States has been adopted prohibiting the manufacture and sale of intoxicating liquors throughout the country; and

"Whereas: It is claimed that this prohibition will deprive many men of their social centres, namely, the saloons in which men gather; and

"Whereas: The closing of the saloons gives opportunity to provide convenient places of assembly free from contaminating influences; therefore be it

"Resolved, by the clergy and laity of the diocese of Pittsburgh in convention assembled,

"First, That it is the duty of every Churchman, as a citizen and Christian, to uphold and obey the law of the land with all loyalty and fidelity.

"Second, That we call upon our people to give the assistance of their influence and example to minimize the difficulties which will attend upon the execution of the law of prohibition.

"Third, That, to supply the needs of men who have found in the saloon their meeting place for social enjoyment, it is the duty of the clergy and laity in all our parishes to coöperate in any and every possible way to provide community centres, open daily for reading, study, civic meetings, political and other discussions, physical exercise, social gatherings, amusements, and refreshment.

"Fourth, That these resolutions be given publicity in the secular prints and in our Church papers, and suggestions and information asked concerning this project."

The Rev. Dr. C. L. Pardee of the Church Building Fund Commission addressed the convention in behalf of that work.

On Wednesday afternoon the convention sat as the Board of Missions, reports were read by the Archdeacon of the diocese, the Rev. C. J. De Coux, and the treasurer of Missions, Mr. W. A. Cornelius. Mr. Cornelius reported a balance on hand of \$4,610.06. His office has been abolished, and the treasurer of the board of trustees will hereafter have charge of all financial business of the convention. By instruction of the last convention, the missionary committee was directed to bring to convention this year a budget covering all necessary expenses for the convention year. This budget, amounting to \$15,250, was adopted by the convention.

The committee on canons among other matters presented an amendment to the present Canon on An Archdeacon, so that it now reads:

"There may be appointed an archdeacon for the diocese, who as the Bishop's representative shall have the immediate supervision of the diocesan missionary work. This officer shall be appointed by the Bishop

of the diocese. His term shall be for one year."

The report of the Social Service Commission created so great interest that it was made a special order at the evening session. After much discussion, the following was unanimously adopted:

"Whereas, The Church in this great industrial centre understands the wide-spread discontent with present economic conditions is due to serious defects which cannot be removed unless a spirit of coöperation takes the place of the class antagonism and class consciousness now being evoked in our community;

"Be it Resolved, That the diocese of Pittsburgh in convention assembled hereby expresses its hearty sympathy with the just claims of both working men and their employers.

"Let us build for the future in the spirit of Jesus of Nazareth."

The report of the diocesan board of religious Education was also considered and a special appropriation made.

WAR WORK OF THE G. F. S. A.

THE GIRLS' FRIENDLY SOCIETY of America has issued an eight-page bulletin recording its war activities, more than half of the space being given up to illustration. The list of war activities seems to be a list of all that young women could do in a time of national need. Drives, pageants, and parades have been supported, Red Cross classes have been formed, dances and entertainments have been given for soldiers and sailors, suitable homes and recreation have been found for girls employed in government war plants, field secretaries have traveled north, south, and west to organize and to coöperate.

The Friendly lodges have been home-like centres everywhere for girls responding to the government's call for workers.

The society, now working in consultation with the Church War Commission, has also issued a leaflet giving the 1919 policy of the war emergency committee which has supervised its war activities. "We believe the immediate future offers the widest possibilities for service that the world has ever known."

MEMORIALS AND GIFTS

AN EASTER GIFT to Grace Church, Lexington, N. C. (Rev. D. R. Ottmann, rector), was a marble font presented by Mr. C. A. Hunt, Jr.

FRIENDS of the Order of the Holy Cross will be glad to learn that \$25,000 have been given for the building of a chapel at West Park. Dr. Ralph Adams Cram is the designated architect. It is understood that the work will be begun without delay.

ON EASTER DAY at the Church of the Atonement, Carnegie, Pa., the Rev. E. J. Norris, the rector, dedicated an offertory basin of hammered brass presented by Mrs. W. E. Allen of Atlantic City, as a memorial of her husband, who was rector from 1902 till 1906.

TWO MEMORIALS were presented to Christ Church, West Haven, Conn. (Rev. Floyd S. Kenyon, rector), on Easter Day. A stained glass window in memory of Eleanor Ramsey Perry, who died in the government service in Philadelphia, was presented by Mr. and Mrs. Charles V. Perry. The other memorial was a set of organ chimes given by Mr. and Mrs. C. H. Davis in memory of their son, Leonard Seymour Davis, who was one of the first of the West Haven boys to make the supreme sacrifice in the late war.

ON PALM SUNDAY there was dedicated in Grace Church, Lockport, N. Y., a beautiful little memorial to the Rev. Eugene J. Babcock, in the form of a cryptych. It is a plain brass frame, and inclosed in it is the consecration prayer. The gates of the frame are Gothic. When they are opened one sees engraved on one: "This is my Body," and on the other: "This is my Blood." At the bottom of the frame is:

"To the glory of God
and in loving memory of
REV. EUGENE J. BABCOCK
1856—1918

Blessed are the pure in heart."

This cryptych, used for the first time on Easter morning, was presented by Mrs. Babcock and made by S. and R. Lamb, of New York.

AT ST. BARTHOLOMEW'S CHURCH, Wissinoming, Philadelphia (Rev. Azael Coates, rector), a bronze bell was dedicated on Easter Day. This bell, made by the Meneely Bell Co., Troy, N. Y., is the gift of Mr. and Mrs. T. W. Mensing in memory of their son, the first child baptized in the present church building, and the first soldier from that town who died in the service of his country during the recent war. Inscribed upon the bell appears the following inscription:

"To the Glory of God
and in Memory of
WALTER WILLARD MENSING
1896—1918
Given by his parents."

A MEMORIAL of unusual interest and beauty was dedicated in St. Andrew's Church, Elyria, Ohio (Rev. Edwin B. Redhead, rector), on Palm Sunday. It consists of an altar and reredos, and wainscoting and sedilia for the entire sanctuary. The altar is of Indiana limestone. The mensa is a slab, nine feet long and twenty-seven inches wide, weighing 2,250 pounds. The other portion of the memorial is of quartered oak finished to match the other furniture in the church. On the epistle end of the altar is found the following inscription:

"This Altar and its Reredos
also the Sedilia and the Chancel Wainscot
are erected to the Glory of God
and in loving memory of
DAVID LEWIS 1860—1917."

The entire memorial, designed by the well known firm of Church architects, Henry M. Congdon and Son of New York, is a work of great beauty.

IN CHRIST CHURCH, Tuscaloosa, Alabama (Rev. E. A. Penick, rector), on Easter Even several memorials were set apart to the service of Almighty God by appropriate ceremonial. They were a stained glass window given by Mrs. Lester Snow in memory of her husband, who gave his life for his country last September, and an altar desk and service in memory of Mr. Snow given by his father and mother, Mr. and Mrs. E. N. C. Snow. The window, made by J. and R. Lamb, represents a knight in armor with sword and cross inscribed shield and bearing the jeweled crown of life. The workmanship is exquisite. The inscription is:

"In Loving Memory
of
LESTER JARED SNOW
October 2, 1886—September 30, 1918."

The altar desk of carved brass was also made by Lamb. The altar service is bound in red morocco. Both bear an inscription similar to that of the window.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Weekly Lenten Quiet Hours for Groups

IN ST. JAMES' PARISH, Hendersonville (Rev. Arthur W. Farnum, rector), there

was included among the Lenten services a series of Friday afternoon quiet hours for parish organizations and groups. The innovation on the usual programme of Lenten services worked admirably, and attendance was good, being on no Friday confined to the group for whom the hour was primarily intended.

CENTRAL NEW YORK

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

Clerical Union—Talks on Black Letter Saints—
Church Attendance Campaign—*The Great Trail*

* THE UTICA CLERICAL UNION, meeting on Wednesday of Easter week, considered Religious Publicity, as presented in a paper by the Rev. Eugene S. Pearce.

ON THE Mondays of Lent in Trinity Church, Elmira, the rector talked to the children on the black letter saints.

A BOOKLET of prayers set forth for the Daughters of the King by the Rt. Rev. Charles Fiske, D.D., has recently been published. Among these are noted the following somewhat unusual but valuable titles: A Prayer for Delinquent Members; For a Heavenly Mind; A Prayer to Teach to Children.

BISHOP OLMSTED officiated on Easter Day in St. John's Church, Richfield Springs. This parish is now in the diocese of Albany, but if the proposed redistribution of territory is adopted it will become a part of the proposed diocese of Utica.

THE LAYMEN of Calvary Church, Utica, have already resolved to carry out another church attendance campaign next year, as the attendance on Sunday evenings increased from a congregation of less than a hundred before Lent to nearly 500 on Palm Sunday, without any particular changes being made in the order of service.

ELMIRA PARISHES carried out a union noon-day service on the Wednesdays of Lent. Among the speakers was the Rev. Harvey Officer, O.H.C. The women of the three city parishes served a "quick lunch" before and after the service.

ON FRIDAY of Passion Week, the young people of Trinity Church School, Elmira, gave the Indian Mystery Play, *The Great Trail*, to raise money for the mite-box offering. On Maundy Thursday night there was a celebration of the Holy Communion.

THE CHURCH OF THE GOOD SHEPHERD, Binghamton, holds quarterly parish meetings at which the entire membership is expected to be present. An interesting programme and refreshments were provided for the Easter Monday meeting, at which the parish election was held. This is one of many Central New York parishes that has found no reason to introduce woman suffrage.

ON EASTER DAY the choir of St. James' Church, Clinton (Rev. R. J. Parker, rector), was vested for the first time. At the morning service a processional cross was dedicated, presented in memory of Mrs. C. M. Everett.

CONNECTICUT

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

Christ Church, Hartford, to Become Cathedral—
Letter to the Children—Y. M. C. A. at Trinity College—Church at Plymouth Will Be Consecrated

AT A special parish meeting in Christ Church, Hartford (Rev. Samuel R. Colladay,

rector), on Easter Monday a favorable decision was reached on the question of accepting the invitation of the diocesan convention to make that church the Cathedral Church of the diocese, thus bringing to a conclusion the negotiations begun at the convention of 1912. Appropriate resolutions adopted will be reported to the annual convention this year in Trinity Church, New Haven.

THE BISHOP has addressed the following letter to the children of all the Sunday schools of the diocese, to be read on Humane Sunday, April 27th:

"My dear young friends:

"In this war we saw how cruel bad people could be. It made us see how mean it is to be cruel.

"We want to be sure that we are in that way never mean ourselves; and that we never willingly hurt any living creature. Let us all try to be kind to those friends of ours who make life so different for us, the beautiful birds, and the faithful dogs, and the hard-working horses. Let us remember that all the other animals can suffer as well as we. Let us look out for them and help them when we can.

"He prayeth best who loveth best
All things both great and small;
For the dear God, who loveth us,
He made and loveth all."

"Truly your friend,"

(Signed) CHAUNCEY B. BREWSTER."
"Easter-Even. A. D. 1919.

THE NEWLY organized Y. M. C. A. at Trinity College has made application to the senate for the control of the college union. The Y. M. C. A. cabinet is to be organized in a few days and then the association will enter into its full share of college life.

ST. PETER'S CHURCH, Plymouth, is to be consecrated on June 29th. The old historic church was burned down on February 27, 1915. A handsome stone structure replaced it, and was occupied for the first time February 6, 1916. In the interim, by the kindness of the Congregational Church services were held in their conference room.

ST. PETER'S CHURCH, Cheshire (Rev. Marcus J. Simpson, rector), at their annual parish meeting Easter Monday showed some very satisfactory results of the year's work. Among other things money has been raised to install two furnaces, and the rector's salary was increased by \$100.

THE RECENT annual vote of the senior class of Yale University on favorite studies, etc., shows that the Episcopal church leads in followers.

EAST CAROLINA

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

Multiplied Easter Offering at St. Cyprian's, New Bern

BISHOP DELANY spent Easter Day with St. Cyprian's parish, New Bern (Rev. R. I. Johnson, rector). Large crowds greeted the Bishop at three services, and he preached twice, baptized ten, and confirmed six. The Easter offering was five times that of any previous year, amounting to \$600.

HARRISBURG

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

Christ Church, Williamsport

AT CHRIST CHURCH, Williamsport (Rev. Charles Noyes Tyndell, rector), on Easter Day over 80 per cent. of the communicants received the Blessed Sacrament and during the octave opening with Palm Sunday the Easter report is 95 per cent. The offerings amounted in round numbers to \$5,350, including the Church school mite-chest offer-

ing of \$250. There had been no especial drive undertaken and the entire offering was the spontaneous response of the people. On the Sunday after Easter the "Whitaker Memorial Organ", the gift of Mrs. Max L. Mitchell, a communicant of Christ Church, in memory of her mother, the late Mrs. Mary Neafie Whitaker, of Philadelphia, was dedicated. On the night of Sunday, March 30th, the Rt. Rev. Dr. Edward Arthur Dunn, Bishop of British Honduras, was the guest of Christ Church and preached before a very large congregation. The anthem, "How Beautiful Upon the Mountains", was that sung at the consecration of Bishop Dunn, but without previous knowledge of that fact by either rector or choirmaster. On April 6th the Bishop of Harrisburg confirmed a class of forty.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Charity Foundation "Drive" Passes Goal

ANOTHER "DRIVE" for funds resulted successfully when \$514,513.49 was announced raised for the Church Charity Foundation of Long Island. The ten-days' campaign had been carried through to raise half a million dollars. The concluding meeting was on April 16th.

MISSOURI

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

Easter Offerings—Consecration of St. Peter's Church, St. Louis

ST. AUGUSTINE'S CHURCH, St. Louis (Rev. D. H. Atwill, rector), had an Easter offering of \$475. In addition, it has made an increase of \$300 in the clergyman's annual salary. Some four years ago Sister Miriam had nothing to report as an offering from the Sunday school at the Prince of Peace, Baden. This year they had a mite-box offering of \$27. Grace Church, Jefferson City (Rev. George L. Barnes, rector), asked an offering of \$750, to apply on a \$1,500 debt on the rectory. Much to their surprise and delight the Easter offering amounted to \$1,409.

ST. PETER'S CHURCH, St. Louis, has just raised \$25,000 and cleared off the debt upon the church. The Rev. ZeB. T. Phillips, D.D., rector, arranged for the consecration of the church on the First Sunday after Easter. Bishop Tuttle was the consecrator. Besides taking care of obligations in its own parish, St. Peter's is estimated to have paid out something like \$100,000 in the past few years for work outside her own territory, and has assumed entire responsibility for Epiphany Chapel, St. Louis.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Mill Workers' Chapel Offers Larger Gifts

THE CHILDREN of St. Saviour's Chapel, Raleigh (Rev. Charles C. Kelsey, in charge), raised \$7 more than was asked for their mite-box offering. St. Saviour's is in the mill section, but this is the largest offering ever given. The parish also has overpaid its assessment by more than 150 per cent.

OHIO

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

Palm Sunday Pilgrimage—Annual Day of Silent Prayer—Easter Offerings

A VERY UNUSUAL event was the "pilgrimage" to the Cathedral of the diocese conducted by the people of Christ Church,

Oberlin, on Palm Sunday. Eighty-two pilgrims, perhaps half of them being college students, started by special trolley car, in the early afternoon, on the thirty-five mile trip. Arrived at the Cathedral they were met and welcomed by Bishop Leonard and Dean Abbott. A brief address was made explaining the history and the uses of the building and then the Bishop himself took the party to every interesting point and every historic or artistic object within the great building. At four they were conducted to seats reserved for them for Evensong, and they had the pleasure of listening to a superb rendition, by the choir of seventy, of Dubois' *Seven Last Words*. The sermon by Dean Abbott was a notable one. At six the whole party sat down to supper in the Cathedral House, Bishop Leonard being their host, and an hour later they departed for home on their special car. The whole affair was most enjoyable, and seems to have made an especially deep impression upon the many visitors not of our communion.

IN ST. JOHN'S PARISH, Bucyrus, the Rev. R. H. Fortesque Gairdner holds an annual day of silent prayer, during which constant intercession is made from 8 A. M. to 7:30

p. m. Appointments are made for half-hour periods and well-arranged cards are provided for the guidance of those taking part. The attendance this year was remarkable, the women of the parish exhibiting a fine spirit of devotion. Mr. Gairdner provided another interesting innovation in his Friday evening Lenten recitals. Following the penitential office and a brief address a short programme of suitable music, vocal and instrumental, was provided, different local musicians contributing their services, and an attractive outline of the whole series was given out at the beginning of Lent.

EASTER OBSERVANCE throughout the diocese seems to have been on a higher plane than ever before, reports coming in of larger communions and bigger offerings. Trinity, Toledo, had thronging worshippers at three celebrations, and many were unable to get in. \$7,000 was needed but not hoped for in this day of constant calls, but nearly \$8,000 was received. At St. Mark's, Toledo, four hundred people are said to have made their communions at the six o'clock service and a still greater number at the later service. At St. John's, Bucyrus, attendance and offerings were the largest in the history of

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the parish. In the afternoon the Marion Commandery of Knights Templar attended in a body, three hundred of them coming from Marion on special cars. At Christ Church, Lima, the number of communions exceeded any other year by fifty. The vestry had appealed for an Easter offering of \$2,000, but when the offering was counted on Easter morning it was more than \$3,700, with a number yet to hear from. It was a thanksgiving offering for victory and to lift an indebtedness of \$1,600 from the Church property. Rector and people are planning great things for the immediate future. In Trinity Church, Alliance, on Easter Day, a silver Communion service given by Mr. and Mrs. John Brooks Emory, in memory of Mr. Emory's brother, Major German H. H. Emory, of Baltimore, Md., killed in action near St. Juvin, France, November 1, 1918. The chalice is also a thankoffering for the restoration to health of John Brooks Emory, Jr. Designed and executed by the Gorham Company of New York, the individual pieces constitute a most appropriate memorial for the faithful soldier of Christ for whom they are given. Another much appreciated gift was that of an oak Litany desk from Mr. and Mrs. William H. Whitehouse and Mr. and Mrs. David Young, in memory of Mrs. Charlotte Whitehouse Young. The rector, the Rev. Rob Roy Remington, had asked for \$1,000 at Easter, as a thankoffering for peace and to clear off the last remaining indebtedness. The plates bore the sum of \$1,360.41.

PITTSBURGH

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

Postponed Observance of Bishop Whitehead's Anniversary

THE CELEBRATION of Bishop Whitehead's jubilee of his ordination to the Priesthood, his golden wedding, and his seventy-sixth birthday, which was to have occurred on October 30th, the birthday, but had to be postponed on account of his illness and the prevailing epidemic, was celebrated on Easter Tuesday, at the Church of the Ascension, Pittsburgh. A feature of the service was the long procession, made up of vested choir, representatives from all organizations of men and of women in the diocese, officials of the diocese, diocesan and visiting clergymen, the rector, Bishop Garland and his chaplain, and Bishop Whitehead and his chaplain. The brief service was followed by a sermon by Bishop Garland, a native of Pittsburgh, upon whom Bishop Whitehead had laid his hands in ordination to diaconate and priesthood, and in consecration as Bishop. An informal reception in the parish house was attended by representatives from all over the diocese, and by the president of the Standing Committee and treasurer of the diocese of Erie.

WASHINGTON

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

Archdeacon Greig—Memorial Service—Cathedral Association—Girls' Friendly Society

DELIGHTFUL in the history of Southern Maryland was a visit to St. Mary's City on Tuesday in Easter Week by the Ven. J. H. Greig, Archdeacon of Worcester, who had come to Washington for Easter to be the guest of the Bishop, and had expressed a desire to see this historic part of the country. Early on Tuesday morning the Archdeacon and the Bishop motored the seventy-five miles to the peninsula jutting out between the St. Mary's River and the Chesapeake Bay, where Trinity Church stands. The Holy Communion was celebrated by the Bishop. Archdeacon Greig

in his address said that his parish in England was rural, and that therefore he was in great sympathy with this kind of work. He spoke of the significance of the individual's life in the eyes of God, giving one of the simple instructions which have made his work in this country so truly valuable. This is perhaps the first visit of a priest of the Church of England to this far-away parish since St. Mary's City belonged to the Church of England.

ON ST. MARK'S DAY a service was held in Christ Church, La Plata, in memory of 1st Lieut. Harry White Wilmer, who gave his life for his country on October 10, 1918. The Bishop, assisted by the rector, conducted the service, which consisted of sentences from the burial office, Psalm 91, the Creed, versicles, and special collects, and triumphant hymns. Memorial addresses were made by the Bishop and Canon DeVries. Lieut. Wilmer, the son of General L. A. Wilmer, enlisted with the Canadian Army in 1914. In 1917 he was wounded and returned home; and when the United States entered the war he obtained a commission in the air-service of our army. He was attached to the 20th Aero Squadron when he was brought down in action over Ardennes Forest near Barriecourt, France.

THE ANNUAL MEETING of the National Cathedral Association was held on April 23rd. Holy Communion was celebrated in the Bethlehem Chapel, the Bishop making an address. At the business session in St. Alban's Guild Hall the Rev. Dr. McKim told of the beginnings of the Cathedral plans, and of his stand, long before the dio-

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem

According to the testimony of hundreds of people living in the southland and elsewhere, J. F. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

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cese of Washington was created, against the then accepted plan for a Renaissance building, and of his hopes for a Gothic Cathedral, now being realized. Dr. DeVries spoke about the work the Cathedral is now doing. Dean Bratenahl showed a new plan of the foundations of the whole structure, giving the estimated cost of various parts; also exhibiting four new photographs of the interior, made from the architect's drawings.

THE GIRLS' FRIENDLY SOCIETY of the diocese will hold its annual meeting on May 4th, 5th, and 6th. On Sunday the corporate Communion will be held in Epiphany Church at 8 A. M., and the annual festival service at the Church of the Good Shepherd at 8 P. M., at which the Rev. Arthur B. Kinsolving, D.D., will be the preacher. On Monday at 10:30 A. M. the members' party will be given at the Washington Club.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Council Postponed—Bishop Brent Chancellor of Hobart—Memorial Service

AT THE request of Bishop Brent and with the consent of the Standing Committee the annual diocesan council has been postponed from May 20th to June 3rd and 4th, to meet in Trinity Church, Geneva.

AT A RECENT meeting of the trustees of Hobart College Bishop Brent was elected chancellor of the college. The selection of a new president for Hobart has been deferred, possibly until commencement time. It was stated, however, that it is likely the trustees will depart from the time honored custom of having a clergyman as its president and will this time elect a layman.

AN EASTER GIFT of \$500 was presented to the Rev. Charles M. Sills, D.D., rector of Trinity Church, Geneva, by his vestry.

ON EASTER AFTERNOON a memorial service for the Buffalo soldiers who laid down their lives in France was held in the Elmwood Music Hall and addressed by Lieut.-Col. Theodore Roosevelt and the Rev. John C. Ward, rector of Grace Church and chaplain of the 108th Division. Chaplain Ward presented a service flag representing 637 gold stars, to the city from the returned soldiers. He said:

"I wish I might stop to tell you of how your Buffalo boys went through their work. When our tanks were shot to pieces and the men were 1,000 yards behind their own barrage, they went on and on without faltering.

"When the regiment was organized after that long, fearful plunge forward there were but 285 men left. Yet when it was necessary to make a raid up a hill in the face of a deathly fire from the Germans to rescue some prisoners, every man of the outfit stepped forward at the call for volunteers. That was the glory of the spirit of your Buffalo soldiers.

"It is the glory of this sacrifice that we think of to-day. Although we cannot forget the crosses which mark their resting places in France, let us think to-day of the gold star in the service flag in our homes and hearts."

AT ST. MARY'S-ON-THE-HILL, Buffalo (Rev. George F. Williams, rector), they have a unique Easter service in the afternoon. The rector, after Evening Prayer, addresses the children on missions and then tells them they have some visitors with them to-day. This Easter he introduced a boy from Bon-toc, a Mountaineer boy, an Indian girl, and a girl from Japan (all Sunday school pupils

in costume), who each in turn told in five minutes what the mite-box had done for them and what special need they had this year. There are about 150 pupils in St. Mary's Sunday school and this year their mite-box offerings amounted to \$165, with a few more still to hear from.

THE ANNUAL MEETING of the diocesan organization of the G. F. S. A. will be held on May 7th, in St. Stephen's Church, Olean.

WEST TEXAS

WILLIAM THEODOTUS CAPEES, D.D., Bp.

Lent Organized and Fruitful

THE LENTEN SEASON in St. Mark's Church, San Antonio (Rev. Dr. W. Bertrand Stevens, rector), was a veritable season of spiritual awakening. Each day was well-filled with devotional services and appropriate activities. The Bishop made his annual visitation on Palm Sunday, confirming a class of 83, including forty adults, a number of whom had never been previously identified with any church. The total of confirmations since last May is 119, the largest number in any year in the history of the parish. The church was thronged with devout worshippers at the Three Hours' service on Good Friday, and on Easter Day 755 received. At the eleven o'clock service so many could not gain admission that overflow services were held on the church lawn by the diocesan chaplain of army work, the Rev. B. S. McKenzie, who assisted the rector in all the Lenten services. The offerings for the day in addition to those made by the children were more than \$6,000.

CANADA

Sunday School Association—Return of Canon Shatford—Synods—New Parish House in Toronto

Diocese of Calgary

A QUIET DAY for the clergy of the city of Calgary was conducted by Dean Quainton, of Victoria, on March 19th.—A MEETING of the Calgary Sunday School Association was held in March at St. John's Church, East Calgary, when a paper was read by Canon Gale. At a meeting held March 31st the question of assisting Sunday school work in country places in the deanery was taken up.

Diocese of Columbia

AT THE evening session of the diocesan Woman's Auxiliary in Christ Church school-room, Victoria, Mr. Merrix, of the Cathedral Sunday school, spoke on the Church's Challenge to the Girl, and urged that more should be done in the city for the "teen" age girls. The Rev. F. W. C. Kennedy gave an address on his work among the Japanese in British Columbia.

Diocese of Huron

THE DIOCESAN SYNOD will open in London on May 13th, a month earlier than usual.—THE NEW parish house of St. Jude's, Brantford, costing \$25,000, was dedicated by Bishop Williams on March 30th.

Diocese of Montreal

GREAT ENTHUSIASM was shown by the parishioners of the Church of St. James the Apostle, Montreal, when on Sunday, April 6th, their rector, Canon Shatford, was the preacher. He had only returned from Europe the previous day, after an absence of over three years at the seat of war, as chaplain. On Tuesday a reception was held to enable all his people to meet him.—A BRANCH of the Woman's Auxiliary has been formed in St. Jude's parish, Montreal.—

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THE REV. WILLIAM ROBINSON has been appointed Archdeacon of Clarendon. His friends on March 22nd presented him with a purse of gold.

Diocese of Niagara

THREE MEMORIAL windows in memory of soldiers who gave their lives in France, given by their mothers, were dedicated in St. Luke's Church, Hamilton, on March 30th.—A NEW CHURCH is to be built in Hamilton, on a site already purchased.—A MISSION SERVICE was held on Sunday evenings in Lent, in the Cathedral at Hamilton. The Dean gave a course of sermons.

Diocese of Nova Scotia

IT is believed that King's College, Windsor, will be filled next autumn. Special courses are to be provided for returned soldiers. Over eighty per cent. of the undergraduates of King's went overseas during the war to serve in the army. About fifty students from other colleges were present at the Inter-Collegiate Missionary Conference at Windsor from March 21st to 23rd. President Boyle and Archdeacon Vroom were among those who gave addresses.

Diocese of Ottawa

A SUMMER SCHOOL will be held in Ottawa this year from June 30th to July 5th.—THE DIOCESAN Woman's Auxiliary has been contributing to the improvements to the church at Carcross, diocese of Yukon, in memory of Mrs. Bompas, wife of the former Bishop. A new branch has been formed in Holy Trinity parish, Metcalfe.

Diocese of Quebec

IN A MEMORIAL sermon for Archbishop Hamilton, preached by the Bishop of Quebec in St. Matthew's Church, Quebec, he said: "Nothing could have exceeded the devoted zeal, unselfish service, and saintly spirituality which marked his (the Archbishop's) ministry." Bishop Williams succeeded Archbishop Hamilton in the rectorship of St. Matthew's. Canon Scott, now overseas, is the present rector.

BISHOP WILLIAMS has consented to preach the sermon at the opening of the synod of the diocese of Fredericton on April 29th, in St. John. On the previous evening the Bishop is to give a devotional address to the clergy.—THE MISSIONARY in the Magdalen Islands, the Rev. A. W. Reeves, who volunteered as a private in the army medical corps, and saw much service, is now at Keble College, Oxford, studying theology in connection with the Khaki University scheme.—A DEPUTATION was sent from the St. Francis district association to the annual meeting of the Church Society in Quebec, April 8th, to urge the adoption of the Budget System.—HOLY COMMUNION was celebrated in Trinity Church, Quebec, under the auspices of the Rural Deanery of Quebec, March 20th, with special intention of prayer for the reunion of Christendom.

Diocese of Rupert's Land

IT HAS been decided to build a new church for St. James' parish, Winnipeg, to be in the western part of the city.

ONE OF the delegates to the annual meeting of the Woman's Auxiliary diocesan board, this year, has offered herself for missionary service at home or abroad. One of the features of the opening day was a banquet held in St. Matthew's Church Hall, Winnipeg, at which 450 men and women sat down. Five-minute addresses were afterwards given on How to Transform War Workers into Church Workers. The speakers were Archbishop Matheson, Canon Gould, and others of the clergy and laity and members of the Auxiliary. On the

second evening there was an illustrated address in Trinity Hall by Archdeacon Thomas. Canon Gould's address dwelt upon the great need for woman's work in making a better world.—SPECIAL SERVICES were held all over the diocese, the second week in March, in aid of the Woman's Auxiliary victory campaign.

Diocese of Saskatchewan

THE DIOCESAN summer conference is to be held at Emmanuel College, Saskatoon, from July 16th to 23rd. Among the clergy superintending the meetings are Canon Clarke and Canon Matheson.

Diocese of Toronto

THE NEW parish house and Sunday school building of St. Barnabas', Toronto, was opened by Bishop Sweeny on March 30th. A number of the clergy were present and an inspiring address to the Boy Scouts was given by Sir Henry Pellatt. The building, the second largest Sunday school building in Toronto, is capable of seating 1,500 people.—THE RECTOR of the Church of the Ascension, Toronto, who has just returned from overseas, after two years' service has been appointed chaplain of the Spadina and College Military Hospitals at Toronto.

The Magazines

A NEW MONTHLY MAGAZINE that gives indication of value is the *Religious Digest*. It is designed to quote from the religious press both of America and Europe in the same general manner that the *Literary Digest* gives the thought of the world on general matters. The first number gives promise of this useful task being well performed. In these days, more than ever before, it is very desirable that all of us should be in touch with the thought of religious thinkers in general, and no publication at the present time covers the field which the *Religious Digest* now essays. (156 Fifth avenue, New York. \$2.00 per year.)

"MULTIPLICITY and the Social Order" is the title under which Professor J. Loewenburg of the University of California discusses various theories of nationalism in the April number of the *Harvard Theological Review*. "The fact of multiplicity," he thinks, may be regarded from one of four points of view; first the collectionistic—Nietzsche is the collectionistic individualist

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par excellence; next, the mystic—e. g., the revolutionary socialist. These two views are antithetical: for the former the real nature of the world is heterogeneity, for the latter homogeneity. The third, romanticism, is compounded of these two. At its root is a double evaluation of all things. Everything is hideous, but everything is also a source of mysterious beauty. The worth of things resides not in their intrinsic reality but in their power to suggest hidden meanings and mystic splendors. Applied to nationalism it is exemplified when the members of each nation believe their national civilization to be Civilization." This of course is Chauvinism, of which, we need scarcely be told, the most horrible example is Germany. The fourth "attitude toward multiplicity" is the classic. Classicism believes that multiplicities are crude material to be fashioned into significant wholes. Its ideal is to bring them all into form and under law. This classic ideal applied to national units results—will result—in a new internationalism, of which Kant is the prophet—and President Wilson the champion. "The free States," wrote Kant in his essay on Perpetual Peace, "would form definite compacts one with the other, thus laying the foundation for a system of International Law, binding on all and thereby substituting the reign of right for merely national aims. Just as individuals had consented to give up something of their entire liberty so as to secure order, similarly it ought to be possible to substitute some measure of international control for that extreme ideal of national liberty which often led to war." "The present struggle," concludes Professor Loewenburg, "is a struggle of these four ideals. . . . Individualism, militant or pacific, has everywhere its vociferous or sullen representatives; revolutionary socialism is now asserting itself with grim determination; lawless nationalism is still undefeated. But among the allied peoples a new ideal makes itself heard with increasing definiteness, the ideal of an organized humanity, of an international community. Which ideal will prevail? No one can foretell. But the President has spoken for our nation. We are fighting that the ideal of a new international order shall prevail. Dean Brown of Yale contributes an article on which he has the best right to be heard, The Seminary of To-Morrow. The present system, he believes, suffers from two main evils, denominationalism—the spirit which identifies Christianity with the form of religion represented in one's own communion; and intellectualism—the disposition to think of Christianity primarily as a series of beliefs, or at least of practices and experiences which follow upon the acceptance of such beliefs. The resultant reaction takes two different forms. One is a re-emphasis upon feeling in religion, emotionalism; and the other is in the direction of practice, for example such work as that of the Y. M. C. A. What are the remedies to be? "First, the religion of the future must be to a greater extent a religion for the whole man, a religion, that is to say, which takes into account not simply what a man believes but what he feels and what he does." . . . Secondly, the religion of the future must make place for both Catholic and Protestant types of religious experience, the former mainly mystical, the latter ethical.

"But thirdly, side by side with this recognition of difference we find a great longing for unity, a feeling that somehow Christianity is a larger and more comprehensive thing than our own cross-section of it." To build such a unified Church is the task before us, but it is not easy to build a unified church on a basis of freedom, though it is compara-

tively easy to build one on a basis of autocracy. "It is the same problem which faces us in religion as in democracy itself. We shall not succeed in doing it in the State unless we succeed in doing it in the Church, and to show how this can be done will be the supreme office of the seminary tomorrow." Of the other shorter articles mention must be made of an admirable exposition by Dr. Foakes Jackson of the indebtedness of Augustine's *City of God* to the "Kingdom of God" of St. Paul: the *Civitas* "does not seem in any way to have Christ as the centre of all. Unconsciously the tendency has been to move away from the Christianity of the Synoptists, the Acts, and the Apocalypse."

FAITH THE CURE OF FEAR

THERE ARE many kinds of faith cure, and some good in all of them. In spite of ridicule and logic and mechanistic science, faith goes on healing people.

For this reason. While faith cannot set a broken bone nor restore a lost eye, there is a certain thing it can do, and do better than any other agency. It can cure fear.

It is common knowledge that fear depresses the mind, but it is not so generally understood that it affects the body quite as directly. Yet we know that it makes the hair stand on end and the lips dry and the knees shaky.

And it is now becoming more and more recognized by the medical profession that it has still profounder bodily effects. If a patient goes under an operation in great fear his chances of recovery are much less than if he is courageous. Many a man has died because he was afraid he'd die, and many a man has got well because he was determined to get well.

What the doctor needs therefore in his medicine kit more than pill or elixir is something to kill fear.

And what kills fear most surely is faith. It is of the same intangible, spiritual, and vague quality as fear. It fights fear on its own ground. It attacks fear exactly at the center where it originates. And it does the business.

Any kind of faith is good, faith in an amulet or a cross or a talisman or a formula or good luck; but an intelligent faith is better, because being consistent with reason it cannot be destroyed by reasoning.

To have intelligent faith one needs simply to face the light resolutely. To refuse to entertain thoughts that are fearful, to postulate persistently to one's self the supremacy of goodness, health, love, and justice, to insist that, no matter how much these good forces may seem to fail, it is only seeming, only temporary, and in the end they will triumph.

This is not cozening one's self. It is realizing the medicinal power of thought and using it. It is not weakness. It is self-mastery. Fear is letting one's self go. Faith is taking one's self in hand. Salvation by faith is a profound health truth, a truth of success and of happiness.—DR. FRANK CRANE in *Physical Culture*.

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