

# The Living Church

VOL. LIII

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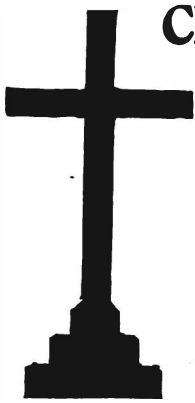
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SELF-DISTRUST is the cause of most of our failures.—Bovee.



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VOL. LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 15, 1915

NO. 3

## EDITORIALS AND COMMENTS

### The Diocesan Convention

**I**T is on us, in all its springtime ardor. In the spring the cleric's fancies lightly turn to thoughts of the diocesan convention.

As the General Convention is the particular, triumphant contribution of this American Church to the wealth of the Church Catholic, the diocesan convention is the localized, reduced-size picture of that body. Holy orders are divisible into Bishops, priests, and deacons, to whose "reverend estimation," in varying degree, the Preface to the Ordinal testifies. The American convention gives us also three "orders," that must presumably be described by contrast as unholy, consisting of Bishops, clergy, and laity; and the legislative parity of these three orders is the cornerstone upon which American ecclesiastical legislation rests.

This exaltation of the layman as one of the three unholy orders ought, theoretically, to have lifted up the lay order to a very general plane of great activity in promoting the true interests of the Church. Never were her world-wide functions so much dwelt upon as now. Never was the place of the Christian religion in the realm of human activity so firmly recognized as now. Never were "parochialism" and "ecclesiasticism" and "diocesanism"—isms that stand for inadequate conceptions of our religion—as firmly berated as now. Never was the perspective of the Church as the spiritual dynamo, destined to give power to myriads of human workers in myriads of activities, so generally presented as now.

And yet our diocesan conventions have not generally responded to the larger ideals of the present day. The cream of the laity are brought annually into contact with the Bishop and the clergy, in transacting the business of the Kingdom. Here, one would say, is the opportunity of the year. The clergy and laity will be given such stimulation, will be taken up to the mountain-top and shown the activities of the Church on the mountain sides and in the plains below, that they will go back into their rural parishes filled with new enthusiasm for the Church, with minds opened to new opportunities, with souls stimulated to new spiritual zeal. Thus would the American contribution of the diocesan convention be vindicated in practice. We should need only to look about in our parishes, to see what an elevating influence it has.

But can we?

Is it not generally the experience of those who attend our diocesan conventions that they are deadly in their dullness? Do we in fact use them as spiritual forces? Do we plan them and make them factors in enlarging the vision of the laity?

A bright review of the recent Massachusetts convention, written by "a spectator," is printed in this issue. Varying local details, the report might stand as the review, not perhaps of a typical diocesan convention, but of one much better than the usual type. Yet the spectator found in it "too much routine business and too little inspiration." This was not the fault of the convention, for the same criticism is made everywhere. Massachusetts tried this year the innovation of setting the

Bishop's address in to the opening service, and then afterward adopted a new rule restoring the time-honored convention sermon, and the former place for the Bishop's address. To relieve the insufferable dullness of the elections, with the attendant difficulty of securing a majority vote and a concurrence of "orders," the preferential system of voting was adopted, whereby first, second, and third choice should be designated on the ballot. It is worthy of mention that on almost the identical day that this rule was adopted by a Church convention in Massachusetts, the Wisconsin Legislature was repealing it as having been an absolute failure in the state.

But if we are to have inspiration from our diocesan conventions, and not neglect the "business" which, after all, must be accomplished, we must somehow shift the perspective. What is most important is not the elections, though these are generally placed foremost among matters of interest, nor yet the financial reports, which are listened to as a matter of unhappy duty when they are listened to at all.

The convention, wherever held, invariably opens with a high celebration of the Holy Communion—varying in its "height" according to the local altitude above the level of the Dead Sea, but as "high," everywhere, as local prejudices, local spiritual attainments, and local opportunities will permit. On this service, in our judgment, the degree of inspiration which may be looked for during the convention will depend. It should be the great ecclesiastical event of the year. In music, it should set the ideal for the diocese. We do not forget the difficulty of obtaining the services of choir men and boys on a week day, but the difficulty can be surmounted if sufficient stress be laid upon its importance. In ceremonial, the service should represent the Bishop's conception of the ideal—be that ideal what it may. The service represents no local congregation and is limited by no local prejudices. If it be held in the Cathedral—as it should be—the local congregation must have accepted the rule of the Bishop in ceremonial, rather than any desires of their own, or the Cathedral could not have been established. The Bishop's ideal for the convention service should be, not that of a parochial "norm," not by any means such a service as should immediately be copied in the small mission churches of the diocese nor in those parochial foundations in which vested opinions and prejudices must be and ought to be respected, but the ideal worship before the King of kings and Lord of lords, as it is fitly performed in heaven and as it may best be rendered, crude though the imitation of heavenly worship must be at best, here on earth. The Cathedral system is on trial at the opening service of every diocesan convention. If it does not prove its fitness there, it is a failure. And the Bishop, in his conception of the dignity and beauty of the Church's worship, is also on trial whenever that service is rendered. Be the service dignified or slovenly, it is a true picture of the Bishop's ideal, which the diocese is certain to recognize. If the service is lacking in inspiration, the Bishop must assume the responsibility for a lost opportunity. We are far enough now from the prejudices of the "Ritual" controversy

of a half century ago so that this ideal of American twentieth century worship should be and can be better realized than it is. If it were distinctly understood that the Bishop's ideal service, as set forth in his Cathedral at the opening of the convention, was not intended, in the remotest degree, to be "crammed down the throats" of the laity at their parish churches, its true perspective in the diocese would be appreciated. Be the complexion of Churchmanship in any diocese what it may, the convention service should represent the Bishop's ideal, separated from any consideration of local prejudices. For even if the service be not held in the Cathedral, a parish church cannot fitly be offered for convention purposes except with the clear understanding of the condition that during the sessions of the convention it is being *used as a Cathedral*, for diocesan purposes, and that the local congregation and its rector have temporarily relinquished all rights over it in so far as services are concerned.

And in our judgment there should be a sermon, unless the Bishop desires to deliver a canonical "charge," which differs entirely from the usual convention address. The sermon should be preached by the strongest preacher who can be obtained. In many cases, this will be almost the only occasion in the year in which the clergy can listen to a sermon, and the only occasion in which many of the lay deputies can listen to another than their own rector. To omit the sermon from that service, or to substitute the Bishop's address, is to lose a great opportunity. The greatest preachers of the diocese should be honored with the invitation to be convention preacher.

There should be a corporate communion at an early hour on the second morning. Why can the laymen of the Brotherhood of St. Andrew make their conventions center about the corporate communion, and bring out the whole convention membership at an early hour, better than a convention composed chiefly of the clergy? *Laymen* accomplished the former; is it too much to ask that the Bishops and clergy who arrange the programmes for the diocesan conventions should reach that lay standard of religion? It is essential, if that is to be properly done, that arrangements for breakfast near the church should be made, and that the business session should begin reasonably soon after breakfast, that time be not wasted.

OUR ELECTIONS, in diocesan conventions, represent a sad waste of energy, and not seldom involve bad blood, and leave a sting behind. Qualifications are often stated in bad perspective. When the deputies to General Convention are to be elected, it is right that considerations of Churchmanship should be an important feature. If the vote of a deputation does not adequately represent the Churchly ideal of a diocese, it is an injustice to the diocese and a great embarrassment in the legislation of the Church. If a deputation frequently votes "divided," or if the clerical and lay deputations frequently vote on opposite sides of a question, something is wrong in the choice of deputies. The Churchly complexion of a diocese ought to be reflected adequately in its deputation.

But the same does not apply to other offices within the choice of the convention. The very fact that the Rev. A. B. would not exactly represent the sentiment of the diocese in General Convention may be a good reason why he should be honored with an election to the Provincial Synod or to the Standing Committee. It is important that members of the latter body should so scrutinize the qualifications of candidates for orders, including Bishops-elect, that unfit persons be not recommended, and loyalty to the Church is a part of fitness; yet we have, happily, long passed the time, in every diocese of the Church, when the question of loyalty would be treated as a party question. The "extremist" dioceses in the Church no longer vote against the confirmation of the Bishops-elect chosen from the other extremes.

And in the missionary boards of the dioceses, by whatever name they may be called, still another canon of fitness may well be applied. These should represent two entirely distinct qualifications: knowledge of the mission field and close touch with missionary contributors. These two classes must be brought together in intimate association if the missionary work is to be efficiently administered. Both classes, in fairly equal degree, should be represented in the missionary boards.

But our diocesan elections almost invariably take up too much time. In Church, as in State, we must come to the short ballot. The policy-determining bodies—the deputations to General Convention and to the Provincial Synod, the Standing Committee, and the missionary board—should be elective; and by arranging the membership of these in series, as in New York,

electing only one or two in the clerical and the same in the lay order each year, terms of office being several years, and eligibility being restricted to one or two consecutive terms, the time spent in elections is much lessened and greater efficiency is given to those bodies. Other officers—trustees and treasurers of various sorts, members of commissions, etc.—should be chosen by Bishop and Standing Committee. In one diocese, members of the Provincial Synod, with the Archdeacons, comprise the nucleus of the diocesan missionary board and then add to their own number according to their discretion.

But the saving of time that may thus be effected should not be in the interest of a shorter convention. It should rather be that the convention may be freed for *real work*.

Our convocations in missionary districts, with almost no legislative functions, are patterns for our diocesan conventions. The progress of the Kingdom should be the subject occupying the greater part of the time. Men in touch with phases of the subject should present those phases in five or ten minute addresses. Phases of general and of diocesan missions, stories of particularly successful methods in parishes and in Sunday schools, some view of social legislation in the last state Legislature and of needed legislation in the state—these are the matters that are worth while in the diocesan conventions. In our view, few of these subjects should result in diocesan legislation; we do not wish our diocesan conventions to go on record for or against mooted political policies. But experts on questions relating to public morals and social advance may well be introduced into our conventions. By inexorable rules as to the length of such arguments, rigidly enforced, by a wise choice of speakers to present subjects, and the limitation of general debate, under time rules, our conventions may be made of great value. But the formal reports to which we have long been accustomed, and particularly all financial reports, should be read by title only and referred for careful analysis to committees of experts, except where some exceptional reason demands particular legislation.

Our diocesan conventions, almost without exception, have sunk into very bad ruts. We ought to extricate them. The laity, at least, are tired of them, as at present administered.

Test the convention in every diocese by asking whether it is a spiritual and an intellectual force, tending to produce deeper and more intelligent Churchmanship and a higher conception of citizenship. If it cannot stand the test, apply vigorous reform.

THE loss of lives, including those of many Americans, through the wilful destruction of the *Lusitania*, fills all of us with such unspeakable horror that it were better not to try to give expression to our emotions.

It is a time when the American people must exercise the greatest restraint. If the first thought to all of us is to "Remember the *Maine*" and the series of happenings that grew out of that memory, let us also remember that this is a period of great world stress, in which that course for us which might normally be right and necessary might now be productive rather of adding still further to the measure of the world's woe.

It is better for us not to seek to force the hands of the President. Whatever be his determination as to the national duty, he will find the great mass of the American people behind him.

But we want no war of mere reprisal. The question must be determined in the light of what service can best be given to mankind in this crisis. Let those who think war the only alternative, ask themselves what we should accomplish, whether for us or for others, by throwing ourselves into the war.

It is the duty of the American people in this unparalleled crisis to stand firmly behind the President, giving to him their firm support in such policy as he may deem it right to pursue. They whose duty it is to assist in moulding public opinion must write with a sense of the great responsibility that devolves upon them.

May God grant His guidance to the President and his advisers! May He so use us, the American people, in this day of our trial, as to fulfil His own purposes, and so soon as may

be, in pursuance of His will, bring peace again to the distracted earth!

And to those who, though non-combatants, have been killed thus ruthlessly, may He grant forgiveness of all their sins, and give to them eternal rest!

**O**NE practical lesson we may well learn from the destruction of the *Lusitania*. It should immediately be made unlawful, in time of war, for munitions of war to be shipped on the same steamer with passengers. The undisputed facts show that the *Lusitania* was a floating arsenal; not, indeed, armed in the sense that its supplies were for use on the steamer itself, but in the sense of transporting such supplies to a belligerent. We do not question the right of British craft to carry such supplies; but we may well demand that they be not carried in passenger vessels, and American statutes should prevent such criminal outrages in vessels leaving American ports. Awful as is the deed that has been accomplished, the sober second thought of the American people will show them that this mixture of war supplies in the cargo with women and children and other non-combatants in the stateroom is the prior outrage, and that we are negligent in allowing that condition to exist. In blaming others for what has occurred, let us at least give ourselves the full measure of blame first. The submarine has revolutionized warfare; but not Germany alone, but also England and the United States maintain fleets of submarines. They are for use and not for ornament. Vessels carrying munitions of war will be in danger from submarines in any war. Passengers must govern themselves accordingly.

**T**HE diocese of Washington has, at the instance of the Rev. Dr. McKim, suggested to the American Church generally the celebration of the seven hundredth anniversary of the signing of *Magna Charta*, which will fall on June 15th. Such a celebration seems to us very fitting indeed; and as *Magna Charta* was a two-edged instrument, asserting the freedom of the Church as well from royal as from papal domination, this American Church—a “free Church in a free State”—is really better entitled to celebrate the event than is *Ecclesia Anglicana* that is named in the instrument. Many centuries had to elapse before the dreams of the barons at Runnymede were entirely realized.

The following is the text of the Washington resolution:

“WHEREAS, The seven hundredth anniversary of the signing of the *Magna Charta* occurs on the 15th of June next;

“AND WHEREAS, This occasion affords an opportunity that ought to be embraced, to remind the American people that the Church of England, from whose loins we are sprung, was not a mission of the Roman Church, but had an independent, probably a Gallic, origin, having been established in the British Isles four or five centuries before the landing of the Roman missionaries in Kent in the year 596; and that in the thirteenth century, three hundred years before the Reformation, she claimed and vindicated her rights to be free of the domination of the Pope by the action of the Barons of Runnymede headed by Stephen Langton, the Archbishop of Canterbury;

“Therefore be it Resolved, That this convention of the diocese of Washington begs leave to suggest that this approaching anniversary should be celebrated by the delivery of sermons on the Sunday nearest the 15th of June all over the land to set forth the claim of the Protestant Episcopal Church as the daughter and heir of the Church of England, whose rights and privileges and freedom were so strongly affirmed in that immortal instrument, and to emphasize the prominent instrumentality of the clergy and laity of that Church in extorting from the tyrant King John that great charter of Anglo-Saxon liberty.”

**N**EW YORK papers of April 29th announce the conviction, in the Brooklyn County Court, of “Paul Miraglia, self-styled Bishop of the Old Roman Catholic Church in America,” for petty larceny, in collecting money fraudulently for charitable purposes. This seems to be that once-famous Don Paolo Miraglia of Piacenza, eloquent, impassioned, radical, who broke with Rome and received a pseudo-episcopal character at the hands of “Archbishop” Vilatte. He has been in America some years, representing himself as an Old Catholic prelate (though of course disavowed by Utrecht). It is a tragic ending—if indeed it be the ending. But we cannot forbear to lay stress upon the

need of caution in dealing with ecclesiastical persons unvouched for, whatever names they may give or titles they may claim.

Our frequent warnings against “Chaldean” beggars have not been fruitless, we are glad to know; but caution is suggested all along the line.

**Y**OU will pardon, I am sure,” writes a priest in a middle western town who is sending money for a small account somewhat belated, “when I tell you that I received only \$5.50 during April from my parish. It has not been quite as bad as that in any other month, but my people—nearly all wealthy—are painfully slow in paying up.”

**Parochial Honesty**

Does it not seem incredible that such a condition can exist?

Nothing that we can write, probably, can get to the eyes of those vestrymen, for we pride ourselves that the people who read Church papers are incapable of such meanness.

But here is a vestry of business men, “nearly all wealthy,” who are so mean, or so thoughtless, or so deficient in common, business honesty, that they permit their rector to go without his salary. We care not what may be the immediate cause. If the parish treasury is empty, let the vestry go in a body to the bank and borrow the money, as honest business men do—and endorse the note with their own precious signatures. That is the only way in which they can hope to be known as honest men.

But some layman is reading this. Go, dear friend, to your telephone, call up your parish treasurer, and inquire what is the practice in your parish as to paying the rector’s salary. Is it scrupulously paid on the *very day it is due*, twelve months in the year?

You are a party to the crime if it is not; and crime, it is.

Who knows? It may have been your rector who wrote that letter.

Find out whether yours is an honest parish.

**A**S explaining the liberal gift from the little congregation of Glenraven chapel, Cedar Hill, Tenn., our correspondent, Mrs. Felix G. Ewing, writes:

“Two Sundays since, I read to the little flock at the Glenraven chapel the letter of Archdeacon Nies concerning his work and particularly describing the awful condition of the *Eracués* being sent, now, back into France. Our little congregation was very much affected, and there were very few dry eyes when they heard of the misery over there. The result is, one and all decided they wanted to send a special offering we had on hand, through you, to Archdeacon Nies, to be used as he thinks best.”

This is the spirit in which so many of these contributions have been sent. Certainly the blessing of God will be granted to the givers.

We frequently note, as, very likely, do many of our readers, the continued recurrence of the same name in the table of acknowledgments, showing continued, sustained interest. Perhaps we may be pardoned for saying how we appreciate the many times “A St. Clement’s Church boy, Philadelphia,” has appeared in the record, and to acknowledge the pleasant letters, though bearing no other signature, that always accompany them.

The following is the list of acknowledgments for the week ending May 10th:

A St. Clement’s Churchboy, Philadelphia.....	\$ 1.00
St. Anne’s Church, Annapolis, Md.....	2.00
Grace Church, Madison, Wis.....	25.00
F. S., Chicago, Ill.....	1.00
Wilfred Smith, Santa Monica, Calif.....	5.00
“H.” Mishawaka, Ind.....	5.00
Grace Church, Clyde, Ohio.....	1.00
S. B., Boston.....	5.00
Mrs. R. S. Sturgis, Boston.....	5.00
“Tithe,” South Bend, Ind.....	5.00
George C. Rafter, Cheyenne, Wyo.....	5.00
Miss Mary N. Browe, Wadsworth, Ill.....	.50
Rev. R. A. Benton, Norfolk, Va.....	1.00
Miss Agnes Morewood, Elizabeth, N. J.*.....	5.00
L. C. T., Brooklyn, N. Y.*.....	7.00
Two Children*.....	.50
Church of the Ascension, Pittsburgh, Pa.†.....	8.15
“A. L. W.,” Boston**.....	3.00
Glenraven Chapel, Tenn.**.....	15.00

Total for the week.....\$ 100.00  
Previously acknowledged.....11,168.52

\$11,268.67

\* For work among Belgians.

† \$5.00 for Paris.

\*\* For *Eracués* and other needs in Switzerland.

**W**E have received under date of April 9th from Archdeacon Nies an elaborate financial report covering all receipts and disbursements on behalf of THE LIVING CHURCH WAR RELIEF

FUND as acknowledged in THE LIVING CHURCH to the issue of March 20th, inclusive, which bears the attestation as being audited by Mr. Duncan D. Dexter, treasurer of the American Church at Lausanne, Switzerland, a retired banker; and also a supplementary statement dated April 20th, and covering further receipts as acknowledged to the issue of April 3rd, inclusive. We have compared those statements with our own accounts and submit in condensed form the following statement as in full of all receipts for the FUND acknowledged up to the issue of April 3rd, inclusive.

Received and acknowledged to issue of April 3		\$9,450.45
Transmitted to Rome.....	\$ 50.00	
Transmitted to Paris.....	729.67	
Transmitted to Archdeacon Nies.....	8,670.78	
		\$9,450.45
		<hr/>
Amount transmitted to Archdeacon Nies.....	\$8,670.78	= 45,022.02
[Rate averaged about 19¼ cents = 1 franc Swiss]		
Disbursed by Archdeacon Nies—	FRANCS	
To Paris .....	10,926.00	
" Rome .....	10,500.00	
" Geneva .....	6,382.00	
" Lausanne .....	6,050.12	
" Munich .....	3,632.00	
" Dresden .....	4,160.00	
" Florence .....	2,500.00	
" Nice .....	328.00	
Expense* .....	4.50	
April 20 Balance in bank.....	539.40	
		45,022.02

\* Additional items of expense in transmission and distribution have been charged to his own work at Lausanne.

It will be observed that though the greater part of the sum received—\$8,670.78—has been sent from this office to Archdeacon Nies for distribution according to his judgment, we have also sent \$50 direct to the rector at Rome and \$729.67 to the rector at Paris. Latterly, we have sent "specials" for Paris and also a proportion of unspecified amounts to the Rev. Dr. Watson in that city direct, thus saving the double exchange necessitated by transmitting to Switzerland and from Switzerland to Paris; while the amount sent direct to Rome, \$50, was also a "special" for that work, transmitted direct for the same reason. These direct remittances, however, were promptly reported to Archdeacon Nies, so that his own disbursements were made with the knowledge that these had been sent. The largest share in the fund, therefore, has been appropriated to Paris, amounting in American money to about \$2,914; the next to Rome, chiefly immediately after the earthquake, about \$2,150; to the two cities in Switzerland, Geneva and Lausanne, that have such great needs for French and Belgian refugees as have been so graphically portrayed in the Archdeacon's letters, about \$1,276 and \$1,210 respectively; to Munich about \$726; to Dresden about \$832; to Florence about \$500; and to Nice about \$65.

Archdeacon Nies suggests that a considerable saving in exchange would be effected if all disbursements should be made direct from this office to the several cities, thus saving double exchange in every case. This will be taken into consideration; but it may be that we shall decide that the loss involved by continuing to send the greater part to him for distribution would be preferable to the less intelligent and more mechanical distribution as between the cities that alone could be made from this office. We shall probably continue to send amounts direct to Paris, including sums specified for that work and a proportion of unspecified sums. We are so entirely pleased, however, with the distribution made by Archdeacon Nies, and we repose such entire confidence in his own judgment as to which needs are most pressing at any particular time, that we strongly incline to continue the present system with respect to the greater part of the receipts, even at the cost of greater exchange. The matter, however, will receive thoughtful consideration; and the thanks of the contributors to the Fund, as well as our own, are hereby transmitted to Archdeacon Nies for his painstaking work in this distribution to the best advantage.

### ANSWERS TO CORRESPONDENTS

R. L. H.—A deacon or a lay reader should not interpolate a prayer for absolution (or any other prayer) between the General Confession and the Lord's Prayer.

THE CURATE of a large and fashionable church was endeavoring to teach the significance of white to a Sunday school class.

"Why," said he, "is a bride invariably clothed in white at her marriage?" As no one answered, he explained, "White stands for joy and the wedding day is the most joyous occasion of a woman's life."

A small boy asked, "Why do the men wear black?"—*Ex.*

### REVELATION

By H. C. TOLMAN, D.D., LL.D.

SUNDAY AFTER ASCENSION

THE highest knowledge is the knowledge of God, not knowing about God but knowing God. There is a vast difference in knowing about a thing and knowing a thing.

The science of botany was to my grandfather very different from what the science of botany is to me. The text books which he used have all been superseded to-day, and yet he may have known the flowers more intimately than I. He may have communed with them and taken into his life their purity and beauty.

So too his intellectual knowledge about God was perhaps not what present theology would accept but he may have known God better than I, and have entered into closer fellowship with Him.

A former pupil of mine, who now occupies a Professor's chair in a distinguished institution, came into my study one day, and asked me this question, "What is the aim of religion?" I replied that the aim of all religion was the communion of the personal soul with God. He asked, "How is this communion to be effected?" and I replied that such communion depends upon the degree of our removal of the veil that separates us from God, and then I added the words of a distinguished thinker: "The veil is always on the face of man, never on the face of God."

So it is that revelation comes to man. It is a gradual process.

Take the student as he begins his high school or college course. He knows nothing of the great laws of astronomy, mathematics, chemistry, and physics, but as he goes on the veil is taken away, not from knowledge but from himself, and step by step he learns more of God's thoughts. The discovery of scientific truth shows the world not a new truth but it removes the veil from human eyes.

Take the artist. Did you ever stand with him before a beautiful landscape, and have him point out to you glories and delicacies you had not seen? What is he doing? Not making new beauties but taking the veil from your eyes.

So we grow in the knowledge of God not suddenly, but we see the God of Love more and more revealed as the veil of pride, suspicion, jealousy, and hate is taken from our soul. We see the God of Truth as the veil of ignorance and prejudice is removed.

Heaven is communion with God and communion with God depends upon our knowledge of Him.

As we can remove this veil, so we can thicken it in the same degree. The veil can become denser, the glass more darkened by removal from Him. We may mistake the glitter and tinsel of religion for the face of God. If we are living mortal, selfish lives, we see and love only those elements of life which are destructible. The soul becomes lost in what is perishable. It does not cleave to the essential and permanent. All this comes under the operation of a law as natural as the progress of human life.

Let us take pride as an example. Pride comes in between self and God. Pride is a veil and before God can be revealed to that human heart this veil must be removed, and the removal of this veil is revelation.

Again, take prejudice. A man with prejudice in his soul cannot see the truth wholly and sanely. There come between him and truth his own preconceived ideas. A veil shuts him from the God of Truth.

Finally, take hatred. The human heart filled with anger, the lips which speak the unkind word, put between the soul and God a veil that is very black. How can the God of Love reveal Himself to such a soul? Every unkind thought, every mean act, removes us from the vision of love and consequently shuts us from the divine presence.

The heart must be pure, that is, *cleansed* from these passions which darken vision. Then we shall realize from our own experience what Christ meant when He said, "Blessed are the pure in heart, for they shall see God."

UNDERLYING EACH sacrament there is, I believe, a truth which unites all Christians, and, provided we are none of us in too much of a hurry, we shall rediscover it. The rediscovery is not best made by hasty attempts at external reunion.—*Canon Adderley.*

# BLUE MONDAY MUSINGS

By Presbyter Ignotus



THE following note of acknowledgment of gifts, sent through me to *L'Oeuvre du Soldat Belge*, will interest some of my readers who gave to that fund:

"MONSIEUR:

"Nous sommes profondément reconnaissants de la générosité

si grande que vous voulez bien montrer pour nos soldats belges; et c'est de tout coeur que je vous en remercie en leur nom. Grace à Mrs. Watson, qui bien voulu nous aider à organiser cette oeuvre et la faire à ses généreux compatriotes, nous avons déjà pu soulager un très grand nombre de nos braves soldats. Je sais quelle est la part de vos libéralités, et je prie Dieu de récompenser tous les coeurs bienfaisants qui nous viennent inlassablement en aide au milieu des heures d'angoisse et de douleurs que nous traversons. Merci encore, et veuillez croire, Monsieur, à tous mes sentiments les plus distingués.

"LA DUCHESSE D'URSEL,

Président de l'Oeuvre du Soldat Belge."

GRAND RAPIDS rejoices in this sort of thing, I suppose:

"THE CHURCH WITHOUT HELL OR DEVIL

"Daniel Roy Freeman will lecture at All Souls' church, Sheldon and Oakes, Sunday at 10:30 A. M. All humans are invited. Negroes, whites, and Chinamen—you all look alike to us. We have no fixed idea as to the future; you can be yourself here. We still have some superstition; help us to get rid of it. We have no color or boundary lines. To do good is our religion. Come with us and commune with humanity.—Adv."

ON APRIL '22nd, the four-masted schooner *Orleans* sailed from Boston, carrying two hundred thousand gallons of rum to Sekondi, a West African port. Boston papers declare that the underwriters required that every sailor "signed on" as a member of the crew should take the pledge. Comment is surely superfluous.

TO SEE a new "church" actually being invented must be a novel experience. Some Boston people enjoyed it the other day, as this cutting shows:

"Bouck White of New York presided at the founding in Berkeley Hall yesterday afternoon of the Boston Church of the Social Revolution. The Rev. Harry Phillips was ordained its minister, several hundred signed the covenant, and a red flag with white letters was adopted as its insignia. The hall was crowded. After several preliminary addresses, Mr. White explained the purpose of the church as follows:

"It shall be our aim to bring together economics and religion, to strip religion of its aristocratic frippery, and to reveal it as the true aid to the economic independence of all."

"The Rev. Harry Phillips then stepped forward while White said:

"I hereby ordain you a minister of God in Boston of the Church of the Social Revolution."

"White then, after a further exposition of the church's principles, requested all who wished to come forward and sign the covenant, which read:

"I enlist under the lord of the blood-red banner, to bring to an end a scheme of things that has enthroned leisure on the back of labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the workers in class solidarity till class shall have been done away in fellowship's glad dawn. I will seek recruits for the Church of the Social Revolution unto the overthrow of the present-day society, and its rebuilding into comradeship."

"The 'blood-red' banner was exhibited at the front of the platform, while the speaker's desk was hung with the Stars and Stripes."

Why "church"? Why "ordain"? Why does Harry Phillips, a sometime London County Councillor, need "ordination"? And who gave Bouck White the power to confer anything of "ministerial" character upon him? It is all very tangled, quite apart from the "Social Revolution" part of it. One is reminded of "Pastor Russell's" retort to the Protestant ministers who declared he had never been "validly ordained." "What is ordination, anyhow?"

THE BIT of flotsam turns up in my reading, copied from *The Presbyterian* of December 16, 1843. I wonder whether the statement made can be precisely verified.

The item tells of a gathering of literary men at the house of Mr. Abercrombie, in Scotland. A Scottish minister by the name of Buchanan, of Edinburgh, was present, who related the following incident:

"A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting I received a note from Lord Hailes, inviting me to breakfast with him the next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? 'I remember it well, and have thought of it often, without being able to form an opinion or conjecture on the subject.' 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said: 'There I have been busy for these two months searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfied me that I could discover them also. Now,' he said, 'here was a way in which God concealed or hid the treasure of His Word, that Julian, the apostle emperor, and any other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and, though they had, they never could have effected their destruction.'"

HERE IS a noble poem, of a noble man, by Mr. F. W. Poole, which also I cut from the *Boston Transcript*:

"THE CURSING OF PERTAB SINGH

"The ryot crouched in his hut and moaned with his face to the plastered wall.

He rent his rags and tore his hair and wept for his ruler's fall. The children hushed their simple songs and whimpered and wailed with dread.

Sir Pertab Singh, their prince, their king, had dared to touch the dead.

"The white sahibs had warned him, though the slain was of their kin.

They knew the awful laws of caste—to touch the dead is sin.

'Tis the son of a friend and comrade; his father is not here.'

Sir Pertab gently bore the corpse and laid it on the bier.

"Five hundred priests of Brahma's shrine awaited at the morn,

To make an ancient honored name a by-word and a scorn.

Calmly cool, Sir Pertab heard, his fate all men might know—

To be with outcast sweepers as the lowest of the low.

"'What care I for your paltry ban?' and as they paused he smiled.

'If naught can soil me save your clan, then I am undefiled.

Mine is a higher, nobler caste of which you do not know.

A caste as great as thine is mean—as high as thine is low.

"'A caste that was old and honored ere your upstart creed began—

The caste of a loyal soldier, the creed of an honest man.

Who serves men less with a weakling word, and more with a well wrought deed—

Who lives for the good of his kin and kind, and dies for his country's need.

"The caste of a man—his word a law which he obeys the first—

Of one who well to serve the best will ever dare the worst—

Who stands unawed by a host in arms, nor quails at a parting breath—

Walks straight and true with a friend, unto—and beyond—the gates of Death.'

"The high priests gasped in wonderment. The vast throng gazed in awe, That the will of a man was strong to stand in the face of an iron law. The pillars of caste that a realm had reared to shadow a man and king Wavered and crumbled and disappeared—and left Sir Pertab Singh."

OUT IN Seattle a new "church" has appeared on Seventieth avenue, S. W.: "Seventh Church, Seventh Angel, Seventh Golden Candlestick, Daniel Salwt, messenger."

## RELIEF WORK IN SWITZERLAND CONTINUES

Problem of the "Evacués" from Northern France  
Grows Worse

## RECTOR AT ROME ARRESTED AS A GERMAN SPY

## Tracing Separated Members of Families

## THE REAL TRAGEDY OF IT ALL

LAUSANNE, SWITZERLAND, April 20, 1915.

THE main pressure at Lausanne and Geneva at the present time comes from the problem of the "Evacués" from Northern France. Up to Saturday, April 17th, fifty-five thousand had passed through Lausanne and Geneva to Annemasse, just over the French border, according to the *Journal de Genève* of that date. While the condition of these hordes of women, children, and old men, taken as a whole, is very much improved since the first arrivals, "yet," as the same journal says, "in spite of the generous distributions from Schaffhouse, Zürich, Lausanne, and Geneva, the convoys of the repatriates are so numerous and miserable, that there are, of necessity, unhappy timid ones who receive nothing." For such, and in fact, for all the majority still in great need, the "Vestiaire" established at Annemasse has a great utility, and it is there that most of the garments made, and clothing collected, by the American Churches of Lausanne and Geneva go. Something of the conditions frequently found can be imagined from what Mrs. Belden of Geneva told me. "One of our workers at the station," she says, "told me that two children came in a convoy—like many others without mother, father, or anyone belonging to them. Homeless and alone, they had been tossed hither and thither for many months without a chance for a change of clothing. When, at the station, the kind ladies tried to remove their shoes and stockings, the *skin and flesh* of the little feet came off also!"

The shoe question with these people who have done so much wandering is one of the most embarrassing the committees have to handle. Clothing can be gathered in roomfuls (we have sent three great bundles from our guild at Lausanne alone) and undergarments can be made, so that money spent for materials is multiplied by the women's work; but shoes take ready cash. The Geneva guild has taken one sum of 500 francs sent them from the fund for the benefit of the *Evacués* and invested it all in shoes of enormous sizes for the French peasants, and it was a drop in the bucket of the need. Of the whole 6,382 francs thus far sent to Geneva, only 1,500 thus far has been put aside for Church support (the colony is very small) and all the rest has been used for relief—and most efficiently. At Lausanne out of 5,719 francs, 1,000 francs has been set aside to help carry the church, and the rest for relief work. In both the American churches in Switzerland THE LIVING CHURCH FUND represents only a part of the total spent for relief. The congregations themselves have been liberal to the extreme of their ability, and some money has been sent by friends. The rector of our church at Geneva has sent me the following resolution, with the request that it be incorporated in my letter: "The rector, wardens, and vestrymen of Emanuel Church, Geneva, Switzerland, hereby request the Archdeacon to express to the editor of THE LIVING CHURCH, and through him to the generous contributors to THE LIVING CHURCH WAR RELIEF FUND, their sincere thanks for the valuable assistance received from this fund toward enabling this church to carry on its work of relief among the various classes of refugees or other sufferers by the war, received at Geneva or in the adjacent towns.

"CHARLES M. BELDEN, *Rector*.

To Rev. Mr. Belden's communication Mrs. Belden, who is directress of the guild, adds: "I wish you would thank, and continue to thank, all those at home for their great help. Their interest and sympathy gives me a new interpretation of the meaning of the Communion of Saints."

To this, as Archdeacon, I add my deep gratitude and appreciation to the editor and the contributors to the fund. Their help has been invaluable. From their distance they cannot appreciate, as we who are in contact with the problems directly, the immense good their money has done and is doing.

May I add an item of gifts to the Lausanne church, which is interesting as coming in the midst of all this upset?

Miss Charlotte Philp of Woodstock, Vermont, and a graduate of one of our girls' schools here, has given a handsome silver Communion service, as a memorial. It was used for the first time on Easter Day. The church has also received a brass

altar cross, a complete set of altar cloths, Communion linens, etc., and a unique folding altar. Mrs. James B. Nies of Brooklyn has given twenty-five Prayer Books and the same number of Hymnals, all in very large type.

It is at a time like the present on the continent that one sees the great value of girls' shelters. A young girl in deep mourning called to-day with the best of letters from people we knew, and asked us if we could find her a place. She was a governess but willing to do almost anything in a household in order to secure a good home and some little compensation. She had lost her father some time ago, and her two brothers, on whom she depended in case of necessity, had just been killed in the war. She was now without means and was stopping at one of the numerous girls' homes, or shelters, here in Switzerland. I think we can find her a place. Cases like hers are by no means unique in these times.

I have just finished a round of calls on a number of the Belgian families in this district—mothers and children, and old people mainly—toward whose rent and food we have been contributing out of our appropriations from THE LIVING CHURCH FUND, in order to keep them from having to be separated. I found them fairly comfortable—as much so as could be expected under the circumstances—with enough plain food and coal, and simply furnished rooms. The Belgians, as a rule, are a people of a happy temperament, and these families all seemed to take their hardships philosophically, and did not fret over them. It was fine to see the round-faced children playing, without apparently a care in the world. The mothers, and older boys and girls, seem willing enough to help themselves, but remunerative occupation is very scarce, even for the Swiss, who naturally get the preference.

The Rev. Walter Lowrie of Rome, in a recent letter acknowledging a check from the fund, remarks among other things: "I have just got home from a trip in Apulia, where I was imprisoned for one day (12 hours) as a German Spy." It is hoped that the lightning will not strike the Archdeacon next!

I have just had forwarded to me by the Editor of THE LIVING CHURCH a letter which came all the way from Douglas, Alaska. The letter was forwarded to THE LIVING CHURCH by the editor of the *Literary Digest*, to whom it had been originally sent for 'forwarding.' The *Literary Digest* had copied one of my Lausanne letters to THE LIVING CHURCH, giving information about the society in Lausanne that has taken up the work of searching for civil victims of the war, lost during invasions. The letter contained the names of Belgian families who had not been heard from since last August, with a request to have these names given to the society to try to trace them. This is one of several letters received from America because of the article, and asking for the same service.

I placed the letters in the hands of the *Bureau féministe des Reuseignements* and wrote the senders that the society would communicate with them if the people about whom they inquired were found. The society is now over five times as large as when I spoke of it last, and is doing one of the most beneficent humanitarian works of the war.

I asked Mr. Socec, of the society, if the three little lost Belgian children too young to know their names, and whose soldier-father was lying grievously wounded in a London hospital and the mother dead, had ever been found. He was sorry to have to tell me that all efforts to find them had failed.

A writer in the *Essor*, a French religious paper published in Geneva, speaks to the point, of the almost unconquerable tendency, especially on the part of non-combatants, to view the war as a dramatic spectacle, thus losing the appreciation of its reality and the real point of its tragedy. He says:

"The spectators, led by their heart, their reason, their instincts, and their passions, led also by the great chimeras which human thought creates, give to the brutal reality a dramatic signification. Each, in his own way, makes it live theatrically.

"For the one side, all the men in one camp are the good; defenders of civilization and justice. They fight to destroy the proud wicked whose rapacious barbarism tries to satisfy its appetite for possession and dominion.

"For the other side, the men on the outside, jealous and feeble, are leagued against the sacred patrimony of a strong people, laborious and honest, inheritors of the highest virtues. So the strong have reason to fight the jackals and hyenas in order to defend,

Memorial and Gifts  
for the Lausanne Church



as under the divine eye, the sacred ark which he has entrusted to them.

"And for each of such groups of spectators this grand struggle is one of light against darkness; but for the one side the light is here, for the other side it is there. But for both, the war is a drama in which the victory of a camp or of an army is regarded as a victory of good, of civilization, of culture.

"The element of tragedy is, then, that perhaps the camp of evil and injustice may be able to triumph, dragging down to ruin the highest human values. If the army of good carries off the victory, the tragedy disappears, the good triumphs over the evil. It is all very simple.

"But for those who know the two theses, and the two camps, and all the good will and all the sincere heroism which is inherent in each side, is the matter so simple?

"Is not the real tragedy precisely in the terrible misunderstanding, in the entangled situation, which brings about that men from a distance and unknown to each other should mutilate and destroy each other, ignorant of their common good will? Is it not in the brutal reality itself, in the struggle of men of like kind, and brothers who, in spite of everything, naturally collaborate in the same common life, that the tragedy lies?

"When Racine makes the deeds of Orestes prepare, step by step, not only the death of Pyrrus, but also the destruction of Orestes himself, it is not a question of seeing in the struggle of those men that of a wicked one against a good one, or of a good one against a wicked one. The tragedy is in the struggle which places in conflict those two souls equally noble who have had, *per se*, no reason to hate each other; human souls, souls of men worthy of pity and worthy of love; souls in common conflict with that eternal tragedy of our lives which our fathers called Evil, which others since have called Destiny, and which ever seeks upon this earth to bring it about that good understanding, love, and light should never succeed in cutting for itself a road through the obstructing powers of darkness and death."

WM. E. NIES.

### ASSYRIAN SOLICITORS ARE ALSO IN AUSTRALIA

LAST July, says the *Church Standard* of Sydney, Australia, the Federal authorities refused two Assyrian clergy admission into the Commonwealth. They reached Port Darwin, but were not allowed to land. That this action was justifiable is apparent from a warning which has been issued against certain Syrian collectors of money by the officials of the Archbishop of Canterbury's Mission to the Assyrian Christians. It seems that certain Christian Orientals of a peculiar type make their appearance at times in Europe, America and elsewhere, professing to collect money for the schools, orphanages and churches of their own communion, and often producing letters purporting to be from their own Bishops.

Many of these collectors were from a district called Jilu, in the eastern part of Kurdistan. They are Christians of the Old Chaldean Church, a body also known by the names of "East Syrian," "Assyrian," and "Nestorian." For the past thirty years they have been collecting, but the money goes to their own families, not a single school, orphanage, or church having been built with the money so collected. The letters of commendation they carry are absolutely worthless, and are written by themselves, and sealed with a seal which they carry with them. To forge the impression of a seal (which is the sole legal signature in Turkey) is very easy in Europe, and to append a false translation to a Syrian document is even easier. The Patriarch of the East Syrians (Mar Shimun) gives no such documents (though he may at times recommend the case of an individual sufferer to the charity of Europeans), and any that purport to bear his seal are forgeries.

The people who act thus should not be judged too harshly. They are very poor, and few orientals can understand a "trust fund," or are capable of seeing any wrong in what we call embezzlement. They regard what is given to them as theirs absolutely, and have been accustomed for a thousand years to seeing government officials help themselves unblushingly from government funds. It would be well for all charitable people, however, to beware of these very plausible "Syrian collectors," and to refrain from encouraging an abuse that has made these people of Jilu a byword among local Mussulman officials.

WHAT WE MEAN by priesthood is primarily an official position; that priests are representative men, not substituted men; that they act for the whole body, not instead of it; that they are tongues or hands doing or saying the things God wants done or said, or that the laity want done or said.—*Canon Adderley*.

## ARCHBISHOP GIVES JUDGMENT IN KIKUYU CASE

Against Federation Policy and "Open" Communions

BISHOP OF LONDON IS KNIGHTED

Malling Abbey Saved to the English Church

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, April 23, 1915 }

THE Archbishop of Canterbury's pronouncement in the issues raised in the Kikuyu controversy has at length become publicly known, being published in book form. It will be remembered that the Archbishop referred to the proposed scheme of federation formulated by the Kikuyu Conference, together with the action of the Bishops at the conference, to the Central Consultative Body of the Anglican Communion. The Archbishop endorses the words of the Consultative Body upon the main object of the Kikuyu Conference:

"The Central Consultative Body heartily appreciate the fact that the main object of the Kikuyu conference—namely, the promotion of a brotherly spirit and the adoption of practical steps towards unity—is wholly desirable. . . . All this, with the mutual consideration involved, and with the united testimony borne to the faith which is enshrined in the Apostles' and Nicene Creeds, plainly makes for unity; and it is by such methods and by such a temper, more, perhaps, than by formal organization, that the conditions may be realized in which the end of our efforts and our prayers—a genuine African Church—will be shaped by the Holy Spirit of God according to His will."

The Archbishop draws attention to such measure of agreement as exists between the Bishop of Zanzibar and the Bishops of Mombasa and Uganda upon certain lines of policy. There is, the Archbishop thinks, a very real difficulty in regarding as possible that one section of a great communion should federate itself with some of those outside without thereby compromising or at least affecting the life and organization of the whole communion of which it is a part. Such a federation requires a sanction which is more than local. As to interdenominational preaching, the Archbishop does not think that this in itself contravenes any obligatory principle of Church order, but care must be taken to ensure that the authority of the diocesan Bishop be maintained. With regard to the admission to the Holy Communion of those who have not been confirmed, the Archbishop would, *pace* the plain direction of the Church, leave large responsibility with the diocesan Bishop. In dealing with the special Eucharistic service celebrated by the Bishop of Mombasa at the conference—"admittedly abnormal and irregular"—the Archbishop believes that they shall act rightly, and that the wisest and strongest missionaries believe that they shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu.

Father Maxwell, superior-general of the Society of St. John the Evangelist, writes from Oxford to the Church press, and also to the *Times* newspaper, in regard to the compiling of some literary memorial of their founder, Father Benson. After consideration it has been decided that no biography of one "whose life was so especially hidden" should be attempted, nor indeed, it is added, are there sufficient materials for the purpose. But it has occurred to them that amongst the friends who have survived him, valuable letters may have been preserved, from which, if the owners were willing, "a volume of spiritual counsels might be gathered, which would carry to a later generation something of the treasure that we have known, and that should not be lost."

The object of Father Maxwell's letter is to ask any friends of the late father founder who possess letters from him, to entrust them to him for a time on the assurance that they will be carefully returned and treated confidentially by the father appointed to select from them extracts generally edifying and suitable for publication. Father Maxwell's address is Society of St. John the Evangelist, Marston street, Oxford.

The twenty-second battery of the Canadian field artillery have left their colors in King Henry VII.'s chapel in Westminster Abbey church, a number of officers and men coming from Shorncliffe for the ceremony. The flag was carried unfurled across the cloisters to the chapel. Here the Dean received it and conducted the service.

Canadian Colors  
in Henry VII. Chapel

The following honor for the Bishop of London has been announced:

Knighthood for the Bishop of London "Chancery of the Royal Victorian Order, St. James' Palace, April 17. "The King has been graciously pleased to make the following appointment to the Royal Victorian Order: To be Knight Commander.

"The Rt. Hon. and Rt. Rev. Arthur Foley Winnington Ingram, D.D., Lord Bishop of London, Dean of His Majesty's Chapels Royal."

The *Times* newspaper, commenting thereon, says:

"This honor is no doubt conferred in recognition of the Bishop of London's Easter visit to the troops at the front. Orders of knighthood are not very frequently conferred on the clergy, though there are Prelates of the Order of the Garter and of St. Michael and St. George, and a Dean of the Thistle and the Bath. Among the members of the Victorian Order are the Archbishop of Canterbury, who holds the Royal Victorian Chain and the G.C.V.O., and Bishop Boyd Carpenter, Canon Dalton, Canon Sheppard, and the Dean of Windsor, who are all Knights Commanders."

Malling Abbey, in Kent, is happily not to be lost to the English Church as Caldey has been. The appeal from a decision in the King's Bench Division raising a question as to the present ownership of the property has just been heard and dismissed by the Court of Appeal.

By deed, executed in 1892, Miss C. P. Boyd conveyed Malling Abbey to five trustees (three of whom were in holy orders) for the benefit of the congregation of SS. Mary and Scholastica, which was a society of Religious founded under the Rule of St. Benedict for the advancement of religion according to the rites and principles of the Church of England and for the care of aged and sick persons of the poorer classes.

The deed, by Clause 7, provided that if at any time the society should be dissolved or should cease to exist, or if on account of want of funds or diminution of numbers, or for any other reason it should appear to the trustees, in their uncontrolled discretion, impracticable or inadvisable to carry on the society, the trustees should convey and transfer the property to the trustees of the English Abbeys Restoration Fund, to be held by them upon the trusts of an indenture executed in 1875.

In March, 1913, all the members of the Malling community, with two exceptions, followed the secessionists at Caldey in entering the Roman communion. On April 8, 1913, one of the two plaintiffs, who were trustees under the deed of 1892, wrote a letter on behalf of herself and the other seceding trustees to their solicitors, saying that they were prepared and desired to retire from the trust and, in fact, to concur with what the remaining trustees might think fit to do. Subsequently there was a meeting of the then remaining trustees, who resolved that the property should be conveyed to the trustees of the English Abbeys Restoration Fund. A deed of conveyance was accordingly executed by the trustees other than the two plaintiffs, who took out an originating summons asking whether they ought, as trustees, to convey or join with the other trustees in conveying Malling Abbey to the trustees of the Restoration Fund.

Mr. Justice Eve held that they must join with the other trustees in executing the deed. The defendant, Thyra Louise Schiff, who was a senior member of and had been appointed to represent the present community at Milford Haven, appealed. The Court of Appeal, as has been said above, dismissed the appeal.

The Master of the Rolls, in giving judgment, after stating the facts leading up to the bringing of these proceedings, said that, as there was a deadlock, the two plaintiffs had with great propriety applied to the court asking whether they ought as trustees to convey, or join in conveying, Malling Abbey to the trustees of the English Abbeys Restoration Fund. That application by originating summons was a plain submission of the plaintiffs by which they left it to the court to exercise their discretion as trustees, and it was therefore competent to and the duty of the court to say what, in all the circumstances, ought to be done with the property and whether it was right that the plaintiffs should do what the other three trustees had already done—namely, execute a conveyance to the trustees of the Abbeys Restoration Fund. His Lordship said that he felt no doubt on this point. It had been argued that it made no difference that the members of the original society had been received into the Roman communion. The seceding members, however, had in terms acknowledged the "supremacy of the Pope" and the property was in a derelict condition. In the circumstances, and having regard to the fact that the right to exercise the plaintiffs' discretion had been vested in the court, the decision of the court below was right, and the plaintiffs must execute the conveyance to the English Abbeys Restoration Fund.

Lord Justice Pickford gave judgment to the same effect, and Lord Justice Warrington concurred.

The trustees of the English Abbeys Restoration Fund are, I believe, Fathers of the Society of St. John the Evangelist, Oxford.

J. G. HALL.

## CONTRACT SIGNED FOR NAVE OF NEW YORK CATHEDRAL

Building to be Resumed at an Early Day

### OTHER RECENT HAPPENINGS IN THE METROPOLIS

New York Office of The Living Church }  
11 West 45th St.  
New York, May 10, 1915 }

**A**N epoch-making transaction occurred on last Wednesday in the Synod House when the contract for building the nave of the Cathedral of St. John the Divine was duly executed. Bishop Greer and Mr. George Macculloch Miller signed for the board of trustees. The contractors are Messrs. Cram and Ferguson.

On Tuesday evening, May 4th, the Rev. John Keller, secretary of the diocese of Newark, addressed the Men's Guild of the Church of St. Mary the Virgin, Mr. Edwin S. Gorham presiding. The subject was: "The Christian Characteristics of Civil Institutions of the United States." After reviewing the history of colonization on the Atlantic shores, the establishment of schools, colleges, universities, and other philanthropic institutions by Christians, the point was made that every signer of the Declaration of Independence was a Christian of one name or another, and that Thomas Jefferson was baptized, wrote in appreciation of the Bible, and habitually attended the services of the Church. Speaking of the influence of Christianity on the common law of England and this country and the statutes of both countries, reference was made to the teachings of Lord Mansfield, Chancellor Kent, Judge Story, and other recognized authorities.

Some of the arguments in the Stephen Girard will case, made by Horace Binney, John Sergeant, and Daniel Webster before the Supreme Court of the United States were noticed, and the unanimous opinion of that court was cited. So also the facts of the suit of Holy Trinity Church *vs.* United States, 143 U. S. 471, were recited and the conclusion of the unanimous opinion of the Supreme Court of the United States was read: "These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

A discussion followed the lecture, in which the Rev. Professor Randall C. Hall and others made appropriate remarks.

With respect further to work among the Italians in and about New York which was touched upon last week, Bishop Burch confirmed a class of thirty-eight at the Holy Redeemer mission, Port Richmond, Staten Island, on Tuesday evening, April 27th. This is a work among people of that race in charge of the Rev. Carmelo Disano, General Italian Missionary in Richmond Borough, who presented the candidates.

The service was held in the Italian language. The Bishop was assisted by the Rev. George F. Nelson, D.D., Canon of the Cathedral of St. John the Divine, the Rev. Pascal Harrower, D.D., rector of the Ascension Church, West Brighton, the Rev. Sisto Noce, of San Salvatore, New York, the Rev. Umberto Filosa of the Annunciation Italian Church, Brooklyn.

After the Bishop's sermon, Canon Nelson addressed the congregation in Italian. The Rev. Carmelo Disano at the end of the service offered to the Bishop a hand colored framed picture (the Historical Church of St. Mark, Venice) as a souvenir of sincere gratitude and obedience to the Bishop from the Italians of Staten Island.

One of the most energetic and successful debt-raising campaigns ever held in this city is rapidly approaching its goal. At the meeting of the special committee of the Church Institute for Seamen, on Friday, May 7th, it was reported that only \$44,200 was needed to secure the two provisional gifts of \$50,000 each, and make this great institution free of all debt. Friends are invited to inspect the building at Coenties Slip and observe the workings of the many departments. Contributions may be sent to the Rev. Archibald R. Mansfield, Superintendent, 25 South street.

It is announced that the service of consecration of the new and magnificent chapel of the Intercession, Trinity parish, erected at 155th street and Broadway, will be held on Tuesday, May 25th, at half past ten o'clock. Bishop Greer will be the consecrator and preacher on this occasion.

The New York Training School for Deaconesses held its commencement exercises in the choir of the Cathedral of St. John the Divine on Tuesday morning, May 4th. Bishop Greer was the celebrant and awarded diplomas. Other clergy present and assisting were: Dean Grosvenor, warden of the school; Canon Nelson, and the Rev. Melville K. Bailey. The music was sung by the student choir of St. Faith's House. Six students were graduated: Mrs. Hugh Binns, who will work among the mountain whites in Virginia; Miss Anna Gilliland, who will do a like work in North Carolina; Miss

(Continued on page 93)

## LARGE CLASS CONFIRMED IN BOSTON CHURCH

Remarkable Attendance Also at Services

LATE NEWS OF CITY AND DIOCESE

The Living Church News Bureau }  
Boston, May 10, 1915 }

**A**T his recent visitation at All Saints', Dorchester, the Bishop of the diocese confirmed 112 candidates: 27 men, 29 boys, 32 women, and 24 girls, the class being equally divided between the sexes. In four and a half years 433 persons have been confirmed here. The Sunday attendance at All Saints', including Lent and Easter Day, was 6,217, the weekday attendance 5,764, total Lent and Easter Day 11,981. Average Sunday attendance 888.1; average week-day attendance 144.1. Rev. S. B. Blunt, D.D., is rector.

The Merrimac branch of the Sunday school of the diocese held its spring meeting on Saturday, May 8th, at St. James' Church, Amesbury. The opening service was held at 3 P. M., conducted by the rector, the Rev. F. M. Rathbone, and the president of the branch, the Rev. A. W. Moulton, rector of Grace Church, Lawrence. The sermon was preached by the Rev. F. W. Fitts, secretary of the Sunday School Union, the subject being "the Worship of the Children." The business meeting followed the service, after which a conference on "The Sunday School in the Summer" was conducted by the Rev. W. Appleton Lawrence, assistant curate of Grace Church, Lawrence. The educational secretary of the diocese, the Rev. C. P. Mills, made an address. The meeting was one of the largest the branch has ever had, 110 officers and teachers being present.

The western branch of the Sunday School Union held its spring meeting on Tuesday, May 4th, at St. Luke's Church, Allston. A conference on "The Relation of the School to the Parish" was conducted by the Rev. John W. Suter, Jr., assistant curate at St. Anne's Church, Lowell. After supper, an illustrated address on "Newer Methods of Sunday School Work" was given by the Rev. R. S. Winchester, D.D., educational secretary of the Congregational Church.

The children's Easter Offering for missions at Trinity Church amounts to date to \$448, a gain of nearly \$50 over the offering last year.

The Parents' Association of Trinity Church school had a good meeting in the parish rooms, on Wednesday night, April 28th. Dr. Towle, the president of the association, made a brief introductory address, and was followed by Miss Billings, who is in charge of the primary department of the school, and by the Rev. Dr. Drown of the Cambridge Theological School, who gave a most interesting and effective address upon the importance of religious education, what the parents should expect of the Sunday school, and what the school has a right to expect from the parents.

Major Alfred Jackson, aged 75, for many years vestryman and assistant treasurer of the Church of the Advent, Boston, entered into rest April 26th, after a short illness, and was buried from the church April 28th, with a solemn requiem, all the clergy of the parish assisting.—Father Bull, S.S.J.E., gave the second Massachusetts Church Union lecture on Sunday evening, April 25th, at the Church of the Advent, telling the story of Fr. Benson's life. Fr. Hughson, O.H.C., concluded the course May 2nd, speaking of Mother Harriet Cannon, C.S.M.—Fr. Herbert Kelly, S.S.M., of Kelham, has been the guest of Mr. Robert H. Gardiner, secretary of the Commission on Faith and Order, and preached at the Church of the Advent Sunday morning, April 25th, and at the Church of St. John Evangelist that evening.—Professor Ralph Adams Cram, L.H.D., was the guest of honor at the spring dinner of the Ecclesiastical Society of the Church of the Advent, held at the Boston City Club, April 26th, and spoke on "The War and the Future of Art." This society, initiated two years ago, is the first established in America to deal with such matters in the spirit of Dr. Neale's old "Cambridge Camden Society," and a complete set of "The Ecclesiologist," the organ of the English society, is one of its treasured possessions.—Dr. van Allen entertained the active members of the original Guild of St. Vincent at lunch, at the University Club, recently, about thirty being present. President Rodgers, of St. Stephen's College, was the guest of honor.—The Rev. J. M. Robinson, M.A., rector of Ovoca, Wickham, Ireland, has been visiting friends in Boston for some weeks, and has preached in several leading churches of this diocese.—Dr. van Allen was speaker at the Baltimore Church Club dinner, April 29th, his subject being "The Effect of the War upon Organized Christianity."

### Miscellany

NO LAW is more certain in the spiritual world than that to give is to receive more abundantly than we give. Self-sacrifice for others, in the name of Him who died for us all, inevitably carries with it the most precious and lasting blessings for ourselves. If we have any real hand in handing on the fire which Christ came to kindle in human hearts, depend upon it that sacred flame will warm and lighten us proportionately.—H. P. Liddon, D.D.

## MISSIONARY MEETING AT PENNSYLVANIA CONVENTION

Bad Weather Affects the Attendance

NEWS OF PHILADELPHIA AND VICINITY

The Living Church News Bureau }  
Philadelphia, May 10, 1915 }

**O**N Tuesday evening of the convention a missionary mass meeting was held in Holy Trinity Church. Addresses were made on "Church Work among Foreigners," by the Rev. Edward M. Frank; on "Church Extension in the City," by Franklin S. Edmonds, Esq.; on "Church Work among the Colored Race," by Archdeacon Henry L. Phillips, D.D.; and on "What the Diocese is Doing in Rural Districts," by the Rev. Edgar L. Sanford. Owing to the inclement weather the attendance was far from what had been the hopes and expectations of those who had prepared the meeting, but those who did attend felt amply repaid. Mr. Frank, who is doing a large work among the peoples of almost all nations in the Church of the Advent, made a strong appeal for a closer bond of sympathy with these people and their spiritual problems. He seems to think that the Church has a great opportunity here but that before it can do the work which is possible the mental attitude toward religion of the people must be understood. As usual, Mr. Edmonds' address was an enthusiastic statement of the possibilities of the Church. He believes thoroughly in these possibilities and easily convinces others. Dr. Phillips regretted that the same interest in the colored work is not being taken now as in the past. He pointed out several locations where churches are sadly needed for the colored people, and asked his audience to help. The address of Mr. Sanford was illustrated, and intensely interesting. He took one particular rural church for his text, and answered the question why a church was erected in such an out-of-the-way place. He convinced his hearers of the adaptability of the Church to rural districts, and the large work which can be accomplished by her.

On Monday evening before the convention the Bishop of the diocese tendered a reception to the delegates, the clergy, and the lady members of their families in the Bishop's House. Receiving with Bishop and Mrs. Rhineland were Bishop Suffragan and Mrs. Garland. Although the evening was very disagreeable a very large number of the clergy and delegates were present. This custom at the meetings of the diocesan convention was inaugurated under Bishop Mackay Smith, and has been one of the delightful features of the convention.

At the Easter election in St. John's Church, Northern Liberties, men opposed to the Rev. George Chalmers Richmond, the rector, were put on the vestry. This vestry Mr. Richmond designated the "curbstone vestry" and refused to recognize it or its proceedings. One of its first acts was to request the Bishop to remove Mr. Richmond from the rectorship, under the canon. This appeal was placed into the hands of the Standing Committee of the diocese for an investigation. This week the Standing Committee reported to the Bishop in favor of severing the pastoral relations. Mr. Richmond has been notified that he must give all the property of the parish into the hands of the vestry on or before June 1st. He states that he will refuse to do this, and will appeal to the civil courts. In the meantime his trial for conduct unbecoming a clergyman is proceeding. At the consideration of the case before Mr. Henry Budd, the chancellor of the diocese, this week, Mr. Budd decided that the case could not come on all the counts at one and the same time. This makes at least three trials necessary.

The committee on seats of the laity in the convention refused to allow the delegates favorable to Mr. Richmond to be received. The certificates of election of these delegates being defective and those of the "curbstone vestry's" being in proper form, these latter were admitted.

The Rev. Frank S. Ballentine, formerly rector of St. James' Church, Perkiomen, has obtained permission from the city authorities to hold open air services in the parks of the city. Mr. Ballentine says that he will teach the people in the language of the people. He refers back to the teachings of our Lord for his authority for so doing. For the past week he has been speaking on the plaza of city hall. He will speak in the public parks on Sundays. Among the people to whom he preaches he is known as "Father Bally."

The Rev. James C. Mitchell, rector of Calvary Church, Germantown, who has been absent from his parish for more than six months on account of ill health, was again in his chancel on Sunday, May 1st, and conducted the services. He announced to his congregation that he expected to resign his charge very soon. Unfortunately the public press has circulated a wrong impression by stating that there is a mystery about the whole matter, and that Mr. Mitchell has served for seven years without compensation. The members of the vestry regret very much that such an impression has been made. One mem-

ber of the vestry assures us that Mr. Mitchell has received a salary regularly up to the present month, and that the relations existing between them and the rector have been most cordial. Mr. Mitchell is resigning solely on account of ill health.—The work at the chapel of the Mediator under the Rev. Phillips E. Osgood is progressing rapidly. The chapel has been filled to its utmost capacity at every service, and the congregation is enthusiastic. Last week two houses on Spruce street and Irving street were purchased for the extension of the ground for the new church which is to be built for a memorial to Mr. George C. Thomas.—The Rev. John Mockridge, D.D., was installed into the rectorship of St. James' Church last Sunday. Dr. Mockridge has already won a place in the hearts of the people of St. James', and the congregation is showing its appreciation of him by filling the church.—The Rev. Joseph L. Miller, one of the assistants of St. Stephen's Church, has been seriously ill for some days. During the past week no one has been allowed to inquire for him even on the 'phone, for fear of its effect.—The Bishop of the diocese has authorized "a Service of Intercession for the Peace of the World" which he has advised the clergy to use. It was used at the noon service in the meeting of the convention.—The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology at the General Theological Seminary, gave an address to the Philadelphia Clerical Union for the Maintenance and Defence of Catholic Principles, on Tuesday, May 3rd, in St. Mark's parish house. There was a good attendance of members of the Clerical Union, with a number of the other clergy of the diocese, and of the dioceses of New Jersey and Delaware. The subject of the address was "The Personality and Office of the Holy Ghost"; and it proved most stimulating to all who were present.

### EMERGENCY FUND PASSES HUNDRED THOUSAND MARK

**F**IFTEEN thousand dollars increase in the Emergency Fund through the One Day's Income plan up to May 7th, is the report from the Church Missions House. This makes a total of \$110,000. It is interesting to note that every diocese and missionary district in America is represented except Eastern Oregon and Nevada. In the foreign districts, Brazil, Cuba, Haiti, Hankow, and Tokyo have sent gifts. About 2,000 individual, 300 parish, 140 Woman's Auxiliary, and numerous Junior Auxiliary, Sunday school and Mission Study Class offerings have netted the \$110,000.

So far, very few returns have come in from the diocesan-wide movements. Those who have finished the campaign have not yet sent in the offerings. The majority of campaigns do not end until Whitsunday. New York, Newark, South Dakota, Bethlehem, and others are concentrating on this date. Numerous large parishes in the Middle West are just beginning to present the appeal; in fact, Whitsunday seems to be the main objective of the Church. This should go a long way towards bringing the Fund to its goal before the first of June. Many parishes have postponed action until July and August. These will not be too late to help swell the fund, since the Board's fiscal year does not close until August 31st.

Many evidences of sustained interest continue to come in. The Connecticut campaign, from preliminary reports, was quite a success. One man writes that he has known nothing so inspiring in twenty-five years. Gifts continue to come from people in every walk of life. A sailor who has followed the seas for many years has sent a gift. A working man who is out of employment sent in his dividend on his life insurance policy. This represented more than two days' income. The general feeling is that many a day's income cannot pay, and never will pay, for what the Church has done and stands ready to do for her people. It is not on that basis that Churchmen are asked to give, but because the Church thinks that they will be very ready to give something to its need when that need has been pointed out. Surely, before the campaign closes, it will be shown that the whole body of the Church realizes that its main business is to make the risen Lord known everywhere.

The following incident speaks for itself:

One of our Eastern clergymen recently visited a rural parish in order to present the claims of the Emergency Need of the Board of Missions. The following day he received a letter from a young woman who had heard him speak. She wrote: "When you were speaking of the devotion of our missionaries both at home and abroad, and of the great offering which they make to the Church, it brought to my mind that my grandfather and grandmother were both foreign missionaries, and that all my life I had never made a real sacrifice for the cause to which they had given so much. I inclose herewith *one month's* income for the use of the Board in its work, regretting that I have withheld so long my help to the cause."

### CHICAGO ACOLYTE SERVICE IN EVANSTON

#### Three Hundred Clergy and Acolytes Participate

#### OTHER NEWS OF CHICAGO AND SUBURBS

The Living Church News Bureau  
Chicago, May 10, 1915

**A** TRULY remarkable service was that held for the acolytes of the churches of the diocese on Wednesday evening, April 28th, at St. Luke's Church, Evanston. Over 300 in all—40 clergy and 260 acolytes—attended. Most of them were entertained at dinner, provided by the acolyte mothers, in the parish house. The young ladies of the parish served. The decorations were a feature of the dinner and consisted of red carnations.

No church could have been chosen to give better accommodation to such a service than the new St. Luke's, Evanston. The 300 clergy and acolytes moved in the solemn procession with crosses and torches. A choir of sixty gave excellent music. These, with the clergy, filled the chancel.

The preacher was the Rev. F. R. Godolphin, rector of Grace Church, Oak Park. His sermon was addressed to the young man. Taking his text from the 18th and 19th verses of the 10th chapter of Daniel, he said in part: "If one analyses the life of Daniel with a desire to find in it some twentieth century application, he comes to the conclusion that Daniel's strength lay first in the good start made, then in the patient continuance in well-doing, in his profound loyalty to his religious convictions, and his firm faith in Almighty God. Swayed not by expediency, influenced not by jeers, taunts, or threats, 'as he did afore-time,' he worshipped his God in a strange land." The offering at the service will be used for a scholarship at the Western Theological Seminary to support an acolyte for the ministry. At the dinner held before the service the curate, the Rev. J. L. Meade, announced that a telegram had just been received from Kenyon College saying that the degree of L.H.D. was to be conferred upon the rector of St. Luke's Church, the Rev. George Craig Stewart. Fr. Stewart was given an ovation by the guests on the news being announced, and received also many personal congratulations.

The activities of the Girls' Friendly Society continue to be many. Representatives from nearly every branch in the diocese met for supper at St. James' parish house on Monday evening, April 26th, and afterwards attended the exhibit of work done by the different branches for a school and hospital at Monterey, Tennessee. An informal concert and dance were held afterwards.

The annual diocesan "Literature Conference" was held on Thursday evening, May 6th, at the Cathedral. There were 124 present at the supper served by the Cathedral branch in Sumner Hall. After the usual opening exercises and an address of welcome by Dean Pond, a very interesting programme was given consisting of a clever impersonation of Chinese and Indian girls by Miss Hobart of the Church Missions House staff, and the competitive readings of two original papers by Miss Lillian Bailey of St. Andrew's chapter, and Miss Thiene of Grace Church chapter. The prize was awarded to Miss Bailey, whose subject was *The Trial*, by Miss Yonge. Miss Thiene announced that the annual conference of the Fifth Department branches would be held at Milwaukee on Saturday, May 15th, at 2 P. M., and urged a large attendance from the Chicago branches.

The Girls' Friendly Society owes much to Miss Eleanor Preston Wood, an honorary vice-president in Chicago, who died in March, in her seventy-eighth year, at the home of her nephew, the Very Rev. E. A. Larrabee, at Nashotah, Wis. She was a woman of broad culture and refinement, and was held in great love and esteem by all who knew her. She was the first branch secretary of the first Chicago branch of the G. F. S. at St. James' Church, and laid sure and strong foundations for the work in the diocese by her faithfulness, fearlessness, sincerity, and sympathy. Later she worked in the branch at the Church of the Ascension, where her niece, Miss Larrabee, was secretary. Miss Wood was a valued member of the diocesan council, and is remembered as being always sane and practical, and having in a wonderful degree the grace of sanctified common sense, by which many perplexing problems were straightened out. She has been greatly missed at the council meetings of the society.

The regular meeting of the Woman's Auxiliary, the last of the diocesan year, was held in the Church Club rooms on Thursday morning, May 6th. Mrs. Hermon B. Butler

**Woman's Auxiliary** presiding. Upward of 125 members were present. The subject was "The United Offering." and Miss Margaret Jeffreys Hobart, of the staff of the Church Missions House, was the speaker. Miss Hobart was returning from San Francisco, where she had been in charge of the Church Missionary Exhibit at the World's Fair. This exhibit is considered the most complete and most interesting of all the exhibits made at the fair by the missionary societies and boards of the various churches.

On Saturday, May 1st, the Junior Auxiliary and Little Helpers held their last meeting for the season at the parish house of Christ

Church, Harvard (Rev. B. E. Chapman, priest in charge). This is one of the new parochial branches in the diocese, and so rapid has been its growth that it numbers already forty members.

The Rev. William Carson Shaw has resigned the rectorship of St. Peter's Church, Chicago, the resignation to take effect on September 1st. In the current number of the *Parish Index* of St. Peter's Church, Mr. Shaw submits his resignation in a letter to the wardens and vestrymen, expressing great regret that their happy relations are so soon to be severed. Mr. Shaw writes that he had long felt that the great burdens, responsibilities, and exacting conditions of a parish like St. Peter's would compel him to resign his post. He desires that the cordial relations maintained between himself and his vestry for the last four and a half years may continue for years to come. At their meeting on May 3rd, the vestry adopted a resolution accepting Mr. Shaw's resignation, assuring him of their appreciation of his work among them, wishing him all success, and placing on record an expression of the cordial relationship which had always existed between them and their rector.

The annual meeting of the Round Table was held in the Church Club rooms, Monday, May 3rd. The officers were all re-elected. There was a lively discussion on the work of the Anti-Saloon League, and a resolution was passed commending it. A meeting was called for May 17th by the chairman to discuss the Clergy Pension Fund. It is probable that this subject will then be opened by the chairman of the diocesan committee on the Fund. Already ten papers have been obtained for the programme for the coming year. One of the first to be read in the fall will be on "The Canonical Requirements of Candidates for Ordination."

The South Side Sunday School Institute will hold its next meeting at Christ Church, Chicago, on Thursday evening, May 20th, when an exhibit will be made of the methods of the various schools of the South Side in their use of the Standard Curriculum.

The rector of Christ Church, Joliet, in his current parish paper, commends his Sunday school as "having the largest attendance since we came into the parish and evidently for some years before," and the teachers for "a spirit of genuine interest and a degree of efficiency which is bringing results." The Lenten mite box offering increased almost one hundred per cent. over that of the year before. The city of Joliet has just witnessed a bitter and unsuccessful fight to defeat the commission form of government. The public message of the mayor-elect, Mr. Barber, stated that the saloons would be compelled to obey the Sunday closing law. The Rev. T. De Witt Tanner, the rector of Christ Church, has urged the men and women of his parish to give their loyal support to the new mayor in his work for better things.

On Saturday, April 17th, the Boy Scouts of St. Andrew's Church had a formal flag raising, using their new flag pole for the first time. A color guard has been appointed, and every Sunday morning the flag is raised just before the opening of the Church school, where it flies until sundown.

A very helpful series of Sunday afternoon conferences for boys, led by leaders in Scout work in Chicago, has just been finished at St. Edmund's Church. The conferences have been managed by the director, Mr. Stuart Walsh, and have been very well attended.

The annual meeting and dinner of the Boys' Club of St. Edmund's, of which Mr. Walsh is also director, was held on Monday evening, May 10th. Addresses were made by the priest in charge, the Rev. H. B. Gwyn, by Mrs. Gwyn, and by Mr. Walsh.

St. Simon's Church has an enthusiastic men's Bible class, conducted by the rector, the Rev. L. F. Potter, which has had a steady growth since its beginning in January last.

The class dinner was held on April 21st in the parish house, when thirty-six men were present. The guests were the Very Rev. W. S. Pond and Mr. Herbert Cashman, business manager of the International Sunday School Association. Both gave helpful addresses on Bible class work. The date marked the second anniversary of the rectorship of Mr. Potter.

The final Easter report from St. James' Church, Chicago, records nearly five hundred communicants, and an offering of \$2,723, of which \$200 was for the Endowment Fund.

**POLITICS** for a Christian does not mean "ecclesiastical politics" only. Christians must not only seek to defend and further their own interests as Church people and leave the interests of common humanity out in the cold. In politics Christians are concerned as men and women, as citizens. Their religion may and ought to color the methods they use in politics, because they have to maintain the honor of God. But they must be quite sure in their own minds that it is really the Name of God, and not their own selfish ends, which they are seeking to glorify. To keep out of politics is to keep away from what is human, and to do that is to deny the meaning and power of the Incarnation. It is not to be "spiritual." On the contrary, it is to be carnal.—*James Adderley.*

## DR. FIGGIS ON "THE WILL TO FREEDOM"

IN the year 1879 the late William Bross of Chicago, wishing to make a memorial to his son Nathaniel Bross (Lieutenant-Governor of Illinois from 1866 to 1870) made an agreement with the trustees of Lake Forest University whereby there was finally transferred to them the sum of \$40,000. The income of this was to accumulate in perpetuity for successive periods of ten years, the accumulations of one decade to be spent in the following decade for the purpose of stimulating the best books or treatises "on the connection, relation, and mutual bearing of any practical science, the history of our race, or the facts of any department of knowledge, with and upon the Christian religion."

The Bross Lectures for 1915 have been given by the Rev. J. Neville Figgis, D.D., Litt.D., of the House of the Resurrection, Mirfield, England. The general subject of Dr. Figgis' course of six lectures, delivered in the Reid Memorial Chapel, Lake Forest College, from May 2nd to May 13th, was "The Will to Freedom, or The Gospel of Nietzsche and the Gospel of Christ." Dr. Figgis, who is well known in this country as a lecturer and preacher, made a great impression at Lake Forest. The attendance at the lectures has been large, and the interest in Dr. Figgis as some one "wholly unique," and in his subject, has been continued throughout the whole course.

The first lecture was delivered on Sunday, May 2nd, and was concerned with the development of Nietzsche. Dr. Figgis began by saying that the old attempt to maintain Christian morals apart from Christian faith had broken down, that now the assailants of Christianity openly derided its moral system. Friedrich Nietzsche is the most important of these assailants, and, owing to his influence, must be considered. The lecturer then proceeded to describe the life history of Nietzsche, dwelling much upon his ill health. He showed how Nietzsche was always in reaction against his environment—against the pious environment of his home—against the ideals of academic scholarship in which he lived when he was a professor at Basle—against the people who influenced him from time to time—*e. g.*, Schopenhauer and Wagner. He spoke of his heroic struggle with ill health and the chosen solitude of his latter years before he lost his reason.

The second lecture was entitled "The Gospel of Nietzsche." It was occupied in exposition of the positive side of Nietzsche's teaching in the third period of his life—that which was summed up in the books *Zarathustra*, and *The Will to Power*. Dr. Figgis showed how the whole essence of his teaching involved the yea saying to life—to every element of it, and Nietzsche asserted that life meant the will to power, not the will to live. His object was to realize the highest type of man, typified by such as Napoleon. This is to be reached by the ruthless use of the great majority of mankind as slaves. The real object is the preparation of a new aristocracy. Dr. Figgis said that the ideals of this class were to be not merely pleasures, but power. His rulers are to receive a severe training something like the Spartans, but they do not exist for the sake of other people, but for themselves. He emphasized further Nietzsche's doctrine of eternal recurrence. Nietzsche, he pointed out, having given up all Faith in the other world, required a substitute for immortality. This he found in the belief that everything would repeat itself over and over again.

In his third lecture Dr. Figgis showed that in spite of his claim to entire originality, Nietzsche was under great obligations to many people with whom he disagreed—*e. g.*, Schopenhauer and Darwin. He showed also that it is a mistake to identify the teaching of Nietzsche with that of Max Stirner. Stirner is purely an egotist and would have laughed at Nietzsche as an idealist, no better than a Christian.

## THE PRAYER BOOK SCHEME OF DISCIPLINE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN MASSACHUSETTS]

IF anyone will thoughtfully look over his Prayer Book, tracing the course of life from birth to death, he will see that there is a very definite scheme of discipline, indeed, laid down for a Christian life. In the first place, the necessity of baptism, where it may be had, is clearly stated. An infant is to be baptized not later than the first or second Sunday next after its birth. This baptism is to be administered publicly in church, or else the congregation must be certified of its true form and validity. The congregation should often hear the whole baptismal service, in order that they may be the better instructed in the grounds of infant baptism. The newly baptized member is to have sponsors who are charged with certain definite duties and responsibilities. Provision is made for his instruction in

the fundamentals of the Christian Faith and Life. When sufficient instruction has been received, it is required that he be confirmed; and having been confirmed, he is to come without delay to the Lord's Supper.

The requirements for such admission are stated. Both in the rubrics and in the Exhortations, the discipline for a communicant is set forth. What he should do in order to receive, is explained. The conditions under which he should not presume to come, are described. Permission to open his grief to a minister of God's Word is given, and recommended when necessary. Negligence in receiving the Holy Communion is solemnly, earnestly, and lovingly reproofed. The conditions are stated under which a minister ought not to admit a person to the Holy Communion.

All persons within this Church are enjoined by canon to celebrate and keep the Lord's Day by regular participation in the public worship of the Church. Times of fasting and special penitence are appointed. The Christian Year directs the study and contemplation of the cardinal doctrines of the Faith.

Directions and conditions concerning the Churchman's marriage are given. His responsibility as master of a household and as a parent are indicated. In sickness, word is to be sent to his pastor that he may receive spiritual ministrations. Special provision is made for his receiving the Holy Communion at such times. He is to be reminded of his duty in making his will and ordering his affairs. All members of the Church are held by canon to be members of the Church's missionary society and responsible for the support of its work. Provision is made for the Church member to make in church his offering for this, for the support of the congregation and for alms for the sick and poor, that such offerings may be humbly presented and placed upon the altar. A communicant removing to another parish is directed by canon to procure a letter of transfer and introduction, and to present such letter to his new pastor. Finally, the conditions under which a man may be buried with the full and comforting rites of the Church are set forth. . . .

It is a happy thing for us that the Church is a church of discipline and order. It is this very characteristic that has attracted many to it. If order, as the Essay on Man has it, be indeed heaven's first law, we need it in God's Kingdom as visibly organized on earth.

#### WHEN CONGRESS RECOMMENDED THE BIBLE

**B**Y invitation of the Rev. Dr. William Montague Geer, vicar of St. Paul's chapel, Trinity parish, an historical sermon was preached on Sunday morning, May 2nd, by the Rev. John Keller, secretary of the diocese of Newark, in that venerable church. The subject was, "The Recognition of the Holy Bible by the Congress of the United States." It was contended that the Bible was not only a landmark of the Church, and a landmark of fraternal and patriotic societies, but it was also a landmark of this nation. The consideration given by Congress through a period of five or more years to ways and means of providing copies of the Holy Scriptures to their destitute countrymen marks one of the brightest epochs in American history. On account of the War of Independence the scarcity of Bibles was so great, the war-risks so prohibitive that the importation of types and paper for printing 30,000 copies was abandoned, and 20,000 copies were ordered from Scotland and Holland at public expense. When the Robert Aitken edition was published in Philadelphia, Congress appointed the Rev. Dr. William White, rector of Christ Church, and the Rev. George Duffield, a committee to examine the work and report on its accuracy. This being done, the following resolution was adopted, September 12, 1782:

*"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interests of religion as well as an instance of the progress of arts in this country; and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper."*

The preacher urged that the support of domestic missions was a patriotic duty; the spread of the glorious Gospel of the Blessed God was a duty to the pagans of every race and nation the world over; for wherever the influence of Christianity is felt, life, liberty and the pursuit of happiness—everything—is safe!

#### NOTES OF THE MASSACHUSETTS CONVENTION

BY A SPECTATOR

**T**HE convention, as usual, was too much routine business and too little inspiration. We have a lot to learn from our Protestant friends about how to make such gatherings profitable to clergy and laity alike, instead of being a weariness to the flesh and to the spirit of both.

The animated debate, on the Social Service Commission's request for an appropriation of \$2,000 to provide a salaried secretary, waked up the house to a possibility of quite unusual personal recriminations touching the attitude of the clergy towards unemployment; and the admirable speech of Dr. Worcester (too seldom seen or heard at such gatherings) was loudly applauded. One of the junior priests endeavored to set the diocese right by assuring it that the young men knew what was really needed, and demanded the appropriation. However, their demand was not granted.

Professor Dunn appeared in a new role, that of hide-bound conservative, when he opposed the adoption of preferential voting on the ground that it was an innovation, that it was needless, perhaps in conflict with the canons, revolutionary, and might bring in worse evils than those the commission reporting hoped to correct. But the rash radicals, like Dr. Howe, Prof. Beal of the Harvard Law School, and the other members of the commission who had unanimously agreed to advise the new systems, prevailed.

The adoption of the Pension Scheme was the great feature of the convention's work. Dr. Mann never appeared to better advantage than when outlining it, lucidly, logically, eloquently. Mr. Monell Sayre clarified some dubious points; Rev. Philo Sprague added a touch of sentiment; and when the Bishop, leaving the chair to the Suffragan, added his voice, even those who at first were disposed to hold with Fr. Bull to a flat rate of retiring-pay were convinced. The scheme was adopted with practical unanimity, two votes only being recorded against it. But Fr. Bull's speech was admirably put and showed the finest Christian spirit throughout, even if (as one priest was heard to say) "there is no inconsistency between trusting Providence for the water-supply, and calling in a scientific plumber to make the connections."

Fr. Kelly, S.S.M., and Fr. Hamilton, son of Archbishop Hamilton of Ottawa, were interested spectators. The Rev. A. L. Byron-Curtiss spoke for the Church Socialist League from the steps of Trinity Church after the lunch hour. The thin attendance on the second day doubtless affected the votes on certain matters which were not brought up till then, *e. g.*, the proposed resolutions on National Prohibition.

Much complaint was heard of the "stand-up luncheon" provided in place of the usual more formal repast. Evidently the delegates prefer to have their legs under the mahogany rather than to balance a plate of salad and a cup of coffee on one hand.

For the first time, there was no convention sermon, the Bishop's address taking its place. Fully forty minutes was saved by the change, voted in 1914; but just what was done with the forty minutes is debatable.

#### PRESIDENT WILSON'S BELGIAN POLICY

BY THE REV. DR. WILLIAM HARMAN VAN ALLEN,  
*Rector of the Church of the Advent, Boston*

**I** AM pro-Belgian, pro-Luxembourg, and therefore anti-Kaiser. I believe that the invasion of those two neutralized little countries by the Kaiser's army was a crime against civilization, which the German Chancellor's first plea of necessity, in extenuation of the wrong, or all the mutually destructive excuses since invented, have only aggravated. The violation of a nation's solemnly pledged word has been followed up by a "frightfulness" in the methods of warfare, throughout Belgium and Northern France, heretofore unparalleled in Christendom; witness, *e. g.*, the slaughter of priests to which Cardinal Mercier bears his testimony, the sworn evidence taken by the Belgian and French Commissions, the defiant acknowledgments of the German officers, the confessions recorded (with fac-similes) in the book I have just received from Prof. Joseph Bedier of the College de France, "German Atrocities from German Evidence." The single case of my old friend, Capitaine-Commandant Dugniolle, of Ghent, killed by a German machine gun brought up in a Red Cross ambulance, is illustrative.

Having said all this lest I should be suspected of failing to

appreciate the gravity of the situation, I add that I rejoice in the wisdom, the courage, the true statesmanship, shown by President Wilson since the war began. To preserve the strictest governmental neutrality was his plain duty; how successfully he has done that, the protests from Downing Street and the railing accusations of Bernstorff, show, each supplementing the other. But he has been reproached for not protesting vehemently against violations of international law and civilized customs, notably in Belgium. A true statesman must not act on impulse and he must consider actions "in ordine ad finem." Granted that sufficient proof of outrages in Belgium was in his possession, added to the indisputable tearing up of the treaty guaranteeing its neutrality and independence, a mere protest to the power capable of taking such a course would have been altogether ineffective, unless a plain intimation accompanied it that force would be used, if necessary, to compel respect for the protest. But it is evident that we have no military power whereby to carry out such a threat; and our navy could not be brought into action. So such a protest would have accomplished nothing except to invite a further insulting rebuff.

But furthermore, as the President stated earlier, he could not act on a one-sided statement of the case. "Audi alteram partem" is a necessary principle of justice; and the time for hearing all sides has not yet come. To maintain ordinary diplomatic relations with Germany, and her Allies, has enabled the President to benefit thousands through the benevolent activities of diplomatic and consular representatives; even as in England our Ambassador and Consuls have served multitudes of German civilians in the same way. Which would have done more for Belgium—to leave Whitlock at Brussels and Gerard at Berlin, superintending all these agencies of mercy, or to render such services practically impossible by an empty official protest against crimes sure eventually to come before an international tribunal?

The President needs no defense against the hysterical vapors of demagogues making partisan capital out of criticisms. But it is well for thoughtful people, whose sympathy for the innocent victims of a great crime has led them to desire a policy of instant action, to consider all sides of the question. The same deliberate wisdom which has saved us from a new conquest of Mexico, with its consequent alienation of all Latin-American confidence and its jeopardizing of all true democratic principles, has guided our national policy with regard to European affairs; and though I am not of his political party, I rejoice daily that Woodrow Wilson is in the White House.—*Boston Daily Advertiser*.

### BISHOP MATTHEWS' MEMORIAL OF HIS PREDECESSOR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEW JERSEY]

WHEREVER I have gone through the diocese, and though I have not been long at it I have gone fairly far, and rather unfairly fast, I have heard but one constant tribute of love and affection for Bishop Scarborough. Throughout this diocese he was greatly and rightly loved. There have been Bishops whose reputation has been foreign rather than domestic. Bishop Scarborough stood highest where he was known the best and I think there have been few Bishops better known than he. It was in New Jersey that I first felt the power of the Church and recognized her claim to my life's allegiance, and Bishop Scarborough was, if I remember right, the first Bishop of the American Church with whom I became acquainted. I can remember yet the kindly, hearty, and affectionate God-speed he gave me, a young and callow theological student.

The gift of friendship is a wonderful one and none too common, and the office and work of a Bishop does not always lead to love and affection. It is a sad and sorry thing that it should be, but I have long felt that it is so. The relation of pastor and people is often, and I think we may thankfully say usually, one so intimate, tender, and personal that it seems anomalous that there should not be an equally close and affectionate contact between the Bishop of a diocese and the clergy and between the people and their chief pastor.

Anything that tends to make the office remote from the common daily life or to remove it from the plane of simplicity is a disaster. I do not think the emphasis should be allowed to rest on episcopal prerogative but should rather be laid strongly on the pastoral responsibility of the episcopate and the duty of spiritual leadership. Such an example has been quietly but consistently held up before the whole Church these

forty years by a sturdy, tireless, affectionate, and simple-minded Bishop who, not as a prelate but as a pastor of his people, was to an eminent degree their friend and fellow laborer.

Bishop Scarborough has left a hard task to his successor. His very simplicity made him inimitable.

### ABSOLUTISM IN CHURCH AND STATE

By LEWIS STOCKTON

IT seems to the writer that an instructive parallel might be drawn between the German and the Jesuit systems.

Germany is in a sense a Protestant nation, but its government is, in effect, an absolutism. Loyola established the "Society" with its General, having for life uncontrolled power. Military discipline and unconditional obedience are its underlying principles. Absolutism in Church and State are in principle the same.

It is true that the Black Pope and his society might be wiped out of existence by the Pope—in theory. But the society labors to the ends that the Pope shall be one whom the society wants to be Pope, and that his acts shall be such acts as the society will approve.

In Germany, military autocracy, represented by the General Staff, controls the civil government, and the Kaiser is really under the dominance of the General Staff, which is Germany's Black Pope.

The Jesuits, like the Germans, have been great instructors, but they have, like the Germans, not excelled in the production of men of initiative, of strong personal character, or of commanding intellectuality. There have been some exceptions in each of these communities.

The blight of the two systems lies in their desire for dominance rather than for cooperation.

The Jesuits' system of morality has been made the subject of criticism; though, here, it seems that the Germans are more vulnerable, whether we consider Frederick the Great's action in Silesia, or Bismarck's acts prior to the Franco-Prussian war, or the violation of the neutrality of Belgium, in the present war.

I question whether a certain childish unreasonableness is not always the result of a system which suppresses individual thought and conscience and makes corporate interests too dominant.

And yet no one will question the efficiency that results from an absolutist system. There is the fine missionary record of the Jesuits, and the effective work for the social welfare of the German people by the German government. I do not assert that efficiency is the sole objective of either system, or that there are not limitations, proper to be recognized, upon efficiency.

We Americans may humbly recognize the defects of over-individualism, its inefficiency, its waste, its graft, its slackness, its perversion of justice, its abuse of liberty, its impatience under self-imposed discipline, its disrespect for lawfully constituted authority, and so we may as well admit, also, the limitations of individualism carried to excess. But surely we stand for an effective recognition of law and order established by responsible authority as a principle, for the limitation of individual rights to private independence of thought, speech, and action by right and justice, and for the principle that right and justice are to be declared not by and for the individual only; for governmental authority as derived from the consent of the governed—in short, for a social efficiency based both on authority and on individual liberty.

If this is so, whether in Church or State it is hardly to be expected that we, as individuals, will give very hearty support to absolutism, whether in the Jesuit or in the German systems.

And what is here written is without any desire to have the government of the United States change its position of strict neutrality—in the present war.

A FINAL END has now been put to the contention, always stupid and often insincere, that huge armaments are an insurance against war and an aid in maintaining peace. This argument was invented by the war-traders who had munitions of war to sell, and was nothing more than an advertisement for their business. Sundry politicians, many newspapers, and not a few good people who are proud to have their thinking done for them, accepted this advertisement as a profound political truth. Its falsity is now plain to every one. Guns and bullets and armor are not made to take the place of postage stamps and books and laboratories and other instruments of civilization and of peace; they are made to kill people.—*Nicholas Murray Butler*.

# Provincial Organization of the Woman's Auxiliary

## An Open Letter to One of the Bishops

By the Rev. E. H. ECKEL, Secretary of the Province of the Southwest

THE Auxiliary women of the Province of the Southwest at San Antonio in January voted to refer the question, "Shall we have a provincial organization of the Woman's Auxiliary?" to the several diocesan branches, with the request that the latter select and instruct delegates to vote their sentiments at a provincial meeting to be held at the time of the Synod in Kansas City next January. All the dioceses and missionary districts of the province but one hold their conventions in May, and most, if not all, have an Auxiliary meeting at the same time. The Provincial Secretary having been appealed to by sundry women and the Bishop of one of the diocese for reasons why such an organization should be effected, replied as follows. The letter is here printed for the guidance of Auxiliary women in other dioceses who may have the subject under consideration.

### MY DEAR BISHOP:

I am glad to know that the Auxiliary women of your diocese have so early taken up the consideration of the question referred to the several dioceses of the Province by the meeting at San Antonio in January—"Shall we have a provincial organization of the Woman's Auxiliary?" No doubt the action of one diocese will influence another, and it is therefore none too soon for the women to begin to discuss the subject and find out what they want to do. Of course, the women of the Province as a whole will be largely guided by the judgment and advice of the Bishops of the Province as a whole, in accordance with the following resolution of the Triennial:

"Resolved, That meetings of the Woman's Auxiliary in each Department shall be held, when advisable, at the same time and place as the Missionary Councils of the various Departments, the question of organization to be left to the Woman's Auxiliary in each Department, in consultation with the Bishops of the same Department."

The 1913-14 report of the Auxiliary, from which I quote, then goes on to say: "The resolution upon Department Meetings and Organization was adopted before the adoption of the Provincial System in the General Convention. In several of the Missionary Departments it had become customary to hold meetings of the Auxiliary within the Department at the time and place of the Department meetings; in others similar meetings had been held at other times and places. In the Fourth Department, that of Sewanee, the Auxiliary had been called together by the senior Bishop of the Department, and had adopted a simple form of Department organization. In the Second Department, representatives of the Woman's Auxiliary had been invited to the Department Council itself.

"In view of these facts this resolution was adopted, and the nature of provincial meetings and organization is thus left to the judgment of the leaders in the different Provinces. On the occasion of the initial meeting of the Seventh Provincial Synod, held in Muskogee, Eastern Oklahoma, January 20th-23rd, 1914, an Auxiliary meeting took place, which resolved that such meetings should be held at the time and place of future synod meetings, and a committee was appointed to plan for the next occasion. No organization was effected, but the request was made that suggestions prepared at the Church Missions House be sent to every branch within the Province.

"This has been the only meeting of the sort held up to the close of the year, but others will occur in the Second, Fourth, Fifth, and Sixth Provinces at the time of their synods. In preparation for these meetings a letter with suggestions from the President of the Board of Missions and the Secretary of the Woman's Auxiliary has been sent out, in case in any Province it should be thought best to form a provincial organization before the next Triennial."

I venture the assertion that there is no part of the country where approval of the Provincial System and a desire to give full practical effect to it is more nearly unanimous than in the Province of the Southwest; and I add the hope that we may not surrender the initiative and leadership in the development of the provincial idea which is indicated in the above quotation. I regret that my engagements preclude acceptance of your gracious invitation to present in person the affirmative side of the question at the meeting of your Auxiliary where provincial organization is to be discussed; but I value and thank you for the opportunity of doing so in writing, which your request affords me. You will permit me to add, moreover, that I cannot but admire your generosity in offering to present to your women the views and arguments with which you have not hitherto felt in sympathy.

To my mind, there are four chief reasons why the Woman's Auxiliary should be provincially organized.

1. To conform to the general organization of the Church. Hitherto we have had parishes, dioceses, and a General Convention, and in conformity therewith parochial branches, diocesan branches,

and a Triennial Meeting of the Woman's Auxiliary. Now that we have Provinces, is there any good reason why we should have a gap in the organization of the Auxiliary? Indeed, it may fairly be asked, if the Woman's Auxiliary has been a vital factor in the functioning of a missionary Church in a missionary land—in parish, diocese, and nation—as unquestionably it has been, why should it not be so in the Province?

2. To give full practical effect to the Provincial System. Whether we wanted the Provincial System and approve of it, or not, the fact remains that now we have it, and that having it we ought to endeavor honestly to make it as effective as possible. The missionary enterprise of the Church, it must be remembered, was the sole interest of the missionary department and of the missionary council; but now under the Provincial System that interest is shared with the religious education enterprise and the social service enterprise. Hence the importance of the Woman's Auxiliary in the Province has been enhanced, and consequently the Auxiliary should be provincially organized. The missionary council was an unofficial body, a mere congress or conference; but the synod is a lesser General Convention, charged by the canon with large autonomous powers. Under the old system the women, like the men, might with great advantage have their conferences, discussions, study classes, and the like; but now under the Provincial System they ought to be in position to give effect to their decisions touching woman's work in the Province, as they are in their diocesan branches and the Triennial touching woman's work in the diocese and nation. I may be frank to say that personally I should like to think of two representative bodies—by representative I mean composed of persons authorized to represent, speak and act for the deputizing home constituency—meeting simultaneously side by side as the House of Men and the House of Women; though, of course, I know that the latter has no canonical recognition. But neither has the Triennial in relation to the General Convention, and yet in effect it is the official consort of the General Convention. I can see no good reason why an "Annual" of the Woman's Auxiliary should not have the same powers once a year for the Province that the "Triennial" has once in three years for the entire country; even as the synod has, under the canon, for the Province, powers analogous to those of the General Convention for the National Church.

It has been asked, What would the powers of a Provincial Auxiliary be? This, I take it, would have to be left to the discretion and determination of the women themselves. They might choose to limit their powers as a provincial Auxiliary to discussions of methods, ways, and means; to conferences and study classes and the hearing of addresses: explicitly putting away from themselves the power to "legislate" or to pass resolutions affecting by counsel or control the activities of the several diocesan branches in the Province. But if, on the other hand, the Annual should take to itself powers analogous to those of the Triennial, I can see no reason why Bishops or diocesan branches should fear to have it so. Their own prerogatives and powers would be just the same as they are now without any impairment whatsoever.

3. To give permanence and importance to the annual meeting of the Auxiliary. The resolution of the Triennial already quoted recommends such meetings, and it is a matter of record that the Auxiliary women of this Province at Muskogee in January, 1914, took action committing themselves to such a meeting. But it may fairly be doubted whether such purely voluntary and unofficial meetings could be kept up many years with any degree of enthusiasm and effectiveness if the women have, so to speak, no standing. Their programme ought to be a part of the synodical programme, as it was at San Antonio, so arranged and fitted into the latter that the women may have the benefit of some of the services, conferences, and meetings of the synod, as, on the other hand, that the members of the synod may have the benefit of parts of the Auxiliary programme. Given an official and authoritative relation to the Provincial Synod, the Woman's Auxiliary can be confidently counted on to contribute not a little to the edification to be derived from the meetings of the synod. Not only does it seem ungenerous and unfair to deprive such a gathering of Auxiliary women of the representative and authoritative character which the corresponding meeting of the men has, and which all other meetings of the Auxiliary have, but it may be assumed that the Auxiliary meeting cannot have this character nor amount to very much for long unless the Auxiliary is provincially organized. The women would soon come to feel that it was hardly worth while to come long distances and at considerable expense when their organization and meeting had no official character and no official recognition.

4. To secure the coöperation of the Auxiliary in the solution of the missionary problems of the Province. I am not forgetting that the Auxiliary is primarily the Auxiliary to the General Board



of Missions and to the work for which the latter is responsible to the Church. But where is the diocesan branch which, besides upholding the general missionary work of the Church at home and abroad, does not also aid its Bishop in the missionary work of the diocese? Is it not reasonable, then, to expect that the Auxiliary provincially organized could and would be of incalculable assistance to the missionary interests of all the dioceses of the Province and of the Province as a whole? But I would go a step even beyond this to say that while the first duty of the Auxiliary is unquestionably to support the work of the General Board, I think our Auxiliary women ought to study together the needs of the Province itself, both within and beyond the several dioceses they represent, and by counsel and active service contribute to the solution of those problems whose scope transcends the limits and abilities of the individual diocese. And this consideration has the more weight from the fact that we have in this Province no less than five of the eighteen missionary districts which belong to continental United States, not to speak of the weakness and missionary character of nearly all the seven autonomous dioceses of the Province. In brief, we have a missionary field of vast extent and appeal and of enormous importance to ourselves and the people of this country right here at home in the Province of the Southwest—a field that challenges our courage, wisdom, and energy to the utmost limit. We need money and workers, wise leadership and efficient, self-forgetting service, all through this Province, where, besides the millions of white sheep scattered abroad as having no shepherd, there are also large numbers of Indians, Mexicans, and negroes whom we are scarcely touching with the message and ministries of the Word and sacraments as this Church hath received the same. Yes, and we have mountaineers also, no less than Tennessee, Kentucky, and North Carolina. For the latter the Church has a care; for the former hardly a passing thought. Ignorance, poverty, vice, and irreligion look at us with appealing eyes, and what can we with our meagre resources do for their relief and correction? The home mission problem stares us in the face and summons us to that consolidation of our efforts and powers which a Province as such can command, where a diocese or missionary district alone cannot. Organize the women and give the Auxiliary jurisdiction, so to speak, in this field, alongside the Bishops, priests, and laymen, and we can confidently count upon a larger measure of success in meeting the necessities of the Southwest.

These, then, are my reasons for wanting to see the Woman's Auxiliary organized provincially. I hope that others—the Bishops and Auxiliary women themselves—will see it as I do, and will prepare their minds to give an affirmative vote next January to the question, "Shall we have a provincial organization of the Woman's Auxiliary?"

### STORY OF A FRENCH HERO

TOLD BY RICHARD HARDING DAVIS IN THE NEW YORK TIMES

To the Editor of The New York Times:

THE letter inclosed arrived this morning. Abbe Thinot is the same young priest who during the burning and bombardment of Rheims Cathedral distinguished himself by acts of bravery and self-sacrifice. Those who witnessed his courage felt that, for the war at least, he had taken sufficient chances, and that in the example of self-sacrifice he set he had performed his full duty. But he thought differently. And we may believe that with the manner of his death he is content. One who had risked his life to help his wounded enemies would not begrudge it to his wounded fellow-countrymen.

[Inclosure.]

RHEIMS, France, March 19, 1915.

RICHARD HARDING DAVIS, Esq., New York.

Dear Sir: You will, I am sure, be very sorry to hear that the brave Abbe Thinot is dead. He was killed at Poitiers last Tuesday while picking up the wounded—struck by five German bullets. I have read what you have written about him, and know that you admired him as much as I did myself.

Yours very truly,  
WALTER STANFORD.

P. S.—Same old story here. A shell shattered the wall of my office an hour ago.

New York, April 15, 1915. RICHARD HARDING DAVIS.

[From Mr. Davis' article in *Scribner's Magazine*, "Rheims During the Bombardment."]

The Abbe Thinot, a young, athletic, manly priest, and the venerable Archbishop Landreux, called for volunteers, and, aided by the Red Cross nurses and doctors, dragged the unhappy wounded out of the burning building and through the north door. There a new danger threatened them. They were confronted by a mob. Maddened by the sight of their beloved church in flames, by the bombardment of their homes, by the death from the shells of five hundred of their townsmen, the

gray uniforms drove the people of Rheims to a frenzy. They called for the death of the "barbarians." What followed cannot be too often told. The aged Archbishop and the young Abbe Thinot placed themselves between the mob and the wounded. With splendid indignation, with perfect courage, they faced the raised rifles. "If you kill them," they cried, "you must first kill us." And the mob, recognizing their bravery and the self-sacrifice, permitted the wounded to be carried to a place of safety. We are told that greater love hath no man than that for another he should lay down his life. If that other be his enemy, his sacrifice leads him very near to the company of the saints. The story of the young priest and the venerable Archbishop, with their Cathedral burning behind them, with the Germans they hated clinging to them for safety while they protected them and, in their behalf, from their own people invited death, will always live in the records of this war and of the Church.

### CONTRACT SIGNED FOR NAVE OF NEW YORK CATHEDRAL

(Continued from page 86)

Ethel Fox, who will sail for China in July; Miss Marian Frascello, who will work among Italians in Manhattan and vicinity; Miss Edith Sutton, who will work in Wyoming under Bishop Funston; and Miss Ada Knight.

The following named students received diplomas and will continue studies, taking up special practical courses: Miss Evelyn Diggs, Miss Alice Dodge, and Miss Elise Van Vechten. Miss Laura Wells, a single year student, will sail for China some time this summer.

More than forty women have already signified their intention of attending the annual Michaelmas conference and retreat in St.

#### Michaelmas Conference

Faith's House, commencing Monday, September 27th, and closing after the early Eucharist on the following Saturday. The general subject of the conference (Tuesday and Wednesday) will be "Personal Evangelism." The Rev. Professor Batten and Miss Bertha Condé are the appointed speakers. The Rev. Father Hughson, O.H.C., will conduct the retreat from Wednesday evening to Saturday morning. One of the chapels of the Cathedral will be designated for the use of the retreatants. Deaconess Knapp, Dean, will receive further applications at 419 West 110th street.

### THE SULKY ZEPHYR

I walked one day in Texas,  
And there I chanced to see  
A discontented Zephyr,  
A-sulking 'neath a tree.

"I'm just from Michigan," he said,  
And showed a wing frost-bitten,  
"I came to find the lovely spring  
Of which my friends had written!

"I traveled fast as e'er I could  
With this disabled wing,  
And here I find it summer time  
Instead of balmy spring!

"The roses are in blossom!  
The strawberries are ripe!  
I think I even caught a glimpse  
Of October's Indian pipe!

"Oh, yes," he snapped, "the lilies  
Are fair enough to see,  
But they don't begin to take the place  
Of dandelions for me!

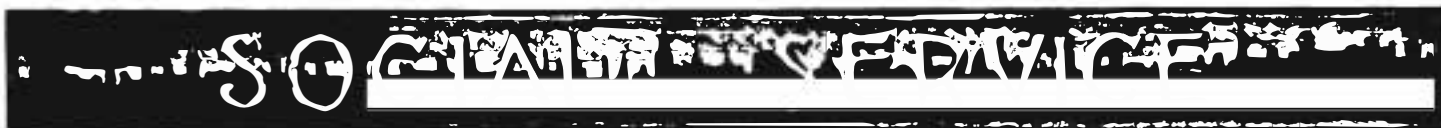
"And every buttercup I've seen,  
In the most careless way,  
Has ventured out—in April, too,  
Without her cloak of gray!"

"But, Zephyr, dear," I meekly said,  
"This is our kind of spring.  
Now do be reasonable, and here's  
A grass blade for a sling.

"The buttercups," I added, "too,  
Are wiser altogether  
Than you. They leave their cloaks of gray  
For Michigan's spring weather."

He paid no heed to my remarks,  
'Twas very plain to see,  
So I came away and left him  
A-sulking 'neath the tree.

PHEBE S. LOVELL.



CLINTON ROGERS WOODRUFF, EDITOR

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

#### THE CHICAGO ELECTION

THE Municipal Voters' League conducted its twentieth annual campaign and won what is by many regarded as its most sweeping victory. Thirty of the candidates which it endorsed were elected, eight of its candidates defeated, and only four were chosen against its protest. The liquor issue was a prominent one in many of the ward contests, and in the words of Dr. Graham Taylor in an article on "Civic Significance of the Chicago Election" in the *Survey*, "In the interest of its sole tocsin, 'personal liberty,' the United Societies published a list of candidates whom it endorsed, or who were 'acceptable.' Of the 27 it endorsed, 17 were defeated and 10 were elected. Of the 22 who were acceptable, 13 were defeated and 9 were elected. Of the 49 preferred by the United Societies, including most of the very worst candidates and a few better ones, 30 were defeated and 19 elected. And yet the Prohibition candidate for mayor received a total of only 3,590 votes, of which 1,888 were cast by men and 1,702 by women."

#### LATE REPORTS AND BULLETINS

The government has published a series of reports on rural life and farm problems with special reference to agricultural credit. Information concerning these can be had of your senator or representative in Congress.—The National Civic Federation has published in a pamphlet form sundry arguments on the negative side of the question, "Shall the government own and operate the railroads, telegraph and telephone systems, and shall municipalities own their own utilities?"—The bureau of analysis and investigation of the New York State Board of Charities has published an interesting report on "Fifty-two Border-line Cases in the Rome State Custodial Asylum." This constitutes Bulletin No. 4 of the Eugenic and Social Welfare Series.—"Can We Afford Child Labor?" is the title of a late issue of the Child Labor Bulletin. It can be had of the Committee at 105 East Twenty-second street, New York City.—"Pensions to Widows with Children" is the title of a comprehensive report on pending legislation which has been prepared for the comptroller of New York by the bureau of municipal investigation and statistics. It represents an effective piece of work.—Another report prepared by the same bureau for the Comptroller deals with the cost to the city of New York of contributions for charitable purposes and the distribution and growth of such contributions for the ten years ending December 1, 1913.—The directors at the Port of Boston are issuing a series of pamphlets in an effort to increase the business of the commonwealth and at the same time reduce the high cost of living to the people of New England. The first bulletin issued dealt with "fish as a food or fish against meat."

#### "SOCIALISM AND RELIGION"

In an article on "Socialism and Religion," the Rev. Irwin St. John Tucker declares that—

1. Religion is a necessity of social study;
2. That our social life expresses itself in a religion suited to its condition; and
3. The natural expressions of a socialist society will be in the form of Christianity.

#### ROYAL RECOGNITION OF MUNICIPAL SERVICE

A number of New Year's honors awarded by the King of England were for meritorious municipal service. For instance, among the new baronets appears the name of Sir Hamar Greenwood, who is vice-president of the Association of Municipal Corporations, and helps to look after its interests in the House of Commons. Among the new knights are Sir Horatio Brevet, town clerk of Wolverhampton, and Sir Arthur Chapman, chairman of the Surrey County Council. The Earl of Derby, who is the president of the association, was created a Knight of the

Garter. In speaking of this, the *Municipal Journal* of London said:

"The distinction was doubtless the reward of services rendered in and around Liverpool—of which His Lordship was not long since Lord Mayor—in raising the battalion of 'pals.' Those who know him well as the genial and efficient president of the Association of Municipal Corporations and as its spokesman in the House of Lords will not be the last to congratulate his lordship on his new honor."

FOR TWENTY YEARS at least, Hampton Institute has sent into the South a band of well-trained tailors, men who have been able not only to make good clothes, but to help the communities which they visit in religious work and in the management of boys' clubs and the improvement of civic conditions. Concerning their work, the *Southern Workman* has this to say:

"Whether as journeymen or as proprietors, the tailors who have gone out from the school have done, on the whole, uncommonly well. That the South offers young negroes an opportunity to succeed in the tailoring business is clear from the fact that many of the Hampton tradesmen have received, without difficulty and without prejudice, the patronage of some of the very best southern white people. Hampton has succeeded in the tailoring department in training men who can not only make their fellows outwardly more attractive, but also better in character."

A MEMBER of a western diocesan Social Service Commission writes me that only one-fifth or less of the clergy of the diocese paid any attention to a questionnaire lately sent out, adding, "We hardly expected they would. It has been our experience that in these western rural dioceses the only clergy who have any sense that it is their duty to know and minister to their communities, as such, are those who have very lately come from the seminaries and most of these have only the vaguest possible idea of how to acquire the requisite information."

FOR NEARLY a year and a half the coal miners in the eastern Ohio fields have been on a strike, the cause being the demand of the operators for a reduction in wages when the anti-screen law was enacted by the Ohio legislature. To support those miners still out, the friendly farmers of the vicinity have placed uncultivated land at their disposal so that vegetables may be raised. In this way food will be supplied to the families of the strikers and some margin left for other necessities.

MORE THAN ONCE, reference has been made in this department to the splendid social work being done in the parish of St. Luke's, Evanston, Ill. The April issue of the *Parish Visitor* continues the story, giving in detail the work accomplished during the past year. It establishes a precedent which other parishes might well follow. Later on I may have something more to say about this work.

COÖPERATION must be the keynote of successful welfare work. A well-known Ohio concern (the Jeffrey Manufacturing Company), through its supervisor of welfare, declares "the men whom it is intended to benefit must have a part in its creation. If conditions are such as will permit of its being largely the work of their own doing, so much the better."

EVEN COURTS change their minds. Eight years ago New York's Court of Appeals affirmed the right of an adult female to sell her labor upon such conditions as seemed to her best. Now the same court, although not the same personnel, takes an advanced social position and upholds the law forbidding night-work for women in factories.

A MIDDAY REST ROOM for business women has been maintained since 1909 by the Daughters of the King in San Francisco. A recent report of activities has been prepared and can be had by addressing Mrs. S. L. Abbott, 2118 Vallejo street, San Francisco.



## 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.

### "THE CONFIRMATION RUBRIC AND CHRISTIAN FELLOWSHIP"

To the Editor of *The Living Church*:

**I**N common with the other clergy of the Church I have received a copy of Prayer Book Papers No. 14 on "The Confirmation Rubric and Christian Fellowship."

While thankfully acknowledging my indebtedness to the courtesy of those who have so kindly sent me this tract, candor compels me to confess that I cannot accept the conclusions of its distinguished author. Great weight attaches to anything published by Dean Hodges, and if he should happen to be mistaken, corresponding harm may ensue. To me, it seems that in this case he is mistaken, and I hope the presumption of an obscure priest will be pardoned if I attempt a reply.

He says: "The intention of the rubric is not to safeguard the Holy Communion."

Is that statement correct? Is not the greatest danger that threatens the Blessed Sacrament unprepared communions? That is, the presuming to share in that holy feast carelessly and thoughtlessly, and so unworthily; "not discerning the Lord's Body"?

Souls are endangered, not from too much reverence for the Blessed Sacrament, but from too little.

In the words of Holy Scripture: "Whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

Bearing this solemn warning in mind, the Catholic Church hath ever endeavored in all ways carefully "to safeguard the Holy Communion." And so far as the Anglican Communion is concerned, for seven hundred years it has been the law that "none shall be admitted to the Holy Communion until such time as he be confirmed."

In harmony with this law, "The Church hath thought good to order that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained." . . . and have "come to the years of discretion."

Moreover, it is made the duty of sponsors and parish priests diligently to instruct the children under their charge in this catechism, "and all other things which a Christian ought to know and believe to his soul's health"; and then to bring them to the Bishop to be confirmed by him. At the close of the Order of Confirmation is the rubric, "And there shall be none admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Which rubric is followed immediately by another which reads: "The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper."

How could the Church more effectually safeguard the Holy Communion?

But, if such were not the intention of the rubric, most assuredly its design was not to abolish Confirmation and relegate it to the lumber room of things indifferent.

Yet such seems to be the drift of the Dean's argument. He says (p. 8): "It [the rubric] means that according to the mind of the Church, Confirmation ought to be a part of every Christian's experience. In its original significance Confirmation is an act of benediction, following the example of the apostles, asking in a very solemn way for grace and strength from God."

Yet over and against the mind of the Church, and the example of the apostles, Dr. Hodges sets the opinions of those who have had no such instruction as the Church gives, and who may occasionally present themselves at our altars, and suggests that we should say to such: "We cannot, indeed, enroll you as communicants of this parish until you are confirmed. We hope that the time may come when you shall desire to be confirmed. But in the meantime, come to the Lord's Table with us in all friendliness and freedom."

And then, with that frankness characteristic of the Dean, he adds: "And we will give a like invitation to those who have no intention of entering our branch of the Church."

There is declared the meaning of this movement for the admission of the unconfirmed to the Holy Communion. It is the short-cut to Christian unity by moving along the line of least resistance. That is, by throwing down all barriers which seem to differentiate the Protestant Episcopal Church from our fellow Protestants. If their members can communicate at our altars, and their ministers preach in our pulpits, why should we claim to differ in any important respect from other branches of the great Protestant Church? Why, indeed?

No. The question at issue is not the interpretation of the Confirmation rubric. It is the question of holy orders; the question of the grace of the sacraments; the question of One, Holy, Catholic, and Apostolic Church, *versus* an innumerable company of modern sects.

Recognizing the good intentions of the author of the tract, one can in all sincerity ask whether it is more courteous and charitable to permit these well-meaning but ill-taught brethren to remain in error, than, by teaching them the way of God more perfectly, to lead them to seek the gift of the Holy Ghost by the laying on of apostles' hands, that so they may worthily come to the Holy Communion of the Body and Blood of our Saviour Christ.

Long Beach, Cal., April 28, 1915.

M. M. BENTON.

To the Editor of *The Living Church*:

**W**E have before us "Prayer Book Paper No. 14," by the Rev. George Hodges, in which he pleads for a wide latitude in interpreting the Confirmation Rubric in the Communion Service, which interpretation he places on three grounds:

- 1st. The intention of the Rubric.
- 2nd. The psychological effect of enforcing the Rubric.
- 3rd. The legal precedent for disregarding the Rubric.

After reading the argument we are reminded of the defence said to have been made by Choate in a case of the infringement of a patent in regard to certain wheels. After the learned counsel for the other side had exhausted the possibilities of logic and rhetoric in defending his client from the charge of infringing the patent, Mr. Choate, who had introduced in evidence two sets of models as being exact reproductions of the wheels, made the short and unanswerable defence, "Gentlemen of the Jury, here are the wheels."

Gentlemen of the Church, there is the Rubric. If the mind of the Church is as the Dean of Cambridge claims, let us change a rubric (we have the method) in which the word "not" can be twisted to mean "may." And let us go a step further. In the interests of friendliness and courtesy, let us remove from the Litany all invidious reference to schism; and let us go a step further, and if we remove from the lay communicant the necessity of being received by Confirmation, let us revise the preface to the Ordinal so that laying on of hands is not necessary to the exercise of the functions of the ministry; and then, when this programme is finished, what have we left to contribute to the cause of Christian Unity?

The question is not one of historical interpretation, or of opportunistic considerations, or of legal precedent, but it is one of a wide divergence in principle.

As one travels through the strong centres of the Church's life, one is impressed with certain signs:

1st. That the real danger of the Episcopal Church is in the exclusiveness of the pew.

One may be very sure that Jesus of Nazareth never intended to form a series of aristocratic religious clubs in which the well-to-do should have exclusive privileges for hearing the Gospel; that, for example, he may have a seat reserved for him until the service is well along, while the seeker is left standing, with the church half full of empty pews.

2nd. That the next danger is the tendency to minimize the exclusive character of the Lord's Supper.

Why should the privileges of the altar rail be safeguarded?

Because the Eucharist is, and always has been, the sacrament of Christian responsibility, the sign of Christian (and not universal) brotherhood. A lax Christian sense of responsibility will close the door to the pew, because one is careful who shares his seat in a public gathering. But Christ intended that *the appeal* should be wide open. It is contrary to the spirit of the Nazarene that there should be an orchestral circle in the Courts of Heaven. But if the appeal is an open one, and anybody may accept it, the fraternal privileges are exclusive, because unless the sacrament is safeguarded the sense of sacramental responsibility for your brother is weakened.

It is the essence of a brotherhood that it should have some mark—a tie that is exclusive. Take for example the family, the most sacred of all brotherhoods. The family influence should be most extensive, but not so the family table. Let those who would break down the Church's safeguard of the Lord's Table show their personal self-sacrifice and liberality by standing on the front stoop of their homes and extending a general invitation to the public to dinner. Why not? Because of course you would destroy the sanctity of the family life. Because the family safeguards its privacy is no sign that it is condemning the public or classing those who are unin-

vited with notorious evil livers. It is merely a sign that the family treasures its privacy as essential to its well being.

There is no surer way of destroying the Brotherhood idea of the Church than by having an exclusive pew and an open altar rail. The first emphasizes your sense of superiority to your brother, the second, your lack of responsibility for him. The Church is not a public institution, but it is the body of the Lord Jesus Christ. His words are public; His sacrament is a family affair.

Now one can cheerfully concede that others there are who are not of this fold; but some of us question whether you are going to better the sheep, either in this fold or that, by tearing down the walls of the fold in order that ingress may be easier. Unfortunately egress is also easier.

The Rubric regarding Confirmation is the law of the Church, and, some of us believe, wisely so; but I submit that any system of casuistry by which "thou shalt not" may be resolved into "thou mayest"—nay more, into "thou oughtest" (for that must be the purpose of circulating Paper No. 14), is a process that would excite the envy of Ignatius Loyola.

In order to decide the question of legal precedent, let us face the issue. Does this Church wish to abrogate a rubric which, if Dean Hodges' interpretation is true, is certainly most misleading to everybody? Then let a resolution be introduced into the General Convention which shall so change the reading of the rubric as to be reasonably intelligible to him who runs.

How much better this would be than to stand in our chancels and say, "The Church says 'you may not,' but interpreting the Church as she really means, I wish to say that 'you may.'" Poor Mother Church! What an exceedingly confusing dame she has become!

Regarding the effect of this Rubric on those who do not accept the system of the Church, it certainly can be no more invidious to shut people out from the altar rail because they have not been confirmed than because they have not been baptized, for we all know that many unbaptized persons are greater admirers of Jesus Christ than some of our own Church members, and their lives appear to conform much closer to Christian ethics.

The whole question seems to be, whether the Church wishes so to safeguard Confirmation by this Rubric as to emphasize it as a necessity, or merely to advise it as a luxury. Let us either take down our sign or else be loyal thereto. Let us be orthodox or heterodox; but save us from being ridiculous! IRVING P. JOHNSON.

Seabury Divinity School, Faribault, Minn., May 5, 1915.

To the Editor of *The Living Church*:

I AM just in receipt of Prayer Book Papers No. 14, and, while I duly feel the impropriety of raising my voice in controversy with such a man as Dean Hodges, I feel impelled to ask if there is not some priest of the Church great enough and strong enough to defend the Confirmation rubric in the interests of the souls of God's people?

I have seen and heard much discussion of this rubric, and yet the Dean's statement that it holds its place in the Prayer Book solely "to preserve the rite of Confirmation" is the nearest approach I have ever seen to any thought of souls in relation to that "Gift of God" and "Gift of the Spirit" which was imparted to the early Christians by "the laying on of hands."

I do not mean to argue, but to protest. There are still many of us who believe, on what we consider ample scriptural and historical grounds, that in the "Laying on of Hands" the Holy Ghost is "given"; many of us who fear that the statement of Acts 8 is true, that even converted, baptized Christians have not the Spirit until they submit to the apostolic rite of Confirmation; many of us who question, with sorrow in our hearts, whether those we love from among the denominations, who are taught not only to refuse Confirmation, but to refuse to "discern the Lord's Body" in His Holy Sacrament, are "hungering and thirsting after Righteousness and Grace" as much as their own ways and the new religion we hear so much discussed.

And I protest that it is time for some one to place on record the fact that, in our seeming severity in enforcing the Confirmation rubric, we do not act from motives of narrow Episcopalianism, but from unselfish love for the souls of men, a love that often costs us so much; and, whether we are right or wrong in our belief, it is both untrue and unfair to cast at us such aspersions, even by implication, as that in our stand we are either pharisees or "inhospitable to our brethren."

Sincerely yours,

63 Clarkson street, Brooklyn, N. Y.

J. V. COOPER.

April 30, 1915.

#### THE CLERGY PENSION PLAN

To the Editor of *The Living Church*:

IN the letter of the Rev. Edwin D. Weed in regard to the Clergy Pension Fund I find this sentence: "It really is, substantially, a system to give larger pensions to the rich, and not to pension the poor clergy at all." It seems to me that that puts the truth in a nut shell. We owe Mr. Monell Sayre our thanks for the labor he has devoted to this matter, but besides actuarial skill there is need of knowledge of actual conditions in our parishes and missions. That

teaches, I think, only too plainly, that the practical operation of this scheme would be that the larger parishes would support it, be little burdened by it, and their clergy would receive its benefit, while the great majority of the smaller parishes and missions would simply ignore it and their clergy be left out in the cold.

As to the discrimination in the amount of the pension, I believe that many hundreds of my brethren share my own instinctive feeling that we can bear injustice from men and from groups of men, but that if the Church, our Mother, should deal with us in such unmaternal fashion, it would cut to the heart. WM. J. WILKIE.

Stanford, N. Y., May 3, 1915.

#### ADMISSION OF ROMAN PRIEST IN MINNESOTA

To the Editor of *The Living Church*:

I REGRET that I cannot find, in Mr. Carson's reply to my letter, an "explanation" of the recent occurrence in the diocese of Minnesota.

Mr. Carson says that in the "Form" set forth by the Bishop there is "no provision for the imposition of hands, but the service is one simply to exercise an existing priesthood." "Circumstances" in this particular case led the Bishop and presbyters to believe that the use of the alternative form in our ordinal, *with certain necessary changes*, was expedient in this commission. In this case then a little delay would have been advisable. Better that there should be one priest less, than that the ordinal should be tampered with.

I also object most decidedly to making a man a priest in "this branch of Christ's Holy Catholic Church" rather than "in the Church of God." My anxiety is not retrieved. JAMES W. ROBINS.

Philadelphia, May 7th,

#### "CATHOLIC TRUTH AND UNITY"

To the Editor of *The Living Church*:

I DESIRE very much to call the attention of my clerical brethren to a new, wonderfully wise, and fascinating little book on the subject of Christian Unity, entitled *Catholic Truth and Unity. The Confessions of a Non-Convert*, by Father Gerard Sampson of Mirfield House of the Resurrection.

I am sure this little attractively printed volume of 97 pages is worthy of the best attention of all who are interested in the subject of Unity among Christians. There are four chapters: "Catholic Truth and Unity. What is Catholic Truth? Catholic Truth and Unity in Relation to Romanism. Catholic Truth and Unity in Relation to Nonconformity. These chapters well deserve to be printed in serial form in THE LIVING CHURCH. The last chapter is especially valuable.

Fr. Sampson has also written an excellent booklet on the Blessed Sacrament and Christian Unity. Yours sincerely,  
West Plains, Mo., May 6th. ROBERT JAMES BELT.

#### "PRAY FOR US"

While the weary days are filled with pain and strife,  
When we try to count the bitter cost of life;  
From the battlefields of Europe comes a cry!  
"Pray for us, we beg, who suffer now and die!"

O the hopes that perish when the flower fair  
Of the youth in many nations proudly dare  
Enter into strife! Alas, we hear their cry:  
"Pray for us, we beg, who all too soon may die!"

Youth and age are sacrificed, their precious blood  
Stains the battle-ground. Shall nothing stay the flood?  
Hark! from Europe comes again the awful cry:  
"Pray for us, we beg, have mercy, while we die!"

For the women, children, starving day by day,  
We are grieving, Saviour; hear us when we pray!  
We have sent them aid in answer to their cry:  
"Pray for us and help us, who, alas, must die!"

We rejoice that still our country is at peace,  
Hoping that the distant conflict soon shall cease.  
All the nations are united in one cry:  
"God have mercy on the souls of them that die!"

MARTHA A. KIDDER.

WE OFFER Christ the submission of our hearts, and the obedience of our lives; and He offers us His abiding Presence. We take Him as our Master, and He takes us as His friends. Our Lord takes us up into a relationship of love with Himself, and we go out into life inspired with His spirit to work His work. It begins with the self-surrender of love; and love, not fear or favor, becomes the motive. To feel thus the touch of God on our lives changes the world. Its fruits are joy and peace, and confidence that all the events of life are suffused, not only with meaning, but with a meaning of love. The soul that is bound by this personal attachment to Jesus has a life in the eternal, which transfigures the life in time with a great joy.—*Hugh Black.*



### DR. NEALE'S SERMONS

*Sackville College Sermons.* By the late Rev. J. M. Neale, D.D. New edition, unabridged. Three vols., 12mo, red cloth. Advent to Lent, Passiontide to Whitsuntide, Trinity to Advent.

*Sermons for Children.* Being Thirty-Three Addresses to the Children of St. Margaret's Home, East Grinstead. By the late Rev. J. M. Neale, D.D.

All published by The Young Churchman Co., Milwaukee. Price \$1.00 per volume; by mail \$1.10.

It is a hopeful sign of the times that new editions of Dr. Neale's works are demanded on both sides the Atlantic. The S. P. C. K. is publishing his incomparable stories out of Church history in cheap popular form. *Theodora Phranza, or The Fall of Constantinople*, has appeared in "Everyman's Library"; and now, thanks to the enterprise of H. R. Allenson, Ltd., London, and The Young Churchman Co., Milwaukee, we have a large part of his sermons in neat and inexpensive shape. The *Sermons for Children* are exactly reproduced as in the second edition of 1869. (The first edition, of 1866, contained only twenty-eight addresses, five others being added after his death by the Rev. J. Haskoll, his literary executor.) The *Sackville College Sermons* are re-arranged somewhat from their original order. Vol. I of the new edition, "Advent to Lent," corresponds to Vol. I up to page 200 of the old; Vol. II, "Passiontide to Whitsuntide," to the rest of Vol. I; Vol. III, "Trinity to Advent," up to page 148, corresponds to Vol. II up to page 242, with certain omissions (Sermons 73, 76, 91, 92), though there is an extensive reassignment. The Holy-Day Sermons, beginning with that for St. Stephen's Day (Sermon 98 on page 243 of the old edition, Vol. II), are left, one may hope, for a fourth volume of the reprint, to which also should be added eventually the Sermons on Elisha and Elijah, on Jonah, on the Epistle to the Romans, and on the Passion and Resurrection, which make up Vol. III of the original edition, and the "Fifty-two Sermons for the Black-Letter Days," which appeared as Vol. IV in 1868. Indeed, nothing will content the perfect Nealomaniac except the preparation and publication of the complete *Corpus Nealianum*, with no word of his omitted that can be found!

Five years ago the Rev. R. L. Gales set forth a charming volume, *Studies in Arcady*, the most delightful essay in which, "Christian and Romantic," deals with Dr. Neale in a fashion sufficiently enthusiastic even for the present reviewer. "I think the *Sackville College Sermons* is the most beautiful book in the English language," he says. "It is the most Christian book that was ever written, as there was never, surely, a more Christian mind than Neale's. It is the book we would give to anyone enquiring what the Christian doctrine is. A sermon of Neale's is like a ballad!"

Hyperbole, of course, but true, notwithstanding. If our clergy saturated themselves with Neale's spirit and style, Catholic, Scriptural, romantic, they would enjoy preaching better—and so would their congregations. Buy a set and give them to your rector, or to the curate. It will be a profitable investment, I promise you.

WILLIAM HARMAN VAN ALLEN.

### MUNICIPAL PROBLEMS

*The Modern City and Its Problems.* By Frederic C. Howe. New York: Charles Scribner's Sons. \$1.50.

*European Cities at Work.* By Frederic C. Howe. New York: Charles Scribner's Sons. \$1.75 net.

Dr. Howe has earned for himself a substantial place as an effective and interesting writer on municipal problems. Surcharged with the modern democratic spirit, he writes in an entertaining way concerning many phases of municipal life about which we have all too little information. The earlier volume, *European Cities at Work*, is largely the result of his trips to Europe in connection with educational bureaus and describes what has been accomplished in those cities that have heretofore been looked upon as models. The greater part of this book is devoted to German cities, although Glasgow, Manchester, Liverpool, and London come in for sympathetic attention. He is of the opinion that by taking thought cities can reduce poverty and the lives of the people be enriched in countless ways not possible under rural conditions. Moreover, as he pointed out in his earlier volume on *The City—The Hope of Democracy*, he believes that municipal government can be made a great instrument in the democratic movement.

The later volume, *The Modern City and Its Problems*, is a summing up of his earlier volumes, and yet is fresh and suggestive in its treatment. His contrast between the ancient and modern cities is particularly striking. It is written, as he puts it, "from the inside

of the city." It is a study of the city at work and of the problem as seen by the official animated by a desire to promote the city's achievements and realize on its possibilities, for Mr. Howe has been a councilman in Cleveland, a senator in Ohio, a member of various finance and tax commissions, and is now Commissioner of Immigration at the Port of New York. Wherever he has been he has sought to put into definite form the ideals which he maintains, and his book reflects "the view-point of the men who are doing things, striving for things, rather than those who analyze the city from the outside. It accentuates the new note in city politics, which is democratic, constructive, and social." It represents the new spirit. The old idea was to stand on the outside and criticise. The new idea is to stay on the inside and seek to correct those conditions which very properly call for criticism and change. The book is essentially modern and progressive and has some of the faults characteristic of such work. In many instances the author's zeal outruns his judgment as a student. This enhances the volume as a bit of propaganda work, without very greatly detracting from its value as a careful study of the situation.

Among some of the topics treated in the second volume are "The City as a Social Agency"; "The Problem of Leisure"; "New Sources of City Revenue"; "Police, Fire, and Health Protection."

### SOCIAL PROBLEMS

*The Creation of Wealth.* By J. H. Lockwood. Cincinnati: The Standard Publishing Co. Price \$1.00 net.

This work, which bears the sub-title *Modern Efficiency Methods Analyzed and Applied*, is written to show "that the mind of man plays a far greater part in the industrial life than the economists would have it." Socialism, syndicalism, government ownership, single tax, and anything else that destroys initiative, the author thinks, are destructive of true progress. "The law-makers should throw their protecting arms about the intellectual genius, whether he be a captain of industry, an inventor, a delver into the mysteries of science, or a devotee of the arts."

There is much that is suggestive in the book, but when the author claims that he has exploded the theories of orthodox economists by his somewhat amateurish work, the reader feels inclined to recommend to him a more careful and sympathetic study of the men he despises.

*Out of Work.* A Study of Unemployment. By Frances A. Kellor. New York: G. P. Putnam's Sons. Price, \$1.50 net.

The first edition of this brilliant book appeared in 1904. The present edition shows how much real progress has been made in the study of this problem and how much yet remains to be done before its solution is accomplished. It is an achievement, however, to have analyzed the situation, its extent and its causes, and to have so comprehensive a programme worked out and explained. While there is serious difference of opinion as to the remedies proposed, it is significant and helpful to have them set forth by one who has been scientifically trained and who has had practical experience—for Miss Kellor is secretary of the Committee for Immigrants in America and chairman of the National Municipal League Committee on Immigration, and was actively identified with the management of the social service work of the Progressive party.

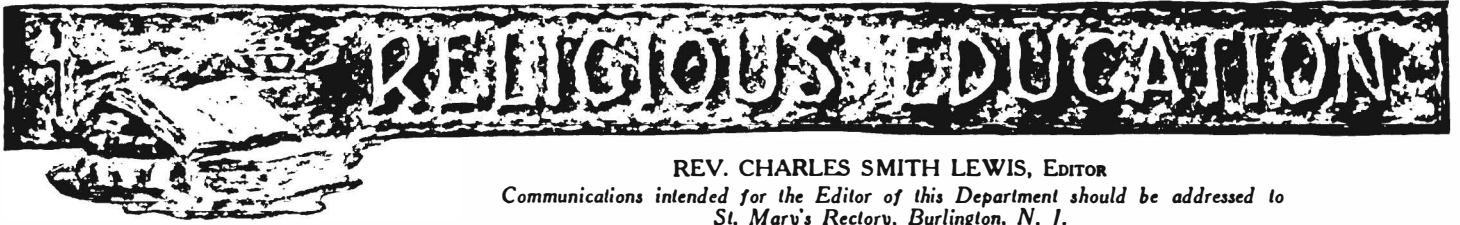
A book of 569 pages, it is filled with quotable paragraphs and suggestive comments. For instance, in discussing "Unemployment among Women," Miss Kellor says: "In volume it is less serious than among men. In effect it is more serious, and its increase carries with it social and economic damages, not only to industry, but to the home and the community."

Miss Kellor discusses practically the entire field. First of all a humanitarian, she is able, as William L. Cheney, in *The Herald* of Chicago, aptly points out, to see unemployment from the vantage of women and men out of work. She is sound in her suggestions for the remaking of bureaus which find work for the skilled. In short we have here an unemployment programme worthy of the attention of every serious student of the problem. C. R. W.

### RELIGIOUS

MUCH TO OUR REGRET, in a review of a book of sermons entitled *A Sower Went Forth*, Second Series, which appeared in the April 17th issue of THE LIVING CHURCH, the name of the author was given as Gerald H. Rendell. It should have read Thomas William May Lund.

THE CHILD'S reasoning powers are, as it were, the wings with which he will eventually have to fly.—London.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

**M**AY might be described as a month of prevision. It is at this time that the General Board of Missions is determining what is to be the financial demand for the coming year, what can be undertaken that is new, and what must be held in check. It is the time when in most dioceses the conventions or councils are to meet, and here again plans will be formulated to some extent for the work of the coming year, when appropriations for work will be made and decisions registered that will settle the position of the diocese on various important matters.

And there are numerous matters of great importance that are pressing just at this time. Here we have the great scheme of Clerical Pensions, and the mighty and complicated problem of retirement funds and the like. In some places the Social Service propaganda will call for action involving money. The ever present diocesan general missionary work will cry out for its share in the assessments. And last but by no means least will come the call for support of the educational work. The General Board is not asking for large sums; its totals are modest; and, one would suppose, well within the ability of the Church. But the returns do not come in as they might. The bravery of the authorities of the Board, in spite of arrearages, lays stress upon what has been done the past year as in advance of previous years. But bravery will not pay the bills. Diocesan action is called for. Conciliar action has been most effective, so far as returns are concerned. Without it what has been done the past year would not yet be done, and the Church would be that much the poorer. To every diocese there has gone from the central office material to be put in the hands of the members of the convention. In many cases this will come with the active approval of the Bishop and the enthusiasm of the educational leaders. It is time to strike and strike hard for a better response and a more general recognition of the importance of what the Board is doing. It may not always meet the wishes, in some cases not the approval, of individuals, but the work must go on; and the means must be given to enable Dr. Gardner to carry it on, confident that to the very utmost of his power he is trying to meet the situation and to offer practical and worthy solutions of it.

This lack of balance in apportionments and demands raises the question of the need for a Church budget. We are getting so large and so complicated in our various activities that they clash. Some coördinating and subordinating scheme should be devised. Who will prepare it?

THE PROVINCE of New York and New Jersey has inaugurated a school in New York City that is to attempt to apply experimental methods to the work of the parish. Dr. Gardner, in a pamphlet which is a reprint by the G. B. R. E. of an article which he wrote for the *Churchman*, says:

"This does not mean a model school, where pretty children and soft-voiced teachers meet for an hour each Sunday; instead it means a trial of the Church's educational ability not simply with the children, but through the children with the neighborhood and the immediate community. The Church in her educational function is to grapple with the task of changing the mind of the neighborhood."

There is a committee in charge, made up of experts, of which Miss Abby Porter Leland, Ph.D. (Columbia), principal of one of the evening and day schools in New York City, is chairman. The object of this Demonstration School is to "try out and establish the best methods for teaching religion to children; it is to train them in worship and guide them in social service activity."

The school is at St. Mary's, Manhattanville, whose rector, the Rev. Francis A. Brown, has put his Sunday school at the disposal of the committee, as was announced some months ago in *THE LIVING CHURCH*. So far the movement has resulted in reorganizing the Sunday school and beginning a series of

teacher-training classes under the direction of Dr. Boynton of the General Seminary, who is also recording secretary of the G. B. R. E. In addition, a Visiting Teacher committee is visiting the families whose children are in the school and investigating such matters as "the religious training possible in the home; the attitude of the parent towards the child; the social life of the home; the home responsibilities of the child; his amusements, associates," etc. Further than this they plan a Parents' Association and look for coöperation with the Riverside branch of the Charity Organization Society and the Manhattanville Day Nursery, as well as a new branch of the Public Library that is to be opened in the fall near the church.

This broad attempt to reach the religious interests of the community through the children and to apply the results to the larger problems, involves more than can be undertaken by any one parish. St. Mary's, Manhattanville, gives the plant, with light and heat. The support of specialists and the ultimate appointment of a priest who shall devote his whole attention to this one aspect of the problem, calls for generosity on the part of the Province. It is not simply a means by which this one parish may profit, but, using its plant and the opportunities of its location, a study of conditions and methods has been inaugurated which should work to the gain of the entire Church.

Concerning this, Dr. Gardner says:

"Three specific contributions should be noted:

"1. The director of the Demonstration School would not only organize the Demonstration School in New York, but he could promote in any section of the Province, diocese, archdeaconry, city, or rural community, other demonstration schools that would create standards for that territory.

"2. The Demonstration School becomes a place where every Sunday school teacher and leader of the Province who visits New York (and many do) can see the best things done in Sunday school work and the best way to do them. It will offer unusual opportunities to theological students, both for training and for observation.

"3. With the Demonstration School supported properly it will show what a Sunday school can do to help a parish fulfil its highest purposes. This is its greatest contribution."

This movement in the Province of New York and New Jersey suggests a very important piece of work that needs doing. The commonly received theories as to child development on the religious side are either based upon partial experience or are the outcome of theories of religion that are not in accord with the Catholic Faith. For instance, we are told constantly—we heard it only recently in an address to Sunday school teachers—that children have no sense of right and wrong until they are nearing ten, nor does their religious instinct develop until early adolescence. These statements—which are commonplaces of this side of child study—are either built up on the Protestant theory of religion, that finds expression in emotional conversion and that whole category of things; or it is the outcome of the brilliant studies on conversion which were published a few years ago and were confessedly on partial knowledge. The Church's conception of a relationship between the child and its Lord and God, consciously conceived, or lived with from the dawning of conscious life, has no place here. If the child has no moral sense until he comes to the junior-department age, why teach him morals or conduct or any of the things that a proper religious training demands in these early years? If he has no religious sense, why teach him to say his prayers—which under such a theory would be mere words—until he is about ready to enter high school? Has Catholic experience and the wisdom of the ages nothing to say in this matter? Has not historic Christianity a message, not merely to the adults but to the children; and a message of deliverance, to those who believe in the innate religiousness of childhood, from the false theories of Protestant misbelief and of unchristian philosophy? The Lord said: "Suffer the little children to come unto Me." He did not tell us that their moral sense and

Need for  
Churchly Principles

as to child development on the religious side are either based upon partial experi-

their religious experience were missing until they had spent the best part of their childhood.

If these demonstration schools can set us straight on some such things as this, they will be worth more than we can measure.

WE HAVE at hand a very interesting and instructive game that is supplied at a cost of 50 cents by the Educational Department of the Board of Missions. It is called *The Way Home*, and is planned after the lines of Parchesi. The four corners are India, Africa, China, Japan, representing the four fields. The various spaces are illustrative of characteristic emblems of the heathen faith of the several groups. Upon the four corners are to be erected the type houses of the four nations, and the "men" of the game are four figures with representative adult and child dress of the nation. Upon completing the circuit of the board the men enter through the gate of Holy Scripture upon the pathway to the Christian's Home, marked by the stages of faith, hope, and love. It is an instructive game for junior children and no doubt will prove interesting. There is an odd misprint; in three of the paths, "hope" comes before "faith." One serious blemish spoils the lesson of the game. The true Gospel gate to the Christian Home is not through Holy Scripture but through Holy Baptism. This is left out altogether. In fact the game is either "non-sectarian" or so wholly non-sacramental that it ought to be revised from the Church standpoint before it is issued by the Church's Board of Missions. The Gospel as the Church has received it is not wholly subjective, nor does an intelligent pedagogy ignore the value of outward forms. Children can learn the Church better than they can the spiritual experiences of personal religion. The lack of this is a bad fault in what otherwise is an excellent game.

*A Schoolmaster's Apology.* By the Rev. Cyril A. Alington, Headmaster of Shrewsbury School. Longmans, Green, & Co. Price \$1.20 net.

This is a series of essays, interesting and clever at first, on the problems that face the headmaster of a public (private in one sense) school in England. What shall be studied? How much English, and Latin, and Greek, and French? Is there place for Italian? The latter part of the volume deals with a group of questions, mainly religious, that belong to the religious controversies of the day. They are worth reading, and some of them are suggestive. One chapter deals with the reasons young men have for not studying for orders. Mr. Alington thinks the crucial reason is not financial nor wholly intellectual, but to no small degree the practical work. He says: "There is a great deal of organization in the Church nowadays; some of it is admirable, and some of it, no doubt, unnecessarily minute. A boy who is genuinely anxious to do something to spread the coming of Christ's Kingdom may not unnaturally regret the prospect of being absorbed into a parochial machine."

### HIS PRESENCE

#### I

Safe within our Father's holy keeping  
Are our loved ones who have gone before;  
Soon shall end our long, dark night of weeping,  
Christ shall come and reign for evermore.

#### II

In this long and weary time of waiting,  
Bid our anxious, troubled hearts, Be still;  
Give us strength to run the race before us,  
And in all things, Lord, to do Thy will.

#### III

May we give our love and tend'rest pity  
Unto all who need it by the way;  
For the sick, the suffering, and the dying  
And the burdened, Lord, we humbly pray.

#### IV

May they in their hour of pain and trouble  
Feel their Father's tender love and care;  
Knowing that His loving arms enfold them,  
Giving them the grace and strength to bear.

#### V

So with steadfast heart and soul press onward,  
Seeing through the gloom the shining light  
Of the Saviour's living, breathing presence,  
Breaking radiantly upon our sight.

MARIE LOUISE ROOT.

THE BEATITUDE of the Saints is the matured result of the long course of patient strivings, which may have passed wholly unobserved because of their minuteness. One step has followed another in the mysterious progress of daily, hourly acts, each seeming to pass away, as footprints on the sand are obliterated by the advancing tide; but the end is the Vision of God, and the recompense is the perfection of a nature made one with the Mind of God.—*Carter.*

## A PARABLE OF TALENTS

By KENNETH G. SMITH

A CERTAIN wealthy manufacturer decided to take a long vacation and to turn over the conduct of his business for a time to his employees. In accordance with his plan of organization, the responsibility fell upon his superintendent, his foreman, and a gang boss. The superintendent and foreman were energetic fellows and by dint of hard work doubled the business for the year. Charlie, the gang boss, didn't believe in any new fangled notions of "efficiency" and "working for the interest of your employer," and was contented to plod along as he always had done. He couldn't see where there was anything in doing something he wasn't paid for.

In course of time the owner returned from his vacation and began again to pick up the threads of business where he had left off and to call for reports.

Bill, the big, jolly superintendent, said:

"Mr. Blank, I got busy as soon as you left and developed a few ideas of mine on efficiency and made some changes of which I think you'll approve. We've done twice the business this year that we did last with the same operating cost."

"Good for you, Bill," said the owner, "you're a man I can trust. You have shown that you can carry responsibility. I've been thinking for a long time that we needed a general manager and I believe you are the man for the job. By the way, there's a little block of company stock for sale, and if you want to take advantage of the opportunity to buy some, you can do so and then you'll be one of the firm, so to speak."

John, the modest foreman, twisted his felt hat and said:

"Mr. Blank, I haven't been able to make the big showing that Bill has, but we certainly have hustled the production end along and are turning out twice as much as we were a year ago."

"John, you're all right," said Mr. Blank. "You've done as well as Bill, even though your report doesn't show up quite so big. You are entitled to the same privileges I offered him and I believe I'll let you handle the superintendent's job, since he is to be general manager."

Charlie, the foreman, was down in the mouth, but ready with an excuse.

"Mr. Blank, you're an awful hard man to work for. You never gave me a fair chance. I couldn't make the showing these fellows have on the little job you gave me and I just made up my mind that I was earning my pay by just keeping things going. I don't think it's up to me to develop any improved methods, for you'd get all the advantage of them, if I did."

Mr. Blank looked thoughtful for a moment and replied:

"So you think I am a hard man to work for, do you, Charlie? And that I get the advantage of all the improved methods developed by my men? That may be true, but we give you the chance for development and it's your business to use your best efforts while in our employ. Times are a little slack now and I think we can dispense with your services. Bill here has carried a lot of responsibility and a little more won't hurt him. He can handle your job as well as his own and never know it. There's one rule we follow here; the man who shows that he can carry responsibility gets more of it and a better job. The fellow who won't take responsibility, and won't work for our interests, isn't going to hold the job he has very long. Bill, will you please see that Charlie gets his time?"

EVIDENTLY, in order to be a manifestation of Christ we must be in some way like Him. He is a Christian who follows Christ, who measures all things by the standard of His approbation, who would not willingly say a word which he would not like to have Christ hear, not do an act which he would not like to have Christ see. He is a Christian who tries to be the kind of neighbor Christ would be, and the kind of citizen Christ would be, and who asks himself in all the alternatives of his business life, and his social life, and his personal life, what would the Master do in this case? The best Christian is he who most reminds the people with whom he lives of the Lord Jesus Christ. He who never reminds anybody of the Lord Jesus Christ is not a Christian at all.—*George Hodges.*

THERE IS not one method, one voice, for all. Here there is need of the tenderest simplicity; there of the wisest authority; there of the ripest result of long reflection. It is to our great loss, we must all sadly confess, that we forget now the lambs and now the sheep of Christ's flock. The former too often perish through our grievous fault for lack of food, and the latter for lack of guidance.—*B. F. Westcott.*

## Church Kalendar



- May 1—Saturday. SS. Philip and James.  
 " 2—Fourth Sunday after Easter.  
 " 9—Fifth (Rogation) Sunday after Easter.  
 " 10, 11, 12. Rogation Days.  
 " 13—Thursday. Ascension Day.  
 " 16—Sunday after Ascension.  
 " 23—Whitsunday.  
 " 26, 28, 29. Ember Days.  
 " 30—Trinity Sunday.  
 " 31—Monday.

### CALENDAR OF COMING EVENTS

- May 16—Nebraska Dioc. Conv., Holy Trinity, Lincoln.  
 North Texas Dist. Conv., St. Luke's, Stamford.  
 " 17—Iowa Dioc. Conv., Des Moines.  
 " 18—Bethlehem Dioc. Conv., Carbondale, Pa.  
 Long Island Dioc. Conv. Cathedral, Garden City.  
 Newark Dioc. Conv.  
 North Carolina Dioc. Conv., Holy Trinity, Greensboro.  
 Ohio Dioc. Conv., Trinity Cathedral, Cleveland.  
 Olympia Dioc. Conv., Epiphany, Seattle.  
 Rhode Island Dioc. Conv., Epiphany, Providence.  
 Sacramento Dioc. Conv., Sacramento.  
 Salina Dist. Conv., Christ Church Cathedral, Salina, Kan.  
 Western New York Dioc. Conv., Christ Church, Corning.  
 " 19—Florida Dioc. Conv., Trinity Church, St. Augustine.  
 Georgia Dioc. Conv., Christ Church, Savannah.  
 Los Angeles Dioc. Conv., Los Angeles, Calif.  
 Maine Dioc. Conv., St. Luke's Cathedral, Portland.  
 Michigan Dioc. Conv., St. Paul's Cathedral, Detroit.  
 Oregon Dioc. Conv., Trinity Parish House, Portland.  
 Virginia Dioc. Conv., Christ Church, Alexandria.  
 Eastern Oregon Dist. Conv.  
 " 21—Southern Ohio Dioc. Conv., Columbus.  
 " 24—Kentucky Dioc. Conv., Paducah.  
 " 25—Chicago Dioc. Conv., Cathedral SS. Peter and Paul.  
 Erie Dioc. Conv., Church of St. John the Divine, Sharon, Pa.  
 Missouri Dioc. Conv., Christ Church Cathedral.  
 Oklahoma Dist. Conv., Ascension Church, Pawnee.  
 Southern Virginia Dioc. Conv., Trinity Church, Portsmouth.  
 " 26—Atlanta Dioc. Conv., St. James' Church, Marietta, Ga.  
 Kansas Dioc. Conv., Cathedral, Topeka.  
 Minnesota Dioc. Conv., Gethsemane Church, Minneapolis.  
 Utah Dist. Conv., St. Paul's Church, Salt Lake City.  
 " 29—South Dakota Dist. Conv., Watertown.  
 June 1—Duluth Dioc. Conv., Trinity Cathedral, Easton Dioc. Conv., St. Paul's Church, Centerville, Md.  
 " 2—Colorado Dioc. Conv., Denver.  
 Lexington Dioc. Conv., St. Paul's Church, Newport, Ky.  
 West Texas Dioc. Conv., St. Mark's Church, San Antonio.  
 West Virginia Dioc. Conv.  
 " 3-4—National Conference of Church Clubs, Hartford, Conn.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

- ALASKA**  
 Rev. C. E. Betticher, Jr.  
 Rev. J. W. Chapman.  
**CHINA**  
 Rev. Arthur M. Sherman.  
**HANKOW**  
 Miss S. B. Higgins.  
 Dr. John MacWillie.  
 Deaconess E. L. Ridgely.  
**SHANGHAI**  
 Dr. W. H. Jefferys.  
 Rev. C. F. McRae.  
**CUBA**  
 Rt. Rev. H. R. Hulse, D.D.

### JAPAN

Kyoto

Rev. Isaac Dooman.

### LIBERIA

Miss S. E. Conway.

### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

## Personal Mention

ALL mail matter intended for the Rev. J. W. BARKER, D.D., of Kansas City, Mo., should be addressed to Telluride, Colo.

THE address of the Rev. THOMAS B. BERRY, D.D., warden of the Delancey Divinity School, is "Glendaloch," Lodi, N. Y., where he has gone for the summer.

THE Rev. HUBERT COWLEY CARROLL of Ross, Calif., has been received into the diocese of Western New York as rector of St. Stephen's Church, Olean.

THE Rev. J. F. COX, rector of St. John's Church, Hallock, Minn., has again accepted an invitation to preach the baccalaureate sermon for the graduating class of Hallock High School, on Sunday evening, June 6th.

THE Rev. W. E. HARRIS, who has been acting as minister in charge of the Church of the Holy Communion, Buffalo, N. Y., has been elected rector of Trinity Church, Warsaw, in the same diocese, and has already entered upon his new duties. He will also minister to Attica, and during the summer will hold Sunday afternoon services at Wethersfield Springs.

THE Rev. H. M. INGHAM should hereafter be addressed at Keene, N. H.

THE Rev. ALBERT C. LARNED, rector of St. Saviour's Church, Bar Harbor, Maine, who is convalescing from his recent operation for appendicitis, has been granted a two months' leave of absence, during which interval his parish will be in charge of the Rev. Reginald H. Starr, D.D., of New York City.

THE Rev. WALTER G. PARKER, chaplain and professor of history in Woodberry Forest School, Woodberry Forest, Va., has accepted the call extended him to become Dean of Trinity Cathedral, Little Rock, Ark., and will enter upon his duties July 1st.

THE Rev. W. S. LLEWELLYN ROMILLY has accepted work in Virginia, and should hereafter be addressed at Oak Grove, Westmoreland county.

THE Rev. J. S. WARREN, priest in charge of St. Paul's mission, Ft. Fairfield, Maine, has been appointed by the Bishop to St. Barnabas' mission, Rumford Falls.

THE address of the Rev. GEORGE WALLACE, D.D., after May 15th will be No. 40 Tsukiji, Tokyo, Japan. Dr. Wallace and Mrs. Wallace are returning to their work in the Japan mission from their furlough in the United States.

### ORDINATIONS

#### DEACONS

ALASKA.—At St. Matthew's Church, Fairbanks, on March 12th, Mr. GUY H. MADARA was ordained to the diaconate by Bishop Rowe. The candidate was presented by the rector, the Rev. H. H. Lumpkin. The Bishop preached the sermon and also acted as celebrant. Mr. Madara is in charge of the work at Chena.

#### PRIESTS

BOSTON.—On St. Mark's Day, Sunday, April 25th, the Rev. W. APPLETON LAWRENCE of Grace Church, Lawrence, Mass., and the Rev. JOHN N. SUTER, Jr., of St. Anne's Church, Lowell, deacons, were advanced to the priesthood by Bishop Lawrence, Bishop Babcock assisting. The Bishop of the diocese preached the sermon.

NEWARK.—In St. Peter's Church, Clifton, N. J., on Saturday, May 8th, the Bishop of Newark ordained to the priesthood the Rev. JOHN GOODRIDGE MARTIN and the Rev. VEDDER VAN DYCK. The candidates were presented by the Rev. Professor Denslow of the General Theological Seminary. The Rev. Henry B. Todd read the epistle and the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, Pa., read the gospel. The Bishop preached.

WESTERN NEW YORK.—In Trinity Church, Boston, on Rogation Sunday, the Rev. ROLOFE POMEROY CRUM, curate of Trinity Church, Buffalo, was advanced to the priesthood by the Bishop of Massachusetts, who also ordained Mr.

Crum to the diaconate last June. Mr. Crum's advancement has been hastened in order that he may be of greater assistance to the rector, the Rev. Cameron J. Davis, in the growing work and increasing demands of his parish.

### SUSPENSION

WESTERN MICHIGAN.—The Standing Committee of Western Michigan having certified to me the fact that the Rev. Samuel Wilson Moran has abandoned the communion of this Church by formal admission into a religious body not in communion with the same, on April 24, 1915, in accordance with Canon 35 of the General Canons, Digest of 1913, I have suspended the said Samuel Wilson Moran for a period of six months; such suspension to be followed by a deposition, unless within said period he shall have made retraction or disproved the facts as certified.

JOHN N. McCORMICK,  
 Bishop of Western Michigan.

### DIED

SMITH.—In Philadelphia, on May 1, 1915, SALLY ROBERTS SMITH, daughter of the late George and Mary Roberts Smith, in the sixty-first year of her age.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

### MEMORIAL

#### SAMUEL CLAGGETT CHEW, M.D.

The vestry of Mount Calvary Church, Baltimore, desires to place on permanent record the esteem and veneration in which the late SAMUEL CLAGGETT CHEW, M.D., was held, and to express the deepest appreciation and gratitude for the service he rendered the Church, both by the spirituality of his life and the wisdom and firmness of his counsel.

For fifty years he served as a member of the vestry; many of these years were marked by anxiety and difficulty, but he never wavered in his loyalty to the American Catholic Church, and he never failed to render the most devoted support to the rectors of the parish.

In his personal life, his religion was the crown of his many achievements. His high position, his distinguished reputation in the teaching and practice of medicine, his diversified intellectual gifts were solidified and dignified by the humility and loveliness of his spirit. To him the personal relation to God in prayer and the worship of the Church were the important things in life. His interest in them was permanent and practical; probably few laymen have ever had a better knowledge of the history and doctrine of the Church, and the rich contents of his mind furnished material for the devotion of his soul.

He entered into life on Monday, March 22nd, fortified by the Sacraments of the Catholic Church, and eagerly desiring to depart and to be with God. May he rest in peace, and may perpetual light shine upon him!

By unanimous vote of the vestry, this memorial is to be spread upon its minutes, printed in THE LIVING CHURCH, *The Churchman*, and the *Maryland Churchman*, and sent to the bereaved family.

### RETREATS

KENOSHA, WIS.—The Mother Superior of the Community of St. Mary invites attendance at the annual retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., beginning with Vespers, Tuesday, June 8th, and closing with the Holy Eucharist, Saturday, June 12th. The Rev. Father Huntington, O.H.C., West Park, N. Y., conductor. Those desiring to attend will please inform the MOTHER SUPERIOR at St. Mary's Convent by June 1st.

OHIO.—A retreat for the associates of the Sisterhood of the Transfiguration will be held at the mother house, Bethany Home, Glendale, Ohio, beginning on the evening of Tuesday, June 8th, and closing Friday morning, June 11th. The conductor will be the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York. Any woman in the diocese is privileged to attend any or all of the services. Those desiring to be guests at the Home are requested to notify the MOTHER SUPERIOR at least one week before the beginning of the retreat.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of



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.

**WANTED**

**POSITIONS OFFERED—CLERICAL**

**I**N CATHOLIC Eastern parish, supply for July and August. Light duty, rooms and board, \$80 per month. Address Q. A., care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED—CLERICAL**

**P**RIEST, Catholic, Evangelical, energetic, middle life, keen on pastoral, missions, Sunday school work, preacher, married, desires permanent work, parochial, institutional, preferably near city. Invites correspondence from Bishops and vestries who appreciate fidelity. House and modest living expenses absolutely necessary. Highest testimonials. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST engaged in teaching one of the leading Church schools for boys desires supply work in or near Boston or New York during the long vacation, June 15th to September 15th. First class references given and required. Salary \$100 to \$150 per month, according to services asked. Address "ANGLO-AMERICANUS," care LIVING CHURCH, Milwaukee, Wis.

**N**EW YORK DEACON about to be advanced to priesthood desires curacy or mission. Young, unmarried, experienced, and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

**S**EMINARIAN, ordained next spring, desires position as lay reader during June, July, August, and September. Five years experience, metropolitan and rural. Good reader and preacher; much work among young people. "SEMINARIAN," care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST is available for supply during July and August, preferably in New York or neighborhood. Write DEFENDABLE, care LIVING CHURCH, Milwaukee, Wis.

**R**ECTOR will supply July or August, for rector of parish, or for vestry seeking a rector. Consistent Churchman. Address "WORKER," care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, good Churchman, wants parish, small city or village. Good preacher, parish and social worker. East or South. Address "LOYAL," care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS OFFERED—MISCELLANEOUS**

**S**ECRETARY wanted for evenings only in exchange for roomrent in rectory. Write VICAR, 292 Henry street, New York.

**POSITIONS WANTED—MISCELLANEOUS**

**R**ECTORS AND MUSIC COMMITTEES seeking highly qualified, experienced Organist and Choirmaster are invited to write advertiser, who desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy and eminent musicians. Address "BACH," care LIVING CHURCH, Milwaukee.

**P**OSITION as house mother in Church school for girls from eight to twelve, wanted by Churchwoman with three little daughters whom she desires to place likewise in such a school. Satisfactory references can be supplied. Address M. H. B., care LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN, with experience in teaching, parish visiting, and mission work, desires engagement for September or earlier. Best references. Address "TEACHER," care LIVING CHURCH, Milwaukee, Wis.

**E**DUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

**O**RGANIST AND CHOIRMASTER desires change. Boy voice training a specialty; also mixed choir training. Communicant. Highest recommendations. Address F. E., care LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN of intelligence and refinement wishes permanent or summer position in Church institution or settlement. Experienced. Address EXPERTA, care LIVING CHURCH, Milwaukee, Wis.

**P**OSITION OF TRUST wanted by experienced matron who thoroughly understands children and young people. Excellent seamstress; economical manager. Address GORDON, care LIVING CHURCH, Milwaukee, Wis.

**E**FFICIENT, genial, well-bred woman, experienced traveler, good nurse, would take children, invalid, or elderly person to the coast or elsewhere. References exchanged. Address TRAVELER, care LIVING CHURCH, Milwaukee, Wis.

**N**OTICE! Experienced institutional worker, genial, well-bred woman, seeks position of trust where ability counts. Highest credentials. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

**G**RADUATE NURSE would like a position in a parish as parish nurse, also as mission helper. Address BEVAN, 312 West Sixth street, East Liverpool, Ohio.

**PARISH AND CHURCH**

**A**USTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

**A**LTAAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

**E**CCELESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

**P**OST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

**P**IPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**T**RAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**UNLEAVENED BREAD—INCENSE**

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

**S**AINTE MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

**P**RIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

**A**LTAAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

**RELIGIOUS**

**G**UILD OF THE HOLY GHOST. Vice-presidents, Archbishop Hamilton, the Bishops of Harrisburg and Tennessee. For particulars address Lock Box 133, Murphysboro, Ill.

**CLERICAL OUTFITS**

**C**LERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cussocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W<sub>1</sub> (and at Oxford), England.

**BOARDING—NEW YORK**

**H**OLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

**C**LERGYMAN'S DAUGHTER would take lady with or without board. Private house, light and airy. References required. Address "OKA," care LIVING CHURCH, Milwaukee.

**BOARDING—NEW JERSEY**

**S**OUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 So. South Carolina avenue, Atlantic City, N. J.

**BOARDING—CALIFORNIA**

**A**VALON, CATALINA ISLAND, CALIFORNIA. New bungalows overlooking bay, beautiful view, near church. Address MRS. BEATRICE WILSON, Avalon, Calif.

**BOARDING—ONTARIO**

**W**INDY FIELDS.—A summer resort near Toronto, in country. Strictly first class. \$50 feet higher than Lake Ontario; pure air, good roads, and beautiful scenery. Tennis, bowling, and trout-fishing. Pure spring drinking water, vegetables grown on farm. Large, airy house and verandas; ideal place for children. Capable manager; motoring parties specialty. Write for booklet and information to Mrs. ROE, 3 Bedford Road, Toronto, Canada.

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**B**OARD, transient or permanent, in private family. Modern apartment. Convenient to car lines. MISS BYRNE, 4402 Prairie avenue, Chicago, Ill.

**HEALTH RESORTS**

**T**HE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

**SUMMER BOARD**

**N**ASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

**SAN FRANCISCO EXPOSITION**

**R**OOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

**THE BOARD OF MISSIONS**

Is the Church's executive body for carrying on its general extension work at home and abroad.

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

**NOTICES**

**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.

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

### THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

### APPEAL

#### GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parish or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

#### GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURE, *Treasurer*,  
Church House, Philadelphia, Pa.

### INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

### 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 avenue (agency for book publications of the Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 2 Bible House.

#### BROOKLYN:

Church of the Ascension.

#### BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

#### SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

#### PROVIDENCE, R. I.:

T. J. Hayden, 52 Weybosset St.

#### PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neler, Chelton Ave. and Chew St.

#### WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.  
Woodward & Lothrop.

#### BALTIMORE:

Lycett, 317 North Charles St.

#### STAUNTON, VA.:

Beverly Book Co.

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Seranton, Wetmore & Co.

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A. M. Allen.

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R. J. Seidenborg, Ellcott Square Bldg.  
Otto Ulrich, 386 Main St.

#### CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.

Church of the Redeemer, Washington Ave. and  
56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, S. E. cor. Chestnut and State Sts.

#### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

#### ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

#### LOUISVILLE:

Grace Church.

#### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford  
Circus, W. (English agency for all publica-  
tions of The Young Churchman 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 Young Churchman Co., Milwaukee, Wis.]

#### THE YOUNG CHURCHMAN CO. Milwaukee.

*Arthur Norris, or A Modern Knight.* By Leigh North, author of *Allendale's Choice*, etc. Illustrated by Donald S. Humphreys. Price \$1.00; by mail \$1.07.

*The Story of the Catholic Revival.* By Clifton Kelway, F.R.Hist.S. Author of *The Catholic Revival of the Nineteenth Century*; *George Rundle Prynne: a Chapter in the Early History of the Catholic Revival*, etc. With a Preface by the Rt. Hon. the Viscount Halifax. Price 90 cents; by mail 97 cents.

#### GEORGE H. DORAN CO. New York.

*The Eagle of the Empire.* A Story of Waterloo. By Cyrus Townsend Brady, author of *The Two Captains*, *Little France*, *The Sword Hand of Napoleon*, etc. Illustrated by the Kinneys. Price \$1.35 net.

#### BAKER & TAYLOR CO. New York.

*By Right of Sword: A Defense of Capital Punishment.* Based on a Searching Examination of History, Theology, and Philosophy. By Leigh H. Irvine. Price \$1.00 net.

#### CHARLES SCRIBNER'S SONS. New York.

*The Christ of the Men of Art.* By J. R. Aitken, author of *Love in Its Tenderness*, *My Garden of the Red, Red Rose*, *In a City Garden*, etc. With frontispiece in color. Twenty reproductions in photogravure and twenty-eight in half-tone.

#### SMALL, MAYNARD, & CO. Boston.

*The Field of Social Service.* Edited by Philip Davis in collaboration with Malda Herman. The Welfare Series. Price \$1.50.

#### A. R. MOWBRAY & CO. London. THE YOUNG CHURCHMAN CO., Milwaukee, American Agents.

*Russian Life To-day.* By the Right Rev. Herbert Bury, D.D., Bishop for Northern and Central Europe. Author of *A Bishop Amongst Bananas*. Price \$1.40 net.

#### RICHARD G. BADGER. Boston.

*In the Midst of the Years.* By John Wesley Conley. Price \$1.00 net.

#### G. P. PUTNAM'S SONS. New York.

*Lights and Shadows in Confederate Prisons.* A Personal Experience, 1864-5. By Homer B. Sprague, Ph.D., Bvt.-Colonel 13th Conn. Vols. Sometime Professor in Cornell and President of the University of North Dakota. Author of *History of the 13th Conn. Inf. Vols.*; *Right and Wrong in our War Between the States*, and *The European War, Its Cause and Cure*. With Portraits. Price \$1.00 net.

### PAMPHLETS

#### FROM THE AUTHOR.

*The Truth in Youth.* By Rev. S. S. Drury, Headmaster of St. Paul's School. Reprinted from Church Congress Papers, 1914.

*The Glory of the Resurrection.* By the Rev. Leon Frank Hale. Easter Sermon delivered at Episcopal Church of Choteau, Montana.

#### NATIONAL MUNICIPAL LEAGUE. Philadelphia, Pa.

*The Relation of the City to Its Food Supply.* Report of a Committee of the National Municipal League, November 19, 1914. By Clyde Lyndon King, Chairman, University of Penn-

sylvania; Arthur J. Anderson, Editor, *Pennsylvania Farmer*; H. B. Fullerton, Agriculturist, Long Island Railroad Company; Cyrus C. Miller, formerly President, Borough of the Bronx, N. Y.; Paul Work, Cornell University, N. Y. Price 50 cents.

### BULLETINS

*The Bulletin of the Protestant Episcopal Theological Seminary in Virginia.* Vol. I., No. 4, April, 1915. Published Quarterly by the Faculty of the Protestant Episcopal Theological Seminary in Virginia.

### EXHAUSTION OF THE SOIL

FOR THE better part of a generation we have been hearing of the exhaustion of the soil in this country. Abandoned farms in New England had to be given up because they returned such poor crops that their further cultivation was not worth while. Important elements for plant life and growth were said to have been ruthlessly taken from them by wasteful farming and never restored, and it was prophesied that the same thing would happen to our great farming lands in the Middle and Far West. The popular impression existed that the earth beneath our feet was "an inanimate mixing bowl out of which plants ate as cattle feed from the trough. What was not put in could obviously not be taken out; and since chemical analysis proved that plants do absorb mineral plant food elements, the bowl must quite as obviously run empty unless we poured back as much as the crops took out." This seemed an eminently satisfactory theory. When the United States Bureau of Soils undertook an investigation, however, it found no basis for the general deterioration of the soil thus suggested. It did find that properly cultivated soil increased in fertility in the course of time, but that certain changes in the soil, which might well be called "diseases," were responsible for the lessening of the crops; further, these diseases could be treated rather readily, once they were recognized.

Out of this investigation has come the interesting conclusion that the soil is not a dead set of minerals in a mixing bowl, but an organism having hitherto unperceived likenesses to the body of man. Cultivation seems to be to the crop-bearing earth what exercise and air are to human beings, and there are probably laws of hygiene and sanitation quite as applicable to the control of the soil's health as to that of mankind.—*Journal of the American Medical Association.*

THERE IS enough latent force in a Maximite torpedo shell to tear a warship to pieces. But the amount of explosive power in one of these terrific engines of destruction could never be ascertained by any ordinary concussion. Children could play with it for years, pound it, roll it about, and do all sorts of things with it; the shell might be shot through the walls of an ordinary building, without arousing its terrible dynamic energy. It must be fired from a cannon, with terrific force, through a foot or so of steel-plate armor, before it meets with resistance great enough to awaken its mighty explosive power. Every man is a stranger to his greatest strength, his mightiest power, until the test of a great responsibility, a critical emergency, or a supreme crisis in his life, calls it out.—O. S. Marden.

THE HAPPY reply of a British officer to a French sympathizer, who, in the trenches, noted and commented upon a blood-stained gash on the left side of his khaki tunic, is reproduced with great approval by a French paper: "You have been sadly wounded, comrade!" said the Frenchman. "It is nothing," was the quick response. "The Germans sought my heart, but they have not found it. I have given it to France!"—*Selected.*

## ANNUAL CONVENTIONS

### SUMMARY

IN THE diocese of Washington missions held a prominent place, as did also the construction of the National Cathedral. The Church Pension Fund system was adopted by the council after a spirited debate which some delegates thought was closed too soon.—The Pennsylvania convention worked under new rules which expedited business. After lengthy discussion the Church Pension Fund was adopted, subject to modifications to be presented next year. A report looking toward a more effective charter was adopted in part. Other important topics were the matters of proportionate representation, parish charters, and a missionary budget.—Apart from the regular routine, the outstanding events in the New Jersey convention were the welcome given to Bishop Matthews and the acceptance of the Church Pension Fund.—Tennessee had separate sessions for the presentation of religious education, missions, and social service, and made that arrangement a permanent part of future programmes.—The diocese of Springfield did not adopt the pension system, but continued a committee to work for its adaptation to the needs of the diocese. The council sent a message of confidence and approval to President Wilson.—The convocation of Eastern Oklahoma adopted canons to govern district procedure. Previously the canons of the diocese of Kansas had been used. Approval was given to the plan of a separate racial episcopate for the colored people. Bishop Thurston reports the communicant list nearly doubled in the four years' life of the district, which has always overpaid its apportionment.—In New Mexico the Bishop told of his visitations and of increasing confirmations, but no unusual feature characterized the sessions.—In Western Nebraska Bishop Beecher outlined a new system for financing the domestic missionary field.

### ALABAMA

A FULL report of the Alabama diocesan convention, held last week, is not yet at hand. Information is received that the convention voted by a large majority to accept for the diocese its place in the Provincial system, and deputies to the Synod of the Fourth Province were chosen.

### PENNSYLVANIA

THE ONE hundred and thirty-first annual convention opened in the Church of St. Luke and the Epiphany on Tuesday morning, May 4th, at ten o'clock with a celebration of the Holy Communion. The clergy were vested and occupied the front pews in the nave. A choir of clergy and members of the student body of the divinity school sang the musical parts of the service. Bishop Suffragan Garland was the celebrant; the Rev. James DeW. Perry, D.D., epistoler, and Bishop Rhinelander, gospeller. Bishop Rhinelander preached the sermon from St. Luke 21: 28. He referred to the present conditions of the world and the opportunities for the Church. He emphasized the responsibility of the Church in the present crises.

Immediately after the service the convention was called to order by the Bishop, the Bishop Suffragan sitting with him throughout the meetings. Since the adoption of the rule that the delegates should register upon entering the sessions of the convention there was no roll call. After the usual elections of secretary and assistant secretary the regular business was taken up. Throughout the sessions there was exhibited a most harmonious spirit. There were many differences of

opinion on almost all the subjects brought up for consideration, but they were expressed with the utmost good feeling. Oftentimes debates caused considerable amusement.

Owing to the importance of the consideration of the Clergy Pension Fund the sessions were prolonged into Thursday after the noon hour.

The committee on proportionate representation requested that it be continued until the next year's convention, as it has not been able to take up some of the matters presented to it.

A supplement to the report of the committee on permanent orders was offered for consideration. This dealt with the changes made necessary in the canons. With slight changes the amendments suggested were adopted. Among the changes is the method of voting, which has consumed much valuable time in past conventions. This is taken entirely out of the hours of business and out of the room in which the convention meets. Instead of all the officers being elected each convention some of them will be elected but once in three years. Many of the subjects which have heretofore been fully reported in the convention will appear in the printed report. Many of the committees which have been appointed at the beginning of the session will hereafter be appointed at the close of the sessions by the Bishop and will serve until the close of the next convention.

Immediately before the recess for luncheon the addresses of Bishop Rhinelander and Bishop Suffragan Garland were read. The Bishop reported that he had confirmed 1,988 people and received 67 Roman Catholics into communion with the Church. Bishop Suffragan Garland had confirmed 1,737 people and received into the Church 118 Roman Catholics. There were 210 confirmation services. The Bishop reported that these figures represent more than 900 more confirmations than last year. He remarked that some of this increase may have been due to the influences of the revival conducted in this city during the early part of the present year. He made a strong appeal for aid to build two new churches for the two mission stations next in order in the "one church a year for six years" scheme which he laid out in his first address in the diocese. The two churches in order are Epiphany, Sherwood, and St. George's, Richmond. The Clergy Pension Fund received the hearty endorsement of the Bishop in his address. The address of the Bishop Suffragan was devoted to the missionary work and stations. In general it was most optimistic. Among the appeals he asked for money to purchase automobiles for some of the missionaries who have long distances to travel.

For some years efforts have been made to get a charter which would in all its provisions comply with the laws of the commonwealth and with our Church usages and principles. A report was made at this convention looking to that end. In part it was accepted and the balance referred back to the committee to report next year.

Nothing claimed greater attention in the convention than the missionary report. A committee last year presented a report on a missionary budget with many recommendations. This was thoroughly discussed but was left suspended. The diocesan board of missions presented a budget at this convention which was vigorously argued. In the report a recommendation was made that \$37,600 be appropriated. All the diocesan activities of a missionary character have been combined in this budget. Heretofore independent appeals for each department of missionary work, in the colored, Italian, Jewish, and other

fields, have been made. Whatever was not approved by some clergy or congregations received scant recognition. The budget presented at this convention united all these appeals. The \$37,600 is expected to take care of all the departments, and thus also avoid frequent calls. The delegates differed as to the wisdom of the plan. Some suggestion was also made as to the manner of assessment for the budget, with the result that a change of Canon 8 to bring it into line with the suggested manner of assessment was decided upon.

The Clergy Pension Fund was made the special order of the day for Wednesday afternoon, immediately after luncheon at 2:30 o'clock. Upon assembling, the convention went into committee of the whole for consideration of the report of the commission. For three hours a vigorous debate took place. For a time it seemed that the report of the commission would be altogether rejected. Strong opposition was manifest from the beginning. Mr. Sayre was soon called to the platform to answer questions. Probably he has not received so severe a grilling in any diocese as he did here. As in his printed matter, he claimed that the suggested means of pensioning the clergy was the only feasible one. Some of the laity took decided issue with him. Among the speakers against the plan on the clerical side were the Rev. Mr. Halsey, who had already written a paper on the subject, and the Rev. Dr. Prevost. The Rev. Mr. Pember insisted upon having certain questions about the working of the Fund answered. Many of the clergy felt that Mr. Sayre did not answer them. About 5:30 o'clock a motion was made to postpone the entire question until next year. As opposed to this, Mr. George Wharton Pepper proposed that the sessions of the convention be continued until Thursday and that the Pension Fund be made the special order. It was owing to his persuasive power that a vote was finally taken upon the subject Wednesday evening. Without his appeal it seems undoubted that the entire matter would have been laid over indefinitely. As it was, the question was finally called and acted on at once. The first section of the canon as proposed by the commission was then passed in committee. The convention again coming to order, the vote by orders was called for with the following result: 81 of the clergy in favor and 44 opposed; 45 parishes represented by their lay delegates in favor and 27 opposed. This section was: "In conformity with the resolutions adopted by the General Convention of 1913, setting forth the principles upon which a pension system for the clergy of the Church and their dependents should be constructed, pursuant to which the corporation of the Church Pension Fund has been created to carry these principles into effect, the diocese of Pennsylvania adopts the system of the Church Pension Fund." The other sections in the report were referred back to the commission to report next year.

The convention adjourned at one o'clock on Thursday to meet in the same place the second Tuesday in May, one week later than usual.

Nearly all the officers of the convention and diocese were re-elected. The name of Mr. Charles Biddle appears among the lay members of the Standing Committee.

### SPRINGFIELD

THE THIRTY-EIGHTH annual Synod of Springfield was held in St. Paul's Church, Springfield, Ill., May 4th and 5th. There was a full attendance of clergy and more of the laity were present than usual. The business

was carried through with much enthusiasm and all felt that the meeting was a source of inspiration. The opening service was a high choral celebration by the Bishop, and the annual sermon was preached by the Rev. Charles Reade, canon of St. Paul's Cathedral, Cincinnati, taken from the text, "I Am Not Ashamed of the Gospel of Christ." The offering for the Emergency Fund, taken on the previous Sunday in the parishes and missions, was presented at this service and amounted to \$950, with several places still to report.

The secretary and treasurer were both re-elected. The treasurer's report showed that \$19,450 was received from all sources during the year and that there was a cash balance of \$549.76 on hand. The endowment fund now amounts to \$33,164.97, of which \$30,714.97 is invested and produced interest amounting to \$1,762.59 during the past year. After the Bishop's annual address at three o'clock on Wednesday, the presentation and discussion of the Clergy Pension Fund was taken up, and it was recommended that the diocesan Pension Fund commission be continued with power to act, and in cooperation with the Church Pension Fund, devise further ways and means for making the proposed plan operative in the diocese. This recommendation was adopted with only one dissenting vote. The Rev. Johannes Rockstroh was elected financial secretary and treasurer of the Board of Church Extension. Excellent work is being done by the priests in charge of the Italian mission at Freeman and Herrin, among the coal miners at Glen Carbon and in Southern Illinois, and the colored work at Cairo. Canon Reade addressed the Synod on the aims and work of the province of the Midwest, and reports were made by the deputies to the primary Provincial Synod in Detroit last year. On Wednesday evening in St. Paul's parish hall a social missionary meeting was held at which the Bishop made an address on "What I Saw in Jamaica," Canon Reade on "Missionary Work in a Great City," Dr. George P. Hoster on "Work Among the Mountaineers of Tennessee," and Rev. W. M. Cleaveland on "Work Among the Coal Miners in Glen Carbon, Ill."

Article XIV. of the constitution was amended so as to admit to the Synod delegates of parishes and missions which had failed to pay their diocesan assessments.

The report of the Board of Religious Education in speaking of the work of the Church at the University of Illinois shows that the congregation there consists of 98 adult persons connected with the faculty or resident at the University and in their families there are ten children. In addition to these there are six post graduates, 141 men students and 48 girls, a total of 297 persons in the spiritual charge of the chaplain, the Rev. J. Mitchell Page.

The Girls' Friendly Society in the diocese now has eight branches, 36 associates, and 93 members. Funds for a vacation house are being raised.

The Standing Committee reported that it had given consent to the consecration of ten Bishops during the year and had recommended the admission of four candidates for Holy Orders.

The following resolution was moved by Prof. D. K. Dodge of the University of Illinois:

"To the President, Washington, D. C.

"We, the members of the thirty-eighth annual Synod of the diocese of Springfield, turn from the business for which we are assembled to express to you our confidence in your wise and patriotic conduct of the affairs of the nation during one of the most difficult periods of its history. We pray that your efforts to preserve neutrality with honor may be crowned with continued success. We rejoice that now, as at the beginning of the republic and during the perilous days of civil war, our country has as its chief magistrate

one who feels that he "cannot succeed without the same Divine aid which sustained Washington."

The resolution was unanimously adopted and a draft will be sent to the President.

The synod sent a message of sympathy to the Rev. F. W. Kerney, one of its members now ill in the hospital at Denver, Colo., and took an offering of about \$50 from the floor to assist him.

Mr. Franklin H. Spencer of Chicago, field secretary of the Brotherhood of St. Andrew, was present and addressed the Synod on Thursday afternoon.

The following elections were made:

Deputies to the Provincial Synod of the Midwest: Clerical: Rev. Messrs. W. M. Cleaveland, Wm. H. Tomlins, Johannes Rockstroh, Arthur Goodger. Lay: Mr. J. F. Elmhirst, Belleville; Mr. F. M. Sayre, Alton; Prof. D. K. Dodge, Champaign; Mr. Lloyd V. Decker, Bloomington.

Social Service: Rev. Messrs. W. H. Tomlins, E. J. Batty, H. B. Jefferson; Messrs. A. H. Lorner, H. L. Forbes, Henry Bogaske, E. M. Magruder.

General Clergy Pension Fund: Rev. Messrs. G. C. Dunlop, J. G. Wright, H. R. Neely; Messrs. J. F. Cadwallader, J. F. Elmhirst, Prof. A. A. Crathorne.

Religious Education: Rev. Messrs. Wm. Baker, H. R. Neely, J. M. Page; Prof. D. K. Dodge, Prof. H. H. Stock, Mr. J. F. Cadwallader.

The Standing Committee was re-elected.

Hon. Miles F. Gilbert of Cairo was re-elected Chancellor by a rising vote.

## TENNESSEE

THE EIGHTY-THIRD annual convention met in St. Peter's Church, Columbia, Tenn., on May 5th and 6th. The opening sermon was preached by the Rev. T. S. Russell of Cleveland, Tenn. The Rt. Rev. Thomas F. Gailor, D.D., assisted by the rector, the Rev. R. M. W. Black, celebrated the Holy Communion. Religious education, missions, and social service were discussed at separate sessions, and that arrangement will prevail at future conventions. There was almost the full roster of the clergy present, together with an unusually large number of lay delegates.

The Woman's Auxiliary and the state Sunday school institute had sessions on Tuesday and Wednesday, developing much interest. The religious education services were held Tuesday evening, Dr. Mercer P. Logan, rector of St. Ann's Church, Nashville, presiding. Religious education was discussed by the Rev. W. L. Kinsolving of Winchester. Prof. Ware of Sewanee spoke on religious education in the public schools. The Rev. Prentice A. Pugh presented the need for Sunday schools. The Rev. T. S. Russell also discussed the public school and religious education. Bishop Gailor was called upon, and discussed many of the large educational institutions, describing how the student body was allowed to run wild. He said that there was not another country in the world that would allow a student of 17 years of age or under to be utterly without discipline. He cited one educational institution which did not allow a Bible on the campus. At another one, out West, there were 1,400 young men and nearly five hundred young ladies and possibly two hundred teachers, and not more than two hundred of the number ever darken a church door.

The elections resulted as follows:

The Rev. Arthur H. Noll was re-elected for his sixteenth term as secretary and historiographer, and the Rev. William A. Jonnard was elected his assistant. Messrs. W. L. Moody and John Shortridge were elected as lay members of the Standing Committee. Other diocesan officers were re-elected.

St. Paul's Church, Chattanooga, was selected as the place for the next convention,

which is fixed to meet May 10, 1916. The Rev. George Watts of Jackson was chosen to preach the annual sermon, with the Rev. Prentice A. Pugh as alternate.

## WASHINGTON

THE TWENTIETH annual council met in St. Alban's Church (Rev. Charles T. Warner, rector), Wednesday, May 5th. The Bishop celebrated the Holy Communion in the Bethlehem Chapel of the Cathedral at 10 A. M.

The Rev. Arthur S. Johns was re-elected secretary of the council. He appointed the Rev. H. Allen Griffith, John Lane Johns, and Ogle Singleton to assist him.

In his annual address the Bishop said all were very much encouraged by conditions in the diocese. There were ninety-five clerical and eighty-five lay delegates in attendance, manifesting much interest in the affairs of the Church. The Bishop stated that the work of building the sanctuary of the Cathedral would be started as soon as the bids could be approved. The plans for the sanctuary are now in the hands of the Cathedral Chapter, and this was the only reason why the building had been delayed. In addition to the erection of the sanctuary, work on the foundation for the rest of the entire Cathedral will possibly begin by July 1st. This is dependent upon the raising of \$48,000 to complete \$250,000 needed for the foundation. The Bishop recommended that the council should do what it could toward giving impetus to the motion made at the recent meeting of the archdeaconry of Washington, that the entire diocese assist in restoring the chapel of the Good Shepherd, Sixth and I streets, N. E., recently destroyed by fire. He also favored diocesan assistance in building a new church for St. Andrew's parish at Sixteenth and V streets, N. W., where ground for that purpose has already been secured.

The Bishop stated that a great mission in the diocese might soon be held. He spoke of the necessity for a spiritual awakening and if the plans could be perfected there would be a turning out of Church people in Washington in numbers and enthusiasm never before equalled. In the last year 1,072 persons have been confirmed, as against 1,049 for the year previous. It was announced that the diocese had acquired four new churches and parish buildings during the past year, and that All Souls' Church on Cathedral avenue, N. W. (Rev. J. Macbride Sterrett, rector), had been consecrated.

Following a delightful luncheon at one o'clock provided by the ladies of St. Alban's, routine reports were heard, several memorials were referred to proper committees, and the report of the Standing Committee was read. The Bishop asked for \$10,000 to carry on the missionary work of the diocese, most of which was pledged. After nominations for the Standing Committee, the Provincial Synod, and the Board of Managers for Missions, the council adjourned to meet in the evening at a large missionary meeting at the Church of the Epiphany. From five to six the Bishop held a reception for the delegates at the Episcopal residence in the Cathedral Close, which was largely attended.

At the missionary meeting in the evening addresses were delivered by the Rev. George H. McGrew, D.D., the Rev. Christopher P. Sparling, and the Rev. F. I. A. Bennett. It seemed that the great mistake was made which is so often made in many dioceses, of having the service too long before the speakers were announced. The result was it was 10:15 o'clock before the service was over. The psychological effect is lost, and next year people will not go.

On Thursday, after Morning Prayer at 9:30, the Bishop called the council to order at 10 o'clock. After reading the minutes, the order of the day was called for, which

was the proposed Church Pension Fund for aged and disabled clergy, their widows and orphans. After a long and favorable statement by the Rev. Dr. McKim, who was chairman of the committee, Mr. G. S. Whitmore made a minority report advocating a flat rate of \$600 pension for all clergymen at the age of 62. Upon motion of the Rev. Dr. McKim, Mr. Monell Sayre, secretary of the commission, was invited to address the council explaining the features of the proposed plan, which he did in a very pleasing manner. On account of the balloting, it was some time before the Rev. C. W. Whitmore obtained the floor to second the minority report and present arguments in favor of the \$600 pension for all clergymen. After the Rev. Mr. Whitmore had finished, the Rev. Dr. McKim moved that Mr. Sayre be heard again. After a second long speech by Mr. Sayre, Dr. McKim moved that the vote be taken in ten minutes, which was carried. Dr. McKim then requested that he be given time to close the debate, which was granted. After Dr. McKim had finished, Judge Hagner, a very eminent jurist, protested against the methods employed, asking why the great hurry and shutting off of debate on this most important subject. He said it would be better to defer the question to next year. Objection was made that Judge Hagner was out of order, but by unanimous consent he was allowed to proceed. The vote was then taken, 70 voting in favor of the proposed plan and 11 against; some not voting at all.

Those elected to the Standing Committee are: The Rev. Charles E. Buck, the Rev. George F. Dudley, the Rev. Randolph H. McKim, D.D., the Rev. Herbert Scott Smith, D.D.; Messrs. William M. Levin, J. Holdsworth Gordon, Dr. William C. Rives.

Delegates to Provincial Synod: The Rev. Messrs. W. J. D. Thomas, Robert Talbot, J. H. W. Blake, and the Rev. George H. McGrew, D.D.; Messrs. H. L. Rust, J. L. Weaver, S. E. Kramer, and Henry P. Blair.

Diocesan Board of Managers: The Rev. Messrs. Charles E. Buck, E. S. Dunlap, W. J. D. Thomas, J. W. Austin, F. I. A. Bennett, and the Rev. G. F. Bratenahl, D.D.; Messrs. S. E. Kramer, William M. Levin, George Truesdell, Dr. William C. Rives, and Rear Admiral Charles Herbert Stockton, U. S. N., retired.

Mr. H. L. Rust was elected treasurer of the diocese. Mr. Arthur S. Browne was appointed chancellor by the Bishop, the appointment being confirmed by the council.

Other routine work being completed, the council adjourned, the Bishop giving his blessing. The meeting next year will be at Emmanuel Church, Anacostia, D. C. (Rev. William Oscar Roome, Jr., rector).

### EASTERN OKLAHOMA

THE FIFTH annual convocation was held at St. Mark's Church, Nowata, on Sunday, Monday, and Tuesday, May 2nd, 3rd, and 4th. There were no distinguished speakers from outside, as heretofore, but the sessions were helpful and inspiring.

Sunday morning there were celebrations of the Holy Communion by the Bishop at eight and at eleven o'clock, and Morning Prayer at ten. There were about one hundred to commune. In his address the Bishop dealt for the most part with practical matters. There are nearly two thousand communicants, or twice the number in the district at its organization only a little over four years ago. There have been splendid gains in missionary offerings, the district having always overpaid its apportionment, voluntarily increased on several occasions.

In the afternoon the Lenten offerings of the Sunday schools were presented, and an address made to the children by the Rev. Samuel G. Welles. The offering amounted to

over \$400. An interesting feature on this occasion was the presentation of an offering of \$17 by the Little Helpers. Little tots scarcely two years of age marched up the aisle, carrying boxes to be placed on the alms basin.

Interesting services with addresses were held on Sunday and on Monday nights. The general subject on Sunday night was "The Church at Work," with addresses by the Rev. John Grainger, the Rev. William Metcalf, and the Rev. C. V. Kling. The general subject on Monday night was "Our Immediate Problem," when the speakers were the Rev. G. C. Gibbs, the Rev. P. K. Edwards, and the Rev. E. P. Miller.

At the business sessions considerable time was consumed in the consideration of constitution and canons which were finally adopted. Prior to this time the district has been acting under the canons of Kansas. With reference to a racial episcopate for the colored people, what is known as plan two as set forth by the General Committee of the Southern States was approved. This provides for the creation of a district for the colored people with a Bishop of their own race. Bishop Thurston reserved the right to withhold permission to release his own colored people should the idea commend itself to his judgment at a later time.

Annual reports were read by Dr. Johnston, superintendent of All Saints' Hospital, and by the Archdeacon. Addresses were made at conferences on Missions, Social Service, and Religious Education. The officers elected and committees appointed were mostly the same as those of last year. The Rev. P. K. Edwards was elected registrar. Delegates were elected to the Provincial Synod to be held at Kansas City next January.

The sessions of the Auxiliary were presided over by the president, Mrs. W. N. Sill. Reports were made by the various branches. Mrs. Dwyer, president of the Oklahoma Auxiliary, gave a helpful address. She emphasized the power and need of earnest prayer in connection with the work. Reports at a joint session of the Auxiliary with the convocation indicate that a great deal of work has been done. At the next General Convention the United Offering from this district will probably amount to over \$700.

The sessions of the convocation were closed with a short address and prayer by the Bishop. The next meeting will be with the parish of All Saints, McAlester.

### NEW JERSEY

THE ONE hundred and forty-third convention was held in Trinity Church, Elizabeth (Rev. W. S. Baer, rector), on May 4th and 5th. Bishop Matthews was the celebrant at the Holy Communion. The Rev. Messrs. H. E. Thompson and W. S. Baer assisted. Archdeacon R. W. Shepherd read the epistle and the Rev. Alfred B. Baker, D.D., read the Gospel. The Rev. John R. Harding, D.D., preached on the text, "Speak unto the children of Israel, that they go forward" (Ex. 14-15). After a short recess the convention was called to order by the Bishop. The Rev. H. E. Thompson was elected secretary and he appointed the Rev. Charles B. Dubell of Glassboro as his assistant. The Rev. Alfred B. Baker, D.D., rector emeritus of Trinity Church, Princeton, offered a resolution of greeting and welcome to the Bishop, which was adopted by a standing vote. Afterwards Dr. Baker, as president of the Standing Committee, read a letter from George A. Armour asking the acceptance by the committee of a sapphire ring with the arms of the diocese thereon, to be known as the episcopal ring of the diocese of New Jersey, for the use of the Bishop and his successors. Dr. Baker explained that this ring was originally presented by Mr. Armour to Bishop Worthing-

ton of Nebraska, and was worn by the late Bishop when he ordained to the priesthood the Rev. Paul Matthews. The ring was returned to Mr. Armour after the death of Bishop Worthington and was reset by Tiffany.

Mr. Monell Sayre, secretary of the Church Pension Fund, gave a lucid explanation of the Fund under the heads of (1) Charity; (2) Taxation; (3) Insurance. At the conclusion of Mr. Sayre's talk, the Rev. W. N. Bailey, chairman of the Church Pension Fund Committee, read his report and offered the following resolution:

"That in conformity with the resolution adopted by the General Convention of 1913 setting forth the principles upon which a pension system for the clergy of the Church and their dependents should be constructed, pursuant to which the corporation of the Church Pension Fund has been created to carry these principles into effect, the diocese of New Jersey hereby adopts the system of the Church Pension Fund and instructs the committee on canons to frame and report a canon agreeable thereto."

The vote was by orders. Clergy: yea, 53; nay, 5. Lay: yea 30; nay, 9.

Mr. T. A. Conover, chairman of the missionary commission, reported that it was the feeling of the commission, and concurred in by the Bishop, that the entire missionary apportionment should be accepted, and October 31st was named the date of a diocesan-wide every-member canvass.

The Rev. H. H. Gifford, Ph.D., chairman of the social service committee, offered the following resolution:

"WHEREAS, The evils traceable to strong drink are manifest, and the earnest and increasing agitation against these evils calls at the present time for support and coöperation by all Christian people; therefore,

"Be it resolved, First, that the prevalent treating custom should be condemned; Second, that public conveniences ought to be provided at public expense; Third, that more social centres, separate from saloons and licensed hotels, should be provided either by public expense or by private enterprise; Fourth, that the present law to regulate the sale of strong drink ought to be strictly enforced."

The results of election follow:

Standing Committee: Rev. Alfred B. Baker, D.D., Rev. Charles M. Perkins, Rev. Hamilton Schuyler, Rev. James Stoddard, D.D.; Messrs. David G. Baird, Charles Townsend, Warren R. Dix, and Charles Mecum.

Religious Education: Rev. Messrs. A. S. Phelps, Charles S. Lewis, John Lord, Thomas T. Butler.

Social Service: Rev. Messrs. H. T. Owens, C. W. Irvin, E. J. Perot, and Miss Alita W. Smith.

Joint Diocesan Commission on Legislation: Messrs. Warren R. Dix, Byard Stockton, William T. Read.

Deputies to the second Provincial Synod: Rev. W. Dutton Dale, Ven. R. Bowden Shepherd, Rev. Thomas A. Conover, Rev. R. E. Brestell, and Messrs. A. A. Devoe, Harry Humphreys, John S. Broughton, Arthur M. Crane.

Registrar of the Diocese: Rev. R. W. Trenbath.

Treasurer: Mr. Edward H. Levis.

Auditors: Messrs. George M. Hillman, William A. Slaughter, William T. Kirk, Jr., Harry Humphreys, Edward L. Thompson, James R. Maul.

Tuesday evening the church was filled with the laity and clergy. The Rev. Augustine Elmendorf, social service secretary of the diocese of Newark, and the Rev. John M. Harper, vicar of St. Luke's chapel, Gladstone, spoke on social service.

At the close of the convention the Rev. T. A. Conover tendered a resolution of thanks to Archdeacon Shepherd in appreciation of

his service to the diocese during the last days of the late diocesan and in the interim until the consecration of the present Bishop.

### NEW MEXICO

THE TWENTY-FIRST annual convocation met in St. Andrew's Church, Las Cruces, on May 4th, 5th, and 6th. Besides the Bishop, nine clergy of the district were present, and eight lay delegates from the more important parishes.

The Bishop, in his annual address, gave a detailed account of his visitations. During the year he had confirmed 195 persons in the district. While there had been some removals of clergy, several had been lately received.

Addresses were made on "The Work of Army Chaplains," by Chaplain Lloyd; on "The Sunday School," by the Rev. Henry Easter; on "What Can the Layman Do for the Church in New Mexico?" by the Hon. L. Bradford Prince, LL.D.

During the business sessions a resolution was passed endorsing the effort to secure a larger number of chapels for the use of chaplains in the army.

Considerable discussion arose concerning a former rule, which had become almost a dead letter, that an annual offering should be made toward the support of the Bishop. It was the general sentiment that this rule should be made effective, and that envelopes should be prepared and distributed for use of the people in making such annual contributions. The suggestion was added that our people might make bequests in their wills toward the permanent fund for the support of the Episcopate.

On Wednesday, May 5th, a meeting of the Woman's Auxiliary was held in rooms kindly offered for that purpose by the Methodist people. Officers were appointed by the Bishop looking toward a more permanent organization in the near future. Various gatherings, more or less of a social nature, were held, including a reception, luncheons each day, and a visit to New Mexico Agricultural College at Mesilla Park. The service on one evening was held in the beautiful church at that place.

El Paso was chosen as the place for the next annual convocation, to be held on Tuesday, May 5, 1916. The convocation closed

with a missionary service on Thursday night, May 6th, with addresses by Chaplain Lloyd, the Rev. Z. T. Vincent, and the Bishop.

The sessions this year opened on May 4th, the thirty-fifth anniversary of the first convocation. Two persons present at that first convocation were present and took part this year. They were Governor Prince and the Rev. D. A. Sanford.

Bishop Howden announced that he would soon undertake the publication of a diocesan paper.

The long distance which is necessary for some in New Mexico to travel in order to attend convocation should be noted. The Rev. Earnest Bullock of Roswell came over five hundred miles. Several came three or four hundred miles. The clergyman at Farmington, N. Mex., if he had attended, would have traveled about a thousand miles. These long distances show the difficulties of the work in New Mexico.

### WESTERN NEBRASKA

THE TWENTY-FIFTH annual convocation met in St. Stephen's Church, Grand Island, on Wednesday and Thursday, May 5th and 6th.

On the Tuesday preceding there was a short Evensong, followed by an address on Social Service, introduced by the Bishop.

The Rev. L. A. Arthur, chairman of the diocesan social service commission, read a report, and the speakers were the Rev. W. C. Shaw and Judge R. R. Horth of Grand Island.

On Wednesday morning there were two celebrations of the Holy Communion, Bishop Beecher reading his annual address at the 10:30 service.

At the business session the Rev. L. H. Young was reelected secretary.

Reports were made by the council of advice, editor of the Western Nebraska *Churchman*, Kearney Military Academy, St. Luke's Hospital, and the treasurers and trustees of funds.

The Bishop reported that \$500 had been offered for a Nurses' Home at St. Luke's Hospital, Kearney.

At the evening service the convocation sermon was preached by the Rev. Leonard W. S. Stryker, rector of Emmanuel Church, La Grange, Ill., from the text, "I have come that they might have life and have it more abundantly."

During the session of the convocation a telegram of greetings was sent to Bishop Graves, first Bishop of the district.

The following were elected delegates to the annual synod of the Province to be held in Omaha in October: Clerical, Rev. J. M. Bates, Rev. L. A. Arthur, Rev. J. J. Bowker, Rev. L. H. Young, Rev. W. W. Wells; Lay, Chancellor Horth, S. K. Travis, William Purcell, John G. Lowe, and A. W. Riekman.

During the Thursday sessions the House of Churchwomen met in the guild rooms at St. Stephen's Church. Mrs. G. C. Ware was reelected president; Mrs. G. T. H. Babcock of Chadron, secretary. An illustrated lecture, "The United Offering," was given by Mrs. Morey. She used the slides of the Board of Missions, showing work of the Woman's Blue Box.

An invitation was extended for the convocation to meet at Grace Church, Chadron, Neb., but on account of its distance from the centre of the field the decision was left with the Bishop.

### ON THE BIBLE

I HAVE THOUGHT, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable eternity. I want to know one thing—the way to heaven, how to land on that happy shore. God Himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book! O give me that book! At any price give me that book of God! I have it: here is knowledge enough for me. *Let me be a man of one book.*

Here, then, I am, far from the busy ways of men. I sit down alone: only God is here. In His presence I open, I read this book; for this end—to find the way to heaven.—*John Wesley.*

LOIS, AGED THREE, lost a pet bull-dog named Taft. One day while looking out of the window she noticed a dog similar in color but much larger. "Mamma," she exclaimed, "Taft has come back!" "No, dear," replied mamma, "that doggie is much larger than Taft." "Well," answered Lois, in a disappointed tone, "the goods is the same."—*Chicago Tribune.*

## THE CHURCH AT WORK

### PROF. KLEENE ON SOCIALISM

DR. GUSTAV A. KLEENE, professor of economics in Trinity College, gave three lectures on Socialism at the Berkeley Divinity School, on April 13th, 15th and 22nd. Dr. Kleene in his first lecture referred briefly to the early Utopian socialists, and then went on to give an exposition of the "Communist Manifesto," which, put forth by Marx and Engels in 1848, inaugurated the socialism of the present day. Marx's system was essentially philosophical and scientific; it was not concerned with propaganda, but simply predicted the "catastrophe," the breakdown of the present capitalistic organization of society. There are still a few orthodox Marxian socialists; but most socialists to-day, even in Germany, are revisionists or opportunists. The lecturer then gave some account of the extreme radical wing represented by the syndicalists (the "I. W. W.") and the anarchists. In his second lecture Dr. Kleene reviewed in detail the demands of the American Socialist party, formulated in their party platform, under three heads, collective ownership, industrial, and political demands. The third lecture dealt

with some of the problems of socialism. One of the best things about the socialists, he said, is that they welcome criticism. Few attempt to say dogmatically how the socialist state will work out in detail; but they claim that socialism is the inevitable goal of democracy, indeed the only hope of democracy. The most successful and consistent criticism of socialism is from the point of view of autocracy. Individualism can hardly have less scope under socialism than under the present capitalistic system. The lecturer then discussed the opposition to socialism shown by the conservative trade-unionists and by the Roman Catholic Church. He felt that any Church would make a serious mistake if it put itself in opposition to a movement which is sure to appeal to an increasing number of people in the modern world.

### DEATH OF REV. NORMAN N. BADGER

THE REV. NORMAN NASH BADGER died suddenly on April 22nd at his residence at San Pedro, Calif., aged 61 years. He was a graduate of Kenyon College, and received the

degree of B.A. in 1875 and B.D. in 1878. He was ordained deacon in the same year and priest in 1879 by Bishop Bedell. His first rectorship was at St. John's Church, Worthington, Ohio, after which he served in Fenton, Mich.; Dayton, Wash.; Oxnard and Sawtelle, Calif., and then at San Pedro, in charge of St. Peter's Church, which was his last cure.

The funeral service was at St. Paul's Pro-Cathedral, Los Angeles, on April 24th.

### SPECIAL LECTURES AT GAMBIER

THE COURSE of ten lectures on Ecclesiastical Law recently given before the senior class of the Theological Seminary, Kenyon College, Gambier, Ohio, by the Rev. Edwin A. White, D.C.L., rector of Christ Church, Bloomfield, N. J., was so highly appreciated that plans are considered for a repetition of the lectures. The origin, history, development in England and America, the present sources and annotations on the Constitution and Canons of the American Church, were amply treated by the learned lecturer.

### A CAROLINA BAPTIZING

THOUSANDS of people—the number hard to estimate—witnessed the reception into St. Mary's Church, Kinston, N. C., of nine adults, by immersion, in Neuse River, Sunday afternoon, April 25th.

The Rev. John H. Griffith, rector of St. Mary's Church, standing in water to his waist, received the candidates for Baptism as



BAPTIZING IN NEUSE RIVER, KINSTON, N. C., SUNDAY, APRIL 25, 1915

they came "into the water" in groups, and immersed them.

Dense masses of people lined the shore on either side, and the bridge. Never before in the history of Kinston were so many people present at a baptism, or so large a number immersed by a rector of the local church.

The occasion was most impressive, and probably everybody felt the solemnity of the service, for upon the Rev. Mr. Griffith's leaving the water a young man, who is a mute, went up to him and asked to be baptized. The following Wednesday evening he was baptized, and immediately confirmed by Bishop Darst.

Bishop Darst was in Kinston at the time of the baptismal service, and confirmed twenty-one candidates for the local parish, ten of whom were men of ages up to 65 years and heads of families. The Rev. John H. Griffith has been rector of St. Mary's parish since his ordination to the priesthood in 1898. During the past conciliar year, which ended April 30th, this missionary has presented fifty-six for Confirmation, baptized thirty-two (of whom fifteen were immersed), and through the every-member canvass recently taken has increased his church's offerings for missions over two hundred per cent.

The local paper in commenting upon the occasion had the following to say:

"Bishop Darst said Sunday was a 'wonderful' day for him. He found something pleasant at every turn. One barefooted chap who cannot read or write—by the way, he is going to learn how, he is—was among those to be presented at one of the services. The Bishop was democratic in his greeting to an extent that delighted those around. The barefoot one was confirmed Sunday night."

### A LONG AND FAITHFUL PASTORATE

THE RESIGNATION of the Rev. Jared Starr as minister in charge of Grace Church, Newington, Conn., brings to a close, at the ripe age of 80 years, a long and faithful pastorate. When Mr. Starr came to Newington in 1859 there was no church in the town: so he began to read the Church service first in his own house, then in the neighboring houses, and

in 1864, when the first railway station was built, he held services in that building. Grace parish was organized in 1872, and the first service was held in the newly built church on February 21, 1875. All through these years, with the exception of two brief periods of two years each, Mr. Starr has faithfully ministered to this congregation, first as lay reader and later as minister in charge.

Up to 1887 his services were given without any remuneration. In this year he was admitted by Bishop John Williams to the diaconate. Mr. Starr comes of a long line of Church folk, his father, grandfather, and great-grandfather being consecutively wardens of St. James' Church, New London.

### A PROSPERING FLORIDA PARISH

THE FIRST annual parish meeting of All Saints' Church, Lakeland, Fla. (Rev. R. Bolton, rector), was held on Wednesday, April 7th. At three o'clock the Bishop baptized the infant son of the rector, this being the first baby born in the new rectory. Following the baptism a class for confirmation was

year showed much progress. After this session the men retired to the new Fremont Hotel, where a banquet was served under the auspices of the men's club in honor of the Bishop. On the menu cards was a photograph of the new rectory, which has been built and paid for during the year mainly through the efforts of this organization. The toastmaster, Mr. A. J. Holworthy, gave a brief history of the club, its accomplishments, and aspirations. After two other addresses the rector thanked the men for their loyalty and support, and the Bishop gave an interesting talk on the opportunity of the Church and people in southern Florida. Then all joined in singing the Doxology, the Bishop pronouncing the Benediction.

On October 1, 1913, Mr. Bolton assumed charge of the missions at Lakeland and Plant City. Shortly after a men's club was formed and a canvass was made for financial support, which resulted in securing pledges for \$1,200 for the rector's stipend, an advance of \$600 a year. At the request of the men, a parish was organized the following January, with Mr. Bolton as first rector. The club then planned the erection of the rectory, which they accomplished, every pledge having been paid before the year had closed. The Lenten and Easter services were especially well attended this year, and the offering was the largest in the history of All Saints' Church. The Sunday school has been reorganized and also a class for men and a Bible class for women.

The following gifts were given to All Saints' during the year: Five hundred dollars from Mr. Y. G. Memminger of Asheville, N. Y., former senior warden of the parish; a set of eucharistic candlesticks with vases, in memory of Julia Frances Dudley, given by Mrs. G. D. Dudley of the parish; a set of altar linen by the altar guild.

At St. Peter's Church, a mission attached to Lakeland, a new sidewalk has been laid, electric light fixtures installed, and the men intend to have both the interior and exterior redecorated shortly. The rector's support has been increased and the mission has met all its diocesan obligations.

### DEATH OF REV. ROBERT M. DUFF

ON MONDAY, May 3rd, occurred the death of the Rev. Robert Murray Duff, S.T.D., at his home in New York City. Up to within a



THE RECTORY, ALL SAINTS' CHURCH, LAKELAND, FLA.

presented, which was the second class confirmed within six months. After the service a reception was tendered Mrs. Mann at the home of Mrs. W. M. Eaton by the ladies of the parish. At seven o'clock the business meeting was held and the reports for the

short time ago Dr. Duff was rector at Norwich, N. Y., and for many years was connected with the diocese of Central New York. He was graduated from Hobart College in the class of 1861, of which he was valedictorian, and the records show that he took

both the Latin and Greek prizes. At that time there was no chapter of the Phi Beta Kappa society in Hobart, but when one was started he was among the first to be elected. He was also a member of the Alpha Beta Phi society. Dr. Duff was graduated from the General Theological Seminary and ordained deacon in 1864. In 1887 the degree of S.T.D. was conferred upon him by Hobart College.

As rector and missionary he served the Church in Central New York, Connecticut, and Montana with distinction, but his memory will be especially cherished in Central New York. His last official connection with his diocese was that of general missionary, with residence at Norwich.

His character shone out with true Christian fortitude under a most trying affliction, which at times practically deprived him of the use of his eyes. Notwithstanding this affliction, he was so thoroughly familiar with the Prayer Book that he could conduct the services from memory, requiring assistance only in such less familiar parts as the Lessons.

The body was brought to Geneva for burial, and the funeral was held from Trinity Church on Wednesday morning at one o'clock, the Rev. Charles M. Sills, D.D., officiating and six of the neighboring clergy acting as honorary pall bearers. The Rev. Macomb Duff of Grosse Isle, his son, survives him.

#### WORLD'S CHRISTIAN ENDEAVOR CONVENTION

THE FIFTH world's convention—which is also the twenty-seventh international convention—of the Christian Endeavor will meet in Chicago on July 7th. It is expected that twenty thousand persons will attend. Two young boys of Waxahachie, Texas, will start on May 9th to make the trip of 1,250 miles on foot. They will carry a message from Governor Ferguson to President Wilson, who is expected to be at the convention if affairs of state permit. A series of Christian Endeavor rallies is planned for each town in which the boys spend a night during their journey.

#### NASHOTAH COMMENCEMENT

COMMENCEMENT DAY at Nashotah House is fixed for Thursday, May 27th. There will be the usual early Eucharist, and at 10:30 the conferring of degrees and awarding of diplomas, followed by Holy Eucharist, with sermon by the Rev. William A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore. This service is followed by a reception and luncheon.

#### DEATH OF REV. G. H. JENKS

THE REV. GEORGE HENRY JENKS, M.D., died on Saturday, May 1st, in Los Angeles, having taken internal poison, in a moment of temporary aberration due to stress of trouble into which he appears to have been drawn through a too confiding and trustful disposition. His action seems to have been the result of an attempt at blackmail.

Dr. Jenks came to California in 1866, and was rector of St. John's Church, Petaluma, until about 1871, when his health broke down and he went east. He had been ordained deacon in 1860 by Bishop Whittingham of Maryland, and priest in 1861 by Bishop Bedell of Ohio. While in Philadelphia in the early '70's he studied medicine and returned to San Francisco with the degree of M.D. received from the Hahnemann Institute in Philadelphia, and then practiced medicine. He was for some years in charge of the Homeopathic Hospital in San Francisco, and during these same years acted as assistant in Trinity parish, San Francisco. He was also, at one time or another, in charge of the Church work in Watsonville and in Modesto.

Some ten years ago his wife inherited a considerable sum of money, and since then he has done no clerical work, spending his time largely in travel. He called Oakland, Calif., his headquarters, and spent his time while in California between Oakland and Los Angeles.

He was the second on the list of California clergy, being only preceded on that list by the Rev. A. A. McAlister, chaplain U. S. N., retired. The funeral services were held in Los Angeles, and the body was taken to Oakland for interment.

#### TWO CHOIR BOYS

THE INTERESTING illustration shown with this represents two members of a Boston Church choir who are photographed after the well-known group in the Della Robbia pic-



ture, "The Singers." The photograph is received from the well-known Boston Churchman, Mr. Erving Winslow.

#### THE WASHINGTON CATHEDRAL

THE NATIONAL CATHEDRAL ASSOCIATION held its annual meeting at Mount St. Alban, on Wednesday, April 28th.

After a festival service in the Bethlehem chapel, with music by the Cathedral choir, the Bishop being assisted by the Canons of the Cathedral and Dean Grosvenor of the New York Cathedral, the business session was held in St. Alban's guild hall, the Bishop presiding.

Substantial progress was reported in the object now on hand, that is, the gathering of funds to lay in the whole foundation of the Cathedral at an early date. Of the \$250,000 necessary, all but \$48,000 had been secured. To secure this the Washington Chapter, which has raised for this purpose \$27,000 since March (of which \$7,000 was given at the meeting on April 28th), has undertaken to push the matter actively and has great hope of securing the whole before the summer vacation period.

"This National Cathedral," said Dean Grosvenor, "is to be the most perfect and beautiful thing on the American continent, and will grow rapidly as soon as the architect and Chapter are able to put Mrs. Archibald D. Russell's gift of the sanctuary into stone."

#### BURIAL OF DR. HODGES

THE FUNERAL services for the Rev. Dr. J. S. B. Hodges were held in St. Paul's Church, Baltimore, of which he was rector emeritus, on Tuesday, May 4th. They were most impressive and beautiful in their severe simplicity. In accordance with the written request of Dr. Hodges, there was no music, either of choir or organ. Following the reading of the burial service by Bishop Murray, there was a celebration of the Holy Com-

munion by Bishop Harding of Washington, who was Dr. Hodges' assistant for six years. About twenty clergymen, including a number of Dr. Hodges' former assistants and close friends, were vested and in the chancel, most of the diocesan clergy being seated in the church, which was crowded with men and women representing all walks of life. Interment was made in Allegheny Cemetery, Pittsburgh, the Rev. C. M. Young officiating. Dr. Hodges is survived by five sons and one daughter.

When Dr. Hodges' death seemed to be imminent, the Rev. Dr. McClenthen, rector of Mount Calvary, administered unction. Two requiem Eucharists were offered in Mount Calvary after his passing, as they were also in St. Mary the Virgin's, the colored chapel of that parish, and in the House of Prayer, Newark.

#### THE CHURCH PENSION FUND

THE DIOCESES of Western Massachusetts, New Jersey, Pennsylvania, and Washington have entered the system of the Church Pension Fund by votes of their conventions, and the diocese of Springfield has also entered by vote of its synod.

#### ORGAN STRUCK BY LIGHTNING

A SINGULAR accident took place in St. Paul's Church, Toronto, Ont., April 25th. While the rector was preaching the organ was struck by lightning but the fact was not discovered till the organist tried to play the last hymn, when he found it impossible.

#### DEATH OF REV. CHARLES DOUGLAS

THE Rev. Charles Douglas, a non-parochial priest of the diocese of Newark, died on Monday, May 10th, at his home in Newark, in his eighty-second year. Mr. Douglas was a graduate of Burlington College, and was ordained to the diaconate and priesthood in 1861 by Bishop Odenheimer, his first parish being Trinity, Paterson, N. J.

The funeral service was held in St. Peter's Church, Brooklyne, on Wednesday.

#### MEMORIALS AND GIFTS

ST. JUDE'S CHURCH, Tiskilwa, Ill. (Rev. F. M. Wilson, Ph.D., rector), was presented at Easter with a handsome Prayer Book for the altar, by St. Agnes' Guild.

ST. PAUL'S CHURCH, Burlington, Vt., has recently received a litany desk of beautiful material and workmanship. It is the gift of Miss Anna L. Lawrence, principal of Hannah More Academy, Reisterstown, Md., in memory of her father, Luther Lee Lawrence.

THREE MEMORIALS presented to St. Alban's Church, Silver Creek, N. Y., at Easter, were as follows: A Bishop's chair given by Mrs. A. E. C. May in memory of her husband, who was senior warden of the parish for ten years; a rector's stall given by Miss Ellen Moore; and an oak eagle lectern as the gift of the minister in charge, in memory of his two grandfathers, Lucien Blanchard Curtis and John Denney.

ON EASTER DAY, St. Stephen's Church, Providence, R. I. (Rev. George McC. Fiske, rector), was the recipient of a handsome altar frontal, given by Miss May Burrough. This frontal was made by Miss Burrough of laces which had been in her family for three generations. The rich lace superfrontal and orphreys are mounted on a groundwork of gold satin, the frontal bearing the inscription I. H. S. This offering was blessed by the rector on Easter Day, and placed upon the altar.

ST. MARY'S GUILD of Christ Church Cathedral, St. Louis, has presented a silver gold



lined chalice, ciborium, paten, two glass cruets, and a set of communion linen for the work of the Church in the city institutions of St. Louis (Rev. J. H. Lever, missionary). The individual communion set which has been used for the services was wholly inadequate, so that this is a much appreciated contribution to the work. Miss Hofman, a member of the city missionary's staff, has collected \$225 to buy a moving picture machine for Koch Tuberculosis Hospital, an isolated institution much neglected by the city.

**ALABAMA**

**C. M. BECKWITH, D.D., Bishop**

**Forewell Service in Talladega**

AFTER A ministry of nearly fourteen years, the Rev. E. G. Hunter, rector of St. Peter's Church, Talladega, officiated at his last Eucharistic service and preached his farewell sermon Sunday morning, May 2nd. Just before the recessional, Professor J. S. Graves, who has been senior warden throughout Dr. Hunter's ministry, presented him, on behalf of his parishioners, with a silver loving cup. After the meeting of the diocesan council, Mr. and Mrs. Hunter will remove to Maywood, Ill., which will be their future home. St. Peter's parish will sorely miss them.

**CALIFORNIA**

**WM. F. NICHOLS, D.D., Bishop**

**Convocation of San Jose—Anniversary of the Great Fire—Consecration of Church in Oakland**

THE REGULAR spring meeting of the convocation of San Jose was held in the Church of St. Matthew, San Mateo, on Tuesday and Wednesday, April 27th and 28th. The session began with a hospitable luncheon at 12:30 P. M. on Tuesday. The afternoon business session was a conference on Pastoral Work, divided into four portions, as follows: Missions, led by the Rev. E. A. McGowan, who really needs a flying machine to do his work properly, but is content with the missionary automobile, by means of which he often travels thirty or forty miles between services on Sunday; The Parish, led by the Rev. G. Clement King; The School, led by the Rev. W. H. Cambridge and the Rev. W. A. Brewer; and The College, led by the Dean of the convocation, the Rev. D. C. Gardner, who is pastor of Stanford University. In the evening the missionary meeting was addressed by the Bishop and by the Rev. E. T. Brown. On Wednesday, at 10 A. M., the Litany was said, followed by the Holy Communion, with a meditation by the Dean of Grace Cathedral, San Francisco, the Very Rev. J. Wilmer Gresham. At 11 A. M. a conference on Missions and Apportionments was led by the secretary of convocation, the Rev. Hugh E. Montgomery.

SAN FRANCISCO lately gave a day to the celebration of the ninth anniversary of the great fire which destroyed so large a part of the city following upon an earthquake, and celebrating, therefore, the rise of the new city and of the present great exposition. At the religious services of the day the Rev. F. W. Clappett presided, and the opening invocation was given by the Bishop of California. Dr. Clappett in an address introduced the subject. Among other speakers were the presidents of the University of California and Stanford University, and the Rev. Fr. McQuade, who spoke in place of the Roman Catholic Bishop.

AN OLD landmark of the days of Bishop Wingfield has disappeared in the burning of the building he erected for a girls' school in Benicia. It was burned on Friday night, April 30th. It had been unoccupied for some time, and it is supposed the carelessness of traps led to its destruction. It originally

cost in the neighborhood of \$35,000, and had been a total loss.

THE BISHOP consecrated All Saints' Church, Elmhurst, Oakland, on Sunday, May 2nd. This church has been built largely through the energy and faith of Miss Theodosia Burr Prevost, a descendant of the sometime Bishop of New York. Miss Prevost has passed, recently, her eighty-ninth birthday, and the church is the result of her work since she passed her eightieth year. The beginnings have also been made for a parish house in connection with the church.

FROM APRIL 25th to May 2nd, inclusive, Archdeacon Webber gave a mission in Calvary parish, Santa Cruz. There were three services daily besides the Holy Eucharist, and at each was either a sermon or instruction, and sometimes both. The attendance was regular, including the leading Protestants and Romanists of the town. In addition there were addresses to the Sunday school, and two largely attended mass meetings, one for women and one for men. The congregation has been greatly strengthened, and much has been done to commend the Church to the community.

**COLORADO**

**CHARLES S. OLMSTED, D.D., Bishop**

**Every-Member Visitation in Denver—Bishop Lloyd—Report of Noonday Services—Social Service**

AN EVERY-MEMBER visitation has been conducted all through the churches of Denver. Planned originally for Sunday, April 25th, and postponed on account of rain to the following Sunday, full reports are not in yet. Preceding the campaign an interesting visit to the Denver churches was made by Bishop Lloyd, attended by the Rev. C. C. Rollit, missionary secretary of the Province of the Northwest. On Sunday, April 18th, the Bishop addressed the collected children of the city Sunday schools at St. John's Cathedral at the presentation of their Lenten offering, when the choirs of the various churches entered in long and imposing procession. The following Thursday the Bishop addressed over a hundred members of the Church Club of Denver at the Metropole Hotel.

EVER SINCE Lent the diocese has been very active, particularly in Denver. On April 26th St. Mark's Church presented a record class of nearly seventy candidates for Confirmation.

IN THE absence of Bishop Olmsted, Confirmations have been taken by the Bishops of neighboring dioceses, especially Bishop Brewster of Western Colorado and Bishop Thomas of Wyoming, to whom the diocese feels greatly indebted.

THE REPORT of the Lenten noonday services held in the Tabor Opera House was rendered at the Church Club dinner on April 22nd, showing a slight balance in hand from subscriptions. The average daily attendance was over a thousand.

MISS HOBART was recently the guest of the United Auxiliary at St. John's Cathedral, Denver, when she gave her wonderful impersonation of a Chinese and an Indian maiden, on her passing through the city from San Francisco, where she has been in charge of the missionary exhibit at the Fair.

THE REV. FLOYD VAN KEUBEN brings to an end on Ascension Day his charge of All Saints' Church, Denver, which has shown marked growth in all directions under his capable and self-denying ministrations. Fortunately, he will still remain one of the diocesan clergy, having accepted a call to Christ Church, Canon City.

THE REV. C. H. MARSHALL, Rural Dean, splendidly entertained the clericus at their

April meeting in the sixteenth story of the Daniels & Fisher store, where plans were elaborated for the every-member canvass. The clericus holds its final spring meeting this month at Rexleigh, the summer home of the Rev. John H. Houghton, rector of St. Mark's.

THE PRIEST in charge of St. Alban's Church, Florence, has composed an Easter Day pageant from Scriptural words and the words of the hymn, "O sons and daughters," which was given by his parish children with great success recently.

MEMBERS of the social service commission have visited many of the Denver public institutions, and reported very favorably on these various aids to people in distress at the convention of the northern deanery, held on May 11th at Greeley.

**CONNECTICUT**

**C. B. BREWSTER, D.D., Bishop**

**Song Book for Trinity College—Clericus Election—Apportionment to be Met—Communicants' League**

THE TRINITY CHURCH (New Haven) teachers' association, under the guidance of the Rev. George H. Heyn, president, has held regular meetings during the year in Trinity parish house on the third Monday in each month. Illustrated talks were given on subjects dealing with Sunday school work. There have been two social meetings.

ALFRED HARDING, JR., son of the Bishop of Washington, has been entrusted with the compiling of a new song book for Trinity College. Mr. Harding is being helped in his work by President Flavel S. Luther and Dr. Samuel Hart of Berkeley Divinity School. The alumni of the college are enthusiastic over the prospect of having a book containing all the old and new Trinity songs.

AT THE annual meeting of the clericus of the Hartford archdeaconry, held at the University Club, Hartford, the Rev. Henry Swinton Harte was for the seventh time re-elected secretary-treasurer. The Rev. Messrs. F. W. Harriman and Arthur Adams, with the secretary, were elected programme committee for the ensuing year. The Rev. F. W. Harriman, D.D., read a paper on the Scottish Prayer Book.

IT IS expected that the diocesan apportionment for general missions will be met in full this year, owing to the enthusiasm created by the appeal of the Emergency Fund.

TRINITY CHURCH, New Haven, has a feature in Sunday school work known as the Communicants' League, which stands for the conservation of the boy and girl communicant for the Church of to-morrow. This league was formed, taking as a basis the confirmation classes of two preceding years, and is divided into two branches, one which includes all communicants under eighteen years, and the other all over that age. The annual meeting is held one week following the Bishop's visitation, at which time the members of the year's confirmation class are welcomed as members. The value of the league lies in the fact that the members come once a month to the church for a service of definite intention, and that it is a confirmation class that never disbands. During the past winter the league has taken a course in Church History, and the Prayer Book will be studied during the coming summer.

**KANSAS**

**F. R. MILLSAUGH, D.D., Bishop**

**Session of Divinity School—Convention Date—Work among Colored People**

THE KANSAS THEOLOGICAL SCHOOL has just completed its Easter sessions. There were fourteen students, and the faculty, made up of parochial and missionary clergy, were

all in residence. There are two candidates awaiting ordination to the diaconate and also two to the priesthood.

THE RECTORY of St. Simon the Cyrenian (colored) is being renovated and enlarged. This parish is well equipped for an aggressive work in the city of Topeka. There is also a colored church in Kansas City, Kan., one in Wichita, and a congregation in Leavenworth.

THE FIFTY-SIXTH convention will be held at the Cathedral, Topeka, on the 26th and 27th of May. The annual meeting of the Woman's Auxiliary will be held the day before, and on the evening of that day the Bishop will give a reception in the drawing rooms of the College of the Sisters of Bethany, commemorating his twentieth anniversary as the Bishop of Kansas.

**KENTUCKY**

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

Endowment Sunday at the Cathedral

SUNDAY, May 9th, will be observed as Endowment Sunday at the Cathedral. The rector of Calvary Church will be the preacher.

**MAINE**

ROBT. CODMAN, D.D., Bishop

Syrian Archbishop Officiates in Bangor Church

ON APRIL 29th Archbishop Germanos of the Orthodox Syrian Church said Mass in St. John's Church, Bangor (Rev. L. W. Lott, rector). The Archbishop, who is in this country for the purpose of obtaining information looking toward the founding here of a school of arts and also to visit the various congregations of his communion in the United States and Canada, was tendered while in Bangor a banquet by his fellow-religionists.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Junior Auxiliary—Provincial Social Service—Daughters of the King—Churchman's Club

THE ANNUAL spring meeting of the Junior Auxiliary of the diocese was held on the afternoon of April 24th at St. John's parish house, Waverly. Several new branches have been organized during the year, and the entire enrolment of the parish branches is now forty-five. Three scholarships, two in China and one in South Dakota, are supported by three parish branches, and the work, as shown by the reports, has been most encouraging. The honorary president is Miss Mary R. Snowden and the president is Miss Mary B. Pitts. The offerings were given for general missions, followed by a helpful address by Bishop Murray. "The Vision, a Missionary Play," the various characters of which were taken by children representing the different parish branches of the Auxiliary, was beautifully given under the direction of the Rev. R. F. Humphries, Mrs. N. C. Penniman, and Miss Nettie O. Crane.

THE SOCIAL SERVICE COMMISSION of the Province of Washington met on Tuesday, April 27th, at the diocesan house, Baltimore. Bishop Murray opened the meeting with suitable devotions and made a short address of welcome. Of the members of the commission there were present the Rev. W. J. T. Thomas of Washington; the Rev. F. M. Kirkus of Wilmington, Del.; the Rev. R. F. Humphries of Baltimore; Messrs. Henry Bonnell of Philadelphia; Robert Johnston of Bethlehem, Pa., and Severn P. Ker of Sharon, Pa.; Deaconess Colesberry of Philadelphia and Mrs. John C. Boyd of Washington. Sessions were held morning and afternoon, with the Rev. R. F. Humphries presiding. Two papers were read and discussed, the first by the Rev. Mr.

Thomas on "Mining Conditions in this Province," and the second by Mr. S. P. Ker on "Employes and Industrial Relations."

THE ANNUAL meeting of the Churchmen's Club of the diocese was held at the Baltimore Country Club, Roland Park, on the evening of April 29th. Officers for the coming year were elected as follows: President, Mr. R. Brent Keyser; first vice-president, Dr. H. B. Jacobs; second vice-president, Mr. R. C. Norris; secretary, Mr. Edw. G. Gibson; treasurer, Mr. John Glenn; members of the council, Messrs. Herbert M. Brune, W. W. Chipchase, R. C. Stewart, and A. P. Knapp. A banquet followed the business meeting, attended by about 250 members of the club and their guests. Mr. R. Brent Keyser was toastmaster, and announced that the club now had an enrolment of 271 members. The guests of honor were Mr. Daniel Willard, president of the Baltimore and Ohio Railroad, who made a very interesting address on "Present and Future Industrial Conditions"; the Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston, who made a striking address on "The Effect of the War on Organized Christianity," and the Bishop of the diocese, who closed the meeting with an address of congratulation and encouragement.

THE TWENTY-SECOND annual convention of the Maryland council of the Daughters of the King was held on Saturday, May 1st, at St. John's Church, Havre-de-Grace, Harford county. A special devotional service preliminary to the meeting was held on Monday evening, April 26th, at the Pro-Cathedral, Baltimore, with an address by the Rev. Dr. J. P. McComas, rector of St. Anne's Church, Annapolis. At the opening session, on Saturday afternoon, after an address of welcome by the Rev. L. B. Browne, rector of the parish, a charge was delivered to the council by the Bishop. There are eighteen chapters in the diocese, which report a total membership of about 350, and about one hundred delegates, representing nearly every chapter, were present. Miss Mary C. Packard of Ascension Church was elected president, and Mrs. W. L. Stiles, of the Pro-Cathedral, vice-president.

THE BISHOP OF CUBA spent the Third Sunday after Easter in Baltimore, preaching at Grace and St. Peter's Church in the morning, and at the Church of the Ascension at night.

THE MAY meeting of the clerical association of Baltimore was held in Christ Church parish house on Monday, May 3rd. The Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, delivered an address on "The Church and Economic Problems."

ANNOUNCEMENT has just been made that the Rev. Oliver J. Whildin, who for the past fifteen years has been general missionary to the deaf-mutes of the South, has accepted the position of missionary to the deaf-mutes in the diocese of Maryland, which was recently offered him by Bishop Murray. A number of mission stations will be established in Baltimore, Hagerstown, Frederick, Cumberland, and other towns where there are deaf-mute communicants. The work at Baltimore will center at Grace and St. Peter's Church, where there has been a flourishing mission for many years. Mr. Whildin will turn over his southern work to two young men who have just been ordained.

**MICHIGAN**

CHARLES D. WILLIAMS, D.D., Bishop

Detroit Clericus—Social Service—Auxiliary Meetings

AT THE May meeting of the Detroit Clericus in St. John's parish house an address was given by the Rev. George MacKay of St. Alban's, Highland Park, on the Apocalypse. Mr. MacKay had conducted extensive studies

on this subject under Dr. R. H. Charles of Oxford, who is recognized as the greatest authority on this department of Biblical literature.

THE ANNUAL meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's Church and parish house, Detroit, May 6th and 7th. Besides the routine business, addresses were made by the Rev. W. S. Sayres, D.D., general missionary, and Bishop Williams, and a stereopticon lecture was given by the Rev. C. E. Betticher, Jr., of Alaska. The Bishop said that All Saints' mission, on the west side, which was abandoned last year because the neighborhood had so changed as to make it impossible for ordinary missionary work, had now been turned over to the Cathedral, to be used as an experimental social centre. A representative of the Associated Charities is located there and a visiting nurse, together with a housekeeper. The attempt is being made to study the needs of the community and to minister to them in such ways as they develop. He also spoke of the project of making Mariners' Church a real force. Mariners' Church was originally deeded under many restrictions, and for many years services have been maintained there merely to hold the title to the property and to allow the endowment to accumulate so as to become large enough to enable some definite work to be supported. A grant from the diocesan board of missions, together with the income from the property, which is in the commission house district, has now made it possible for a social expert to be placed in the field to study the neighborhood and to attempt to interest people in those things which the survey indicates. It will not be a city mission in the older sense of that term, but will be the Church's undertaking of distinctive social service; the attempt to bring religious force into the field of social endeavor with Mariners' Church as a centre and with an expert to give his entire time to the problem. The Rev. Hubert W. Wells, who has been appointed to this work, was, as rector of St. Andrew's Church, Wilmington, Del., associated with several branches of successful social service work, as also in Pennsylvania.

THE ANNUAL meeting of the diocesan branch of the Junior Auxiliary was held at St. John's Church, Detroit, Saturday, May 8th. The principal interest of the meeting was the address and pictures of the Rev. Mr. Betticher of Alaska.

**MILWAUKEE**

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

Teachers' Institute in Milwaukee

THE TEACHERS' institute of the Milwaukee Church School of Religious Instruction was held on Tuesday, May 4th, at St. James'



Church, Milwaukee. There were two conferences on methods in the church parlors in the afternoon. Miss Amelia McMinn of the State Normal School led a discussion of the adolescent period, and Miss Katherine Sproat, kindergarten in the city schools, was leader in the consideration of the kindergarten and primary period. At five o'clock there was Evening Prayer and also an address on religious education by the Rev. William F. Shero, Ph.D., warden of Racine College. At the public service in the evening Bishop Webb spoke, and certificates were awarded by the Rev. Lester Bradner, Ph.D., of the General Board of Religious Education, to twenty-nine persons who had taken the course of instruction and the examinations at the close. About one hundred and thirty had enrolled for the different courses, and the average attendance was considerably over half the enrollment. The year's work has been very satisfactory, and future work is being enthusiastically planned.

#### MISSOURI

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

Cathedral Canon to Become English Army Chaplain—Convocation—Church Club

MISS MARGARET HOBART of the Church Missions House has been spending several days in St. Louis as the guest of Dean Davis. On Thursday, April 29th, she spoke about the exhibit at a tea given in her honor by the Dean and Miss Davis. On Friday morning Miss Hobart gave impersonations before the Christ Church Cathedral Women's Auxiliary. On Monday she gave the same for the Women's Auxiliary of St. Peter's Church.

THE CHURCH CLUB of St. Louis gave a dinner at St. Peter's Church (Rev. Z. B. T. Phillips, rector), Wednesday evening, April 28th. All members of the men's clubs in the diocese were invited and about two hundred men were present. The Rev. J. S. Bunting, rector of the Church of the Ascension, who has recently come to St. Louis, was the guest of honor. Bishop Partridge was the speaker of the evening. Preparation for the General Convention was the subject of the discussion.

THE REV. PERCY J. BROWN, son-in-law of the Hon. Wilfred Powell, British consul-general at Philadelphia, has resigned as senior Canon of Christ Church Cathedral, St. Louis, and soon will depart for Philadelphia to await a call to serve with the British army in the field as chaplain.

A MEETING of the southern convocation was held at Holy Trinity, Thayer (Rev. A. R. Woodward, minister), April 27th to 29th. Papers were read by the clergy. The Bishop Coadjutor of Missouri and the Rev. C. F. Collins of Jonesboro, Ark., were the preachers. The meeting of the convocation meant much to the people of Thayer, which is a small town on the border of Arkansas.

#### NEWARK

EDWIN S. LINNS, D.D., Bishop

Missionary Service of the Sunday Schools—Opening of Pipe Organ—Bible Class Graduation

A NEW pipe organ in St. John's Church, Jersey City Heights, was opened with a recital on the evening of Wednesday, May 5th.

THIRTY-FIVE students graduated from the rector's Bible class in St. John's Church, Jersey City Heights, on Sunday, May 2nd. These students had had an average of over 75 per cent. for three years, and three members had had a perfect grade for three years. The class has an alumni association of some nine hundred living graduates.

THE EASTERTIDE missionary service of the Sunday schools was held in Grace Church, Newark, on Saturday afternoon, May 8th.

More than eight hundred pupils from fifty-five parishes and missions were present. During the service there was the formal presentation of Lenten offerings. These amounted to \$5,795.78, with further reports and remittances yet to be made. A feature of the service was the recitation of the missionary Thanksgiving. Addresses were made by the Rev. Charles L. Gompf, rector of the parish, the Rev. Dr. Hugh L. Burleson, the Rev. Thomas A. Conover, and Bishop Lines.

#### NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Social Convocation of Diocesan Clergy

THE ANNUAL convocation of the clergy, which is a clerical gathering for intellectual and social purposes, met Wednesday and Thursday, May 5th and 6th, at Tilton, as the guests of Trinity parish (Rev. Arthur M. Dunstan, rector). There was a service on Wednesday evening with sermon by the Rev. Lucian W. Rogers, rector of the Church of the Redeemer, Chestnut Hill, near Boston, who took as his subject "Future Punishment" after the service a banquet was given to the clergy by members of the men's club of the parish. Speeches dealing with the welfare of the Church in the diocese were made by

guests, both clerical and lay. Thursday morning the Holy Communion was celebrated at 7:30, with a choir of priests to lead the singing. The paper of the morning was a picture, drawn from experience, of the attitude of "The Man Outside the Church."

#### NEW MEXICO

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

Dinner in Honor of Bishop Howden—Missionary Notes

MONDAY EVENING, April 19th, the men of St. Andrew's Church, Roswell, gave an interesting dinner at the Hotel Gilkeson in honor of Bishop Howden. The speakers were Dr. Goodell, a local physician of the Baptist Church, Judge Richardson of the circuit court, Ex-Governor Hagerman, and the Bishop. Though no topics had been assigned, it was significant that each speaker addressed himself to the relation between civic affairs and the Church, and brought out the great need, in the young state of New Mexico, of religious forces, in the construction of better civic standards and loftier ideals of patriotism. The need for elevating civic conditions, and the Church's ability in this direction, through the individual, was frankly recognized by the lay speakers, while the Bishop



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dwelt upon the part the laity must take in Church life, if the desired effect on civic life was to be realized. It is hoped that this dinner will result in an increased interest by the men of St. Andrew's in their responsibilities to the Church.

REPORTS FROM various parishes and missions indicate considerable interest in the "Emergency Fund." At Farmington, which is probably one of the most isolated church points in the country, the rector, the Rev. Carl Williams, has interested his people in the missionary offerings, including the Sunday school Lenten offering and the Emergency Fund, so that the showing in missionary giving at St. John's this year is far greater than ever before.

THE PEOPLE of St. Michael's mission, Tucumcari, are rejoicing in the fact that they are soon to have a regular pastor. Mr. Edward J. Hoering, who graduates in May from the Church Divinity School of the Pacific, expects to begin work in Tucumcari about June 1st. Even since the Rev. Harvey Shields was obliged to give up his monthly visits to this mission on account of ill health, the people of St. Michael's have had only such ministrations as the Bishop was himself able to give them.

### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Kingsley House—The Tuberculosis Hospital—  
Grace Church Makes Records

THE REV. DR. GEORGE HODGES, Dean of the Cambridge Divinity School, spent the week end of May 8th in Pittsburgh, the guest of Bishop Whitehead. He made the principal address at the opening of the new Lillian Home for Convalescents, at Valencia Station, which is the latest addition to the activities of Kingsley House. The house already has a summer home for mothers and children at Valencia, which is situated in the country about twenty miles from Pittsburgh. Dr. Hodges, while rector of Calvary Church, Pittsburgh, was instrumental in the organization of Kingsley House and has always kept up his interest in its welfare. On Sunday morning, May 9th, he preached in Calvary Church.

THE TUBERCULOSIS HOSPITAL is about to expand its work by the erection of a separate building for the use of children. One of the wards for girls has been endowed by the Rev. J. H. McIlvaine, D.D., rector of Calvary Church, in memory of his wife, and is to be known as "The Grace Biddle McIlvaine Memorial Ward."

GRACE CHURCH, Pittsburgh (Rev. William Porkess, rector), has recently made its missionary record. The mite-box offering was more than double the amount of the previous year. The united offering boxes considerably eclipsed anything of the past. The diocesan apportionment for the first time has been paid in full.

### SPOKANE

L. H. WELLS, D.D., Bp. in Charge  
Lack of Clergy—Easter Gifts for Missions

THERE ARE many missions in the district which could not have an Easter celebration, because of the lack of clergy to officiate. The Bishop visited two missions where there is no resident clergyman. Pasco and Kennewick, celebrated the Holy Communion and preached; later in the day he went to Walla Walla, confirmed a class and preached in the evening. On Easter Monday a dinner was given the Bishop by the business men of Walla Walla. The Rev. C. E. Tule presided, and President Penrose of Whitman College and others made addresses of welcome, to which the Bishop responded. Miss Galbraith, principal of St. Paul's School, gave a recep-

tion to Mrs. Page in the afternoon, and the parish gave a reception in the evening to Bishop and Mrs. Page.

ON THE morning of the Sunday after Easter, the Bishop confirmed a class at North Yakima, presented by the rector, the Rev. F. J. Mynard. On Monday evening a reception was given in the parish house. On this occasion the Bishop dedicated a tablet setting apart the parish house as a memorial to the late Rev. Allen K. Smith, who was rector of this parish for many years and through whose efforts the building was erected. His character was most suitably described by the quotation on the tablet: "So he fed them with a faithful and true heart and ruled them prudently with all his power." Ellensburg is one of five parishes in the district and is doing splendid work under the able leadership of the Rev. C. L. W. Reese.

ON EASTER DAY, in Spokane, Dean William C. Hicks of the Cathedral of All Saints suggested that the offering, which totaled \$850, be given the Bishop for missionary work.

THE REV. A. F. RANDALL, rector of Holy Trinity Church, Spokane, announced that the Easter offering had reached \$1,282. The business men of the parish had been working for months before Easter to interest persons in an attempt to lessen the debt of the church.

THE EASTER offering at St. Matthew's mission (Rev. W. A. A. Shipway, priest in charge) was \$430; part was used to make a payment on the debt of the church and the remainder was used for current expenses. The Sunday school gave \$30.50, the amount of their apportionment for missions.

### WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop  
Woman's Auxiliary—Change at Cathedral School  
for Boys

THE WOMAN'S AUXILIARY convened in St. John's Church, Tuesday at 11 A. M. The Rev. Roland Cotton Smith, D.D., the rector of the parish, celebrated the Holy Communion, assisted by his curate, the Rev. E. S. Dunlap, and also made an address. They then repaired to the parish hall, where routine business was conducted. After luncheon the Rev. Dr. Bratenahl made an address, dwelling on the benefits to every parish of the every-member canvass. The Rev. E. S. Dunlap with a few well chosen words presented a beautiful basket of flowers in behalf of the Auxiliary, congratulating Miss Jane Wilkes upon the completion of her twentieth year as president.

MR. E. L. GREGG has resigned the position of headmaster of the National Cathedral School for Boys, to take effect at the end of the present scholastic year. Dr. Henry Hobart Lyon, headmaster of Shattuck School, Faribault, Minn., has been appointed to the vacancy. Mr. Gregg will go into business in Brooklyn, N. Y.

### WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop  
Financial Freedom for Christ Church, St. Joseph

CHRIST CHURCH, St. Joseph (Rev. C. Hely Molony, rector), has been rejoicing over the payment of every outstanding obligation of a financial nature. The Easter offering amounted to about \$3,300, and the Easter Monday meeting was a time of joy and hopefulness.

### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Meetings of G. F. S. and of Buffalo Clericus

THE IMPROVEMENTS which were begun last fall at St. Alban's, Silver Creek (Rev. L. C.

## LIVING ON ONE FOOD

### Dr. Wiley Says Life Can Be Maintained Indefinitely on Milk and Wheat

Can life be maintained on a single article of food for an indefinite time? Dietetic science answers in the affirmative provided the food contains all the elements of nutrition. That there are two foods that come very near complying with this requirement is generally recognized by doctors and dietetic experts. These foods are milk and wheat.

In a recent article in a well-known magazine, Doctor Harvey W. Wiley, the recognized authority on nutrition, wrote as follows:

"Milk is the wheat of the infant, and wheat is the milk of the adult. I mention wheat as the typical cereal. Indian corn, because of the amount of zein it contains, is not so well suited for growing animals as wheat."

Dr. Wiley then goes on to describe the case of a crippled workman who asked him if he could live on wheat alone, for if so he might be able to get on without appealing to charity. In reply Dr. Wiley said: "Yes, I think you can live on wheat alone in the form of whole wheat products, but not on white flour alone." He then called the workman's attention to the monotony of such a diet and suggested that while the cost of living on wheat alone in his case would not be much over one cent a day, he thought some variation should be provided if possible. The variation he suggested was milk. He said: "By allowing six cents a day for food, or one dollar and eighty cents a month, five cents' worth of milk could be added to the daily supply of whole wheat. This diet is not a fad, in some cases, but a necessity, and it contains all the essential elements necessary to the nourishment of man."

In using whole wheat, however, it is important that the whole wheat be prepared in such a way as to enable the stomach to take up all its muscle-building, bone-making elements. The ideal food for this purpose is shredded wheat biscuit, which contains all the body building elements in the whole wheat grain made digestible by steam-cooking, shredding, and baking. While no one advises the normal man or woman to subsist entirely upon a diet of shredded wheat biscuit and milk, it is abundantly proven that it will keep a person at top-notch working efficiency without any other food of any kind. Two of these biscuits, heated in the oven to restore crispness and served with milk or cream, make a complete, perfect meal and supply all the nutriment needed for a half day's work at a cost of not over four or five cents.

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Denney, minister in charge); have been completed. The church was raised and moved back from the street, with rooms for Sunday school and other parochial activities erected underneath. The chancel has been enlarged and it is planned to add to the opposite end of the church when necessary to increase the seating capacity. The exterior of the church has been painted white, and the grounds graded in terraces to slope toward the bank of the stream upon which it stands.

THE BUFFALO CLERICUS held its monthly meeting at Trinity parish house on Monday, May 10th. The Rev. Dr. Bradner of New York spoke on the subject, "The Proposed School of Religious Education." Luncheon was served at one o'clock.

THE TWENTY-THIRD annual meeting of the Girls' Friendly Society of Western New York opened Tuesday afternoon, May 4th, in Buffalo, with a meeting of the branch secretaries. A social meeting was called Tuesday evening in Trinity parish house. Miss Frances W. Sibley of Detroit, president of the national society, was to speak, but was prevented from being present. Bishop Walker presided at an informal meeting at which Mrs. Robert Mathews, diocesan president of the organization, gave a brief address. The celebration of the Holy Communion on Wednesday morning was followed by the council meeting, at which reports were received and the election of officers took place. It was reported that the total membership in this diocese is 1,927, with twenty-five branches. Over \$4,500 was given during the year, \$2,122.77 to Girls' Friendly Society objects, \$176.45 to the holiday house fund, \$530.76 to parochial objects, \$987 to social service work, and \$528.40 to missions. A collection in the morning added \$18.75 to the cash on hand, and in the afternoon \$45.60 was received for the holiday house fund. The committee this year has rented the Henry C. Trafton cottage on Canandaigua Lake as a holiday house. The officers were reelected. The convention closed with an afternoon meeting on Wednesday, when over three hundred were in attendance. This meeting was addressed by the Rev. David L. Ferris, rector of Christ Church, Rochester, who took "Character as a Standard of Life" as his subject. Luncheon was served in Trinity parish house, the Buffalo branches acting as hostesses.

MRS. MARY E. BURROUGH died at the Church Home, Rochester, on Thursday, May 6th, at the age of 100 years, having been born January 12, 1815. Mrs. Burrough was a communicant of St. Luke's Church and had lived in the home for the past eight years.

CANADA

Meeting of House of Bishops—Montreal Auxiliary  
—Cable from Canon Scott

The House of Bishops

IT HAS been decided that the House of Bishops shall meet in Toronto, in Trinity College, September 7th, for four days. This will be before the meeting of the General Synod, which takes place on the 15th. Two days will be spent by the Bishops in prayer and meditation, and two in conference upon various subjects affecting the welfare of the Church in Canada.

Diocese of Huron

THE SPEAKER at the annual meeting of the rural deanery of Huron will be Archdeacon Richardson. The meeting takes place in St. Paul's Church, Wingham, May 6th.

Diocese of Montreal

THE MAY meeting of the diocesan Woman's Auxiliary was held in the Synod Hall, Montreal, on the 6th. The principal feature of the morning session was the presentation to the president, Mrs. Holden, of a


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beautiful bracelet-watch, and a purse of gold, to celebrate the twenty-fifth year of her term of office. The presentation and address was made by Mrs. Farthing, wife of the Bishop. The president in her response, after thanking the members for their loving words and appreciation of her long term of service, took them by surprise by announcing this would be the last year in which she would preside, as she means to tender her resignation at the next annual meeting.—A MEMORIAL service was held in the Church of St. John the Evangelist, Montreal, May 3rd, for the late Guy Melford Drummond, who was killed in action at the battle of Ypres on the night of April 22nd, in his twenty-eighth year. In his boyhood he was a chorister in the Church of St. John the Evangelist.—THE REV. CANON KIRKSON from Ottawa has been special preacher at St. John's for some time past.—IT HAS been decided to hold two quiet days, October 5th and 6th, in conjunction with the alumni of the Diocesan Theological College, for all the clergy of the diocese. Bishop Roper has been asked to conduct the services.

*Diocese of Niagara*

THE NEW organ, costing \$2,000, in St. Mark's Church, Orangeville, was dedicated by Bishop Clark recently.—THE EASTER vestry meeting in Christ Church Cathedral, Hamilton, was postponed till April 19th. It has been decided to enlarge the school house.

*Diocese of New Westminster*

THE VESTRY report of St. Mark's, Kitsilano, shows a very prosperous state of affairs in spite of the war. The Sunday school has one of the largest rolls in the Province and the choir a membership of sixty. The income for all purposes is rather larger than in previous years.

*Diocese of Ontario*

A VERY FINE sermon was given by Bishop Bidwell at the meeting of the Bay of Quinté Clerical Union in St. Mark's Church, Deseronto, April 21st and 22nd. He showed how opportunities in the present war might be used for a spiritual uplift. The Bishop gave an address on the second day on "Diocesan Problems."—THREE HUNDRED and twenty-four pairs of socks have been promised for the soldiers at the front by the young people of St. Paul's and St. Luke's parishes, Kingston.

*Diocese of Ottawa*

THE BISHOP of Algoma, Dr. Thornloe, and Canon Gould were among those who spoke in city churches in Ottawa, on behalf of foreign missions, on Sunday, April 18th.

*Diocese of Quebec*

THE REV. E. A. W. KING, rector of St. Peter's Church, Quebec, has received the appointment of the canonry in the Cathedral, Quebec, made vacant by the Rev. Dr. Shreve becoming Dean. Dean Shreve conducted the services in the Cathedral for the first time as rector, April 18th.—AT EVENING service in St. Matthew's, Quebec, on Sunday, the 18th, a cable was read from the rector, Canon Scott, now with the troops in France, which read, "Thanks for delightful message from wardens and vestry. We had a most happy Easter here. Hundreds of communicants. Canadians doing splendidly in every way. May God continue to bless our beloved Church."

*Diocese of Toronto*

TRINITY COLLEGE commencement was held on the evening of April 29th.—THE NEW rectory of St. Paul's parish, Lindsay, was dedicated by the Bishop, April 20th. It is very well finished with every modern convenience.

IF WE ASPIRE to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.—*Charles G. Gordon.*

**Educational**

THE NINTH reunion of the Society of the Graduates of St. Mary's Hall, Burlington, N. J., will be held at the school on Founders' Day, and the day following, May 27th and 28th.

AS A RESULT of the recent meeting of the Board of Trustees of St. Stephen's College, plans have been approved for reconstructing the interior of Aspinwall Hall, and the re-arrangement of Ludlow and Willinck Hall, by which room for one hundred students will be provided. The old dining hall has been found by the architect to be exceedingly well adapted for use as a basketball hall and gymnasium. The splendid old rooms on the ground floor of the president's former residence are to be transformed into a handsome refectory or commons. The basement of Aspinwall will be used for lockers and showers connected with the gymnasium, and at the other end there will be the housekeeper's apartments and rooms for assistants. A new heating plant is to be installed, so that the great amount of space hitherto occupied by the numerous furnaces will be available for large and airy class rooms and laboratories. By reason of these changes and improvements, the College can be run with much greater economy in fewer buildings and with proper comforts and safety for students and faculty. With the additional number of students expected, the Trustees are sure that the College will come within reasonable distance of making both ends meet. But, as has been previously reported, an earnest, scientifically conducted campaign for \$250,000 is to be inaugurated as soon as the business arrangements connected with it can be completed. St. Stephen's College, as a well equipped, thoroughly efficient institution, can now look forward with high hopes to continuing per-

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THE SUMMER school of the Seabury Divinity School will open for its third annual session in Faribault, Minn., on June 8th, continuing through the 18th. The clergy intending to attend are urged to register before June 1st. In case of non-attendance the registration fee of \$5 will be returned. Bishop Matthews of New Jersey will return to the school to deliver two lectures on the Holy Spirit. The Rev. Arthur W. Jenks of the General Seminary will deliver a course of five lectures on the use and abuse of Church history. Dr. Poole will deliver two lectures on Christian apologetics. Four courses of five lectures each will be offered by other members of the faculty. Room and board will cost \$5 per week.

THE SUMMER conference of the Church workers of the Province of New York and New Jersey will this year occur at Hobart College, Geneva, N. Y., rather than at the Cathedral in New York City, as formerly. The conference, which will be in session from July 3rd to 10th, is for all interested in the extension of the Kingdom of God. Courses are planned along the lines of missions, religious education, social service, and Bible study. Conferences, conducted by men and women of recognized leadership, will be held outside of the regular course. Not the least beneficial aspect of the conference will be the community life, resulting from the residing together of so many in the college buildings. The registration fee will be \$2. A slight charge will be made for service in the rooms at Hobart and William Smith Colleges, but the rooms themselves will be free. Meals for the entire term will cost about \$5.

## The Magazines

THREE YEARS after it ceased publication, the *Parish Visitor*, a monthly periodical some sixty years old, has been revived. The paper was published by the late Thomas Whittaker and lapsed with the issue of May, 1912. Its good will and subscription list have now been purchased by a group of Churchmen, who resume the publication and announce that they begin by filling all unexpired subscriptions. Gladly does THE LIVING CHURCH welcome this revived monthly paper to its exchange table, and we trust Churchmen generally will welcome it as well. The present publication office is 434 Lafayette street, New York. The price will be 75 cents per year.

### DARE WE BE CHRISTIANS?

IF I CREATE wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to preëempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal

workmates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed and forced tribute from weakness; but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love, these three, and the greatest of these is love.—WALTER RAUSCHENBUSH, in *Dare We Be Christians*.

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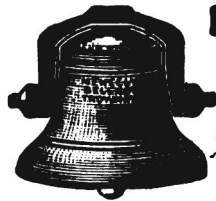
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