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The Living Church

VOL. LX

MILWAUKEE, WISCONSIN.—APRIL 26, 1919

NO. 26

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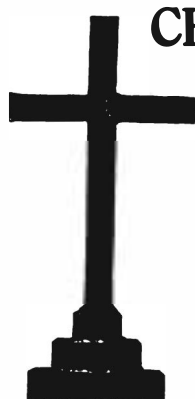
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THE LIVING CHURCH

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

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THE LIFE IMMORTAL rests back upon the plan and purpose and nature of God. Our Heavenly Father is a God, not of the dead, ruling over graveyards and skeletons, but a God of the living, who stretches out His scepter over a great multitude of noble souls, the heroes, the martyrs, the patriots, the poets, all who have lived loyal to their convictions and died true to their ideals. With them He is working out a kingdom of righteousness and joy, in a city more beautiful than we can ever conceive. Death can not defeat God's plans, the all-powerful God is fully equal to the problem of death. Having made man to live seventy years, He can continue what He has already begun and carried forward for so many summers and winters.—*Newell Dwight Hillis.*

The Living Church

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

VOL. LX

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 26, 1919

NO. 26

EDITORIALS AND COMMENTS

The Preaching Office in the Church

IT is beyond question that the quest for Church Unity has assumed a new form. Where, five years ago, it was largely academic, to-day men are seeking concrete ways of uniting Christendom. No doubt we shall continue to have the two distinct ideals of federation or organic unity, and there will be those whose aspirations are entirely satisfied by a federation of Churches in which Jesus Christ, John Calvin, Martin Luther, and Mrs. Eddy as founders of Churches stand upon an exact equality. More and more, however, we believe the Christian world is refusing to be satisfied with this anomalous ideal. Unless the Church founded by our Blessed Lord is a mere unorganized, disjointed aggregation of individuals, with no laws, no officers, no necessity of allegiance, no vital energy, it must be a definite, existing body whose continuity has been unbroken from the beginning. It must be now the same body it was in the day of the apostles. And therefore the quest for unity must be a seeking to incorporate in communion with the identical organism formed by our Lord Himself all those who have been baptized into His Body.

We believe this conception is gaining ground among Christian people. We realize that the episcopate may be over-stressed in plans for reunion, for the episcopate apart from the priesthood, the diaconate, the sacraments, the preaching office of the Church, would easily degenerate into leadership in heresy and schism; but yet Christian students are very largely recognizing that in fact, whatever be the underlying theory, the episcopate has been the organ of continuity in the Christian Church from the beginning. And thus a new—a very recent—phase of the movement among Protestants toward unity is a willingness, even a desire, to enter into communion with the Historic Episcopate.

We ought to be very sympathetic with every serious attempt that may be made to secure this end. And yet we must invariably bear in mind that unity is not an end in itself. Bad as it is, there are worse things than disunity in Christendom.

A CONCRETE MOVEMENT was devised by representatives of several Christian bodies in New York, including the Episcopal Church, to promote unity by means of a series of union services during Lent. As we understand the plan, group services of an unliturgical character were held in a number of churches in different parts of the city, on Tuesday evenings, and during Holy Week there were daily afternoon services at the Cathedral of St. John the Divine, conducted by different ministers and with sermons preached by ministers not of the Episcopal Church. The canonical prohibition of Canon 20 was deemed to have been met by transferring the usual office of evening prayer to one of the

chapels, and holding, at the accustomed hour for evening service, a special service in the Cathedral itself.

We have been careful not to comment upon this plan until the conclusion of the special series. It represents an earnest, honest attempt to pave the way for Christian unity by bringing representatives of the various bodies together in common prayer. That an invited representative of the Roman Catholic Church was unable, by reason of the rules of his Church, to participate, was, no doubt, a matter of regret to Bishop and Dean, who desired to be inclusive of all organized Christianity. Those who accepted represented the leading Protestant organizations of the city.

On the canonical side, there is no doubt that the services at the Cathedral were within the letter of the law of the Church; Bishop Greer and Dean Robbins are not apt to be law-breakers. Canon 20 permits the Bishop to give permission to "Christian men who are not ministers of this Church to make addresses in the church on special occasions". But was this series in accordance with the spirit of the canon? Does the canon contemplate that "special occasions" will be created by moving the regular service of the Church into a corner and putting the "special occasion" in its place at the customary hour of the regular service? If there were once any doubt as to the meaning of the canon, it was effectually cleared up when the House of Bishops unanimously interpreted it at the General Convention of 1910 by ruling that the canon "was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received Episcopal ordination." Will anybody say, then, that this series of services was within the *spirit* of the canon as the whole bench of bishops, by an unanimous vote, has interpreted it?

We recognize fully the good faith of all parties concerned. We have carefully abstained from comment until the series of services were past and over so that we might not seem to introduce a discordant note into the solemnities of Lent and Holy Week.

But we feel that the precedent thus set in the metropolitan Cathedral is one that affects every church in the land, from Maine to Manila. The mere fact that there was this obvious evasion whereby evening prayer was shoved out of its accustomed place seems to indicate a scrupulous willingness to rest content with observing the mere letter of the law; and that seems an unhappy thing in matters pertaining to religion.

For there is something very much more at stake than conformity to the letter of a canon of discipline. Bishop and dean in this instance had, we are confident, no other

motive than that of drawing Christian people together, and that is a praiseworthy motive. But they have established a precedent that will surely be followed by others who desire to break down the priestly element in the Church and reduce its clergy to the level of Protestant ministers—preachers rather than priests. One cannot himself evade a law and also ask for whole-hearted obedience to law from others.

Moreover, as has so often been pointed out, the certain inefficacy of any "exchange of pulpits" to promote unity has been demonstrated over and over again. Presbyterians and Methodists and Congregationalists and many others have long practised it. Has it brought them any closer together? Are they not as far apart, in their respective organizations, as ever they were? Why, then, should we start out on a plan whose failure has been steadily demonstrated ever since American religious life began? Surely the irenic intentions of Bishop and Dean could have been demonstrated in some less futile manner.

We are not assuming that the preaching office must be permanently tied to the episcopate and the priesthood. Lay preachers have done great service in the Church in some centuries and we believe they could do so again. To some extent we already have them in our lay readers. Neither do we question that on really "special occasions" it may be proper for addresses other than sermons to be given in churches by specialists of one sort and another. The church was the original social center and may yet serve a useful purpose in promoting good causes by means of public addresses therein.

But we do believe firmly that the preaching office in our churches should be exercised only by men who are in full communion with the Church. It is the right of the laity to know that when they enter a church building for a public service the authority of the Church is loyally recognized by him who essays to preach to them, giving them no opportunity to reply. On what principle rests the requirement that we, the laity, shall listen quietly in our pews, having no right to speak up in criticism of what is spoken from the pulpit? Is it not that the voice that speaks to us is the voice of the Church rather than of an individual? By what right are we bidden Be Silent when one who repudiates that allegiance which we hold dear, who repudiates Confirmation, who cannot lawfully receive the Holy Communion in our churches and, in all probability, does not discern the Lord's true Body therein, stands up in the pulpit to teach and admonish us? If the pulpit is to be turned into an open forum, why should not any one of us stand up in our pew to argue such matters as may be presented by speakers who are not clothed with the authority of the Church?

And these rights of the laity are guaranteed to them by the Book of Common Prayer and the canons of the Church. To invade those rights, to intrude men out of communion with the Church into a position whereby they become the instructors of loyal Churchmen, is not within the right of bishop or priest.

But more than this is the grave importance to the Church of maintaining unimpaired the principle that the sermon is the official voice of the Church. It may be poorly expressed; many a priest realizes that there are more eloquent speakers than he, listening reverently and thoughtfully to him in the pews below. It may, indeed, be so unfortunate as to misrepresent the position of the Church on some subject; every intelligent layman has repeatedly detected such unintentional flaws in sermons now and then, and it is obvious that the voice of the preacher is not necessarily final in presenting the mind of the Church. Human infirmities will be a factor in connection with any sermon. But after all allowance is made for these inevitable defects, if the sermon is not preached as being the voice of the Church, rather than of the preacher, it has no place in the worship of the Church. Let bishop and dean wipe out sermons altogether if they will; they are within their rights. But may they never assume that they have the right to call into the pulpit of the humblest consecrated church one who will preach as of himself rather than as the voice of the Church, holy, Catholic, and Apostolic.

So we regret the experiment which the Bishop and the Dean of New York thought proper to make. Their motives

were of the best. But we who are Churchmen have rights that we will not surrender to them. And their good intentions do not excuse that violation of sound Church principles which seems involved in this recent step.

REMOVAL
 FOR several weeks the Morehouse Publishing Company and THE LIVING CHURCH have been preparing to move into new quarters at the intersection of Fond du Lac avenue and Lloyd street, in Milwaukee. This issue comes out in the midst of the confusion of removal. The change will bring the great ultimate benefit of uniting all branches of the work under one roof, but a present evil is the necessary omission of some news which would normally appear. We ask indulgence and shall at once begin to make amends.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, April 14th. Receipts for the following week will be reported in the issue of May 4th.

Araby for April.....	\$	1.25
J. E. K., Hartford, Conn.....		5.00
A communicant of St. Paul's Church, Washington, D. C.....		2.00
"Marina", New Haven, Conn.....		10.00
H. R.....		5.00
Very Rev. A. R. Van Meter, Erie, Pa.*		2.39
St. Paul's Church, Buffalo, N. Y.*		20.00
An Easter memorial, Carmel, Calif. †		5.00
Total for the week.....	\$	50.64
Previously acknowledged.....		66,223.16
		\$66,273.80

* For relief of French war orphans.
 † For Holy Trinity Church, Paris, France.

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

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

650. Naomi Club of the Y. W. C. A., Racine, Wis.....	\$	35.50
24. Rev. and Mrs. Robert Scott, Williamstown, Mass....		9.13
71. A. C. K.....		10.00
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.....		9.00
115. Children of Mercy, Gardiner, Maine.....		3.00
198. St. John's Branch Girls' Friendly Society, Norristown, Pa.....		35.50
384. Prof. and Mrs. Jared S. Moore, Cleveland, Ohio.....		36.50
Total for the week.....	\$	140.63
Previously acknowledged.....		51,617.83
		\$51,758.46

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

49. Bible Class of St. Mary's College, Dallas, Tex.....	\$	36.59
Previously acknowledged.....		2,260.17
		\$ 2,296.67

ARMENIAN AND SYRIAN RELIEF FUND

Araby for April.....	\$.75
Primary Department, Church of the Good Shepherd, East Dedham, Mass.....		5.00
Miss L. E. Riley, Jersey City, N. J.....		2.00
Mrs. Estella Sands, San Bernardino, Calif.....		2.00
Mrs. A. McCollister, Piedmont, Ala.....		3.00
M. C., St. Paul's Church, Milwaukee, Wis.....		10.00
C. C. L., St. Paul.....		5.00
Mrs. Jordan S. Thomas, Charlotte, N. C.*		2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*		1.00
A thankoffering, E. A. R., New York City*		2.00
	\$	32.75

* For relief of children.

ANSWERS TO CORRESPONDENTS

W. L. S.—(1) Dr. Wm. Sanday is Lady Margaret Professor of Divinity at Oxford.—(2) Dr. H. Scott Holland was Regius Professor of Divinity at Oxford from 1911 until his death.—(3) Both at Oxford and at Cambridge there are two professorships of Divinity known in each place as the Lady Margaret Professor and the Regius Professor respectively.—(4) Bishop Westcott was Regius Professor of Divinity at Cambridge. The late Bishop Ryle of Liverpool was Craven scholar at Christ Church, Oxford, but did not hold a chair. His son, Dr. Herbert E. Ryle, formerly Bishop of Exeter and then of Winchester, is now Dean of Westminster. He never held a professorship in either university.

CONSTANT READER.—We understand that a local branch of the Vilatte schism filed papers of incorporation in Illinois as the American Catholic Church.

DAILY BIBLE READINGS

BY THE REV. DAVID L. FERRIS

"THE GOOD SHEPHERD"

NO more tender and comforting parable is recorded in the Bible to assure us of the Saviour's abiding Presence, watchful care, and ready help than the figure of the Good Shepherd. Constituting the gospel for the Second Sunday after Easter, it has given its title to the day, "Good Shepherd" Sunday.

While Palestine has undergone many rapid and radical changes during the past generation, some things have to a remarkable degree resisted the encroachment of modern ideas. Among these are the life of the shepherd and all that pertains to his occupation. The traveller in Palestine very soon becomes familiar with the sight of the shepherd leading, tending, or folding his sheep. It is not surprising that the Bible contains over one thousand references to *shepherd*, *sheep*, *goat*, *lamb*, *fold*, and kindred words.

One day toward evening we found our camp prepared for us at Dothan, near the traditional site of Joseph's well, and where the eyes of Elisha's servant were opened to see the horses and chariots of fire round about the man of God. As we drew near we saw an old shepherd leading his flock of over four hundred fat-tailed sheep and goats toward a walled enclosure, where he was to fold them for the night. As they approached the door many abreast, they fell back into an orderly single file, passing under the shepherd's outstretched arm, holding out his shepherd's rod. In this manner he noted and counted each one. It shed new light on the passage in Ezekiel 20:37, where the prophet declares in Jehovah's name: "I will cause you to pass under the rod." Not the rod of affliction as we had interpreted it, but the symbol of a loving Father's individual care for His children. In fact we do not know of any place in the Bible where the rod of the shepherd is spoken of in terms of affliction.

The shepherd's rod is a short club, with a knob on one

end, formed of a gnarled root. A leathern thong passes through the other end and around the wrist. As the shepherd leads his flock he drops the rod on the stones about his pathway. The sheep learn to trust and follow the sound. At night when the flock is disturbed by wild beasts, robbers, or a severe storm, the shepherd walks among the sheep, calling them by name, and dropping his rod on the stones. The sound of the rod "comforts" them. How personal and tender it makes the Twenty-third Psalm. From spring until fall the shepherd leads his flock over the unfenced hills of Palestine into fresh pastures and beside the waters of comfort; in heat and cold, sunshine and rain, defending them with his rod, and not infrequently laying down his life for the sheep. To one who has watched many such flocks on the hillsides of the Holy Land, there is no parable more precious than that of the Good Shepherd to whom one learns to look for protection and to trust in His love.

Sunday—St. John 10: 1-18. Here we have knowledge, leadership, sacrifice. He knows all about us, goes before us, and lays down His life for us. These are but few of His characteristics. Search for others and apply them to your own life and needs.

Monday—Psalm 23. Have we helped you to find a new meaning in this beautiful Shepherd Psalm?

Tuesday—Isaiah 40: 1-11. The method of comfort is that He will feed His flock like a shepherd.

Wednesday—Ezekiel 34. The Lord's care for His flock. "And ye my sheep are men, and I am your God."

Thursday—Hebrews 13: 1-21. The great Shepherd of the sheep brought again from the dead, with the blood of an eternal covenant, that we might be in His flock and folded in His love.

Friday—1 St. Peter 2: 11-end. Sheep going astray and returned to the Shepherd and Bishop of our souls. What a privilege for each of us!

Saturday—St. John 21: 15-end. The Saviour's care for His sheep and lambs. Primarily this is a charge to the ministry. But it none the less has a meaning for anyone who has any touch with the spiritual life of another.

God's Garments

By Louis Tucker

Rector's study, 8 P. M. Rector talking with organist. Enter vestryman and layman: the usual greetings take place.

VESTRYMAN: Mr. Layman, who is a stranger and an astronomer, met me because our firm handles optical instruments and I dabble a little in microscopy myself. He asked to meet you because of your last Sunday's sermon on the glory of God.

RECTOR: Thank you.

LAYMAN: The text was "As a vesture shalt thou change them and they shall be changed." What I want to know—in your opinion, who wears the clothes?

RECTOR: Who—wears—the—clothes?

LAYMAN: Yes. You said we ought to be able to learn something of any one by the clothes he wears: especially if he chose them himself. The outmost folds of this stupendous mantle sweep jeweled with suns, two thousand light years or more away. This tiny button that we call the earth is old, so old that we can trace its record back more than a million years. He is very old therefore, and very great. It seems He might well overlook us who are so small.

VESTRYMAN: No. I use the microscope. Every edge of every tiny diatom, ten thousand times as small as a grain of sand, is fluted into perfect beauty. There are a million living beings in every drop of ditch-water, each full of the joy of life and each complete in every delicate and complicated part: and so there have been for as far back as the rocks give record. No cameo cutter ever took half such pains to form things perfectly. If He ever overlooked us it would be because we are so large.

LAYMAN: The universe is based on mathematics. Astronomy forces us to see that. You can write a mathematical for-

mula for most things, and, for the rest, like the problem of three bodies, our mathematics are too feeble but the relations are there. He must be very wise, as well as old and great and painstaking.

ORGANIST: More than that. Mathematics are the basis of music. Vibrations whose numbers are prime to each other are disorder. The rest are concords. Discords, in the long run, cancel each other. He is in favor of harmony.

VESTRYMAN: And of energy. The microscope leads us to molecular physics. Everything is vibration. The difference between any two elements is probably their rate of vibration. In fact, so far as we can trace it, matter is motion energy.

LAYMAN: Energy—and beauty. When I first saw Saturn with all his rings swim into the field of my great telescope I learned afresh the beauty of the universe. Now, sir, there are his garments: but who wears them? After all we don't care for clothes. Who is He?

RECTOR: He is very great, and old and wise past our comprehension. He is appallingly energetic and infinitely painstaking. He is in favor of harmony and must be supremely beautiful.

ORGANIST: And a person. Don't forget that. Never any orchestra made music yet without a composer—an intelligent composer who feels as well as thinks.

RECTOR: Love is sometimes misused to mean passion or lust. But it really means affection. Infinite affection. Greatness and age and wisdom, energy and minute attention and harmony, are His attributes: the fashion of our Father's garments. Gentlemen, He who wears the garments is—Love.

BLUE MONDAY MUSINGS

By Presbyter Ignotus



I LOVE England and my English friends, and resent the old malicious slanders and caricatures of Britain with a personal indignation. But sometimes an English writer fairly outdoes what the foes of England would represent as typical of the Saxon; and beyond words. Even the

result is preposterous. The *Church Times* illustrates this now and then. *Exemplum*: In a recent issue, the editor himself, no less, devotes a column and a half or more to comment upon a collection of American poems put together by an editor whose name does not occur in the ordinary reference books: "*Modern American Verse*, compiled by Roma Claire." The English publisher of this volume declares that "it comprises all that is best in modern American verse"; and the ingenuous reviewer takes this seriously and draws conclusions therefrom not flattering to American taste or American poetic inspiration. Judging by the passages quoted (I have not seen the book) his criticisms are legitimate. But it never seems to have occurred to him that perhaps Roma Claire's tastes and her publisher's guaranty of it are not to be accepted as conclusive. If I were to base a judgment of modern English verse upon what appeals to the readers of *John Bull*, *Ally Sloper*, the *Daily Mail*, and the incredibly wishy-washy magazines that clutter a railway bookstall over there, the verdict would be one of condemnation; but I shouldn't be such a fool.

Let our London brother read the poems of Vachel Lindsay, Helen Gray Cone, Henry Van Dyke, Louise Imogen Guiney, Katharine Lee Bates, Abbie Farwell Brown, Denis McCarthy, Norreys O'Connor, Agnes Lee, Alice Brown, Josephine Peabody Marks, to name only a few living poets known to me, and he will cease to be supercilious and superior.

With his comment on a certain type of novel I find myself in hearty sympathy; only it isn't peculiarly American, except in accidents. The essence of the thing is found on both sides of the Atlantic; and the worst "our best sellers" can do is equalled by their British cousins. Who was Queen Victoria's favorite novelist? Far be it from me to indict the (probably Oxonian) reviewer for Marie Corelli, Charles Garvice, and William Le Queux, or others that are worse! But, with this reminder, let me quote him. (I wish his bill of health for our "treacle" as without poison were really true!)

"It is rather perplexing, the literary taste of our friends across the Atlantic! They admire with an enthusiasm and a discernment which often shame our own the great masterpieces of poetry and fiction. Quite commonly you meet American business men in whose crowded days you would suppose there to be little leisure for reading, knowing their Shakespeare, Scott, or Dickens through and through. But this very fact, their most admirable familiarity with the great books of the past, only accentuates the strangeness of our friends' likings where books of the present are concerned. To appreciate as they do the best works, the works which set a standard, would make it impossible, one might think, for them to endure the stuff of which their 'best-sellers' are composed. And the typical citizen of the United States seems to us as hard as nails and as bright as steel—shrewd, alert, practical. The very last attribute you would look for in him is sentimentality. But put these beliefs to the test. Examine—it would be cruelty to bid you read through—a dozen or so of the latest American novels, those which are proving immensely popular in the land of their birth. To term them 'sentimental' merely is a gross understatement. They are more than sentimental, more than sugary—what epithet does them justice? Well, they are just concentrated treacle. A kind of sticky essence of sentimentality exudes from every page. It is honest treacle in its way; there is not a trace of poisonous matter in it—which is more than can be said for some contemporary fiction marketed on this side—but to swallow it wholesale, to read through chapters and chapters and chapters of this quality—you must have the literary

digestion of the U. S. A. for that. This is not to assert that work of a different caliber, work that has some relation to life and actual humanity, is unknown to the purchasers of modern American novels. We are speaking now of the average popular novels, and the average popular novel from the U. S. A. quickly cloy, and at last nauseates the Englishman of literary taste. We have one or two novelists of our own—it is needless to give names—who can do pretty well in the treacle line themselves. But—and the fact is significant—it is not on British shillings but on American dollars that they grow surpassing rich. Here, their sales are moderate. There—who will venture to guess at the circulation they enjoy?"

THE LORD'S DAY LEAGUE of New England, in its monthly magazine, the *Defender*, publishes the following extracts from patristic authorities, by way of answer to the oft-repeated impertinences of Sabbatarians (whether Baptists or Adventists) as to the "man-made" observance of the *Dies Dominica*. One might wish that the appeal to patristic consent was made more frequently, with regard to the Lord's Own Service on the Lord's Own Day, the proper ministrants of that service, and what is meant by "the Apostles' Fellowship".

"TESTIMONY OF SEVEN CHURCH FATHERS"

"1st. Ignatius of Antioch, A. D. 101, a disciple of John, who survived him only a few years, wrote: 'Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's Day, on which our life as risen again, through Him, depends.' 'Let us no more Sabbatize,' etc.

"2d. Barnabas, in a letter dated at the beginning of the second century, wrote: 'We keep the eighth day with joy, on which day Jesus also arose from the dead.'

"3d. Irenaeus, Bishop of Lyons, who had associated with the apostles, in A. D. 167, wrote: 'On the Lord's Day, every one of us Christians keeps the Sabbath.'

"4th. Clement of Alexandria, A. D. 194, wrote: 'The old Seventh day has become nothing more than a working day.'

"5th. Tertullian of Africa, A. D. 200, wrote: 'The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath.'

"6th. Origen of Egypt, A. D. 225, declares: 'To keep the Lord's Day is one of the marks of the perfect Christian.' (Some Saturdayarians have the ignorance and audacity to say that it is the mark of the beast.)

"7th. Augustine, who died A. D. 430, declares that: 'The Lord's Day was established by Christ.' 'The Lord's Day was by the Resurrection declared to Christians, and from that very time it began to be celebrated as the Christian festival.'

I HAVE BEEN watching eagerly for further news of the Rev. John Haynes Holmes and his emancipation from "sectarianism". That Unitarianism is too narrow and illiberal for Mr. Holmes was an announcement greeted with amused surprise—the Nemesis of its frequent reproaches against all other bodies of religious people. The *Christian Register* reproaches him with "lack of historic sense"; and adds:

"As for freedom, we should rather have in the long run that which is vouchsafed by a large fellowship like our own, with its marvellous and eternal traditions of truth, in freedom throughout an organized hundred years, than take our chances with a merely local congregation of people who are perforce limited to approximately parochial vision."

Here is a significant change indicated; for "historic sense" cannot be limited to one "organized hundred years".

THE COMPROMISING timidity which some Churchmen show in the disuse of the word "priest" has its inevitable consequence in the daily papers. Here, for instance, I find an illustrated article in a metropolitan journal, headed "Minister Wins D. S. C.; Pastor Decorated for War Work." The hero is a priest of the diocese of Newark. When will reporters and headline writers learn that "pastor" is not an official title among us, that bishops are the only proper "episcopal ministers", that not every person in holy orders is a rector, and that the second order is that of priests?

What About the Army Chaplain?

By the Rt. Rev. James DeWolf Perry, Jr., D.D.,
Senior Red Cross Chaplain

YES, he was a central figure in the last great war. Since then his office has remained in the military establishment, like an ancient piece of armament, a time-honored institution held over from the past." The verdict came with all the suggestion of finality which the officer in the bureau can put into the word "disapproved". And for a while the verdict was accepted. The army clung indeed to the familiar and friendly figure of the chaplain, regarding his service as a not unpleasant though not indispensable diversion from the military routine. The Church had felt a certain relief from responsibility for any of its clergy who had retired from parochial duty with an army commission, and the public . . . well, the public didn't care.

When in the autumn of 1917 the same public recognized in the national army and navy the familiar faces of the city street, the village, and the farm, a new relation with the soldier was struck, as it were a lost chord. The emotion of those days is still too fresh to require analysis. It was not the militarizing of a nation so much as the personalizing of the military forces. The human need of a million men in arms became the prevailing thought of a whole people. They did not take account of all that was to come. They saw their boys suddenly deprived of the comforts and defences that home and school had offered, and they poured forth their resources to make good the change. Next in importance—equal in the minds of many—to the making of a soldier was the duty of befriending him. And agencies were at hand, abundantly prepared to take the part of friend. While yet the chaplain service was a chaotic dream in the minds of its official sponsors, the welfare organizations with Churches in support were authorized, equipped, and on the ground. At their hands the soldier found home, recreation, and instruction. With painstaking care and endless resources they bridged the hard way from his civilian to his military habits. At the same time the Churches of nearly every name were represented at the camps in the person of ministers who brought within the reach of every man the opportunities for worship to which he was accustomed.

Then came a change of which many, even in places of official responsibilities, failed to see the whole significance. As the soldier settled to his work, and the grim world of war engrossed him, his hand reached out for the spiritual touch of one who could take the place of both guide and pal. At that point he found the padre.

Very gradually and inconspicuously the chaplains made their appearance. Throughout the first year of the war the law allowed but one chaplain for a regiment even after the regiment had increased from twelve to thirty-six hundred. After months of constant pressure by the combined efforts of all the Churches, legislation was adopted providing one for every twelve hundred. Even then the machinery of appointment moved so slowly that the first winter in cantonments passed with no more than four or five commissioned chaplains to whole divisions. Voluntary chaplains supported by their Churches filled many of the vacancies. With the first troops overseas chaplains were nearly as hard to find as American airplanes. When in February the real work began, and the American army was taking its sector of the front line, the G. H. Q. Chaplains' office had been organized by command of General Pershing, under the Senior Chaplain, Bishop Brent, and the chaplains were reporting for assignment. They came without advertisement or equipment. Aside from the efforts of certain Churches on behalf of their own clergy in khaki, no movement was organized to provide them with resources. The Government sent them to their work without material, without the means of transportation, and with insufficient status. But the very disadvantages under which they labored helped to win the chaplain's way into the doughboy's heart. With no favors to dispense, with no opportunity nor desire to patronize, he stepped upon the scene to share their hardships and their dangers—an officer and yet a comrade, a minister with no other mark of his profession

than an open-hearted, empty-handed wish to serve. In the furnace of war, the first of all shams to be burned away is every pretence of friendship. The deeper the chaplain and his men have gone together into that trial by fire the more clearly have their souls found each other on the plane of common understanding and true sympathy. The war contains no more intimate and no more sacred story than that which unfolds this phase of the soldier's life. He is keen in his discernment and fair to render unto all their due, honor to whom honor, gratitude and judgment, praise and blame, as are deserved. He obeys and in his awkward way reveres the hand of authority that disciplines him; he will acknowledge in various degrees his appreciation of canteen and hut, of host and hostess, entertainer and instructor, but he will confide to you with a knowing nod: "The padre is our best friend."

"Say, Chaplain!" It is an officer who is addressed, but the awe which officers must needs inspire has lost its terror in the person of the padre. The crisp salute and the respectful "Sir", freezing the private in the presence of every other superior, melts into a half apologetic "Say, Chaplain." . . . The two disappear into the dug-out which serves as parsonage, post-office, confessional, for the battalion. Then follows the story which may not be taken anywhere but here. It is a crisis with the wife and kids, known only after long delay in mails. "A word from the chaplain . . ." It is a row in the company. The captain doesn't know and the sergeant's ugly. "If the chaplain . . ." Or most often it's a disturbing mix-up in a chap's own heart—a condition which only the heat of war could have brought to light. "The game may be all up soon. . . . You see, Chaplain . . ."

On the front line the chaplain's customary congregation usually numbered one, seldom more than a group of six or eight gathered under cover for a prayer before attack, or heartfelt thanksgiving; in rare opportunities, for the celebration of Communion. His message took living form in breathless action for the most part, but, whether seen at work or spoken in brief, hurried words stirring the mind to remembrance, it was the whole Gospel to which he bore his witness. Chaplain and men together gained under fire an understanding of religion that brooked no compromise with faith. At close grips with the issues of life and death the eternal verities took on new meaning, the spontaneity of prayer, the power of the Cross, the reality of Sacraments.

Sometimes there came across the seas, and into the soldiers' hands, magazine articles attempting a theological analysis of the fighting man, advertising for his benefit a reconstruction of creed and Church organization, calculated, at long range, to meet him on new lowlands of religious experience. A treatise of such sort was shown to one chaplain by a group of officers. He remembers how they voiced their scorn in language highly theological, but not such as the erudite author would have welcomed. The keenest resentment of which a soldier is capable is aroused by any attempt to patronize him. When the offence is committed in the name of religion, resentment deepens to profound disgust. His spiritual convictions do not easily find expression. I would ask no clearer proof of their sincerity than the indignation, even though it be mixed with profanity, for diluted faith or debased worship designed to capture his attention and win his approval. Religion may be kept in the remote background of his life, but it must be kept in all its sacred integrity and held in honor.

It is this spiritual outlook from the military point of view that fixes the standard to which the padre is expected to conform in the eyes of officer and doughboy alike. They are not exacting, but they require him to be thoroughgoing. Whether he is preaching, administering the Sacraments, fighting, or caring for the wounded and the dead, there can be no half measures. "We've got a two-fisted chaplain," I have heard from the men of many a regiment. It has interested me to learn from first hand observation the kind of

action that inspired the verdict. It has been my privilege as private, non-commissioned officer, and in other more or less official capacities at most of the American cantonments and along the lines in France, to see the chaplain through the soldiers' eyes. They look to find in him a faith so intense as to stir them to conviction, a courage that never strives for effect but never fails them when the moment calls for action, a wholesome companionship that trudges by their side and shares their lot. In the hottest moments that they can recall when hell was let loose in the trenches they remember him stumbling about the shell holes in the open ground before them, disregarding the fire, burying the dead. One battalion of the — Infantry will not forget how Chaplain W—— continued at the grim work all one afternoon, disregarding the expostulations which were hurled at him as violently as the Boche shells, and how when the night fell he returned, to acknowledge a piece of shrapnel in his side which had "bothered him a bit, but hadn't mattered".

Neither will a squad of the 168th forget one memorable evening when, after a day of constant shelling, the padre said to the corporal:

"There's poor —— lying over on the other side of the river, beyond the last outpost. If what they say goes, the attack will come to-night and we shall never get him in the morning."

"We can't cross the bridge, Chaplain, it's under observation."

"Then we'll have to make another," was the reply. Together, the chaplain, the corporal, and four of the squad, they put a fifteen-foot plank across the stream and got their man. He was quite dead. Every few minutes as they dug, and twice during the short burial service, they were driven into the grave by screaming shells till just at midnight they started back across a great open field where the shells pursued them as if possessed of sight. The little group reached their dug-out after one o'clock to be welcomed by a gas alarm.

The venture did not always end in safety. No one in the First Division will forget Father F——. I shall not, as I saw him for the last time on the glorious "13th" of the St. Mihiel drive. It was just beyond Mont Sec when we were closing in to meet the 26th on the Northern Sector. F—— had returned to get stuff for his men, making the whole distance of eight shell-ploughed miles from Vigneuil on foot, after the furious fighting of the early morning. I was fascinated by his plunging stride when he suddenly appeared from a group of tanks as if one of them had taken human form. A few days later I was describing him to one of his companions. "Poor F——," was the reply, "haven't you heard? He jumped out from an observation post yesterday, when he heard a shell explode, to see if any of his boys were injured, and that moment a direct hit got him." Another direct hit in the last five minutes before eleven o'clock on the eleventh of November, almost the last shot of the war, killed a chaplain, the twelfth to give his life in action since the first of them, Walton Danker, fell at Rimaieux. Beside these who have given the last full measure of devotion, two hundred others have been wounded.

A gentler ministry, but often more exacting, always as courageous, was that of the chaplain in the hospital—at first exercised by the noble band of Red Cross chaplains only; later by these and army chaplains alike. The service of the clergy for the sick and wounded is the vivid impression that the war has left with a hundred thousand of our soldiers. For thousands more, it was their last experience in life. While, at the time of the great offensives, the mobile and evacuation hospitals were receiving and discharging patients by the hundred, the chaplain was among them, ministering to the wounded, receiving last messages, and administering last rites by the side of the dying, identifying and burying the dead. In the great base hospitals farther from the lines, there was the opportunity for continuous intercourse and growing friendship with the same men day after day as they were nursed back to health, often to their places in the line.

"To every man according to his need," the ministry of comfort and of healing came, and to each in the form with which he was familiar. What the "denomination" of the chaplain might be was sometimes hard to conjecture. Clutched in the hands of one he would leave a crucifix, of another a Bible, or the Book of Common Prayer. Over the

head of another—how well I remember . . . he was a Russian Jew—a poor chap found, after forty hours of suffering, in a shell hole with both legs almost shot away, now trembling on the verge of death still fighting bravely for life—the chaplain laid his hand and pronounced the Hebrew blessing.

"What Church does our padre belong to, Chaplain?"

"How long have you known him?" I asked.

"Why, it seems as if I'd known him always, but he's never let on what Church."

"Well, I know that he's a Christian."

"He sure is, and the kind o' Christianity he has is good enough for me."

The suggestion to G. H. Q. one day that a certain chaplain should be replaced, in order to suit the denominational complexion of the regiment, led to an order for a religious census of the unit. The significance of the measure was rightly guessed, and when the returns came the men had registered unanimously: "Members of the chaplain's denomination for the period of the war."

Indeed it is difficult to classify the chaplains according to Churches. A singular fellowship unites them, prophetic of a unity that must survive the war if the capacity for real religion has been accurately gauged. Without surrendering their own convictions nor descending to a common ground of compromise, these representatives of every Church, Roman, Anglican, and Protestant, have learned to work side by side, understanding and respecting each others' positions. It will not be their fault if in the future the poison of suspicion is allowed to spread disunion.

Naturally such a reconciling force has been discovered and turned to good account by military leaders. The chaplain's office has become in many instances the valuable nexus between agencies which otherwise stand hopelessly apart. At the headquarters of two great bases with which I am familiar—and the same thing is true no doubt of others—the senior chaplain has been appointed the coördinating officer for humanitarian work in the section. The welfare organizations through their representatives report to him and make their plans for recreation, education, or relief, under his direction, thus avoiding the confusion and unnecessary duplication that occur without such official correlation.

In conference between a corps commander in the army of occupation and a delegation from G. H. Q. Chaplain's Office, a few days before my return, the question was raised whether the corps chaplain was any longer a necessity.

"What!" the General exclaimed, "take away my chaplain? You may not see the need for his religious work among the men, but to remove him would mean the loss of one of my most valuable staff officers."

The chaplain remains.

THE CHURCH'S PROSPECT

THE WAR has revealed at once our virtues and our vices, our strength and our weakness. On the human side we have found that we are disease-ridden and physically defective. Intellectually we are only partially educated and mentally slouchy. Morally there are yellow streaks. But we have found, also, that all of these weaknesses can be corrected. The crusade against degenerating disease is already on. A new profession—that of Doctor of Public Health—is on the way. Public education will be nationalized and its arid spots made to blossom and bear fruit. The moral life of the people has already changed from an exclusively individual to a social basis. People who say that wrongs cannot be voted out of existence misunderstand the meaning of the ballot. Community action is often more effective than individual action.

Back of these regenerating forces is the Christian Church. Her weakness when the war broke out was mortifying. But in a few short years she has been transformed. The forces at work are still too nascent to permit of an accurate delineation of her coming development. But the war has revealed anew the need of the Church, objectives have been made clearer, methods are changing, and means becoming more abundant. The Church has won new respect. Under these circumstances, shall we not consecrate our last atom of energy and dedicate every power within us to the work of the Kingdom at home and abroad? If the Church of Christ rules in American life it will rule in the life of the world.—*Reformed Church Messenger.*

To do good, and to serve God are materially the same; and the service of God is the imitation of Him.—*Benjamin Whichcote.*

An Interpretation of the Principles of Certain Socialist Churchmen

By Florence Converse

IN the April number of the *Social Preparation*, the official organ of the Church Socialist League, a Statement of the Principles of the League is formulated by the Committee of the Boston Conference—the Rev. Charles H. Collett, Prof. Vida D. Scudder, Florence Converse—and offered for the League's ratification. At the invitation of the editor of THE LIVING CHURCH the following interpretation of these principles is undertaken. The general ignorance and confusion of the majority of Americans in regard to socialism is now so much enhanced by the deplorable terrorist tactics of the bolshevists in Russia, that socialists are glad of a chance to define their position and clear up misapprehension. Especially do socialist Christians, whose socialism is rooted in their Christianity, welcome any opportunity to interpret their social attitude to fellow Christians, and to plead for the Church's intelligent coöperation. And first, the Committee of the Church Socialist League states its attitude toward bloodshed and violence.

I. Recognizing that Christian people cannot approve methods which violate the law of love, the League disclaims all belief in *violence and bloodshed* as a means of industrial progress.

This disclaimer covers all terrorist methods whether Russian or American; for example, the starvation and massacre of the nobles and the middle class in Russia, and the introduction into strike areas in America of militia and mounted police, through the instigation of employers, to interfere with lawful picketing and tempt to riot.

II. The League disavows and denounces the unregenerate and un-Christian opinion that the desire for *private profit* is a necessary incentive to efficient industrial progress.

Unregenerate and un-Christian are harsh terms, but the cynicism of the current assumption that the springs of action in human society are necessarily selfish, personal, and material cannot be too sternly denounced and disavowed by the followers of Christ. It is perhaps unnecessary to add that by *efficient industrial progress* the League understands, not buying goods in the cheapest market and selling them in the dearest, not hiring laborers at the lowest wages and working them the longest hours, but such conditions of industry and commerce as shall create and maintain the community in physical, mental, and spiritual well-being.

III. It therefore welcomes the aim of all movements which seek to diminish or remove temptation to this low incentive by the *limitation* of private capital and the *socialization* of productive wealth.

To limit private capital means, quite simply, to prevent the rich man from getting too rich; to prevent money, land, machinery, from accumulating in the possession of a few people. Among the movements to limit private capital which the League welcomes may be mentioned the graduated income tax laws now in force in our own, and some other countries, and the so-called death-duties or inheritance taxes. The principles underlying these laws, if fully developed and applied, should automatically do much to disperse unhealthy accumulations of riches and restore wealth directly to the service of the community.

For the better understanding of the term, *socialization of productive wealth*, let me quote from the national platform of the socialist party of America, adopted by the Chicago convention in 1904:

"Socialism means that all those things upon which the people in common depend shall by the people in common be owned and administered. It means that the tools of employment shall belong to their creators and users; that all production shall be for the direct use of the producers; that the making of goods for profit shall come to an end; that we shall all be workers together; and that all opportunities shall be open and equal to all men."

Socialism distinguishes between productive wealth—such as money at interest, machinery, any kind of capital which is used for the making of more wealth—and wealth for consumption, a man's house and furniture, clothes, automobile, etc. Productive wealth is to be socialized, that is, owned and managed by the community. In the socialist community every man is a worker, therefore the socialist implication is that the workers will own and manage productive wealth in common. Many socialists even go so far as to allow private property in minor forms of productive wealth. For example, John Spargo, in his book on *Socialism* (Macmillan, 1906), says:

"Socialism by no means involves the suppression of all private property and industry; only when these fail in efficiency or result in injustice and inequality of benefits does socialization present itself. There are many petty, subordinate industries, especially the making of articles of luxury, which might be allowed to remain in private hands, subject only to such general regulation as might be found necessary for the protection of health and the public order. On the other hand, there are things, natural monopolies, which cannot be justly or efficiently used by private enterprise. Land ownership and all that depends thereon, such as mining, transportation, and the like, must of necessity be collective and universal." Mr. Spargo adds: "Of course this does not mean that there must not be private use of land." Again, from the same source: "We may safely answer that in the socialist régime society will not attempt to dictate to the individual how he shall spend his income. If Jones prefers *objets d'art* and Smith prefers fast horses or a steam yacht, each will be free to follow his inclinations so far as his resources will permit. If, on the contrary, one should prefer to hoard his wealth, he would be free to do so. The inheritance of such accumulated property would, however, necessarily be denied, society being the only possible inheritor of property."

Among the movements toward the socialization of productive wealth which the committee of the Church Socialist League welcomes, are public control and regulation of railroads and water transport; of telegraphs and telephones and mail routes; of mines, forests, and fuel properties; and of industrial, commercial, and agricultural enterprises. It welcomes coöperative societies for the manufacture and distribution of goods; the English trend toward guild socialism, expounded in the British journal, the *New Age*, as a proposal to form a partnership between the state and the trade unions. It welcomes the syndicalism of France and Italy; yes, even that latest word in democratic experiment, the Russian soviet—being careful to draw the distinction between the autocratic and terrorist methods of the leaders at present in power in Russia, and the economic aim of the soviet, which is merely a twentieth century variant, industrially as well as politically applied, of our old familiar "government of the people, by the people, for the people". None of these movements is likely to prove the ultimate millennial panacea for all social ills, but any one of them is an experiment in the right direction, for Christians, since each one is an attempt to curb the fear and greed of the individual; to deliver him from the temptation to despoil his fellow-men.

It is impossible, in this brief article, even to outline the economic theories underlying the different democratic movements mentioned above, but readers to whom they are but names can obtain from the Secretary of the Intercollegiate Socialist Society, Mr. Harry Laidler, 70 Fifth avenue, New York City, an excellent little bibliography of socialist writings which includes noteworthy books and pamphlets on all of these subjects.

IV. The League earnestly hopes that corporate ownership and control of industrial properties may be furthered,

less by the coercive force of proletarian agitation than by the voluntary and enlightened *surrender of privilege* on the part of men of wealth, particularly those who are consecrated by membership in Christ's Church to fellowship with a crucified Lord. It would summon all such men prayerfully to consider how they can apply the law of sacrifice in economic life, to the furtherance of justice and brotherhood.

V. The League therefore warmly commends the action of employers who, deliberately foregoing their own advantage, introduce *coöperative methods* or representation of workmen on governing boards, into their industries; and it notes with satisfaction the recent report of the Archbishops' Commission in England, recommending a Trade Parliament and postulating the right of the workmen to a distinct share in the control of industry.

In these two sections we have a twentieth century rendering of Christ's appeal to the rich young man.

"Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor." A summons, this, to the voluntary and enlightened surrender of privilege.

"Come, take up the cross, and follow me," or, in modern phrase, apply the *law of sacrifice* in economic life, to the furtherance of justice and brotherhood.

How? By foregoing one's own advantage, as, for example, through introducing coöperative methods or representation of workmen on governing boards of industries; through trade parliaments—it is unnecessary to repeat the foregoing list of possibilities for the surrender of privilege.

Now, it is quite true that Christ did not make these conditions a pre-requisite for *every* rich man who asked admission to His Fellowship; but it is also true that the Church does not demand them of *any* rich man. She has lazily assumed that all the rich men, young or old, who came to her were Nicodemuses or Josephs of Arimathea, or members of the family from Bethany. She has not sent any rich young man away sorrowful, these many hundred years.

And, having saddled herself with this type which Christ indicated as undesirable, the Church has suffered the punishment of her indiscretion ever since. For the rich young man is headed for the abode of Dives, "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven," and the Church is headed toward the other side of the great gulf. Since the days of Constantine, the scandal of the struggle has perpetuated itself before our eyes, down the centuries. The rich young man has an obstinate hand and a strong bridle rein; he has ridden the Church hard. But still she struggles. Either she must unseat her rider, or she must persuade him to go her way, which is the Way of the Cross. Oh, to bring him into the Kingdom of God! Here, indeed, would be a Church Triumphant. So she struggles. And this statement of principles of the Church Socialist League is part of her struggling.

The *coercive force of proletarian agitation* means, in plain terms, any form of pressure from the working class, whether manifested through the milder forms of trade-union dictation or through bloody industrial revolution and the massacre of all who cling to the old competitive system. In Russia, we have seen the visible Church and her rider both hurled headlong into the abyss by the coercive force of proletarian agitation. Is it not time to repeat again the age-long summons to those who are consecrated by membership in Christ's Church, to consider prayerfully how they can apply the law of sacrifice, the law of love, to the furtherance of industrial justice and industrial brotherhood? The Archbishop's Commission in England believe it is time. Read their report.

VI. Aware, however, that, until Christian principles are more widely operative throughout society, struggles of the dispossessed against those in possession are as inevitable as all historic struggles for freedom have been, the League states frankly that when such struggles occur its sympathies will, as a rule, be with *those who seek a larger measure of opportunity for complete living*, rather than with those who wish to maintain the *status quo*.

While disclaiming all belief in violence and bloodshed as a means of industrial progress, the committee recognizes

that until society is Christian the struggle between those who have much, or most, and those who have little, or nothing, will continue. Only when all are free in Christ will struggles for freedom cease. The committee therefore states that, as a rule, it will be on the side of those who are trying to secure for all men—even though by unregenerate ways—a larger measure of opportunity for complete living. Just as during the great war many Churchmen of the allied nations, although deploring and disbelieving in war as a means of settling grievances between nations, nevertheless, when war was precipitated, cast in their lot with the fighting men of the allies and took up arms on the side which seemed to them to represent justice and righteousness; so in industrial revolution, if it comes, socialist Christians must follow conscience and uphold the side which seems to them the more just and righteous. Therefore, the League will not throw in its lot with those who are trying to preserve the present competitive and hate-impelling order of society. But enlightened surrender of privilege on the part of men of wealth, particularly those who are consecrated by membership in Christ's Church to fellowship with a crucified Lord, is, we believe, the one way to avert and forestall a violent and bloody conflict.

VII. As regards programmes of immediate social reform, likely to win larger allegiance than the foregoing principles, the League would endorse The Social Creed of the Churches, issued by the Federal Council of Churches in 1912 and reaffirmed in 1916.

This social creed may be obtained from the Social Service Commission, 105 East Twenty-second street, New York City.

WHEN THE CLERGY BEGAN TO MARRY

THE following extract from an Injunction of Queen Elizabeth, reprinted in a book entitled *The Elizabethan Clergy and the Settlement of Religion, 1558-1564*, throws an amusing light upon the perplexities which followed upon the abolition of the law of Clerical Celibacy:

"Item, although there be no prohibition by the word of God, nor any example of the primitive Church, but that the priests and ministers of the Church may lawfully, and for wise reasons have an honest and sober wife, and that for the same purpose the same was by Act of Parliament in the time of our dear brother King Edward VI made lawful, whereupon a great number of the clergy of this realm were then married, and so yet continue; yet because there hath grown offence, and some slander to the Church by lack of discreet and sober behavior in many ministers of the Church, both in choosing of their wives and indiscreet living with them, the remedy whereof is necessary to be sought: it is thought, therefore, very necessary that no manner of priest or deacon shall hereafter take to his wife any manner of woman without the advice and allowance first had upon good examination by the bishop of the same diocese; and two justices of the peace of the same shire, dwelling next to the place where the same woman hath made her most abode before her marriage; nor without the good-will of the parents of the said woman, if she have any living, or two of the next to her kinsfolks, or, for lack of knowledge of such, of her master or mistress, where she serveth. And for the manner of marriages of any bishops, the same shall be allowed and approved by the metropolitan of the province, and also by such commissioners as the queen's majesty shall thereunto appoint. And if any master or dean, or any head of any college, shall purpose to marry, the same shall not be allowed, but by such to whom the visitation of the same do properly belong, who shall in any wise provide that the same tend not to the hindrance of their house."

SIX GREAT CHANGES

THE Bishop of London, speaking in Westminster on March 26th, said that six great changes must take place if we were to have, as he earnestly believed we should, a new earth. These changes, the *Scottish Chronicle* reports, will be: A fair chance for every child, housing improvement, a spirit of brotherhood between class and class, an entire change of opinion on moral questions, greater national reliance on the power of the grace of God, and the League of Nations—the latter a great Christian ideal.

The Contemplative Life

By Winona

WE love excitement. It may change its form, according to our station in life, from a murder, a fire, the movies, to a dance, an unexpected visitor; or it may assume the shape of a new book, a novel case, an untried scheme, or our own dear selves the center of something, no matter how small. That I am singled out for a special trifle of work casts a glow over the whole day. Whether we acknowledge or deny, the fact remains, calm, steadfast.

Can any one wonder then, even for a moment, at the universal approval of a life of service, of activity, of doing for others? There is so much joy in it because so much variety. We never do much for one person. We are not expected to. We find this man a job. We get that woman confirmed. We beg some nicer clothes for this child. We send that family some coal and grits, and then we pass on. Poor people move about so! If we are really conscientious we try to keep track of some of our protégées for a while, but it is difficult to find time for a letter, our days are so very full. Souls may be hungry, ah! so hungry, and men and women here and there may not need much to be made into saints for God, but we have not time. There is so much to do, and how we enjoy the excitement of it all!

Mysticism is all right. There are mystics, of course, and mysticism is certainly fitting for them. The Magi belonged to that class—the class that worships God before it serves man—and this fact worried a most dear and loving writer so much that he had to invent Another Wise Man who would put service before prayer and yet please God. It seems St. Matthew forgot to mention him.

We go to see about the confirmation of a Sunday school child of ours. She lives a long way from the center of the city, and therefore it takes most of our precious afternoon to reach her, but it is time well spent. She is well in her 'teens and should have been confirmed before, but she is not especially religious. On our return as we stand by the Park awaiting the street car, we remember that to-day is Candlemas, soft and sweet with the first breath of spring in our beloved Southland. We fall to thinking of the day's Gospel story. How very, very strange for Anna to spend her days and nights in the Temple, when without, in the streets of Jerusalem, children were crying for bread, and men and women needed Anna's presence—and loving, kind, helpful words—so much more than her prayers. Yet St. Luke says she served God. We do not understand.

There is so much happy self-pleasing in the life we live. We enjoy reading to the old ladies at the Home. We know we read well and they are so appreciative, the dear old souls! It is a delightful walk to Mrs. Pentecost's, across the meadows, when the sunset light shoots through the tall, dark pines. She is dying of tuberculosis, but she is sweet and loves to have us pray by her bedside. The prayers are so pretty; she likes to have them said over and over. Then our hospital visiting—so important! We do not waste our time by that old woman that chews snuff. We could not help her any, but these young soldiers! How much they need us! We bring them candy and flowers and talk by the hour to them. Night comes at last and we are so tired, but we have done much for God, and it has all been very enjoyable. It is a little puzzling to hear so much teaching about serving God by sacrifice; but, of course, we do sacrifice our time and our strength to His service.

Sometimes we get time to attend a Bible class. To-day the priest is very interesting. The room is full of women and they are all quite still, over a hundred of them, all hushed and listening. The priest is talking of God. A strange kind of joy sweeps into our heart. Is this our God of whom he speaks? Do I belong to *Him*? The joy gives place to rapture—a rapture full of peace. The priest is now teaching adoration—silent adoration. The class remains sitting. All is still, souls prostrate before God in a wordless love—*Jesu, my Lord, my All!* Slowly, quietly,

there steals into our minds the realization that, after all, there may be something higher than visiting the sick, helping the poor, or even teaching in Sunday school.

It is a mid-day Eucharist on a week-day festival. We are kneeling far back where the full glory of a Catholic altar is ours. The candles flash. The air is full of incense. The priest has celebrated once to-day, and we have made our Communions. What is the use of his wasting his time yonder? He is a gifted man, a man of tact, of rare sympathy; people need him, need him much. We can hear the impatient jangle of the telephone in the parish house. Why is he not out among his people? The Sanctus bell sounds: Holy, Holy, Holy, Lord God of Hosts. As the sounds die, our Angel's voice is heard, low but sweetly clear:

"He is doing far more for his people, as he pleads that Sacrifice, than he could do in a thousand years of teaching and visiting."

We kneel alone where a little red light burns. The chapel is very, very still. The noises from the street reach us only as a confused murmur; and, as we kneel, we see glimpse after glimpse of what prayer is doing in the world. It works so much faster than we could ever work, this strange power that a sinner, simply pleading in faith before the Tabernacle Throne of the Intercessor of intercessors, can exercise with the spiritual forces. And it knows no space. A man in New York, yielding to despair, starts to take his life. His hand drops to his side. He cannot. Hundreds of miles away a woman is praying: "Save this day one man from suicide." Across the Pacific a priest is sorely tempted to give up his fight for the Faith. He is single-handed. His Bishop does not uphold him. The old cry that Satan loves breaks from his lips, *Cui bono?* Suddenly into his heart sweeps a courage that fills him so full he could face all danger for love of Him who died. The priest and the sister never met and never will meet in this world. She prays: "That one priest this hour may not deny Thee." And half the globe lies between.

It is hard work, this work of prayer. It needs time and training and will and courage; but the field of helping to the contemplative is boundless. The working Christian, the active religious, have very limited fields. They have only so much time, so much strength, so much ability. An instant of prayer may accomplish a century's work. God acts as prayer ascends; so the strength and ability of the contemplative are the strength and ability of God. In one half hour before the Blessed Sacrament the contemplative brings salvation to the dying, comfort to the distressed, conversion to sinners, healing to the sick, guidance to priests, and hope to thousands.

Oh, the wonder of this power of intercession! Yet all this is but the lesser work of the contemplative, even as among our social workers the amelioration of the very poor is secondary to the worship of God. This is the first and great Commandment. So with those whose lives are given to prayer. Above the hours of intercession, far above, rank the hours of adoration, when, kneeling in the very Presence of God and looking at Him, the light of His Glory shines into the soul, cleansing it, strengthening it, illuminating it, until the eyes see as God sees, and the ears hear as He hears, and the heart learns to love even as the Sacred Heart of God.

Throughout the length and breadth of our land are men and women with vocations to the religious life. One out of a thousand perhaps responds. The others are afraid—afraid to trust themselves to their Creator, Redeemer, and Sanctifier. Seven clean animals of each kind came out of the ark: two and two and two and one for sacrifice. So six for the married state and one for God in religion. Ah, how blessed is that seventh one! A ram was once caught in a thicket on Mount Moriah. Was he to be pitied? How sad these multitudes of lives that know not they are for God alone!

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The State and Its Relation to Prisoners—a Suggestion

By the Rev. Thomas A. Haughton-Burke

Chaplain of Queens City Prisons

IN a former paper, I set forth what the Church was doing for the welfare, encouragement, and religious instruction of the inmates of our institutions of correction. Not a few favorable comments have reached me and I feel that I might, therefore, in a second paper, deal with what the State is doing, what it still might further do, and what it will do, I am sure, in the near future.

What has been done, not only in our own country, but in every civilized country, for the improvement of the prisons, the welfare, education, and intelligent care of prisoners, at least within the last twenty-five years, is simply marvelous and most commendable. Each State has called to this serious and important work the best it had of science, expert knowledge, and the unhampered influence of religion. Never in the whole history of reforms has so much splendid talent united to cope with the conditions once so woefully neglected. If Charles Dickens or Charles Reade could visit our modern institutions, I am sure with rare exceptions, they would find little or nothing to criticize, unless it were in the lack of the two things I want to represent in this paper.

While this splendid condition, referred to above, is absolutely true, there is much yet to be done, for the results are not commensurate with the labor bestowed. The percentage of achievement is woefully too small, the cost enormously too great, and the most earnest and unselfish workers are the most dissatisfied.

After a most careful and diligent study of our system, in its many branches, I think I can point out what are the vital defects. The more I come into contact with those dealing with prisoners and the prisoner, the more deeply I feel I am correct. It seems to me that the one idea, firmly settled in the minds of all—judiciary, defendants, and the public in general—is that in some way the matter of time—days, months, or years—spent in one of our institutions of correction can, or does in itself, make a satisfactory reparation or atonement for crime of every kind and condition—murder in some cases excepted. In fact, the universal idea of a prison, or a penitentiary, is that of a place where people are confined who commit a crime. That it might be something else, or that it might have a nobler or more intelligent end to serve, rarely enters the mind of even the highly intelligent.

The idea stated above is so deeply seated in the minds of the delinquent class that it is extremely difficult to get them to think along another line. They are most astounded when they hear, for the first time, that the mere incarceration has no moral value. In itself, it does nothing for them, nothing for the State, and nothing for those whom they have wronged. It is merely a means to an end. If his default happens to be larceny, we may to some extent, for the present, get him to see what we mean, *i. e.*, that the mere serving of his time has done nothing for the individual or individuals he has wronged. It has restored nothing of the property and, hence, it has done nothing to change the feelings between him and his victim. Sometimes he will see this clearly and acknowledge it readily. He will agree when we emphatically state that restitution is the only means of reconciliation, the only just and adequate thing to do.

THE NEW IDEA: Suppose we could change, in the minds of our judiciary, the defendants, and the public, the idea of time for that of restitution, could have it clearly stated and understood that the first aim of the State was the restoring, in kind when possible, of what had been wrongfully taken, or the rectifying of the wrong that had been done, and that the incarceration was but a secondary consideration. What would be the general attitude to crime? This question we shall answer later on.

Is it not a travesty on justice when that creature who, by highly varnished prospectus and plausible, if fictitious, argument, is able to inveigle the unsophisticated to invest

his hard-earned money in worthless stock, or to grasp the "get-rich-quick" proposition, is brought to the bar of justice and sentenced to a few months or years in prison, and is able, while there, through this ill-gotten gain, to make his stay comfortable and to enjoy many luxuries forbidden more honorable prisoners?—and, when his time is finished, to leave the penitentiary and then enjoy the fruit of his ill-gotten gains, believing, as he does, that his incarceration has legalized his possession of the stolen goods? No consideration has been given to his victims, either by him or by the State. Suppose, for a moment, that this most contemptible of all men—for he always takes advantage of ignorance and inexperience—was fully aware that, should his crime be found out, the first act of the State would be to see that to each of his victims he restored in full all that he had taken; and that not until this, in each case, had been accomplished would the State impose upon him the punishment for the breaking of her law.

This principle of restitution would apply to most crimes—in the cases of larceny, burglary, and forgery, also in the cases of physical injury, where the demand would be for the support of the victim and his dependents; in the cases of manslaughter and murder, where the wife and other dependents would need to be provided for by the culprit, as the court would dictate.

The principle of restitution would demand that means be provided whereby the individual could comply with the needs of the law. It would mean that in the different institutions the State would make provision for the industrial training of the inmates. Trades would be taught and each inmate would be required to learn some actual means of individual support. While in the institution, while this training was going on, he would be charged for his instruction, for his food, and for his part of the maintenance of the institution. When he had learned the trade or the profession for which he was most suited, he would then be paid the nominal wage, by the State, and from this would be deducted the percentage of his restitution, his indebtedness to the State, and the cost of his maintenance; and, if any was left, it should be held in reserve to be given to him when he left the institution.

We are not speaking about something that is merely a dream—Utopian—but something which, though in few cases, we have tested and found a splendid possibility. In our personal dealings with the prisoner it is our clear, emphatic instruction that no amount of time, in itself, will do anything for him. In fact, in the majority of cases, it will leave him worse than it found him, and when he leaves the institution it will be his greatest handicap. On the other hand, what will restitution do for him? It will do everything. It will restore his self-respect, his courage, and his confidence, and it will change his relation, in feeling at least, to his victim and to the State. Furthermore, it will change the relation of his victim to him, soften his animosity, create sympathy, and, in no small degree, restore the shattered confidence. Moreover, it will change the attitude of others—those from whom he seeks employment and those with whom he will have to work. I have known this to take place again and again.

When I have found an opening and, among other things, informed the desired employer of the man's aim to do the just and honorable thing—make restitution—he has become all attention and rarely refuses the application. Therefore, restitution is the key to the noblest in the man himself, to the charity, forbearance, and confidence which he expects from others. It is a direct step to a clean slate and a fair deal.

We have had those, and have others to-day, who from their weekly wage, small as it may be, sent and are sending

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Our Relations with Mexico

By the Rt. Rev. Henry D. Aves, D.D.,
Bishop of Mexico

THAT we people of the United States have a sincere desire to be on good terms with our neighbors of Mexico, there would seem to be no doubt. Such desire has been strongly evidenced by our patient attitude in the face of many disturbing conditions and irritating occurrences during the past few years. And it is quite possible that this desire for a neighborly peace and good will has been quickened both by the irenic sentiments pervading the world and by the fuller realization we have recently gained of the great potential importance of international sentiment as either a dependable asset or a menacing liability in a critical time of need.

Anyhow, we are inclined to walk in paths of peace; and to that end our thoughts are occupied with problems for the readjustment of our relationships at home and abroad, and incidentally, perhaps, with the visions of a larger continental trade development looming on the southern horizon. And this would seem to mean, certainly, that the hour has struck for taking stock concerning our relationship with Mexico.

That this relationship is politically unsatisfactory, and that it involves complex problems of economic and judicial moment, are quite evident. But grave and urgent as these problems of state may be, they are, happily, transient. They represent a situation rather than a condition. And we shall not be ignoring their importance if we turn our thoughts for the time being to certain other more enduring features that belong to our social or popular relationship with our neighbors, and which we as a people must face very frankly and with a sympathetic effort to understand them, if we are ever to effect such a relational readjustment towards them as will produce the state of mutual, cordial good will that we desire.

The most discouraging feature of our popular relationship with Mexico, and problematically the most difficult, lies in the fact that our neighbors—or to be quite conservative, a vast majority of the more influential of them—do not entertain a feeling of cordial friendship toward us as a people.

If there has ever been any doubt of this, the force of recent events would seem to have dispelled it. Our reference is not to the unhappy occurrences incident to our several international crises of the past six years, when many regrettable things were said and done under the stress of a patriotic frenzy, and which are easily understood and dismissed. But reference is rather to the popular attitude of Mexico during our recent engagement in a critical war with our overseas enemies; an attitude so deliberately and so generally assumed, and so persistently maintained, that it would seem to exclude any other interpretation than that of an intentional expression of unfriendliness. For, assume, if we will, that our neighbor's sympathies were led astray by paid propagandists, we must still account for the leading strings, which were not those of appeal for a worthy cause but of prejudice against a people.

This is not being said in the spirit of accusing criticism, but simply on evidence of an unwelcome and deplorable fact: our neighbors do not like us.

It is not a case of "I do not like you, Dr. Fell," nor is it a mere racial prejudice, or the temper of a passing mood. It is a sentiment with roots.

And one of these roots runs back to the events of 1847-48, when our people disputed with their people over a certain boundary line, with the result that their people were deprived of more than half their territory.

The bitter growth from that historic root is kept alive in the national schools of Mexico by a traditional interpretation whereby the children learn to pronounce in fervid terms of patriotic sentiment a severe indictment of injustice against our invading people of the North.

And yet it is well for us to bear in mind that such indictment is not entirely without support from some of our own chroniclers of those events, especially our great military

leader, General U. S. Grant, who characterized our war with Mexico as "one of the most unjust ever waged by a stronger against a weaker nation".

Be that as it may, the scar of the wound is there, and it may never be quite effaced; and the sinister reflection it casts on our national escutcheon may never disappear. Perhaps the best purpose it can now be made to serve is to let it remind us that a readjustment of our relationship with these neighbors demands other, more aggressive and propitious measures than merely guarding our side of the dividing line between us.

And it may well do that! For, when we look back over our past half century of intercourse with Mexico, we do not find any very conspicuous evidences, of a convincing sort at least, that we have had a sincere and keen desire to cultivate with them a more popular and cordial relationship.

In saying this we are not unmindful of the security we have given our neighbors under the aegis of our Monroe Doctrine; nor are we forgetting the splendid achievements of our American enterprise for the development of the material and economic resources of our neighbors' country.

Thousands of new avenues of wealth have been opened up in mines, smelters, railways, power plants, oil fields, factories, refineries, and many other enterprises involving great investments of skill, capital, and labor. And all this has meant better wages, better living conditions, and better opportunities, for many thousands of our neighbors. And it has meant also greatly increased revenues for the better support of our neighbors' governmental household.

But, unfortunately, our neighbors have failed to see any convincing evidence of a benevolent or altruistic motive in all this. It has been looked upon rather as a system of exploitation whereby the nation's potential wealth has been made to flow out of the country for the enrichment of foreigners.

This is not merely a suppositional statement. The slogan with which the revolution began, "Mexico for Mexicans!" embodied far more than a popular demand for a larger voice and share in the administration of their nation's affairs. It embodied also a distrustful protest against what was looked upon as a menacing invasion by foreign interests for the peaceful conquest of their country.

When the history of the present lingering struggle of the past eight years shall have been written, it will not be shown that our great American interests were in any way immediately implicated in that strife otherwise than as the victims of vast industrial wreckage. But it will be shown beyond a doubt that a chief incentive for the family quarrel was a popular resentment against what was believed to be a menace of foreign influence with their government whereby the inherent rights of the commonwealth were being violated and its sovereignty endangered.

And it will be shown also that one of the cardinal objectives of that revolution was, as has been already clearly evidenced in the drastic anti-foreign legislation of recent months, to break the grasp which foreign interests had secured on the wealth-producing resources of the country.

A very common interpretation of all this, as given by Americans in Mexico, is to say that it has sprung from a twofold root of jealousy and suspicion.

That our neighbors of the more influential class have coveted a larger opportunity to share in the emoluments of positions of administration and trust in our enterprises in Mexico, and that they have felt resentment at the invidious implication of a supposed discrimination, is easy to understand. But in all fairness the ground for such inequality of privilege should be looked for, not in a lack of confidence or an implication of racial inferiority, or in a lack of good will, but in their general lack of such a competitive equipment as alone can open the door of opportunity to the best

efficiency. And it is on such ground only that this forbidding feature of our relationship is worthy of notice.

But the alleged sentiment of distrust—that the Mexican people suspect the motives of their American neighbors—is a matter of very vital importance to the problem of a better understanding. And granting that it is an assumption, and a very disagreeable one, it is certainly better, for the purposes of an attempted readjustment, to accept such an assumption at its current face value than to dwell in the fool's paradise of more pleasing fancies.

Suppose then we accept it as a fact that our Mexican neighbors distrust us; that they suspect us of evil motives; that they believe us to be looking with covetous eyes at their possessions and awaiting some plausible pretext for satisfying our cupidity; that notwithstanding the most solemn assurances of our President that we do not want one foot of Mexican territory, they prefer to believe that the reputed and oft quoted saying of one of General Pershing's negro troopers, "We ain't going to cross no border; we're just going to pick that border up and tote it clean down to the Panama Canal," is the truer expression of the secret desires of their neighbors.

What shall be said of this ugly feature in our relationship with our neighbors? If we have done nothing to justify its entertainment, it must be that the source of the evil growth has been ignorance or the want of a better understanding; that our Mexican neighbors are not acquainted with us. For how could they entertain such unfriendly feelings toward us if they really knew us as the fair, honorable, and generous people we are?

And just here lies, I take it, the weakest point in our relationship with these neighbors. There is the lack of just that mutual acquaintance that is necessary to a better confidence and a more cordial and sympathetic understanding. Our fancied knowledge of each other is too largely the product of a prejudiced imagination. We know altogether too much of each other's vices and weaknesses and far too little of their virtues and graces. A traditional caricature has sufficed for acquaintance, and has stood for a mutual estrangement.

Of the various limited opportunities the Mexican people have had for knowing us, the broadest has been under the industrial conditions we have introduced among them by our enterprises, where the thousands of native employees of this or that American plant have come in touch with its administrative life as expressed in terms of wages, hours, living conditions, etc.; and they have, we believe, found there a disposition to be fair and considerate. Certainly they have been given a larger wage, shorter hours, better homes, and better medical care than they had before. And to these fair conditions there have been added, here and there, a hospital, a bull ring, a church, or a baseball ground. And yet all these generous conditions have failed to inspire the popular Mexican mind with anything like a consensus of admiring confidence in the American as a disinterested friend of the people. Like the specious methods used some years ago by the Standard Oil Co. in freely distributing lamps filled with oil to the Mexican homes, the interest our great American industrial concerns in general have shown for the social welfare of our neighbors has been too closely identified with the ends of business to awaken any strong popular feeling of grateful response toward us as their magnanimous friends and benefactors.

Certainly we have done nothing to warrant a popular feeling of distrust toward us; nor on the other hand have we done very much to inspire something worthier and better. We have been as honest with them as an adding machine and about as disinterested. There has been the conspicuous absence of the one thing necessary to convince our neighbors that we have a friendly concern for their social welfare.

There has been the lack of just that which Mr. John D. Rockefeller, Jr., makes the third article of his industrial creed: "I believe that the purpose of industry is quite as much to advance social well-being as material prosperity." And what makes such an omission in Mexico so amazing is the fact that there is probably no people in the world whose social life presents more glaring and appealing needs for betterment than that of our neighbors next door south.

Nor may it be said that all these industrial magnates who have been busy developing our neighbors' property are devoid of a wholesome social sense. Their munificent gifts of schools, libraries, hospitals, institutes, homes, etc., in their own country, are a splendid witness to their social and humane interest in their fellow kind.

Must it be said, then, that these our great financial experts, so shrewdly circumspect for the safeguarding of their investments, have been so long ignorant of the nature of the social basis underlying the governmental fabric on which the security of their interests in Mexico must depend?

But it is useless to hark back to what might have been done or what might have been avoided. Our interests are in what may be done and what must be done if we are ever rightly to readjust our neighborly relationship with Mexico.

And for this a new light seems to be breaking. In his admirable brochure, *Representation in Industry*, Mr. Rockefeller says: "In the light of the present, every thoughtful man must concede that the purpose of industry is quite as much the advancement of social well-being as the accumulation of wealth."

With this "light of the present" we shall not need the lesson of our wrecked and rusting industries in Mexico. For in this new light our great industrial prophets will see with a farther vision than that of any former business policy that the best investment that can now be made for the development of our neighbors' resources will be one which will offer to the people the opportunities necessary for their own social and political reconstruction.

They will see that the great inequities of privilege that lie at the bottom of all the dissatisfied unrest in Mexico can be righted only by an intelligent and free ballot; that the illiterate and pauper-masses—the eighty five per cent. of the population who can neither read nor write, and whose personal possessions the most of them can carry on their backs—must be given the chance peaceably to win their way to a better place, at the table of privileges, through opportunities, to learn the first duties of self-government and the basic principle of democracy, patriotic submission to the sovereignty of the majority. And they will see that only through such opportunities for self-development can our neighbors' household be made safe for democracy by first being made fit for democracy.

And if in the light of the present the leaders of our great industrial army will look with patriotic as well as social vision, they will see that what is needed for the interests of our own country is to help our neighboring household to a better and closer place by our side in the family of American republics.

But why, it may be asked, may we not look to our American missionary enterprises in Mexico for a solution of this problem of readjustment? Are not the investments the people of the United States are making in schools, churches, hospitals, social settlement work, etc., a sufficient means both for the solution of our neighbors' social and civic problems and for demonstrating to them the sincerity of our friendship?

Certainly the tendency of our missionary endeavors in Mexico is in this direction.

Much has been done and much more is in progress for effecting both better social conditions and a better understanding. But when we look at these efforts with reference to the effecting of our relational readjustment we will recognize certain reasons why our hopes for such an end must be relegated to a very remote future.

The very term "missionary", by which we designate the help we would give our neighbors, if not a misnomer, is at least liable to an invidious interpretation. For the people we are wanting to help are a Christian people; fully ninety per cent. of them are either immediately affiliated with the traditional Church of the country or are by family or other social considerations and sympathies more or less allied with it. And it is not to be taken for granted, certainly, that these nine-tenths of the people will recognize a disinterested motive in any foreign missionary activity, however socially helpful it may be.

As will be seen, therefore, the open field for missionary operations in Mexico, comprising the remote and scattered

people who are without religious or educational privileges, and a far smaller percentage of those who are either unreligious or are for political or other reasons alienated from the ancestral Church, is comparatively limited.

Then, too, the general effect or impression produced by our benevolent efforts is greatly weakened by the fact that the good things we are offering to our neighbors are in very small packages bearing their several denominational labels. This is unfortunate, not only because of its unimpressiveness and the confusion of mind it occasions, but because also of the forbidding aspect it has of a purposed introduction of a religious tribalism. All which, and much more, points to the economic necessity for a readjustment of our own religious relationships at the home base for the sake of a better advocacy abroad.

This is not being said, certainly, to disparage or discourage any missionary efforts that are now being made for the social betterment of our Mexican neighbors; for such humane help will continue to be needed until these ill-conditioned people are fully and freely able to shape and follow their own lines of self-determination. But it is meant to discourage the idea that such missionary efforts as are now being made in Mexico can ever effect the relational readjustment so urgently needed.

For the desired better understanding with our Mexican neighbors there is needed, certainly, a demonstration of our friendliness that will by its manifest motive appeal to the general popular sentiment as an expression of social rather than of religious interest.

Theoretically our problem of readjustment is very simple; for the key that will answer to all the requirements both of our neighbors' chiefest needs and of our mutual wants of a more intelligent and sympathetic understanding is, manifestly, the offered opportunity of education; a provision whereby a considerable number of our neighbors' sons may be enabled to come and share with ours the privileges of our schools. But, practically considered, this key of opportunity becomes golden; and so we must look either to our wealth-producing specialists or to our government for its application. And this means the appearing of one or more industrial prophets who, like the late Mr. Cecil Rhodes in the felt consciousness of their patriotic and social responsibilities, will see with respect to our future relationship to Mexico what Mr. Rhodes to clearly foresaw would be the happy consequences of the endowment of a hundred Oxford scholarships for as many of our American youth: an intergrowth of popular confidence and an interweaving of intelligent sympathies that shall bind these people to us by a bond of social and friendly understanding as strong as an international treaty.

And who will say that in the new light of the present we may not confidently look for such industrial prophets?

Or better still, may we not look for another such political seer in our governmental household as the late President Theodore Roosevelt, who will see and say to us concerning our duty to Mexico what that great statesman was moved to say to Congress a few years ago concerning our duty to China: "This nation should help in every practicable way in the education of the Chinese people"? And who will doubt that, if an opportunity such as that offered by our government to China for the education of some fifty of her young men annually in our American schools were made possible to the youth of Mexico, a like cordial and grateful response would be given, and the same happy results would speedily follow?

The busiest, most attractive, and, to an American at least, the most interesting place in all of Mexico during the past year, has been a free school on Gante street, Mexico City, where instruction has been given in English, stenography, typewriting, accounting, etc., together with lectures on commerce, political economy, etc., to crowded classes day and night.

This school was established and supported by our United States government for the well-devised purpose of cultivating among our Mexican neighbors a more friendly and sympathetic sentiment toward our country. It was a war measure; and as such the enterprise fully justified itself no doubt. Nor can it be doubted that a continuance of the same good work

on a larger scale by our government as a peace measure would be as fully justified by the beneficent effect it would increasingly produce on our relationship with our southern neighbors.

THE CONTEMPLATIVE LIFE

(Continued from page 843.)

suited for the so-called active communities; men and women who shrink from solitude and silence, or men and women of dreamy, inactive tastes who must have the spur of duty to serve God at all; these can do God's service in active ministrations of love in schools and hospitals and slums. By far the greater number, however, are called of God to the contemplative life—the life of prayer, the life of union with God, the life where God is first and self is forgotten, the life of unceasing adoration, obedience, and love, the life of the Crucified One. They are men and women who are strong and full of the flaming fire of love, men and women of common sense and therefore of selflessness, active and alive men and women.

In a very humble way a priest is helping to found a community for contemplatives in our American Church. He is fearless and on fire with the love of God and the souls of men. He has fought terrible battles for the Catholic Faith and Satan has by no means withdrawn his forces.

Often letters come. What is the work of your community? Prayer. Is that all? Absurd, isn't it? In the midst of such a suffering, sinning world to do nothing but pray! Yet trustfully they of the community look forward with glad eyes to the day when they shall have a sufficient number, that day and night not one moment shall there be when one Sister is not kneeling with our Blessed Lord, praying for the souls He loves so infinitely. The day will come. Here and there throughout our Church are many earnest men and women asking God for the revival of the contemplative life. They do not talk about it; they do not publish or write concerning it. They simply pray.

THE STATE AND ITS RELATION TO PRISONERS

(Continued from page 844.)

to the chaplain a certain amount to make good to those whom they have wronged.

Can you estimate the moral influence of such an act upon the individual himself, or his associates, or upon those he wronged and whom he is endeavoring to compensate? No, never! For, like other great influences, hidden as a treasure in a field, it lies below the surface and is often known only to him who owns the field.

WERE THE true spirit of Christianity to be inculcated with but half the zeal which has been wasted on doubtful and disputed doctrines a sympathy, a coöperation might in a very short time be produced among Christians of every nation, most propitious to the pacification of the world. In consequence of the progress of knowledge and the extension of commerce, Christians of both hemispheres are at this moment brought nearer to one another than at any former period; and an intercourse founded on religious sympathies is gradually connecting the most distant regions. What a powerful weapon is furnished by this new bond of union to the ministers and friends of peace! Should not the auspicious moment be seized to inculcate on all Christians, in all regions, that they owe their first allegiance to their common Lord in heaven, whose first, and last, and great command is Love! Should they not be taught to look with a shuddering abhorrence on war which continually summons to the field of battle, under opposing standards, the followers of the same Saviour, and commands them to imbrue their hands in each other's blood? Once let Christians of every nation be brought to espouse the cause of peace with one heart and one voice, and their labor will not be in vain in the Lord. Human affairs will rapidly assume a new and milder aspect. The predicted ages of peace will dawn on the world. Public opinion will be purified. The false lustre of the hero will grow dim. A nobler order of character will be admired and diffused. The kingdoms of the world will gradually become the kingdoms of God and His Christ.—*W. E. Channing.*

A MAN is not excessively wicked on a sudden; but no man knows, when he is going, how far he shall go.—*Benjamin Whichcote.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

CIVIC CENTERS OR SCULPTURE?

THE AMERICAN CITY has put forth the sound suggestion that American municipalities construct "liberty buildings"—to house and centralize all community activities and services—instead of the usual marble and bronze groups of embattled heroes. Such community structures would make the finest sort of "memorial to our boys" and would besides furnish a fitting gathering place for their amusement and edification, to say nothing of the opportunity to take active part in forward-looking community activities. In the words of the editor: "No mere shaft of marble or granite can ever symbolize the democracy for which this world war is being fought."

From the same magazine we learn that the plan has been well received throughout the country and that numerous cities are planning memorials of this kind. Chambers of commerce have been particularly quick to catch the inspiration, and committees on "liberty buildings" are being appointed. Some have passed resolutions endorsing the idea. In general such buildings are recommended for the future, when building material will be less in demand by the government and when transportation facilities may be obtained without interference with government projects. In a few cities located near the training camps, however, recreation buildings were necessary at once. Thus, in Manhattan, Kansas, a handsome "liberty building" was constructed by local citizens with the assistance of the War Camp Community Service, but it is reserved for the use of soldiers primarily, until after the war.

The movement for "liberty buildings" should not be construed as an attack upon the noble art of sculpture. It was the well-known American sculptor, Paul Wayland Bartlett, who pointed out how "sculpture manufactories" (where sculptures are made to order by machines as it were) are interfering with the true practice of the artist. But it is even more important to remember that the art of the sculptor in the past has reached its highest expression in conjunction with great building projects—from the Tanagra statuette which formed the handle of a pitcher to the friezes and statues of the Parthenon. "Liberty buildings" may yet furnish the sculptor his greatest opportunity, and this is not a point to be overlooked.

In an authoritative article in the *National Municipal Review*, on Community Houses as War Memorials, Albert S. Bard, president of the Municipal Art Society of New York, outlines the requirements which should be met in establishing such. In his judgment the building "should be made precious in some way not only to the present generation . . . but to those who are yet to come". Beauty, he points out, is the one time memorial—but it should be made useful as well, and those who want to know how it can be made both beautiful and useful are referred to Mr. Bard's article, which will prove especially refreshing and stimulating to social workers of all sorts.

Another interesting form of memorial has been suggested by Dean Patterson of the University of Louisville. In a statement he says: "An appropriate monument to our boys killed in the war would be a memorial municipal university. With an imposing hall, library, or auditorium dedicated to them, a greater University of Louisville, devoted to the democratic, advanced education of our youth, would be commemorative of high ideals—liberty, democracy, and civilization—for which those who lie on the battlefield were willing to give up their lives.

"Statues, monuments, arches, have their origin in ancient times in the desire to perpetuate the memory of the human body or of physical triumphs. The municipal university has its origin in modern times in the desire to teach the principles of liberty, equality, democracy, and civilization and to train citizens to realize them."

The Civic Club of Philadelphia has launched a movement for planting "tribute trees" to stand not only as a memorial to the men who gave their lives for freedom and right, but as a tribute, ever growing and increasing its strength, to every man who gave his services in the time of great need. They will be planted along the parkways, city streets, and squares.

As an expression of the gratitude the city of Los Angeles feels toward our returning soldiers, and to meet the urgent need for a suitable assembling place for the young men of our city, where wholesome recreation and adequate club accommodations can be secured at reasonable prices, and with a sincere desire to foster in all citizens a love for the city and sympathy with and a loyalty to city and national government, the executive committee of the Municipal League has adopted a report of its committee on social welfare recommending the immediate establishment by the city of a "men's public club", at which the city itself may furnish such accommodations and services as our boys received at the hands of religious and social organizations abroad and in the cantonments. After careful consideration and survey of local conditions the League urged upon the consideration of the council the following:

- "(1) That there is a real need on the part of large numbers of our young men of such a public club, where the craving for social intercourse formerly supplied by the saloon may be legitimately and wholesomely satisfied at cost.
- "(2) That such a club or clubs should be established where those men must congregate who are less able to meet the expenses of such a club privately conducted.
- "(3) That an adequate appropriation sufficient to insure the success of one such club be made.
- "(4) That under the management of the City Playground Commission with its remarkably successful experience in summer camp and other activities, such a 'men's public club' could be successfully established at once and soon be operated on a self-sustaining basis."

YOUTHFUL WAGE EARNERS IN A DEMOCRACY

In 1910 two million children between the ages of 10 and 15 were wage earners.

In 1918 over four million children between the ages of 10 and 15 were wage earners.

This was not in Russia—it was in America!

Thomas Dreier of Boston is authority for these figures and makes this comment on them: "Democracy can advance no farther than the average man. He advances with education. Are you getting an education?"

A COMPREHENSIVE REPORT of life in the logging camps of the Pacific Northwest has been made by the secretary of the Social Service Commission of the Federal Council of Churches, the Rev. Worth M. Tippy. John M. Glenn thinks that the report is one of the most interesting and timely documents that he has seen and that it shows a great opportunity for the Churches. In his comment on the report he says: "Apparently our own Church has made no effort to get at the lumber men or their employers. It would seem a wonderful opportunity for the provincial commission."

A CONFERENCE of social workers identified with the Church was held at the Diocesan Church of St. Mary's, Philadelphia, on April 10th. It began with a corporate communion, a most helpful and beautiful service. Great interest was expressed in plans to bring Church workers together for spiritual profit and for the production of a greater fellowship. The Rev. George Lynde Richardson, D.D., the vicar, is chairman of a committee appointed to plan for future meetings. It is quite likely that in the autumn there will be a retreat for social workers.



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*:

THE signers of the "proposals for an approach toward unity" invite comment on the proposals and upon the canon appended, although those "who are members of the Episcopal Church are prepared to recommend its enactment", and hence seem to have settled their own minds. Others, however, before whom the proposition now is placed, will undoubtedly desire a somewhat fuller consideration of the issues involved set before them. In the space permitted to a correspondent no elaboration of points is practicable, but a brief statement of certain matters which occur to the writer may possibly suggest lines of inquiry and criticism which may be worth following out.

(1) The proposition is by no means a new one. Some ten or twelve years ago, while the writer was living and working in Canada, a plan was offered and discussed looking toward episcopal ordination of Presbyterians, Methodists, and Congregationalists, on somewhat the same general basis as in the present proposition, only very much more skilfully formulated and far more practical. The scheme came to nothing and was shelved, being found non-workable. The plan provided that from a given date all ministers, in the different bodies that became parties to the concordat, were to be required to have episcopal laying-on-of-hands. Two difficulties were at once foreseen: the first, that no corporate action of any of these bodies was likely which would in effect recognize two distinct kinds of ministers in the same body, episcopally and non-episcopally ordained, the latter practically thus legislating themselves into the status of a doubtfully valid ministry; the second, that almost inevitably, and as soon as ordinations under the proposed plan had been held, the lay people would be divided into two factions, one claiming that they alone had valid sacraments because their clergy had been ordained by a bishop and being averse to receiving the sacraments from the ministers of the older regime, while the other set would claim with equal positiveness that episcopal ordination was unnecessary and added no spiritual powers. Thus there would be at once the starting-point for a fresh schism. If episcopal ordination was allowed to be optional, the same result would ensue.

In the case of the canon now proposed, as some Congregationalists would undoubtedly not desire episcopal ordination and some would receive it, four sections would be inevitable—Congregationalists, Episcopal-Congregationalists, Episcopalians, and Congregational-Episcopalians. That would not be a desirable situation.

(2) The signatories of the recommended canon appear on both sides to have assumed that the historic episcopate may be distinguished from the doctrinal episcopate, the former carrying with it no more than an outward order, the latter carrying with it an essential without which there is no Church. We thought that the meaning of the phrase—historic episcopate—in the Lambeth Quadrilateral had been decisively interpreted as including outward order, historic continuity, and doctrinal essentiality. Evidently the assumption of the framers of the canon is for the reduced meaning. The whole point is ably discussed in a paper by the Rev. F. J. Hall, D.D., in the Church Club Lectures for 1895.

3. The whole question of priesthood in the Church seems to be sidetracked and only the power to consecrate in the Holy Eucharist appears to be thought of. But surely the Preface to the Ordinal includes more than that, great though it be, in requiring that no man might presume to execute the office of bishop, priest, or deacon, "except he were first called, tried, and examined, and known to have such qualities as are requisite for the same." A great deal is involved in the promises of the ordinand which is ignored in the proposed canon. At once the way is open for two kinds of clergy to exist canonically—one class of those who have solemnly vowed to "minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same," "with all faithful diligence to banish and drive away all erroneous and strange doctrine," and a second class, of those who have only promised a part of all this.

4. If confirmation is required for those Congregationalist ministers who desire episcopal laying-on-of-hands, why is it not necessary for their people? Is Confirmation thus to be reduced to a conventional act?

5. It is unfortunate to have selected the Congregationalists

as the exemplary for the experiment. There is no "ecclesiastical authority", strictly speaking, among Congregationalists. That is their distinctive position. Congregational ministers include such radically different types as the minister who recently presented the Apostles' Creed as the sufficient statement of his belief, and the minister who told the writer that only a few old-fashioned Congregationalists any longer held the doctrine of the Trinity and the Deity of Jesus Christ. Many of them, however, are willing to recite the Creeds according to their own interpretation.

6. It has been asserted that such episcopally ordained Congregationalist ministers would in their position be on the same basis as clergy of the "Uniat" Churches in relation to the Roman Church. This is a most unfortunate and untenable illustration. There is absolutely no parallel at all. The Uniat Churches possessed their own bishops and priests and came over, clergy and people, in a body, simply accepting the papal allegiance and discipline, but without any ordination, hypothetical or otherwise. Moreover, one who knows the history of those Uniat bodies will be slow to wish any such parallel in our Western Christianity. Indeed, this line of explanation is disastrous in defence of the proposed canon.

7. How easy for an episcopally ordained minister under this canon to slip into the full status whereby he may be rector and even bishop! All depends upon the ordinary of the diocese, and standing committees and examining chaplains have no opportunity to exercise their functions as in the case of our own unfortunate candidates who must still go through the prescribed routine.

8. Such a canon, or even the recommendation of it, must inevitably postpone indefinitely any *rapprochement* with the Roman and Eastern communions, and after all they are the sections of Christendom with whom intercommunion *must* be regained before the unity which is according to Christ's Will is restored.

The long preamble to the canon needs careful scanning. Especially the third, fourth, and fifth paragraphs—no matter by whom originally written—are open to qualification in order to acceptance, and are chargeable with a plausible begging of the question, and assuming in the premises what it is desired to have in the conclusion.

In conclusion we note that the case before us is not one to which the pragmatic test can safely be applied—viz.: if the canon works it must be right—for the experiment is liable to prove the source of surprising and unforeseen complications the burden of which would fall on the bishops, not the framers of the canon. Moreover, as in the instance of Canon 20 (*née* Canon 19) it is easier to get it into the statute books than to get it out.

ARTHUR W. JENKS.

General Theological Seminary, April 3rd.

To the Editor of *The Living Church*:

IN regard to the question of allowing ministers from other religious bodies to give addresses in our churches, I would like to ask: Is there any essential reason, apart from ecclesiastical, regulative law, to prohibit them from so doing, provided they speak the truth and say nothing which is contrary to the faith as this Church has received the same?

I have come to the conclusion that truth carries inherent in it the authority for its promulgation. Ordination, licenses, are only to insure that the truth shall be declared. The bishop is principally responsible to see that this is done, so his license is or should be a certificate of orthodoxy. I do not see it makes a bit of difference whether a man, provided he is allowed to speak, stands in the pulpit or on the chancel step. It is the message which counts and not the rostrum.

Estacada, Oregon, April 6th.

UPTON H. GIBBS.

To the Editor of *The Living Church*:

IN addition to the points of criticism which you discuss in your editorial on the Proposals for an Approach toward Unity agreed upon by some eminent Churchmen and Congregationalists, there is the following difficulty. If a Congregationalist minister were ordained only to the diaconate (and I judge from § III that such a case is contemplated) and then went back to his own congregation, could he administer what is to them the Holy Communion? And if he did would it be the Holy Communion in the meaning of this section of the proposed canon? Or, would

he be compelled to forego such a celebration until he had been ordained to the priesthood? This difficulty could be overcome of course by ruling that a Protestant minister seeking orders should be ordained to both the diaconate and the priesthood on the same day. But then it would be impossible to test a man as to his fitness, etc., according to ancient usage.

Is there to be no intellectual test except that provided in § II? The writer recalls that in his course on Canon Law it was pointed out that the Church made it easier for a dissenting minister to get orders than for one of her own sons. The proposed canon makes it easier still. Can any thing that comes so easily be valued very highly?

The criticism of the canon as it would affect the laity is forceful. The proposal reminds one of when in his childhood the doctor assured him that the medicine would not taste bad and would do him lots of good.

May I add this? Our Protestant brothers make the mistake of estimating the value of holy orders only in the light of the individual's minimum needs. Their greatest value is thus obscured. I suppose there is no one but who admits readily that the non-conformist with his Bible is able to save his own soul. But our Lord came to save the world, not any particular number of individuals in any particular age. The episcopate is either absolutely necessary to that end or it is not. That after all is the question to be decided. And it is a matter of tremendous importance to the non-conformist. One should view the Episcopate (which of course includes holy orders) "under the aspect of eternity". As long as men take the very narrow, partial, and essentially egotistical view of this great question, they will fail to understand how important bishops are in God's plans.

FREDERIC EVENSON.

To the Editor of The Living Church:

IT is rather early, I presume, to start in either for or against the new amalgamation scheme or federation scheme or whatever the scheme is called that is designed to confer the sacrament of holy orders upon a lot of Protestant preachers who are sincere Protestants and who have no desire to be anything else—not even Catholic protestant priestly ministers. We do not yet know all that is in the mind of its advocates.

Yet, if what is published represents the whole of it, then certainly we are come upon grievous times in the Church. For in my judgment this is the worst proposition that has ever been submitted. It will start a procession—either to Rome or to nothing religiously—that will certainly be anything but indicative of harmony and unity. It will make the little muss over the amendment to the 19th Canon look like a pink tea party in comparison.

Of course the obvious question is, Why give the priesthood to men who do not believe in the priesthood or in the meaning of the sacrament so that they may have the power to consecrate and administer? To whom are they to administer the sacrament? Presumably to the members of the Congregational faith—to people who are not confirmed and possibly to some who are not even baptized—to those who do not accept the Church definition of the sacrament of the Holy Communion and who have no idea of so doing.

This will not make for unity. It will create a much worse condition than now exists. It will mean chaos, and if logically worked out it means the end of the Church as a part of the historic Catholic Church.

There are many who will not stand this. What will be done, it is too soon yet for us to say. But—it may be certainly known, that having been in and worked for the Church as a Catholic Body, we do not propose to be compelled to remain in a Protestant one.

My suggestion is that the time is coming for real Churchmen to get together, and to do so in anticipation of a real fight for the Body of Christ.

Yours very truly,

Chicago, Ill., April 7th.

EDWARD L. ROLAND,

Rector of St. Bartholomew's Church.

[ABRIDGED]

To the Editor of The Living Church:

AFTER reading the Proposals for an Approach toward Unity, I cannot help wondering why, if the ministers of non-episcopal bodies are willing to accept the Church to the extent implied in the Proposals, they should hesitate to become Churchmen unreservedly.

I cannot believe that the doctors who have appended their signatures to this document regard the teachings of the Church as of so little importance that they are willing to have them entrusted to any minister who seeks episcopal ordination regardless of his lack of instruction and training for the work of a parish priest. It is a matter of common knowledge that many

among our own clergy, who have presumably received instruction and training to fit them for the work of a parish priest, are not always agreed on matters of faith. Shall we add "confusion worse confounded" to that already existing within our own borders?

Charity toward all men is at all times most commendable, but it will not help toward the fulfillment of our Lord's prayer for unity if in our eagerness to show the spirit of brotherhood we ourselves fall headlong into the sin of schism. Is it not true that real unity depends upon the acceptance of the doctrines which our Lord has given His Church, and which the Church holds in trust for future generations?

If these ministers in question, who by virtue of their baptism are members of the Catholic Church, and who wish to be in communion with her, and who would seek her priesthood, will stand foursquare on matters of faith, there will be little hindrance to union, and probably no obstruction in the path leading to holy orders.

Sunbury, Pa., April 3rd.

GEORGE THACHER LASCELLE.

CHURCH MUSIC IN AMERICA

[ABRIDGED]

To the Editor of The Living Church:

HERE is little use in tilting at windmills; and I suppose the new Hymnal, with all its blemishes, will go through triumphantly. But one voice at least must be raised against the theory of the Bishop of Marquette, published some weeks ago, namely, that the American people require a more subjective kind of religion than others. That a highly emotional religion does appeal to them, and particularly to that part of them which is of African descent, is admitted. But it is the office and duty of the Church to which we belong to purify public sentiment, not to help the process of degradation.

The literary taste of the American people, and their sense of what is noble in music, have been completely debauched by a century and more of hymn-singing. We have sung about souls sitting in frames, and preparing suits, and seeking their full salvation, and performing other antics. Forty years ago (but that was objective) we were told that the Almighty "sweeps the howling skies".

The process of debauchery has been greatly helped by the late Messrs. Moody and Sankey and their disciples, who have accustomed the nation to nonsense and doggerel. We have long ago reached the point when any glib piece of rubbish, set to a "rag-time" tune, is accepted as the substance of the faith once delivered. And the worst hundred hymns in the new Hymnal, some of them new and some of them old, will help us to go down-hill with rapidity.

The ordinary American choir, after attaining some proficiency in hymn-singing, wishes to do something more; and a leap is made from the hymn to the anthem. This is a considerable jump; for the proper execution of an anthem is a matter of difficulty. Consequently the thing is for the most part very badly done, though well intended. In the meanwhile the psalter is almost entirely neglected. Do not our clergy at least know that the very word "psalm" means something sung, and not read? Many of them, in reading the odd verses, are accustomed to turn toward the congregation, thus making the performance a sort of dialogue, or (as one may say) a Punch-and-Judy show. And the sects are taking the matter up, and call the dialogues "responsive readings". The phrase has in it a satiric touch.

Let me add that I entertain a high respect for the Bishop of Marquette, and am sorry to dissent from his opinion with reference to subjective religion in the United States.

Williamsport, Pa.

RICHARD H. THORNTON.

DIVINITY STUDENTS KILLED IN ACTION

To the Editor of The Living Church:

HERE has appeared in several of the Church papers recently an account of a proposed memorial for Lieutenant Harold Colthurst Mills, in which this statement has been made:

"Among all the undergraduate students who went into the war from the Divinity Schools of the Episcopal Church it fell to one only to give up his life on the field of battle. That one was Harold Colthurst Mills."

This statement needs correction to this extent that Lieutenant Edward Howard Prince, B.A., an undergraduate of the Virginia Theological Seminary, a member of the class of 1918, was killed while leading his men in a charge against German trenches near the Meuse River on September 29, 1918, and was buried in the Meuse Valley the following day.

Very truly,

April 1st.

J. F. W. FEILD.

Secretary Class 1919, Virginia Theological Seminary.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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

AS I write the familiar heading "Woman's Work", I can but smile over that masculine contingent who for so many decades assured us in melting tones that "Woman's work was her influence". They thought we were something like radium—to be put carefully in a box and have the human race exposed to our strong healing and elevating properties. Oh, well! That is neither here nor there now, but it is influence this story is going to be about; not woman's influence in general but the sweet and good influence of one woman in particular.

"How far that little candle throws its beam!
So shines a good deed in a naughty world!"

This was what I thought as she modestly told me this little story of her young-ladyhood. We were speaking of the responsibility of Godmothers, and how that very often it passed entirely out of the memory of the one who had stood beside the font and promised that she would see that certain things were done.

The parents of this young woman lived on a dairy farm with many employes. The two young ladies of the family—fresh from Kemper Hall—felt a great concern about the many children on the place who needed almost every sort of instruction, and especially religious. Nowadays they would have begun by teaching them to make bread or maybe bake apples, but then academic learning held first and often sole place. Rather under protest lest the experiment should prove unpleasant, they had a room set aside, and assembled these tenant-children at stated intervals for instruction in which Church teaching had a large part.

There was great enthusiasm indeed, and loyal attendance; but also the inevitable "dirty shoes" of farm children. Forestalling the criticism of a careful mother, Mary and Alice made slippers for the children; and, something in the Japanese style, they removed their copper-toed shoes and donned the slippers before entering the temple of learning.

All this is incidental to the real story, which was that a time came when these earnest young women made inquiry of the parents as to whether the children had been baptized. Most of them had not, and a baptismal service was arranged. One child in particular belonged to a family so immoral that her sponsors became a problem. The Bishop of the diocese said that unless a perfectly conscientious Godmother was found the child could not be baptized. One of the young women ached to be Godmother; and, having just become engaged to a young deacon, she had little difficulty in persuading him to be the Godfather.

"For years I lost sight of this child," said the narrator. "She married, and often I wondered whether her heredity had asserted itself or whether the influence of the Church had continued. I kept a list of my Godchildren with the day of their Baptism. Her day was Thursday. Often when Thursday came I would think of my vanished Goddaughter with a prayer. One day I was entertaining a clergyman when he said to me: 'By the way, a young woman asked me the other day if I knew where you lived. She wanted to write to you. She said you were her Godmother.'

"It was my lost Goddaughter, and I heard with great satisfaction and joy that she is a devout Churchwoman, organist in her parish church and married to a good Churchman."

THERE IS A LITTLE PAPER in the diocese of West Missouri called the *Courier of the Sunday School Missionary Army*. Its editor-in-chief is Mrs. Henry Burr of Kansas City; and, if the word "snappy" may be permitted in this dignified page, it may well be applied to this little folder which is

brimming with short and pithy articles describing the Church activities of the diocese. The President of the Auxiliary, Mrs. Scott P. Child, furnishes a little article on Missionary Work which is too fine to be kept within diocesan limitations:

"It seems to me that missionary work is like a stream of clear, pure water, running through the life of the Church, cleansing it of selfishness and sordidness and narrowness. This stream carries with it our love and our prayers, our sympathy, our hopes, and our faith. Also are sent upon it our offerings for missionary boxes and our missionaries themselves, unto the uttermost parts of the world. In this stream there are the muddy waters of sloth and ignorance, the snags of pride and prejudice, the whirlpool of fanaticism and intolerance.

"Beautiful flowers grow upon its banks, roses for love, pansies for comfort, the passion flowers for sorrow and suffering, lilies for purity. The trees upon its slopes bear leaves for the healing of the nations. Its tides sweep over the shores of heathendom, washing away sin and superstition. In its wake spring up churches and schools and hospitals and homes. Its baptismal waters cleanse from sin. Mingled with the wine it makes human nature partake of Christ's nature. So this stream of life, with God's spirit brooding over it, ever increases in depth and volume and reaches every part of the earth, until it enters the ocean of eternity."

Another excerpt from the same paper may add to the literature of parochial United Offering treasurers who are usually seeking something new to send out:

"A GIFT A WEEK AND A PRAYER

"Two cents a week and a prayer
A tiny gift may be,
But it helps to do a wonderful work
For the heathen across the sea.

"Five cents a week and a prayer
From our abundant store—
It was never missed, for its place was filled
By the Father's gift of more.

"A gift a week and a prayer—
'Twas the prayer, perhaps, after all,
That the work has done and a blessing brought,
The gift was so very small.

"A gift a week and a prayer
Freely and heartily given.
The treasures of earth will all melt away:
This is treasure laid up in heaven.

"A gift a week and a prayer—
A tiny gift it may be,
But it helps to do such wonderful work
For the heathen across the sea."

THE *Witness*, the "Little Benjamin" among our Church papers, in its issue of April 5th has an interesting historical article on Christian Pageantry, Past and Present. It is well worth preserving and might be pasted in a volume of English Literature. The author, the Rev. Carroll Lund Bates, is well-known as a writer of Church pageants. He divides modern Christian pageantry into four classes, the historical, the missionary, the Biblical, and the Church Year. He refers to the wonderful pageant of Church history which many of us enjoyed in St. Louis, by the Rev. George Long, as a "really great production, a splendid sample of what can be done in the historic sphere." Mrs. Hobart's missionary pageants, *The Great Trail*, *Lady Catechism*, and the *Little Pilgrims and the Book Beloved*, are the chief in this field. In Biblical pageantry the effort as yet made—so says this writer—is not in proportion to the greatness of the field. *Ruth*, by Mary Blake Horne, may be had of the Morehouse Co., and Miss Miller's *Dramatization of Bible Stories* gives suggestions for children to extemporize dramatic incidents in scripture.

That part of this entire article, however, which suggests a use of the pageant entirely new and correspondingly valuable, opens a wide vision of what might be called Christian economics, using, as it were, for our meals what hitherto we have merely lunched on. In speaking of his own well-known pageants for Advent, Christmas, Epiphany, Easter, Ascension, Whitsunday, and Trinity, in all of which the chief character is "Mother Church", the Rev. Carroll L. Bates writes:

"An audacious part, perhaps, of the writer's plan has been that he has developed these pageants to be enacted by characters in vestments and, *upon due permission, in the church itself, in the time usually occupied by the sermon.* In this, however, he has splendid historical precedent, while the coöperation of choir and people in the hymns sung makes the pageants truly acts of worship; and adults are reached, who are present at Church services, but notably absent at what are more frankly children's functions. "These Church Year plays may well be given, however, in halls and parish houses as well; and they may be made effective by appropriately costuming the characters.

"The writer is keenly ambitious to serve in this attractive new field, and to help, in every way he can, to make the newly discovered agency for Christian influence and teaching, namely, modern Christian pageantry, of increasingly greater use to the Church."

"What shall be done about the *evening service*?" will not be such a serious and unsatisfactory problem if this "due permission" is accorded. Evening service at an early hour with hymns, prayers, and a pageant would greatly supplement the value of Sunday school work.

CHRIST CHURCH AUXILIARY, Indianapolis, has lately varied its programme by a series of meetings at the homes of members. At the first of these at the home of Mrs. Wolcott a pleasant and welcome variation was made by four ladies in rich Oriental attire presenting one of Louis Tucker's little plays, *Claudia Procula* (published in THE LIVING CHURCH of January 25th), representing the four wealthy Roman ladies giving their jewels to provide a drink for those sufferers who hung upon the cross in the "new punishment". These little one-page playlets by the Rev. Louis Tucker are exquisitely beautiful, and we are glad to see that a practical use is being made of them.

THE QUARTERLY LEAFLET of the Church Prayer League, edited by the Sisters at Orange Grove, Maryland, has presented for the seven general subjects for prayer and meditation the following: The Church and Our Country in general, The District of Idaho, The District of Mexico, The Church in the Country, The District of Liberia, The District of Alaska, Africa. This leaflet systematically arranges the missions of the Church and sets their immediate needs before the reader in due succession, so that each may receive its share of interest.

THE SHADOW OF THE CROSS

BY WILLIAM C. ALLEN

IN the city of San Jose, California, close by a pretty little park where palm trees rustle and a tinkling fountain sometimes gently plays, stands Trinity Church. My eager steps often lead me along the street where the dim shadow of the cross upon the church tower slowly changes in response to the swing over the heavens of the glowing sun. I love that shadow and what it represents, though it be beneath my feet. It depicts the cross that typifies the divine love down in the haunts of busy men.

On cloudy or stormy days we do not see the outline on the pavement, but always above us is the cross itself. Just so in the dull and bitter days of life we lose sight of the shadow if we look for it; but, when we cast our eyes toward heaven, we perceive the reality of the great event of 1900 years ago—we see the glory and the hope of the tree on which Jesus died. We heedlessly tread upon the shadow in the street even as too many trample on the cross of Christ itself. What! Shall we disregard the smitten Man of Calvary? How thoughtless, pitiful, ungrateful, cruel!

When men and women think superficially of Jesus they deal as it were with the pattern of the cross of which they sometimes speak so fluently. Yet who desires a fading image

when the abiding reality may be secured? Who will be content with a little globe of glass when, for the asking, he can receive a priceless pearl? Do we not want Jesus? "Jesus only," becomes our prayer.

Our Lord's cross is eternal, it is always visible, no tempt can hide it, the blackest night of human experience can not conceal it. The cruciform wood on the tower is but a figure of the gibbet on which He poured out His soul because of sin—it imperfectly suggests the agony and blood. The outward death of Jesus was emblematic of the inward crucifixion that He, with love unutterable, bids us submit to if we are to be at one with Himself—we too are to be crucified, our lusts, our pride, our ease. Shall we profess that we understand the cross whilst in speech or action we re-crucify Him day by day? If we are to learn the charm of fellowship with Christ, if we are to participate in the deliverance He has wrought, we must gaze beyond all symbols and shadows up to Jesus only, His passion, and His peace!

We say that the vague outline on the highway is the shadow of the cross on the church tower; we say that the cross on the church tower is a figure of the tree on which Jesus died; we say that the tree was an instrument of our redemption; we say that this instrument of our redemption is an emblem of the crucifixion of our wills for Jesus' sake; we say that the crucifixion of our wills helps to make us partners with the Son of God; we say that we have become partners of the Son of God because of the Father's forgiving love.

If we look for Jesus everywhere we find Him most alluringly and transformingly in the human heart. Yet when we see the wounded grass bow before the mower's knife He speaks to us of His humiliation; when we behold the branches of the palms swaying in the wind He tells us of His peace; when the water in the fountain softly tinkles He whispers to us of the choir invisible; and when we see the shifting shadow of the cross on the dusty pavement we are reminded of the abiding glory of our crucified and risen King!

DEATH THE LIBERATOR

THERE IS one reflection that rebukes man's antagonism to dying, and that is the fact that but for death there could be no liberty, no progress, and no civilization. Nothing could be more terrible for ambitious youth than the thought that there is no room for service, no opportunity for recognition, no reward for true merit. Threescore summers and winters pile up influence, gold, and offices. If a great man lived a thousand years he would overshadow cities and states, and eclipse all young souls. A billionaire living a thousand years would own the solid earth, and have a mortgage on the golden sun and the silver moon. Even as things are, with men living to eighty, young men must hope from the kindly offices of death. Think of a statesman and politician living a thousand years! He would build up a machine that would be a veritable Juggernaut, and rolling down the banks of the Hudson it would crush the reforms of every ambitious boy, planning better things for his city and state. Think of even the noblest poet and essayist living a thousand years! With his knowledge, with his acquaintance with every man who was worth knowing, and his first-hand information upon all vents, the great man would overshadow all, until the young poet or novelist would have no chance to grow, would starve to death for want of support.

The husbandman understands this principle. He plants his trees in the nursery, but when the pear tree is three or four years old, and its boughs begin to overshadow the seeds in the furrow, he transplants the big tree, and puts it in a wide space on the hillside by itself, where it can have room and sun. Now, this is the whole philosophy of human life. It is a nursery for the starting of young trees, while the large ones are constantly transplanted that they may ripen their clusters on the far-off hillsides of the eternal summer land. The young soul needs room. The new plant must not be overshadowed by the giant tree. There must be sun, and light, and hope, for germinal growths. This means progress for the individual and growth for society. When the great souls die they can go into competition with Gabriel and Raphael, and leave the youth to match his strength with the strength of another youth, new and untried. Thence come boldness, development, initiative, self-sacrifice, martyrdoms, and greatness in the hero's children.—NEWELL DWIGHT HILLIS, in the *Expositor*.

HE THAT takes himself out of God's hands into his own by and by will not know what to do with himself.—Benjamin Whichcote.

Church Kalendar



- April 27—First Sunday after Easter.
- “ 30—Wednesday.
- 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.

KALENDAR OF COMING EVENTS

- April 27—Southern Ohio Dioc. Conv., Christ Church, Springfield.
- “ 29—Arizona Dist. Conv., Grace Church, Tucson.
- “ 30—Montana Dioc. Conv., St. James' Church, Bozeman.
- May 18—Salina Dist. Conv., Christ Cathedral, Salina.
- “ 20—Newark Dioc. Conv., Trinity Cathedral, Military Park, Newark, N. J.

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. BERNARD I. BELL was preacher to Cornell University in Sage Chapel, Ithaca, N. Y., on Palm Sunday.

ON April 30th the Rev. F. M. BANFIL will close his ministrations in the parish of All Saints, Boston, Mass.

THE REV. FR. SPENCE BURTON, S.S.J.E., conducted a retreat in St. George's Church, Utica, N. Y., on Tuesday, April 8th.

CHAPLAIN W. S. CLAIBORNE, on duty overseas for the past year, returned with the 114th Field Artillery, and is now on a fifteen-days' furlough in Tennessee. He will return to Fort Oglethorpe to be mustered out. His permanent address is at Sewanee, Tenn.

BECAUSE of ill health the Rev. ROBERTS COLES has resigned Christ Church, Christiana Hundred, diocese of Delaware. After April 25th address Esmont, Albemarle Co., Va.

THE REV. H. W. CRYDENWISSE has accepted a call to the rectorship of St. John's Church, Richfield Springs, N. Y., to take effect June 1st.

THE REV. PERCY DIX is at present in charge of St. James' Church, Bedford, Pa., and should be so addressed.

CHAPLAIN E. A. EDWARDS, 140th Infantry, should now be addressed at 1013 Vermont street, Lawrence, Kans.

THE REV. GEORGE A. GRIFFITHS, chaplain in France for the past year, took up his duties on Sunday, April 13th, as rector of Queen Anne Parish, Leeland, Md.

THE REV. DONALD KENT JOHNSTON has accepted the rectorship of St. Peter's Church, Unlontown, Pa., and has already entered upon his duties in that extended field, which includes missions at Menallen, Connelville, Dunbar, and Scottsdale. Mr. Johnston expects to have an assistant who will give time largely to the outlying places.

THE REV. FREDERIC JONES has accepted a call to St. Thomas' Church, Port Clinton, Ohio, and goes at once into residence.

THE REV. WILLIAM B. KINKAID has accepted the rectorship of the Church of the Advent, San Francisco, and should be addressed at 162 Hickory avenue.

THE REV. C. W. MACWILLIAMS of Hutchinson, Kans., who has been in a hospital in Kansas City, for an operation, has fully recovered, and resumed his work on Palm Sunday.

THE REV. RAIMUNDO DE OVIES should now be addressed at 2216 Avenue H, Galveston, Tex.

THE RT. REV. JOHN RICHARDSON, D.D., Bishop of Fredericton, was the special preacher at the Holy Week services at St. Thomas' Church, Washington, and conducted the Three Hours' Service.

THE REV. JOHN SAGAR has accepted the rectorship of St. Thomas' Church, Buffalo, N. Y., and entered upon the work Palm Sunday.

DEACONESS ANNA E. SANDS, for nearly ten years in the Horse Creek Valley Mission, with headquarters at Graniteville, S. C., has severed her connection with that mission. For the present her address will be 940 N. Avenue 64, Los Angeles, Cal.

THE REV. ROBERT A. TUFT has accepted the rectorship of Brookland Parish, Washington, D. C., and begins his work at once.

THE REV. SAMUEL N. WATSON should for the present be addressed at Swedesboro, N. J., in care of Dr. J. G. Halsey.

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.

ORDINATION

PRIEST

CENTRAL NEW YORK.—THE REV. RALPH SIMPSON NANZ was advanced to the priesthood on April 8th in St. Ambrose's Church, Groton, by the Rt. Rev. Charles Fiske, D.D. The Rev. Harvey Officer, O.H.C., preached. The Rev. F. W. Dickinson, rector of the parish, presented the candidate. The celebrant was Bishop Fiske, the deacon the Rev. Frederick Henstridge, the subdeacon the Rev. W. S. Stevens. The Preface to the Ordinal was read by the Rev. H. P. Horton. The Rev. Mr. Nanz will continue his work as instructor in Cornell University, and as missionary in charge of St. Thomas', Slaterville Springs, and St. John's, Speedsville.

DIED

ASHLEY.—Entered into eternal life at her home in Rochester, New York, on April 10th, KATHERINE LEE, wife of the late William Jarvis Ashley.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

BARBOUR.—Entered into life eternal April 12th FLORENCE PAULINE (Jones) beloved wife of the Rev. James E. BARBOUR, rector of the Church of the Advent, Pawtucket, R. I., aged 41 years. Interment in Riverside cemetery, Pawtucket.

COLLINS.—On March 24th at Houston, Tex., LOUISA ELLEN COLLINS, wife of Wm. H. Collins, and eldest daughter of the late Rev. Edward Seymour and Mrs. Martha Barrett Seymour, aged 46 years, 1 month, 20 days.

GOODMAN.—On Friday in Passlontide at Lawrence Park, Bronxville, New York, SARAH CLARK GOODMAN, the dearly loved wife of the Rev. Frederic W. Goodman, rector of St. Mary's Church, Lawrence street, New York, entered life eternal. Funeral services were conducted by the Rev. Dr. Slattery at Grace Church on Palm Sunday afternoon. Interment was at Kensico cemetery.

INGALLS.—Entered into life eternal at Worcester, Mass., April 13th, MARYLOU, aged 15 years, only daughter of Nellie B. and C. L. INGALLS.

JOY.—Entered into life eternal on April 9th, SARAH FRANCES JOY, in the 72nd year of her age, at Lawton, Okla. Funeral services were held at St. Andrew's Church April 10th by the Rt. Rev. T. P. Thurston, D.D., and a requiem Eucharist for her was offered at the Chapel of St. Mary the Virgin at Grossmont, Cal., on April 11th. Mrs. Joy is survived by her husband, Charles G. Joy, and eight children, and one brother, the Rt. Rev. W. C. Gray, D.D., of Nashville, Tenn.

WILLIAMS.—In New York City, Sunday, April 13th, FRANK S. WILLIAMS, brother of the late Canon Richard P. Williams, Archdeacon of Washington, D. C.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED.—HE MUST be young, single, fond of work, and thoroughly equipped in modern Sunday school methods and work amongst boys. Position offered, junior curacy in a Boston parish. Address G. PHILIP WARDNER, Esq., 70 State street, Boston, Mass.

ASSISTANT WANTED CHIEFLY FOR pastoral work at St. Mark's, Seattle, Wash. Several months; possibly permanent. Give reference and salary expected. Address Rev. E. V. SHAYLER.

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.

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

CLERGYMAN DESIRES POSITION IN Church school. Capable, musical, widely traveled, has taught. Correspondence invited. Address COLLEGIAN, 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.

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

POSITIONS OFFERED—MISCELLANEOUS

STUDENT NURSES WANTED IN A WESTERN 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.

NURSE WANTED FOR INSTITUTION IN country; good home, fair salary; personal interview required. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choir-master (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitallist—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.

WIDOW, WITH TWO CHILDREN, BOYS, desires position as matron or housekeeper in boys' school or Church institution. Correspondence solicited. References gladly given. Address Widow, 2018 Mt. Royal Terrace, Baltimore, Md.

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

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

CULTURED CHURCHWOMAN WOULD consider position as advisor to girls in small college or Church school. No academic work. Unexceptional references. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A. I. 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 MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

WHITE CLOTH DOSSAL FOR SALE: embroidered in green; also violet silk dossal. In excellent condition and correct color, both 10 by 6 feet. Also green silk chasuble and new sanctus bell. Reasonable prices. Address BELL, care LIVING CHURCH, Milwaukee, Wis.

CRUCIFIXES AND STATUES OF exquisite workmanship modeled and decorated by hand for \$2 and up. Special orders executed; goods sent on approval. Church interiors redecorated and designed. Address ROBERT ROBBINS, 101 Lawrence street, New York City.

ALTAR AND PROFESSIONAL CROSSES: Alms Basins, Vases, Candlesticks, etc., sold 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 read Organs of highest grade and sell direct from factory, saving you agent's profits.

S.T. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. MISS HOLLIDAY, 2 Park Place, Geneva, New York.

TRAINING SCHOOL FOR ORGANISTS AND choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUMBS, 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 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

SAINTE 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

PRIEST WITH YEARS OF EXPERIENCE as school teacher, choir-master, 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.

CLERGYMAN LIVING ON THE HUDSON, with long experience in management and care of boys, will receive one boy into his family for care and instruction. Terms \$1,200 per year. Address HUDSON, care LIVING CHURCH, Milwaukee, Wis.

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

"This plot of orchard ground is ours;
Our trees they are, my Sister's flowers."
—Wordsworth.

"It was an April morning, fresh and clear."
Wordsworth ("On the Naming of Places").
The apple-blossoms are very beautiful in the mountains now, as if ready to rejoice.

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

MISCELLANEOUS

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

LADIES.—ORDERS CAN NOW BE received for my 1919 Christmas Card Book which has a large assortment of beautiful Christmas cards, and societies are requested to get their orders in as soon as possible. Indications are there will be a great demand for Christmas cards this year. Any lady wishing to work the book individually may do so. Mrs. C. W. URSON, 234 West Park avenue, Mansfield, Ohio.

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

Legal Title for Use in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
The Spirit of Missions, \$1.00 a year.
281 Fourth avenue, New York.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry.

D.D. For registration, programmes, or other information, apply to the Secretary, MISS MARIAN 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.
May 4th and 11th: Preacher, the Rev. L. C. Lewis.

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

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, stereopticians, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

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

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

Henry Altemus Co. Philadelphia, Pa.

The Long Years Ago Stories. By Alice Ross Colver. Illustrated. 50c net.

Uncle Sam's Boys with Pershing's Troops at the Front, or, Dick Prescott at Grips with the Boche. By H. Irving Hancock, Author of *Uncle Sam's Boys in the Ranks*, *The Motor Boat Club Series*, *The High School Boys Series*, *The West Point Series*, *The Annapolis Series*, etc., etc. Illustrated. 50c net.

D. Appleton & Co. New York.

Prussian Political Philosophy. By Westel W. Willoughby. \$1.50 net.

From the Author.

The Saloon as a Phase of Commercialized Amusements in Toledo. By the Rev. John J. Phelan, M.A. Social Survey Series II., June 1918. 25c net.

Century Co. New York.

Peking Dust. By Ellen N. LaMotte, Author of *The Backwash of War*. Illustrated with photographs. \$1.50 net.

E. P. Dutton & Co. New York.

The Gift. By Margaret Prescott Montague. 50c net.

Marshall Jones Co. Boston, Mass.

On Becoming an American. By Horace J. Bridges. \$1.75 net.

Ohio Health and Old Age Insurance Commission. Columbus, Ohio.

Health Insurance Old Age Pensions. February 1919.

YEAR BOOKS

Christ Church. Ballston Spa, New York.
Year Book, 1919.

PAMPHLETS

Rt. Rev. George Y. Bliss, D. D. Burlington, Vt.
Clerical Support and Maintenance of Rectories. Report to the Convention Diocese of Vermont, January, 1919.

ENGLISH CHURCH IS SEEKING CANDIDATES FOR ITS ORDERS

To Fill Great Need—Would Fix Age for Confirmation—Cost of Clerical Living—Dr. Dearmer at Home

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

A PERUSAL of the lists of ordinations in the various dioceses on the Second Sunday in Lent again reveals the fact, so noticeable last Advent, that there is a serious falling-off in the number of candidates for the office of deacon. Less than thirty presented themselves for the laying on of hands, which is a smaller number than any during the war. Bearing in mind all the circumstances of the last four and a-half years, still the existing shortage of clergy is a matter that must demand the most earnest consideration of all concerned in the welfare of the Church. It is estimated that at least two thousand additional men are needed for the ministry, and the pressure is only partially relieved by the gradual mobilization of army chaplains, which, as hinted last week, might reasonably be speeded up.

EFFORTS TO SECURE CANDIDATES

The Service Candidate's Committee, in cooperation with the Central Church Fund, have for some time past been completing arrangements to obtain a supply of candidates for holy orders. So far, over two thousand have been accepted for preliminary test, and this number is being increased at the rate of about twelve a day. Many of these candidates are from the army, and include one V. C. and a number of others whose gallantry has been marked by the bestowal of various military honors. The navy is well represented also; a considerable section comes from the civil service, and the business world; while others are drawn from those who were engaged in teaching in the elementary schools. All these candidates have been approved for preliminary training by recommendation of a visiting board of chaplains. Two test schools are in existence already in France, and a preparation school in this country has been established at Knutsford, near Manchester, where training will commence almost immediately. It is

estimated that at least £60,000 will be required for the successful working of this school alone, and the Central Church Fund will hold itself responsible for financing the scheme.

Canon Hicks, principal of Bishops' College, Cheshunt, has resigned that position at the request of the Archbishop of Canterbury, in order to devote the whole of his time to the work of the Service Candidates' Committee, as its chief secretary. That it was found necessary to take such a step is evidence of the great importance attached to this branch of Church administration. Canon Hicks, whose experience gained at Cheshunt will inspire confidence, is undoubtedly the right man for this important post, and his appointment is everywhere hailed with satisfaction.

AMERICAN ARMY STUDENTS

Last week witnessed the arrival in England of the students from the American army, and already some five hundred are registered at the various colleges. Nearly half of the theological students have elected to come to London, and, although the proportion of theologians is not large, there will be a sufficient number to justify the special vacation courses which have been arranged for them at King's College and New College. Birmingham University will be receiving seventy-five students, of whom ten officers and fifty men have just gone into residence.

A service of welcome to the American students, held in the chapel of King's College, London, on Friday afternoon last, took the form of shortened evensong; and a sermon was preached by Dr. Forsyth, Dean of the university faculty of theology. Nearly all the theological students of the London University were present, and the occasion was noteworthy from the fact that this was probably the first time in history that the theological faculty in London has joined in common worship.

AS TO THE AGE FOR CONFIRMATION

The Council of the Federation of Catholic Priests, a society which numbers some six hundred clergymen of the Church of England, has presented a memorial to the Archbishops of Canterbury and York (and through them to the diocesan bishops of the two provinces), asking for their guidance

and direction in the matter of the age-limit fixed in many dioceses for candidates for confirmation. The memorial states that: "As belief in the sacramental character of confirmation, and in the reception thereby of those gifts of the Holy Ghost which are essential for the development of the Christian life, has increased among us, both priests and people have come increasingly to desire the confirmation of children at the earliest possible age." The memorialists therefore claim that in a Christian household, or in a Christian school, where faith and religion are taught on a Catholic basis, the requirements of the Prayer Book can be met normally at the age of ten or eleven and frequently even earlier than this. They are convinced that there is a greater receptivity to religious impressions in children up to the age of twelve, as compared with the years immediately following, and urge, therefore, that the grace of confirmation should be imparted before the critical period of twelve years of age. Finally, it is urged that "a truer practice in respect of the age for confirmation may be established, with at least some measure of uniformity, a practice which would regard, not the years of life, but the development of character and of spiritual capacity."

In view of the diversities of opinion which exist on this important subject, some clergymen advocating a minimum age of fifteen or sixteen for confirmees, while others are zealous in urging the children of their flock to present themselves for the rite at the tender age of ten, it would seem to be desirable that there should be an authoritative direction on the point from the bishops. The memorialists can certainly claim to have made out a good case.

INCREASED COST OF CLERICAL LIVING

The vastly-increased cost of living, in these abnormal times, has been felt by all members of the community, but on no class has the burden fallen more heavily than the unbeneficed clergy; the necessity of a "living wage" for these has become more and more insistent. Putting the average stipend of an assistant priest at £200—in many instances it is much less than this sum—it becomes a matter of less extreme difficulty to plan the domestic "budget" (especially in the case of a married man with a family) for absolute necessities, leaving out of the question occasional luxuries and almsgiving.

The bishops have spoken clearly enough on the matter, and a number of clergymen in the Wakefield diocese, in Yorkshire, have now formed an association to give practical support to their leaders in their endeavors to put the financial arrangements of the Church on a basis of justice, efficiency, and spiritual fruitfulness. The clergy association, as it is called, has the cordial approval and support of the Bishop of the diocese, and one hundred and twenty priests have already enrolled themselves, while the membership is growing daily. The association is not confined to the Wakefield diocese, but is intended to develop into a national movement: an association of priests working to secure an adequate stipend for all clergy (beneficed and unbeneficed), and adopting practical methods to achieve its aims. That it may be crowned with success is a wish that all will cordially endorse.

DR. DEARMER AT HOME

Dr. Percy Dearmer has lost no time, since his return from America in mid-February, in resuming activities, and the many causes with which he has identified himself are once more feeling the benefit of his powerful advocacy. The experiences gained during his three and a-half years of travel have developed his already broad outlook on

social, political, and religious topics, and he is in great request as a preacher and speaker. Among other engagements he is giving a series of lectures on Prayer Book Revision at St. Mark's, Marylebone; courses of Lenten sermons at St. Martin's, Charing Cross, and at his former church, St. Mary-the-Virgin's, Primrose Hill; and on

Passion Sunday he is announced to speak at the seventh of the Reunion Conferences at Kingsway Hall, on War and Christian Union. This last should prove inspiring! It may be hoped that the learned Doctor will now settle down in London, and that a benefice will shortly be found for him.

GEORGE PARSONS.

GREAT NEW YORK SERVICES FOR HOLY WEEK AND EASTER

Breaking Past Records — Death of Rev. Dr. Figgis—General Theological Seminary Begins Centennial Observance — Ralph Adams Cram Addresses Cathedral League

New York Office of The Living Church }
11 West 45th Street }
New York, April 21, 1919 }

It may be said that services were held more frequently this year than in any previous Holy Week. In spite of heavy showers of rain almost daily large congregations are reported in the churches and chapels of New York and vicinity. This is especially true of the Three Hours' Service on Good Friday. At Old Trinity, where Archdeacon Greig preached, every nook and corner was filled throughout the period, from noon to three o'clock, and many hundreds could not gain admission. The number of worshippers coming and going, most of them business people, has been conservatively estimated at 8,000. At St. Paul's Chapel the same conditions prevailed at the like service. The vicar, the Rev. Dr. Joseph P. McComas, was the preacher. On Easter even the usual Confirmation service was held by Bishop Greer, and he also addressed the candidates in Trinity Church.

EASTER DAY

Easter Day in New York City was bright and sunshiny, as the weather bureau promised. Large congregations are generally reported.

Preparations were made generally for festival services more elaborate than in the recent past. Victory and Peace were the prevalent themes of sermons. The published programmes of musical selections showed a more liberal use of orchestral instruments. The floral decorations were only limited by the scarcity of Easter lilies and other choice flowers and the high prices prevailing. In a large number of churches memorial gifts were dedicated. The number of these was greater than in past years.

At the Cathedral of St. John the Divine there were frequent services. It is noteworthy that on Easter morning at ten o'clock, three distinct services were being held in several chapels at the same time—in English, Chinese, and Japanese. It is believed that such a schedule of services is unique in this country and perhaps in the whole Christian world.

AN EASTER PRAYER

On Easter Day printed slips were distributed throughout the pews of the Church of St. Mary the Virgin bearing the following prayer:

"O Holy Jesus, who has purchased to Thyself an Universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; We beseech Thee graciously to look upon Thy

Church in this time of her necessity, and to those to whom Thou hast committed her guidance grant wisdom and courage to fulfill their vow to banish and drive away all erroneous and strange doctrine, and to maintain and set forward quietness, love, and peace among all men, through Jesus Christ our Lord and Saviour. Amen."

DEATH OF DR. FIGGIS

The very many friends in America of the Rev. Dr. Figgis were greatly shocked by the publication of this cable message on Thursday last:

"LONDON, April 16.—The death of the Rev. John Neville Figgis is announced here. He died on Sunday."

John Neville Figgis, D.D., Litt.D., one of the best known writers on historical and theological subjects in England, was 53 years old. He was educated at Brighton College and St. Catherine's College, Cambridge, later holding scholarships at Cambridge and Trinity College. He had been lecturer at Harvard University and the General Theological Seminary, New York.

His works include *The Divine Right of Kings, Christianity and History, The Gospel and Human Needs, Civilization at the Cross Roads, and Churches in the Modern State.*

Dr. Figgis' death was wholly unexpected. His home was at Mirfield, Yorkshire.

SEMINARY CENTENARY

On April 28th, at 12:30 o'clock, a special service of thanksgiving will be held in St. Paul's Chapel, Broadway and Fulton street, for the one hundred years' work and influence of the General Theological Seminary. A solemn *Te Deum* will be sung. Visiting clergy and other guests will be entertained at luncheon in the parish hall immediately after.

At the alumni dinner in Hoffman Hall on Wednesday night, addresses will be made by the Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church, Bishop Talbot of Bethlehem, and Dean Fosbroke. The Rev. Professor Jenks will read an historical paper.

Mr. and Mrs. Samuel Seabury will be at home to the visiting bishops and clergy on May 1st, from four to seven o'clock, at No. 3 East Ninth street.

The programme of events at Chelsea Square begins on Wednesday morning and ends on Thursday afternoon.

CATHEDRAL LEAGUE

The annual meeting of the Cathedral League of the diocese on Saturday afternoon, May 3rd, will have a novel feature. Dr. Ralph Adams Cram, at 3:30 o'clock in Synod Hall, will describe the plans proposed for the nave of the Cathedral and will illustrate these plans with lantern slides. Bishop Greer will preside and Dean Robbins and Dr. Cram will make addresses. Friends of the Cathedral, as well as members of the League, are cordially invited.

INVESTIGATOR GOES TO SERBIA

Mrs. Grace Burch Walkup, only daughter of Bishop and Mrs. Charles Sumner Burch, will leave for Serbia on May 1st to take photographs and report on actual conditions in that stricken country. Mrs. Walkup goes as a representative of the Serbian Relief Committee, and expects to return about October 1st, to lecture and show her pictures to the American public.

The committee has information that the ruin wrought by the Central Powers in that little country is greater than the general reports have indicated.

NOTES

The Church Periodical Club meeting on April 28th at 11 o'clock in the parish house of the Church of the Heavenly Rest, will be addressed by Chaplain Thomas E. Swan, lately returned from France.

Resurrection music, prayers, scripture, sermon and Eucharistic Feast. He is Risen!

PROPOSED MEMORIAL SERVICE

Bishop Lawrence has sent a letter to the clergy, suggesting that on Sunday, April 27th, there should be a memorial service for the men of New England who have died in the service of their country during the war. The Bishop has also issued an order of service for that day.

DEATH OF TRINITY VESTRYMAN

Funeral service for Alexander Cochrane, for many years head of the Cochrane Chemical Company of Everett, was held last week in Trinity Church. Mr. Cochrane died suddenly on Thursday at his home. He had only recently returned from a winter in the south. He was a trustee of many public service corporations and financial institutions, and a vestryman of Trinity Church. The service was conducted by Dr. Mann, the rector of Trinity, and burial was at Mount Auburn.

RALPH M. HARPER.

SERVICES IN COMMEMORATION OF PAUL REVERE'S RIDE

*Held in Boston's Old North Church
—Combined with Good Friday
Observance—Easter Services—
Death of Trinity Vestryman*

The Living Church News Bureau }
Boston, April 21, 1919 }

RELIGION and patriotism mingled on Good Friday night in exercises in the Old North Church in commemoration of the ride of Paul Revere. Both in the address of the rector, the Rev. William H. Dewart, on the solemn lessons of Good Friday, and in the reminiscent remarks of Col. Edward L. Logan of "Boston's Own" regiment of infantry in the world war, recalling the anniversary of the eve of the battle of Seicheprey, the religious element was emphasized.

At the close of the service, to the strains of *Yankee Doodle*, played by the chimes of the church, Miss Pauline Revere, great-granddaughter of the Revolutionary patriot, and daughter of the late Frank Revere, carried through the church and hung in the tower the two ancient signal lanterns.

"To-night is an anniversary in two respects," said Colonel Logan. "First as it appears in the Church calendar, and second in that a year ago the Yankee Division prepared for battle. A year ago the 26th Division gathered to give thanks to God and to prepare to participate in the sacrifices and ceremonies of the day. A year ago this afternoon the commanding officers of the 26th Division gathered with General Edwards to hear the news from a German prisoner taken by the French that a great offensive was planned on the right of our division, and we prepared for the attack.

"On the 19th of April about noontime the boche proceeded to register a heavy bombardment on the post of the 101st Infantry, and again at 4 o'clock, and again at 7. That night the regiment was relieved. Suddenly there was laid upon us a terrific fire from the German guns—and the battle of Seicheprey was begun. And the boche came prepared to stay."

Colonel Logan spoke of the faithful services of Chaplain Lyman Rollins, rector of St. Michael's Church, Marblehead, who could at first be attached to the regiment only as a statistical officer, and of a French-Canadian priest, and of Corporal Bennie Riseman, a Jewish rabbi in the ranks. "In the crucial moments on the other side," he said, "we always found that religion and patriotism went hand in hand."

In the north aisle of Christ Church, on pew 54, there has been placed a tablet with the following inscription:

"REVERE PEW

Paul Revere's Son
Joseph Warren Revere
Bought this Pew in 1808
It is Still Owned by His Descendants"

EASTER SERVICES

Brilliant sunshine of spring was the adequate outer expression of Boston hearts yesterday over the Easter Day of 1919. Never before in many years has such solemn happiness abounded. The stars of gold on each parish service flag only served to make more inexpressibly intense the joy over the

THE CHICAGO LETTER

The Living Church News Bureau }
Chicago, April 21, 1919 }

LETTER FROM CHAPLAIN CLINCH

IN a letter to the editor, Captain N. B. Clinch, chaplain (formerly rector of Emmanuel, Rockford), writing from headquarters of the 129th Infantry, A. E. F., at Ettelbruck, Luxembourg, on March 1st, says:

"That which is requiring much of my attention just now is school work. I am regimental school officer. There are 150 illiterates for whom attendance at school is compulsory, and, besides, we have many classes in higher branches. Our greatest difficulty is to get schoolrooms in these overcrowded towns and villages. The men of this division have been much less exposed to vice than those who are in the back areas. We have been so constantly at the front where there are few civilians, and this is a very clean, decent sort of country. The men are a hundred per cent. better behaved in this particular than they were at home. I have opened three reading and recreation rooms in this and near-by towns, one for each battalion, that are much used by the men, the money that I have had from the War Commission through Bishop Perry paying the rent.

"Chaplain C. W. B. Hill has been the only Church chaplain in the division and I only had him a short time. With his exception I have not seen a clergyman of the Church. Some hardships and privations I have shared with my men, but I am glad to say I have not been in the hospital once nor have I had a day's leave of absence. I really have had none of the dramatic experiences I read of others having."

DEATH OF TWO OF THE CLERGY

The Rev. William Bohler Walker, whose death on April 9th was recorded last week, was buried from the Berkeley Divinity School chapel, Middletown, Connecticut, on the Friday following, at 2 o'clock. He was buried at Cromwell, the home of his brother-in-law. Mr. Walker was well known and beloved during his fourteen years of residence in this diocese, twelve of which were spent as rector of Christ Church, Joliet, and two as missionary of the diocese.

Ill health forced him to retire from active work several years ago. Two years ago, while visiting in Stratford, Conn., he was invited by the vestry of Christ Church to act as curate, the rector of the parish, the Rev. C. C. Kennedy, just going overseas as chaplain, uniting in the wish. He gave such service as his health permitted.

The Rev. Edmund Francis Xavier Cleveland, M.D., one of the older clergy of the diocese, died at the home of his daughter in Chicago, on April 16th. Dr. Cleveland was a graduate of medicine in the University of Michigan in 1868. Having decided to study for the sacred ministry, he was made deacon in 1879, and priest in 1886, by Bishop MacLaren. Practically all of Dr. Cleveland's ministry was spent as rector of St. James' Church, Dundee, Ill. He was a quiet, unassuming priest and pastor, loved by the people he shepherded so long, and honored by many friends in the diocese. Dr. Cleveland was buried at Dundee on April 19th. Bishop Griswold officiated, assisted by the rector of St. James' Church, the Rev. W. H. Bond.

NOTES

Mr. Alfred L. du Domaine, who has been assisting in St. Mark's Church, Evanston, while studying at the Western Theological Seminary, was ordained by Bishop Griswold on March 16th. On the following Sunday afternoon he preached his first sermon at St. Mark's, and on Passion Sunday assisted at the Holy Communion.

St. Paul's Church, Kenwood (Rev. G. H. Thomas, rector), has a soldiers' memorial fund which, started by the mother of a soldier, grows without solicitation and is now \$500.

By order of the vestry the rector has appointed a soldiers' memorial committee to hear and offer plans for a permanent memorial to seven St. Paul's boys who died in the war. Two members of the committee had their three sons in the service; one his two sons and two one son. No contributions will be sought until a plan is recommended by the committee and approved by the vestry, and no memorial will be undertaken until the total cost has been subscribed.

H. B. GWYN.

FRENCH CHAPLAINS IN AMERICA

CHAPLAIN ALBERT LEO, of the Alpine Chasseurs or "Blue Devils" of the French Army, wears the Military Medal and the *Croix de Guerre* with two palms and four stars, and has been cited six times for daring rescues under fire.

He and Chaplain Couve of the French infantry come as delegates from the United Protestant Churches of France and Belgium to assist in raising \$3,000,000 for suffering Protestants to help refugees back to their homes, to aid widows and fatherless children of pastors not actually killed in battle and therefore not entitled to a state pension, to reorganize scattered and dispersed congregations, to rebuild destroyed church property, and to help hospitals and asylums. The campaign is under the auspices of the Committee for Christian Relief in France and Belgium, at 289 Fourth avenue, New York. In an Easter sermon at a Philadelphia church Chaplain Leo said:

"For four years I have lived among graves—large cemeteries with thousands of poor graves lying side by side like an army at rest, and lonely graves under the trees in the woods, or scattered on the hills. For years I have lived among the wounded and the dying, and the dead; under such circumstances that I will refuse to give you any description of it. Whosoever has patrolled along that frontier, and surveyed that kingdom, can never see the world with the same eyes again.

"Now the password heard in that sombre kingdom is 'Resurrection'. Not that I ever watched or hoped to watch any one of those torn-up bodies stand up and walk again. Not that I hoped, if I myself were taken down, that my body might be miraculously restored to life. From the horror of dissolution itself rose the certainty of life. A man cannot become nothing but that heap of sad remains. Bones and corrupt flesh cannot be a definite goal of all that hope, of all that will, of all that love. No, no, it is impossible.

"After death, resurrection. Belgium has been killed, martyred, destroyed, and held down for four years, but now she is alive again. Serbia has been overcome by numbers, her men have fled, have perished; now she is restored to life again. Poland was killed a hundred years ago; now she has her army, her colors, and she is alive. After death, resurrection. Not automatically, not always, but when the soul keeps alive. And so with Protestantism, murdered in France at least twice, in the sixteenth century, under Louis the XIV, and now so alive that the letters written by our young boys from the battle fields stir the admiration of professional writers rather unsympathetic to our faith.

"Every year we witness the splendid signs of life springing up again, after the white and desolate winter. In the trenches near Thann a shell had cut down an apple tree across our trench, and we had to bend our heads to pass under it, as one had not dared remove it. In spring time it was white with flowers, as it still had its roots in the soil, and those who could stop to think, muttered, 'After death, resurrection.'

"This Easter Day is not like another Easter. It is not simply a celebration of the past, it is a promise of the future. It is a hope, it is a call to set to work again, to restore what was destroyed, to wake up that which sleeps, to revive that which is dead."

Chaplain Couve has been in America since January. Interviewed in New York this month, he said:

"To make French democracy Christian

and to make the old conservative French Christianity democratic is the only means by which France can develop in time of peace the marvelous possibilities which she has revealed to the world during the present war. I have always felt that a real, democratic Christianity is essential for the right development of French national life. But this is more than ever desirable now in the presence of the great menace of the spread of Russian bolshevism.

"The French people are more open than ever before to a religious appeal. There are more than 20,000,000 Frenchmen who are vitally connected with no religious organization.

"I was very much impressed in traveling through your country to see the beautiful service flags, with their blue and gold stars, which hung in every church. But in France we had no such flags simply because every single man of our congregation under 45 was in the army. We kept lists only of our dead."

A MESSAGE FROM SIBERIAN CHRISTIANS

THE ARCHBISHOP OF OMSK, SIBERIA, and associated ecclesiastics have addressed to the Pope, the Archbishops, and Metropolitans of the Universal Church, the following message dated at Omsk on February 8th:

"The Archbishop of Omsk, Sylvester, and the heads of the Orthodox Church in the regions delivered from the domination of the bolsheviki, address to the Pope, to the Archbishops of Paris, London, and New York, the Metropolitan of Belgrade, Bucharest, and Athens, and to all the patriarchs of the Orient, the following message:

"The bolsheviki, having usurped in 1917 the power in Russia, are doing a work of destruction of society and civilization. They persecute religion and the clergy. They are devastating and desecrating churches and the sanctuaries worshipped by the Russian people. The historical sacristies and libraries in Petrograd and in Moscow are pillaged. The metropolitan of Kieff, Vladimir, twenty bishops, and hundreds of priests have been assassinated, buried alive, or mutilated. In Toulou and in Kharkoff religious professions have been dispersed by machine guns. Where the bolsheviki are in power, the Churches are persecuted with more cruelty than at the earliest time of Christianity. The bolsheviki are committing religious infamies. They proclaim the nationalization of women, and support all sorts of immoral deeds. Everywhere is death and famine. The population is exhausted by these terrible experiences. Some of them will come out purified, but the greater part will succumb. Only Siberia and the Ural, delivered from the bolsheviki, are trying to reestablish their lives on the principles of law and order. It is with a profound sorrow that we inform you of the terrible calamities to which are subjected millions of Russians. In the name of solidarity, of mercy, of Christian brotherhood, we hope to be able to count on your sympathy and support as representatives of the Christian Church. We beg you to inform your congregations of it, and ask them to address fervent prayers to the Almighty for those who, in the twentieth century, in the northern region of Europe, are martyred for the love of Christ and for the sake of their religion."

The message is signed by Sylvester, Archbishop of Omsk, President of the Supreme Administration of the Orthodox Church; and by the members of the administration: Benjamin, Archbishop of Simbirsk; Vladimir, Sadovsky, Priest; Pissaroff, Professor.

A postscript gives the information that the patriarch of Moscow and of all Russia, Tikhon, formerly of the Russian Church in New York, has been arrested in Moscow by the bolsheviki.

WAR MEDALS FOR BISHOP BRENT AND CHAPLAIN PIERCE

BISHOP BRENT has been included in a list of 168 officers designated by General Pershing to receive distinguished service medals. His citation is as follows: "Chaplain Charles H. Brent: As senior headquarters chaplain he organized the chaplains' school and established a systematic plan of religious effort, enabling all chaplains throughout France to further those excellent results which have marked their duties among the troops. By his loyal spirit of cooperation, his marked ability, and by his masterful attainments he has rendered services of most conspicuous merit and lasting value to the American government."

General Pershing has awarded the distinguished service medal to Lieut.-Colonel Charles C. Pierce, U. S. A., for "exceptionally meritorious and distinguished service". The presentation was made at Tours on April 3rd.

Dr. Pierce was recalled to active service in the army two years ago, and during the entire time has been in charge of the Graves Registration Service in the entire theatre of European operations.

CHURCH PUBLICITY IN KANSAS

"How did you do it?" numerous clergy—and especially bishops—asked Bishop Wise of the diocese of Kansas last May following the annual diocesan convention in Topeka, to which over ten per cent. of the 5,000 communicants flocked.

"That's easy," smiled the Bishop. "Just appeal to human nature and offer to everyone in the diocese some one thing on the programme which will appeal to him particularly."

Of course for the sixtieth annual Kansas convention, starting May 18th, Bishop Wise is following the same plan. And seldom west of the Mississippi, unless to a General Convention, have there been more prominent men of the Church than will be at Topeka for those four days. And in view of last year's attendance of five hundred, in one of the weakest dioceses in the entire Church, at least seven hundred communicants are expected this year to hear the Rev. Francis White, the Rev. Dr. William E. Gardner, the Rev. Augustine Elmendorf, the Rev. Bernard Iddings Bell, Frank Shelby, the Rev. Dr. Charles Pardee, and Dr. Peter Lutkin.

In addition, the girls of the Church's Topeka school, Bethany College, will give a mystery play, *The Power of the Resurrection* and Paul J. Brindel, an authority on religious advertising and publicity, and A. J. Carrieth, a Topeka newspaper man, give a short course to the clergy and laity on *Advertising the Church*.

A fourth of the delegates, in accordance with the Bishop's request, will be returned soldiers or sailors, and much is expected from their counsel.

By good publicity methods, the annual convention in Kansas is coming to mean something to the entire state. This year, with social service as the keynote, representatives of all labor unions have been invited, and as last year many of the Topeka Protestant clergy will be invited to attend, especially to hear the talks on advertising. Last year not a daily newspaper in Kansas, even outside the diocese itself, failed to have stories about the associate mission

established during the past year, from which priests on motorcycles will shortly ride to out-of-town missions; about Bishop Wise's new residence, which is a remodeled barn; and about the talk Bishop Wise had the commandant of the All-Kansas draft regiment give before the convention.

What is more important, all of this publicity paid in a very real sense in the life of the Church. Towns that had never heard of the Church now know what it is, and, because of this educational work through the newspapers, missions conducted by Bishop Wise have been signal successes. The parishes themselves with few exceptions have responded to the awakening; and, despite influenza and the war, the Church to-day in Kansas is in the most flourishing condition of its history, having made more progress during the past year than in any previous decade.

GREEK METROPOLITAN STANDS FOR REUNION

A RECENT ISSUE of the New York *Herald* contained a lengthy copyright article by William T. Ellis narrating an interview with the Metropolitan of Greece, who has lately returned to his own country after considerable travel in England and America. Mr. Ellis finds the Metropolitan enthusiastic over possibilities for reunion, and declares that for the first Christian service in the restored Church of St. Sophia, Constantinople, will be invited not only all the divisions of the Greek Orthodox Church, Russian, Roumanian, Serbian, Syrian, Bulgarian, etc., but also the Bishop of Rome, the various Eastern Churches, and all the Protestant churches of Christendom. Warming to his theme he declared that the Bishop of Rome would be invited to preside over this most momentous event in the history of modern Christendom.

Mr. Ellis understands that the Greek Metropolitan is likely to succeed the late Patriarch of Constantinople as head of the entire Orthodox communion, the last Patriarch having been removed for pro-German sympathies. This enlightened prelate may shortly, therefore, have a commanding influence throughout the Orthodox East.

"After the usual polite expressions," continues Mr. Ellis. "I broached the question of the effect of the war upon his Church, whereupon he straightway came to the theme which is bound to arise whatever phase of war or peace or world events is touched upon anywhere east of the Atlantic Ocean—the ideals of America and President Wilson. At home politicians may be cynical and critical, but abroad the simple sincerity of the confidence of people high and low in the utterances of the President move an American to a really solemn sense of the new place we have assumed in the world's thought.

"In substance—for no man can ever be exactly quoted who is speaking through an interpreter—the Metropolitan said that the ideals of President Wilson are simply the ideals of Christianity. They are what his Church represents and teaches. Now that they have triumphed in the war, they make a new era for religion, as well as for politics. Everything is now different.

"Thereupon he pointed out, at great length, that the Greek Church has always stood for democracy, in its dogma and in its practices, and that its essential disagreement with the Roman Church is that the latter is imperialistic, whereas the Orthodox Church has always represented popular rule. Much that he said on this point need not be quoted, for it would savor of religious controversy. To my astonishment, the Metro-

politan declared that the Greek Church had sent emissaries to the support of Luther, Calvin, Huss, and the other Reformation leaders; because it saw in them messengers of the spirit of democracy and enlightenment.

"Now, in this new day, he hopes for a coming together of Christians of all names, and it is his belief that the Greek Church may be the meeting place for the Roman Catholics and Protestants of all the world as friends and brothers.

"Popular education and liberalism are to come to the Greek Church now that the incubus of Turkey is to be lifted. To that end the help of America is needed. The Metropolitan himself suggested the Young Men's Christian Association and the Young Women's Christian Association as agencies that are to come to Greece. He has been in conference with the leaders."

DEATHS OF TWO PRIESTS OF CENTRAL NEW YORK

THE REV. WALTER E. JONES, rector of Calvary Church, Syracuse, and secretary of the diocese of Central New York, is dead after a five days' illness of pneumonia, in the prime of life.

Mr. Jones was born in Wales and his first home in this country was in Utica, where he was connected with Trinity Church, and for a time served on its vestry. There he became actively identified with the Brotherhood of St. Andrew and decided to study for holy orders. He received his education at Hobart College and the General Theological Seminary, and received deacon's and priest's orders in 1907 at the hands of Bishop Olmsted. He was placed in charge of Calvary Church, Syracuse, then a mission, and by faithful work built it up until it has become a self-supporting parish. In 1912 he was made assistant secretary of the diocese and in 1916 was elected secretary. Under his care convention journals were printed before their contents became mere ancient history, and the correspondence of the office was cared for promptly. He was a man of vigorous mind and a beloved pastor, always standing definitely and openly for the faith of the Catholic Church, held in esteem and affection by all his brethren. He leaves a widow and daughter.

The burial was held from Calvary Church, Syracuse, on April 15th, and included a requiem celebration. Those officiating were Bishop Olmsted, Bishop Fiske, Archdeacon Ilegeman, the Rev. Almon A. Jaynes, and the Rev. Dr. Karl Schwartz, of the Church of the Saviour.

There was another sudden death among the clergy of Central New York when, on April 15th, the Rev. Harry John Van Allen died of heart disease, with which he had been afflicted for some years. He was the only up-state missionary among the deaf and dumb, and had labored in that capacity in the dioceses of Central New York and Albany since 1901, and three years previously in the former diocese. Since 1902 he had resided in Utica. Born May 27, 1866, in Clayton, N. Y., he was educated in the Central New York Institute for Deaf Mutes at Rome and in Gallaudet College, Washington, D. C. He followed the trade of a printer for a time and then became instructor in the Institution for the Deaf at Mount Airy, Pa. He was ordained deacon by Bishop W. C. Doane in 1898 and advanced to the priesthood in 1902. He labored faithfully in a work which is of necessity inconspicuous in its results, traveling constantly through the two dioceses. His life was devoted to alleviation of the condition of those who like himself had been deprived

of the power of hearing. He was about the city on Monday, and had conducted his usual services on Palm Sunday. Early Tuesday morning the attack came which proved fatal.

His burial from Grace Church on Easter Even was largely attended, most of the clergy of Utica and vicinity being in the chancel. The Rev. O. Applegate, rector of Grace Church, read the burial office and the Bishop of the diocese celebrated a solemn requiem with the Rev. W. D. Ellsworth of the diocese of Albany as epistoler, and the Rev. Dr. J. D. Chamberlain of St. Ann's Deaf Mute Church, New York City, as gospel. The parish choir of men and boys rendered the music of the service. Deaf mutes who have been under the instruction of the Rev. Mr. Van Allen occupied reserved seats in the front of the church. Interment was in Glenfield, N. Y.

FEDERAL COUNCIL OF CHURCHES

THE FIRST general deliberative assembly of the Protestant Churches since the close of the war meets, by special call of the Federal Council of Churches of Christ in America, from May 6th to 8th, in Cleveland, Ohio.

IOWA CHORISTER WINS LOAN POSTER PRIZE

ARTHUR REESE ELLIS, chorister and member of the Sunday school of Grace Church, Cedar Rapids, Iowa, won the \$100 victory bond offered by the Newspaper Enterprise Association for the best victory loan poster drawn by an American child. The award was made by the jury chosen by the Treasury Department, including Charles Dana Gibson and the art editor of *Collier's Weekly*. Young Ellis is fifteen years old.

"VICTORY LOAN" AND "EMPLOYMENT" SUNDAY

THE TREASURY DEPARTMENT of the United States has designated Sunday, May 4th, as a day of thanksgiving for victory and of prayer in connection with the campaign for the Victory Liberty Loan. On that day "it is well and peculiarly fitting that the American people as a glorious national unit should assemble in the churches". The 124th Psalm has been suggested for reading in connection with the observance of the day.

The same day has been set aside by representatives of the Churches of the nation as Employment Sunday. On this day an appeal is to be made to Christian employers throughout the country to cooperate personally in securing jobs for returning soldiers, sailors, and war workers.

Rectors of parishes are urged to bring this matter before their congregations on May 4th, and the Joint Commission on Social Service (281 Fourth avenue, New York City), will assist them with advice or literature. Copies of the Commission's reconstruction bulletin will be sent on application to any rector or employer in the Church.

BEQUEST

THE WILL of Edwin C. Cook leaves \$1,000 to St. Thomas' Church, Bath, N. Y.

MEMORIALS AND GIFTS

RECENT MEMORIALS and gifts to St. Andrew's Mission, Mayaguez, Porto Rico, include a bell for the tower of the new school, given in memory of Mary Lippett Graham;

a font, of stone, given by the children of the Mission; an altar, given by a Massachusetts altar society; and a reredos, in memory of Mrs. Sturgis.

A PARISH HOUSE to be built this summer for Trinity Church, Tyrone, Pa., is the gift of Mr. George C. Wilson in memory of his mother, Mrs. Henrietta C. Wilson, loyal, devout, and saintly member of Trinity parish and one of the charter members. The house, forty by sixty feet in size, is to stand in the rear of the church building. Plans are being drawn and work will soon begin.

AT ALL SAINT'S CHURCH, West Newbury, Mass. (Rev. Glenn Tilley Morse, rector), there was dedicated on Easter morning a beautiful stained-glass window made by Clayton and Bell, London, representing the Transfiguration. This was provided for in the will of Brainerd P. Emery, in memory of his father and mother, the late Rev. and Mrs. Rufus Emery. Also, a book-rest for the altar, carved in oak by John Kirchmayer, was given in memory of Mrs. George Henry Poore (Ellen M. Nelson) by members of her family.

FIVE MEMORIALS erected in the Church of the Transfiguration, New York City, were dedicated on Easter Day by the Rev. Dr. George Clarke Houghton. One is a tablet in memory of Anna Francis Wright; another consists of candelabra given in memory of William Judson Minor; and six candlesticks form a memorial of William Franklin Adams, sacristan of the church for forty years. A tablet is in memory of James Potter Dod, organist to this parish for thirty-seven years, and a second tablet is in memory of Mr. Adams placed in the mortuary chapel by the altar society.

ON PALM SUNDAY the congregation of Trinity Church, Tyrone, Pa., were informed by the rector, the Rev. Frank T. Cady, that the parish house to be built this summer would be a memorial to Mrs. Henrietta Clement Wilson, a charter member, and would be presented to the parish by her son, George C. Wilson. Plans and drawings are already being made for the building, which had been contemplated for many years. A fund had been started, and it had been decided to build this year even before Mr. Wilson made the generous offer to erect the house as a memorial. His mother was a charter member of the parish.

ALBANY

R. H. NELSON, D.D., Bishop
Archdeaconry of Ogdensburg

A MEETING of the archdeaconry of Ogdensburg was held in St. John's parish, Ogdensburg, on April 7th and 8th, all but one of the fourteen clergy being present, together with thirty laymen. The proposed redlineation of the state was discussed and a resolution was adopted placing the archdeaconry on record as opposed to the plan, which would join two of its counties to Lewis and Jefferson counties to form a diocese of Watertown. There was also discussion of a plan reported favorably to the diocesan convention of 1916, by which a diocese of Northern New York is proposed, with the present archdeaconry of Ogdensburg as its nucleus, provided adequate endowment for the episcopate can be secured. A committee of laymen was appointed to consider raising an endowment, reporting at the next meeting. On the following day the Ven. Walter H. Larom, who succeeds himself, was elected archdeacon, and the Rev. W. W. Silliman, secretary. Missionaries all reported marked progress. The meeting was adjourned to meet with the Albany Cathedral Summer School in June.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Mission Campaigns Against Interest Payment—
Large Confirmation Class

A NOVEL PLAN was successfully carried out by the people of St. Peter's Church, Tunkhannock (Rev. William La Rue Witmer, missionary), just before Passion Sunday, to relieve the mission of paying interest on its debt, due to the purchase of the rectory, which had been reduced to \$550. The parishioners contributed about \$100, and loaned to the church without interest for a period not exceeding five years sums aggregating \$410, with the understanding that at least one loan will be paid off each year. It is expected that the remaining \$40 will soon be secured.

THE LARGEST confirmation class in the history of Christ Church, Forest City, was presented to Bishop Talbot by the Rev. J. A. Ryan, on April 9th. There were thirty-eight persons, twenty-one of whom were adults.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop
Long Service of Diocesan Clergy

IN A LETTER to the clergy Bishop Nichols writes: "Nine are still on our clergy list who have been connected with the diocese longer than I. Twelve others have been associated with me in the work here for from twenty to nearly all the twenty-nine years of my episcopate, and more than a third of the whole clergy list have been with me for half of my term of office."

CENTRAL NEW YORK

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

Redistricting Opposed—Memorial Services

THE CONVOCATION of the first district, comprising the northern counties of the diocese held a special session on April 7th to consider the proposed plan of redistricting the state, and after considerable discussion of the plan as explained by Bishop Olmsted gave unanimous support to his own opposition, although on entirely different grounds. Bishop Olmsted objects to taking over certain counties from Albany, which would fall to him if he elected to be Bishop of Utica in which he now resides. The Watertown convocation, on the other hand, objects to being joined to weak and sparsely settled counties of the diocese of Albany and expressed a conviction that the proposed diocese would be too weak financially, although Trinity Church, Watertown, in which the convocation met, is the largest parish in the entire diocese of Central New York and finds it a comparatively simple thing to erect a \$100,000 parish house. Jefferson county also stands third among the counties of the present diocese in number of communicants. This opposition, added to that of the Bishop, is practically certain to defeat the plan at the coming diocesan convention. The archdeaconry of Ogdensburg in the diocese of Albany meeting at the same time also voted the proposition down unanimously. If a prediction might be ventured it is to be expected that with the apparently certain defeat of the plan of the joint committees, each diocese will now work out its own solution. Western New York can easily divide on the suggested lines, and do well enough without Seneca county. Albany must soon work out some plan of division, or obtain additional episcopal supervision, and three bishops could scarcely adequately cover its tre-

mendous region, with its mountains and forests and scattered people. Watertown has quite possibly lost its day of opportunity to become the seat of a bishopric.

A MEMORIAL SERVICE for the citizens who gave their lives in the world war, will be held in Rome on Sunday, April 27th, in the Family Theatre. The Rev. Karl G. Heyne has been appointed chairman of the committee in charge of the service. The churches will be requested to toll their bells for those who have fallen, and flags will be at half mast.

THE WOMAN'S AUXILIARY of the second district met in St. George's Church, April 10th. Miss Lucy C. Watson gave a review of *The Call of a World Task in Wartime*, a book which has been studied with great interest recently by some of the societies of Grace Church. She also spoke of the present opportunities for missionary work.

THE MEN'S CLUB of Grace Church, Carthage, met for supper on April 9th and with the Rev. F. S. Eastman presiding listened to a programme of addresses by laymen upon Efficiency, Our Duty in Peace Following the War, Our Duty To-day in Following the Higher Idealism, and The World's Progress, Especially in China.

A LARGE congregation attended the special service in honor of soldiers and sailors in Calvary Church, Utica, on the evening of Palm Sunday. The rector, the Rev. Dr. Coley, preached. Seven members of the parish out of the fifty-three in service gave their lives for their country's cause.

THE MEN'S CLUB of Grace Church (Rev. Octavius Applegate, rector), held an open meeting during the fourth week of Lent. Lieut. Egbert Bagg, Jr., told of his work in camouflage in France, where he served with the American army.

THE ELABORATE ritual followed by some early rectors was described in a sermon, filled with reminiscences of the early days of the diocese, preached in All Saints Church, Syracuse, on March 30th, by the Rev. William M. Beauchamp, D.D., the first sermon of his ninetieth year. He said: "The preacher in those days was wont to change his vestments four times during a service."

FROM MANY PARTS of the diocese come reports of unusually large Lenten congregations. At St. John's Church, Ithaca, the Wednesday evening congregation exceeded the capacity of the parish house, and it was found necessary to transfer the service to the church.

THE REV. DR. HENRY HARRISON HADLEY conducted funeral services for Lieut. Parker Dickson Buck, an aviator who lost his life at Kelly Field, Texas.

A YEAR BOOK of Calvary Church, Utica, has just been issued by the rector, the Rev. E. H. Coley, D.D. Fifty-three men enlisted from the parish, seven giving their lives for their country.

THE RECTOR of St. Andrew's Church, Utica, the Rev. W. H. Morgan on Passion Sunday paid tribute to the memory of Private E. D. Williams, the first member of the parish to lose his life as a result of the war. Private Williams, a bugler in Troop G, was shell-shocked while serving with the 106th M. G. Battalion at Mount Kemmel. He returned to America in November and died at Fort Sheridan, where he was under treatment, on April 4th.

CONNECTICUT

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

A Ninety-nine Year Lease—Christ Church, New Haven

TRINITY PARISH, New Haven (Rev. Charles O. Scoville, rector), has just rented its parish house on a ninety-nine year lease to people who recently purchased the adjoining property of the local Y. M. C. A. The rental is to be \$4,800 a year for the first ten years and the property is to be re-appraised every ten years, but at no time is the rental to be less. The activities centering in the parish house will be moved on September 1st into suitable quarters in a building just north of the United Church parish house on the same street.

Plans are being worked out to rebuild the organ in Christ Church, New Haven (Rev. W. O. Baker, rector), which was constructed in 1896. It will be modernized and have some added mechanical improvements.

CORPORAL THOMAS G. BROWN, a member of the 51st Pioneers, A. E. F., and son of the Ven. J. Eldred Brown, has been awarded an army scholarship at the Sorbonne in Paris, partly on his military record, and partly on previous scholarship. Corporal Brown was one of thirteen of the Fourth Army Corps to win the honor. He remains a member of the army and continues to draw his pay. Upon completing his course he will receive a diploma from the university and a medal from the government.

GEORGIA

F. F. REESE, D.D., Bishop

City Campaign for Sewanee Endowment—Convention and Consecration Service

A ONE-DAY campaign was made in Savannah on Wednesday of last week to raise \$25,000 as the city's share of the \$1,000,000 needed for the endowment fund of the University of the South at Sewanee.

THE DIOCESAN CONVENTION, meeting on May 7th and 8th in St. Paul's Church, Augusta, will be marked by the consecration services of the new church, recently completed at an expenditure of more than \$100,000.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

A New Parish in Indianapolis

THE NEW CHURCH OF THE ADVENT, Indianapolis, at Meridian and Thirty-third street, has been opened for services this month under the rectorship of the Rev. C. E. Bishop. Bishop Francis had long desired to establish a parish on the north side, and shortly after his return from France was able to purchase a property from the Baptist Church. About \$4,000 was spent in remodeling the church and installing an organ taken from St. David's Church. Although the organization is new, much has been accomplished already, and many prominent families are interested.

KANSAS

JAMES WISE, D.D., Bishop

Mission and Canvass at Manhattan

BISHOP WISE conducted a mission in St. Paul's Church, Manhattan (Rev. Richard Cox, rector), from March 23rd to 30th, with gratifying results. There were two celebrations daily and in the evening the mission service proper. Wednesday was observed as a quiet day. On Saturday there was a children's choral Eucharist, and on the closing Sunday an early corporate Communion

of the members of the parish, followed by confirmation, and in the afternoon an every-member canvass.

KENTUCKY

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

Lenten Services—Conferences on Church Unity—Woman's Auxiliary

THE REV. EDMUND DUCKWORTH of St. Louis preached at the united Lenten service at Calvary Church on April 4th, and an offering was taken for the Bishop's Fund. Among the most encouraging reports at the special united meeting of the Woman's Auxiliary was that of the custodian of the United Offering, who announced that the Fund had now passed the mark of \$2,000. A brief talk on the American Church Institute for Negroes was delivered by Miss L. L. Robinson, after which an address on the Apportionment for General Missions was read by Mrs. Harry S. Musson; and the offering was devoted to that purpose. The sixth and last of the series of special Friday afternoon united Lenten services was held in the Cathedral on April 11th, the sermon being delivered by the Rev. H. L. Bowen.

THE SECOND of the conferences on Christian Unity was held in the Cathedral on Sunday afternoon, March 30th, when the Rev. E. L. Powell, D.D., pastor of the First Christian Church spoke on What Have the Disciples of Christ to Contribute to Christian Unity? The following Sunday, the preacher was the Rev. S. S. Waltz, D.D., whose subject was What Have the Lutheran and other Affiliated Bodies to Contribute to Christian Unity? The attendance at these conferences has been uniformly large, every seat being filled and many unable to gain admittance. But it is noticeable that Churchmen in the congregation are decidedly in the minority, the conferences making a greater appeal, apparently, to members of the denominations.

THE SPRING meeting of the diocesan board of the Woman's Auxiliary was held in the Cathedral House on April 10th after corporate Communion. Reports of encouraging nature were received from all departments; the various normal and mission study classes have been numerous and well attended, while the series of united meetings has been one of the best in the history of the diocese. In addition, many local branches have held weekly meetings during Lent to sew for the boxes. The librarian of the Church Periodical Club is arranging to send a barrel of miscellaneous magazines and other literature to an address furnished by the Missions House, and already a large number have been contributed. The United Offering Fund in the diocese now amounts to \$2,243, with branches still to be heard from, so it is confidently expected that the aim of \$3,000 will be reached before the Triennial. The annual service of presentation of the offering will be on St. Michael and All Angels' day instead of the customary date, to precede the Triennial service. The chairman of the committee on the American Church Institute for Negroes reported that following a letter setting forth the objects and aims of the institute, asking an offering for this purpose, about \$4,000 has been received in cash and pledges, and the committee hopes to raise the full quota assigned by the province to this diocese.

THE WOMAN'S AUXILIARY of St. Andrew's Church have completed the fund of \$1,000, raised in memory of a former rector, the Rev. John K. Mason, D.D., and turned the money over to the Cathedral Chapter of

Church Extension as part of the endowment, the income to be used for some special object in the diocesan mission field. The Fund will be known in perpetuity as the John K. Mason Memorial Fund.

THE NOON-DAY services were brought to a close on April 11th, the Rev. H. L. Bowen being the speaker all of that week.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Plans for a New St. Mark's Church

A PLAN is being prepared in St. Mark's parish, Brooklyn avenue (Rev. Arthur L. Charles, rector), to raise a large sum to build the new church on the extensive grounds adjoining the parish house. A class of forty-seven confirmed in this parish by Bishop Burgess on Monday in Holy Week was the first to be presented by the rector and by far the largest in the history of the parish.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Churchman's Club—Sunday School Institute—Bishop's Guild

THE CHURCHMAN'S CLUB of the diocese meets at the Roland Park Country Club on April 29th, after a particularly prosperous year in which over a hundred new members have joined. With them on this occasion will be Lieutenant Cru, of the French High Commission, Major Charles Biddle of the flying corps of the American Expeditionary Forces, and the Bishop of Maryland.

THE SUNDAY SCHOOL INSTITUTE of the diocese will meet on May 3rd, at Memorial Church and Parish House, Baltimore. The Rev. Dr. W. E. Gardner will make at least two addresses and conduct a conference for rectors and superintendents. Conferences will also be led by Miss Helen Sherbert, the Rev. Frederick E. Seymour, and Miss Helen I. Jennings, and the Rev. Benjamin B. Lovett will make an address. At a public evening meeting in the church, the Hon. T. J. C. Williams, judge of the Baltimore juvenile court, will make an address on The Duty of Parents to Children, and Dr. Gardner will speak on Religious Education in the Home. Bishop Murray, the last speaker, will deliver a summary.

THE BISHOP'S GUILD will hold its annual meeting at St. Paul's House, Baltimore, on May 8th.

MILWAUKEE

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

Lenten Services—Clericus—Pneumonia Among the Clergy

DR. C. ERNEST SMITH, rector of St. Thomas' Church, Washington, D. C., spoke to increasing audiences at the noon-day Lenten services during Passion week given under auspices of the Church Club of Milwaukee at the Majestic theatre. Dr. Smith also preached in several of the churches and addressed the monthly meeting of the Woman's Auxiliary in the newly decorated parish hall of St. John's Church. On Thursday afternoon he spoke at St. Paul's parish house in the interests of the Society for the Regulation of Vivisection.

BEFORE HIS departure for his new parish, Chaplain F. S. Penfold gave the Milwaukee clericus a graphic account of his experiences at the front. Dr. H. B. St. George will address the May meeting on the subject of Concordats and Reunion.

THE REV. HENRY WILLMANN of Janesville and the Rev. Robert D. Vinter of Del-

avan have both been very ill with pneumonia, but the latest report indicates some improvement in their condition.

NEVADA

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

Churchly Legislation—Death of Mrs. Ada McCarthy

THE RECENT legislature passed four laws suggested by the Bishop and endorsed by convocation. The statutes were drawn up by the chancellor. One changes the date for the annual meeting of incorporated parishes to January 6th, to meet requirements of the general canons. Permission is given for Indians and whites to marry. A new form of marriage license will give previous marital condition, whether divorced or not, grounds for divorce, etc. All answers are to be sworn to, and a penalty for perjury is provided. School census marshals are required to enumerate Indian children not on reservations, and provision will be made for their entrance into the public schools.

THE CHURCH has suffered a loss in the death of Mrs. Ada McCarthy of Hawthorne, who for years kept Church work alive in her little community.

NEWARK

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

New Building Project at Maplewood—Convention—Rev. J. S. Miller Operated on for Appendicitis

ST. GEORGE'S CHURCH, Maplewood (Rev. Francis H. Richey, rector), has practically completed arrangements to take over a tract of land 200 by 200 feet on Ridgewood road between Highland place and Durand road, on which to erect a new church building. The contemplated minimum cost will be \$50,000, which very probably will be exceeded. It is expected that a parish house and rectory will finally be erected on the same tract.

THE ANNUAL convention will be held in Trinity Cathedral, Military Park, Newark, on Tuesday, May 20th. It is expected that the session will last two days. Advance nominations and notices of new business should be filed with the committee on elections and calendar of business before May 13th.

THE REV. JOHN S. MILLER, rector of the House of Prayer, Newark, N. J., was seized with acute appendicitis early on Easter morning and operated on at St. Barnabas' Hospital. He is resting as well as could be expected.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Great Offering for St. Mark's Victory Cathedral

THE EASTER OFFERING at St. Mark's Church, Seattle (Rev. Ernest V. Shayler, rector), was \$131,000, which will be devoted to the new Victory Cathedral.

PITTSBURGH

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

Service in Memory of Dr. Wightman—Parochial Missions

ON SUNDAY AFTERNOON, April 6th. in St. Peter's Church, Pittsburgh, a memorial service held on behalf of the Rev. Dr. John R. Wightman, late chaplain of the Laymen's Missionary League, was largely attended by

members of the congregations to whom the League ministers, and by his friends throughout the city. About a dozen clergymen were present, and the League attended in a body. Short addresses were made by the Bishop, the president of the League, Mr. N. P. Hyndman, one of the League evangelists Mr. J. F. Mackenzie, and the Rev. Dr. Alexander Vance, president of the Standing Committee, of which Dr. Wightman was secretary at the time of his death. A letter from the secretary of the executive committee of one of the League missions was read, voicing their sense of loss.

DURING PASSION WEEK missions were held in two adjacent parishes, Calvary and St. James' Memorial, Pittsburgh. In the former there were two lay evangelists of the Church, Edward Mercer and Thomas Farmer; and in the latter the preacher was the Rev. J. J. D. Hall, of Galilee Mission, Philadelphia. The services throughout the week were well attended, and on the closing Sunday night overflowing congregations greeted the missionaries.

DURING HOLY WEEK there were services daily in nearly all Pittsburgh churches, with Holy Communion in several parishes on the night of Maundy Thursday, and on Good Friday the Three Hours' Service in a considerable number of churches. In the Church of the Ascension the addresses at this service were made by Bishop Whitehead.

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QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Chamber of Commerce Elects Bishop Fawcett President

BISHOP FAWCETT was unanimously elected president of the Quincy Chamber of Commerce by the board of directors on April 8th. He has for some time been a member of the directorate of the organization, and his leadership in civic affairs has been widely recognized. The appointment gives universal satisfaction, and the papers of the city cordially commend it.

RHODE ISLAND

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

Rector Celebrates Twentieth Anniversary—Death of His Wife—Austin Priory

THE RECTOR OF THE Church of the Advent, Pawtucket, the Rev. James E. Barbour, recently celebrated the twentieth anniversary of his rectorship. He delivered an historical sermon in the morning, and in the evening the Rev. Alva E. Carpenter preached. In twenty years the communicant list has increased from 100 to 300; the Church has been enlarged, parish rooms added, and a rectory purchased. The sad part of the anniversary was that Mrs. Barbour, who as Deaconess Jones had worked so faithfully in the parish for eight or nine years, was at the point of death and died on April 12th. The Rev. G. S. Pine, had the funeral service at the rectory on April 15th, and with the crucifer headed the procession to the church. Bishop Perry, assisted by the Rev. Mr. Pine, conducted the service in the church and at the grave in Riverside cemetery, Pawtucket.

THE DIOCESAN DEACONESSES, who every summer do a really great work at Austin Priory, in the western wilderness of Rhode Island, visiting isolated families for ten miles around, contemplate this summer a sort of training school for young women Church workers, taking four of them for a sum that hardly covers the cost of their food, for a week in July and another four in August, and instructing them in Sunday school methods, in visiting, in Prayer Book and New Testament, and in some important periods of Church History.

SALINA

JOHN C. SAGE, D.D., Miss. Bp.

Church Building at Belleville—Associate Mission—Convocation

CHURCH PEOPLE at Belleville have completed their church building, which on Easter was used for public worship for the first time. The Rev. Mr. Maltas and the devoted people are to be congratulated. For a number of years lots suitably located have been owned by the congregation, which has been worshipping in a store building, but the Bishop was recently able to purchase a portable church on-e used at Camp Sherman. This, erected with a number of improvements, affords a commodious combined church and parish house. The people have worked with a will, and through the generosity of the American Church Building Fund, who made a gift of \$500, the building will be free of debt. The valuation of the property is now about \$3,000. The people have made a pledge towards the priest's salary and expect to meet all assessments and apportionments.

THE ASSOCIATE MISSION, which conducts from Salina as a center a large proportion of the missions of the district, now consists of five priests, one deacon, and one candidate for orders all doing excellent work in developing Church life. On May 1st the

Rev. David H. Jones is to join the Mission as the special representative of St. Martin's Church, Philadelphia, his salary paid by the Woman's Auxiliary of that parish. Through the coöperation of this splendid band of Eastern Church people the Bishop begins to develop plans for the Church in unoccupied territory. Mr. Jones will make frequent reports to his home parish, which will have a personal touch with the extension of our Lord's Kingdom in Western Kansas.

THE ANNUAL CONVOCATION will be held at Christ Cathedral, Salina, on May 18th and 19th. Already the Bishop has secured a number of the ablest men in the Church to bring the inspiration of their presence and message. Among the speakers are the Rev. Francis S. White, D.D., the Rev. Wm. E. Gardner, D.D., Mr. Frank Shelby, and the Rev. George Long, secretary of the Province of the Mid-West.

SOUTH CAROLINA

WM. A. GURRY, D.D., Bishop

Every-Member Canvass

AN EVERY-MEMBER CANVASS was made in St. Timothy's parish, Columbia (Rev. Joseph R. Walker, in charge), immediately before Easter, to raise funds to pay a debt of \$9,000, and to meet outstanding obligations for the year.

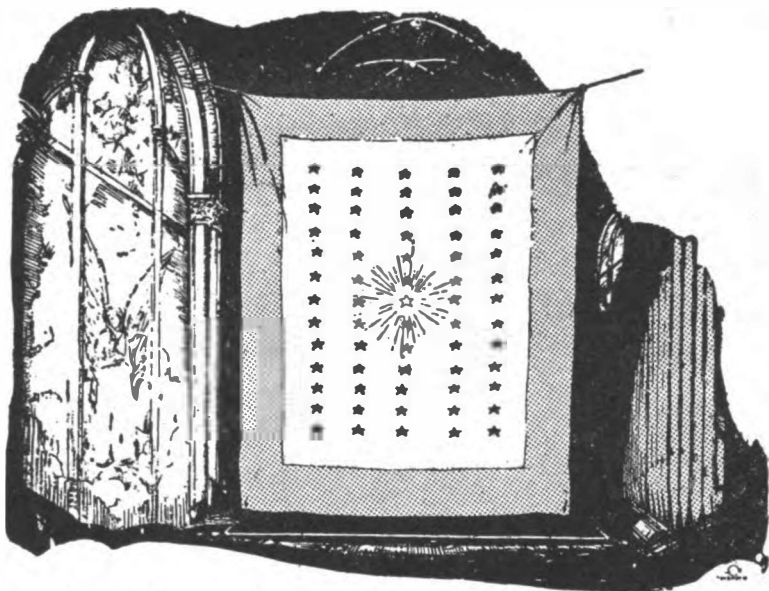
WASHINGTON

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

Death of Mrs. Hearst—"Bolshevism"—Prisoners' Aid Society

MRS. PHOEBE A. HEARST, widely known as a philanthropist, who died at her home in Pleasanton, Cal., on April 14th, was the founder of the National Cathedral School for Girls. During her residence in Washington when her husband was a member of the United States Senate, she discovered the need of a school of high character for the daughters of members of Congress, officers of army and navy, and others in the service of the Government. To the Protestant Episcopal Cathedral Foundation, an organization chartered from Congress to carry on a work of education, missions, charity, and worship, she gave the school building, a stone structure of Italian renaissance style. This was completed on Ascension Day, 1900, and the school was opened the following fall. A second building, Whitby Hall, was opened in 1917. There are now about two hundred pupils. Another gift of Mrs. Hearst to further the education of young women was the Hearst Memorial Mining Building, and twenty scholarships for women in the University of California.

ON PASSION SUNDAY the Rev. Dr. McKim preached a notable sermon at the Church of the Epiphany on America's Duty in the Face of the International Peril of Bolshevism.



And One Turned to Gold

HE was baptized there. We older ones of the congregation remember how he shrugged his tiny shoulders and smiled up at the minister when the drops of water trickled from the downy head to his baby nose. The gold star's for Jim—and for those of us who loved him well, there's a gold star in our hearts for him.

The blue ones? Bless your soul, they're half of them back and the rest of them coming soon. For every one of those blue stars we'll give thanks forever.

What are the blue stars worth? They're worth smiles of solid contentment, they're worth all the heart-aches and tears that never happened, they're worth a world of thankfulness.

What are they worth in money? There couldn't be an estimate on such a proposition. But we're going to subscribe to the Victory Liberty Loan with such a rush that you'll know how ready we are to prove our gratitude for the stars that didn't turn to gold. We're ready to pay the bills for the gigantic preparations that made the Germans quit a year ahead of time.

He denounced any proposal by the American delegation at the Paris peace conference to recognize the Russian bolshevik government, as a policy of weakness and dishonor.

AN INSPIRING lecture was given by the Rev. C. P. Tinker, D.D., of the New York City Missionary Society, at the annual meeting of the Prisoners' Aid Society. Dr. Tinker spoke on the chaplain's view of the man behind the bars. Mrs. D. R. Covell after brief report of the year's work made a plea for the salary of a priest for the institutional part of the work. Miss Isabelle Simmonds, at present the paid worker, spends her time in the courts and in investigation.

AT A MEETING of the District Congress of Mothers and Parent-Teachers' Association on April 15th, Mrs. David R. Covell urged that at all public dances, including those conducted by the War Camp Community Service, young girls should be chaperoned. Dancing is an important influence in the amusement of young people, she said, and needs careful guarding. At the community dances there are often three hundred couples with only one chaperon in the hall, and the intermingling of girls with strange men in uniform carries grave dangers. Definite steps are to be taken by the Association to have more chaperons at all community dances.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Bishop Brent Refuses Stipend—A Flower Message

A LETTER from the Standing Committee to the clergy informs them that Bishop Brent has declined to receive for his personal use any part of his stipend as Bishop, while serving as Senior Chaplain, except for the month of February, when he visited his diocese. Bishop Brent has indicated the objects for which he desires his accumulated unpaid stipend to be used, but the Standing Committee deems it wise that the matter be left until his return.

A CERTAIN PARISH in Western New York, when it sends flowers to sick parishioners, encloses a tiny card on which is printed these words: "These flowers from the Altar of St. —'s Church are sent to bring you something of the peace and blessing of God's House. They are a reminder that you are not forgotten in the prayers offered there."

THOUGH He has taken up His Blessed Body and Blood in its outward and visible form unto heaven, there to remain until His second coming, He has nevertheless, in a sacramental manner, left us that same Blessed Body and Blood on earth to be set before His Father, by the appointed use of bread and wine, and so to be pleaded on our own altars for a memorial of His Precious Death. This memorial on earth, as well as the memorial in heaven, is made by Christ Himself.—Selected.

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