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

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DETERMINE to add nothing, not so much as a passing sigh even, to the great total of man's unhappiness, in his way through the world; that is something to hold on by in the drift of mere "appearances."—*Walter Pater.*

The Living Church

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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 20, 1916

NO. 3

EDITORIALS AND COMMENTS

On the State of the Church

THE title is one that we have used from time to time in recent years when some internal condition within the Church demanded careful, constructive thought.

Those who read the record, printed in this issue, of the meeting of the Board of Missions held last week will not fail to observe that such is the case at the present time. No less than three exceedingly delicate matters are incorporated in that record.

If the Church press evades the imperative call to give leadership in the face of problems like these, it fails in its most conspicuous duty. Other periodicals treat of world problems such as chiefly engage all our thoughts at the present time. Only the Church press is available for the discussion of the problems of the Church.

Yet there is a difficulty in doing this. Hundreds of names have, in the ordinary course, been added to the subscription list of THE LIVING CHURCH since the discussion of Panama issues last summer and fall, and these will hardly understand the full bearings of the present issues. If, at the present time, it becomes necessary for us to criticise what appear to be grave matters in our missionary administration, it must be with the preliminary explanations that the Church is not a quarrelsome body, that there is no general condition of partisan warfare, that the integrity of no man is questioned, and that the administration of missionary funds is scrupulously exact, every penny being used for the purpose for which it is intended.

There has, in recent weeks, been in THE LIVING CHURCH more editorial criticism than we like to have. This is due to immediate necessities and, we trust, a temporary condition. Our intention in writing now On the State of the Church is to be constructive. What criticism we have to offer is wholly with that in view.

IT IS IMPOSSIBLE to disguise the fact that there is cause for serious anxiety in the record of the meeting of the Board of Missions held last week.

The President, at the opening of the session of the Board, "felt that a conference of considerable length should be held with the foreign bishops, with a view to clearing up some difficulties and misunderstandings existing between them and the Board." In the course of the meeting it appears that "The memorial of the bishops in the Orient with regard to matters at issue between them and the Board was referred to a committee to report in October."

And the President also "made a brief statement concerning the Congress at Panama. . . . He . . . had decided not to ask the Board to appoint a member on the Continuation Committee, and therefore withdrew the statement to this effect which had appeared. . . . He brought up the matter of the acceptance by Bishop Brown, Bishop Coadjutor of Virginia, of the invitation by the Congress to a place on the Continuation Committee. This has been cited by some persons as a violation of the conditions under which our delegates attended, inasmuch as the Board had declared to the Church that they would go 'for con-

ference only.'" The Board passed resolutions disavowing Bishop Brown's attitude, and declaring (as the Bishop himself had declared) that in such acceptance he was acting "not as the representative of the Board but as an individual." "It was the evident desire of the Board," continues our report, "to make perfectly clear that it had no wish nor intention to be represented on the Continuation Committee, and would have been prepared to express this fact even more positively had this seemed necessary, and at the same time courteous to Bishop Brown." And when, later, the convocation of Salina urged by telegram "that the Board make good its pledge to the Church as contained in the instructions to the delegates to the Panama Congress," "a reply was ordered by the Board, informing the District of Salina that the Board had already . . . taken the action indicated in the communication."

As for the financial situation, it is bad. The splendid campaign of 1915 cleared the Board of debt; and subsequent events have caused heavy falling off in income, so that a huge deficit confronts us at the beginning of the summer. We are not surprised that a committee was appointed to inquire what shall be done about it, and we are touched at the devotion of those men who offered their services to the Board in the hope of clearing the situation. No case is ever hopeless when the Church has such sons as these.

And now we are bound to devote some attention to these three causes of anxiety.

THE BOARD has arranged for a conference in October with "the bishops in the Orient with regard to matters at issue between them and the Board." Why should the entire body of "bishops in the Orient" be—as they are—pretty close to rebellion against our missionary administration?

Several years ago there was formed a loose organization of representatives of the boards having the administration of foreign missions for different religious bodies. These representatives here held regular meetings in which topics of common interest have been discussed. In principle there can be no objection to the plan. No board is committed to anything by reason of these conferences and the looseness of the organization prevents any trespassing upon delicate ground.

But though the system is entirely defensible in principle, it has, in fact, worked out most unhappily. Little by little the administration of our own Board of Missions has unconsciously taken the lines of the Presbyterian and other Protestant boards. We doubt whether our missionary officials themselves appreciate how largely this reorganization has progressed. It has been unconscious, it has been unwritten, but it has been very distinct.

There has been a failure to recognize that between the foreign administration of the Presbyterian Board, for instance, and our own, there is in principle a great gulf fixed. The Presbyterian Board is the employer of all the missionaries. It has distinct authority over them. The missionaries are subject to the Board.

And in theory exactly the contrary is the case with respect

to Church missions. The bishops who are sent into the foreign field are not the employees of the Board of Missions. They are not chosen by the Board. They are not subordinate to the Board of Missions.

The bishops are sent into the field with "mission" from the historic episcopate. They are subject to the House of Bishops and to General Convention. Their metropolitan is the Presiding Bishop of the American Church—not the President of the Board of Missions. Except on the financial side, and then only to the extent that the bishops are bound to report accurately as to all moneys which pass through their hands, the foreign missionary bishops are not subject to the Board of Missions.

And with respect to the presbyters and lay workers, these are subject to their bishops. They also are not directly subject to the Board of Missions.

Yet in practice the missionary administration has more and more approached to the Presbyterian system. They have more and more conveyed the idea, often, we are confident, unconsciously to themselves, that they were the masters and the bishops in the field were their subordinates. Little things have produced elements of friction between the two parties. The protest from China was printed quite recently in our columns. The very fact that the Board of Missions is obliged now to give consideration to a memorial from "the foreign bishops," treating them as all alike having common grievance against the Board, is tremendously significant. The foreign bishops are in revolt against this new conception of the missionary administration. Efficiency certainly cannot be expected where relations between workers are strained in this manner.

And then as to the difficulties at home. In disavowing the action of the Bishop Coadjutor of Virginia, the Board felt able to reply to the Salina convocation that they had "taken the action" requested by that body—"that the Board make good its pledge to the Church as contained in the instructions to the delegates to the Panama Congress." With all respect we feel bound to dissent from this view.

The Board of Missions, at that very unhappy session of last October, determined that it would send delegates to Panama for the purpose of "conference" and not for "coöperation." We shall not now discuss the pros and cons either of the policy of "conference" or of that of "coöperation." If there be those to whom the issues discussed last year are not now clear, let it simply be remembered that that distinction was made by the Board, in its instructions to its delegates.

What followed was this:

Five bishops went to Panama under those definite instructions. An existing "Committee on Coöperation" was there continued and enlarged, by an unanimous vote.

No one of our five bishops either voted in the negative or arose to explain that under their instructions he and his colleagues were bound to hold themselves apart from that action.

In the session, while the five were still acting as official representatives of the Board of Missions, one of them was appointed to membership on the Committee on Coöperation. He accepted that appointment and was made vice-president of the committee. None of the other representatives made protest.

The Panama Congress being concluded, at least four out of the five bishops proceeded to participate in "regional conferences"—in Porto Rico, Cuba, and Chile—each of which took action to make the principle of "coöperation" effective. None of the official body made protest.

In Cuba, the Bishop of Cuba was appointed a member of the executive committee of the continuing organization in the interest of a policy of "coöperation."

In the *Spirit of Missions* for April, the President of the Board signified his intention to ask the Board of Missions, at its May meeting, to commit itself officially to membership in the "Committee on Coöperation." This, however, he has since abandoned. As shown in the present report, he went so far as to communicate with the Bishop Coadjutor of Virginia in regard to the action of the latter, receiving the reply which, in part, is printed in our report. But this change of attitude on his part is very recent; it has entirely developed since the criticisms of his April statement were published.

Now if, in any degree, we can interpret the mind of the Church, or of any part of it, we should say that the moral sense of Churchmen is simply shocked at the interpretation which the five bishops have given to their instructions.

At a very delicate stage in its deliberations, when dissatis-

faction with its policy had become so pronounced that five members had resigned from the Board, the Board of Missions gave a guarantee to the Church that the policy of their delegates would be one of "conference" and not one of "coöperation." The Salina convocation had the right to demand that the Board "make good."

And they have not made good.

It seems quite probable that all of the five bishops understood—rightly or wrongly—that the instructions of the Board of Missions were not to be taken literally. Their united action can have no other interpretation. And not one of the five bishops has taken the action literally.

This is what has shocked the Church. Churchmen in general assumed the literal good faith of the conditions made by the Board of Missions. There may be something to be said for a policy of "coöperation." Men will differ as to that. It may be very foolish to send delegates to "confer" and forbid them to "coöperate" in the matters concerning which they have conferred. We thought so ourselves. But there ought to be no differences as to the duty of respecting a formal guarantee.

We are simply amazed at the position which the Bishop Coadjutor of Virginia has taken, first in his letter to THE LIVING CHURCH (issue of April 1st), afterward in his letter to the President of the Board. Yet we are unwilling to dissociate his action from that of his colleagues and assume that he only has created embarrassment for the Church. We shall not be parties to an attempt to make a scapegoat of this one bishop. Our report states that the resolutions disavowing Bishop Brown's position would have been expressed "even more positively" had it "seemed necessary and at the same time courteous to Bishop Brown." It was certainly *not* "courteous to Bishop Brown" to select him out of the five for invidious disavowal, and any resolutions of the Board might well have included the five bishops within their purview. Yet had a vote of censure been taken, the question would undoubtedly have arisen: Did the Board itself intend its instructions to be taken literally when they were enacted, or were the five representatives justified in their evident belief to the contrary? How could the five representatives, with the President of the Board at their head, have, to a man, so totally misunderstood what was expected of them?

AND WHAT IS to be done for the maintenance of our mission work which, of course, is the sufferer from the disastrous policy of the past year and more?

We are confident that no abler, more conscientious group of men can be found in the Church than the present members of the Board of Missions. To assume that the cure for the present condition is to be found in turning them out of office *en bloc* and electing other men in their places is the greatest of follies. Very likely some changes must be made; but they will not be for the purpose of excluding present members but for that of bringing new blood into the Board.

The cure for the condition must be found in more effectual ways than the substitution of one group of men for another.

I. The idea that the missionary administration is the superior authority to the bishops in the field must be relentlessly wiped out. To this end we recommend that the relations of our secretaries with corresponding officials of boards that are formed in other religious bodies on totally different lines, be immediately terminated. Out of the close relations that have existed between these officials has grown the new conception of our own administration as a *curia* which the foreign bishops so unanimously resent. Out of them grew the unhappy incident of the first Panama circular and, to a considerable extent, the long train of unhappy incidents that followed. The practice of bringing the secretaries of the various boards together in official relations, though entirely proper in principle, has been a serious failure in practice.

II. We recommend that greater publicity be given to the policies that may be proposed at the Missions House. When the President of the Board lately stated, in the *Spirit of Missions*, his plan for official representation in the Committee on Coöperation, he adopted an exceedingly wise policy of *telling the people* what he proposed to do. His policy thus tentatively proposed aroused a storm of dissent, and he was wise enough to reverse his position. For that wisdom he is to be commended. Had the public similarly been taken into his confidence eighteen months ago, we are confident that the whole unhappy history of these months would have been avoided. The sessions of the Board of Missions cannot possibly be made long enough to deal satisfactorily with difficult questions of policy. We want the President to suggest policies. He was right in doing so, how-

ever one may dissent from his policy. But such questions are in no sense confidential. They should have the widest publicity and the frankest discussion before they are brought officially to the attention of the Board. Our official missionary magazine and the Church papers are provided expressly for such discussions.

III. We recommend that the bishops in Latin-American fields state frankly what is to be their attitude toward the policy of general "coöperation" which has been signified by the regional conferences in Porto Rico and Cuba. Do they, or do they not, propose to foster the plans that were commended in those conferences, as already reported in these columns?

IV. *Restore the status quo ante.* In the bluntest, most emphatic manner, we believe the Church must serve this ultimatum upon the Board of Missions and upon its President. That means the elimination of the Bishop Coadjutor of Virginia from the Committee on Coöperation, of the Bishop of Cuba from his position on the executive board of the newly created coöperative body in Cuba, and the discontinuance by all of them of participation in any further "regional conferences." The terms under which the President and his colleagues went to Panama did not admit of "conferring" as officials and "coöperating" as individuals. The nice distinction which they appear to have drawn is identical with that of the von Papens and the von Igels in the German embassy, and this is not a year in which American Churchmen are likely to be sympathetic with that view. The burden of *how* to accomplish this restoration of the *status quo* must be placed upon those who have created the condition. They are bound to find the way, that their own good faith may be vindicated.

V. Let us call things by their right names. The committee upon which Bishop Brown is serving is not "the Continuation Committee" as it is termed in our report and in the President's correspondence and the official resolutions. It is the "Committee on Coöperation in Latin America." Its purpose is expressed in its name.

VI. We earnestly recommend that the Joint Commission on Missionary Organization will apply itself most rigidly to the discovery and correction of whatever defect in organization has been instrumental in producing the present condition.

VII. The missionary deficit now being rolled up must probably be carried until after the next General Convention. If steps are there taken which will restore confidence, we shall hope that after the Convention the new administration will call the Church in ringing tones to a Forward Movement that, forgetting the mistakes of the past, will be able not only to clear away the debt that is likely to be the inheritance from the present, but will also lead the Church on to greater things still. *It can be done.* It could have been done last fall, as we tried to show at the time. But it can only be done after the *status quo ante* has been restored.

All of this is written—we may say painfully—because the time has come, at the conclusion of this first six years' term under the canon of 1910, for the Church to take its inventory of the successes and the failures of the system thus created. The administration now surrenders its trust to General Convention. What it has done has passed into history and cannot be recalled.

The missionary work of this Church must be carried on. Whatever tends to divide the support of the Church must be avoided unless it be something that is absolutely necessary. If new policies are to be promoted—which may easily be the part of wisdom—they must be frankly stated and carefully discussed before the whole Church, with opportunity given for learning the mind of the Church.

Between the spirit of defiance which seemed uppermost last October, and the spirit of conciliation which seems, at last, to have succeeded to it, there is a world of difference. With this latter spirit we find ourselves in cordial sympathy. All of us must try now to pick up the threads that have been broken in the year that has past.

MISSIONS FIRST!

ONCE more we can breathe freely without the expectation of being drawn immediately into war. Like all German diplomacy of recent years, the latest "note" from the Kaiser's government is a good example of how diplomatic papers ought not to be written. Indeed if we are to credit the common German belief that Germany did not wish to enter into war, the preposterously impossible diplomacy of the empire must take the responsibility for what happened; not many dis-

The Latest
German Note

interested people are willing to disregard all the evidence and cast the blame upon England. Yet Mr. Wilson is undoubtedly wise in disregarding improper language. If diplomatic relations must finally be severed, let it be because of German deeds and not because of badly written notes.

We continue to hold, as we have intimated from the beginning, that it is not the function of the American nation to judge between the belligerents and take sides, even though we deem one party to be right and the other wrong. Probably the great majority of Americans feel toward the war as the Bishop of Pennsylvania expressed it in his convention address last week: "Political neutrality may be a duty, but moral and spiritual neutrality were for us Americans unworthy and unnatural." Our government is scrupulously rendering the former, which is the only neutrality it is bound to render. The German denial that we have been actually neutral, and the German-American allegations to the same effect, are libels that history is bound to disprove, but that we do not need to resent by force of arms.

Yet the continued delay in Congress to adopt measures for adequate preparedness seems to us a grave failure to appreciate the seriousness of a condition that is bound to be permanent as well as of present possibilities of danger. The great demonstration made last week in New York must probably represent the overwhelming sentiment of the country. That a year after the sinking of the *Lusitania* finds us still in the academic stage of discussing how best to get to be prepared for the possible eventualities of some five years in the future is a serious reflection upon the American government.

WHAT one of Archdeacon Nies' letters from Munich, transmitted from Switzerland by the Rev. Charles M. Belden, our European correspondent, has fallen a prey to French censorship, is a matter for surprise quite as truly as for regret.

The French Censor
Interferes

Mr. Belden states that the letter was chiefly devoted to an account of the Archdeacon's very successful work among British prisoners in Bavaria, and to the formal thanks of the British government that had been tendered him for such services. What there could be in such a letter to lead to its confiscation by French censors it is wholly impossible for us to think.

Of the little company of American Church clergy at European points when the war broke out, none conducted himself as a neutral diplomat more successfully than has Archdeacon Nies, from his earlier services in Lausanne to his later work in Munich. While at the former post Archdeacon Nies received the thanks of the American government for his services in connection with stranded Americans, and then in his religious work successfully performed the almost impossible task of keeping a guild of Swiss, American, French, English, German, and Austrian women tranquilly at work sewing for war sufferers without the slightest friction. His services to all who were in distress were absolutely impartial. When, in the midst of the war, a vacancy in the rectorship of the American church at Munich occurred, he immediately crossed the frontier from Switzerland into Germany and took temporary charge, with the result that soon after he was called to the rectorship by the Munich vestry and accepted. He has won only commendation from the Germans of that city; and when, with the formal approval of the German government, he began the visitation of British prisoners in Bavaria, using THE LIVING CHURCH WAR RELIEF FUND, in part, to supply needs and delicacies to them, he acquitted himself so well that a letter of appreciation from two British officers in one of the prisons was sent to THE LIVING CHURCH for publication, and the thanks of the British government have since, according to Mr. Belden, been extended to him. We are confident that only a mistake of some character can account for the confiscation of his last letter. Indeed the direct communication between Archdeacon Nies and THE LIVING CHURCH office has at no time been interrupted since the war began.

We take this occasion to say that remittances from THE LIVING CHURCH WAR RELIEF FUND to the belligerent countries are in every instance forwarded by registered mail and the return receipt is always carefully examined. Every remittance since the war began has been receipted for—except those now in transit—so that it is certain that none has been lost. Being in constant communication with the rectors of the American churches in France, Italy, Germany, and Switzerland, it is a pleasure to testify that our correspondence has not once been

interrupted with any of them until the loss of this recent letter from Archdeacon Nies, which Mr. Belden had re-mailed from Geneva. We think it likely that if it had been sent from Munich by direct mail to THE LIVING CHURCH it would have been received without difficulty.

In the face of the bitterness of war it is often with real pathos that letters from Germany and France will be received, at this office, side by side, in a single mail. And it is still more pathetic to observe how very similar are the contents of each. The belief that each country is fighting for its very existence against the wicked intrigues of the other underlies much that these letters from both belligerent countries contain. What an awful pathos is there here!

If only some giant could arise, powerful enough to dominate the whole situation and set it right!

"Let God arise," must be the prayer in which all the nations can join, "and let His enemies be scattered."

Oh, that there might be the intervention of Heaven, by some great event, to point to the way of peace!

THE beginning of the work of completion of the New York Cathedral by the breaking of ground for the construction of the nave is an historic event. The great Cathedrals of the world were often generations—sometimes centuries—in the building. This last step, in some ways greatest of them all, begins in scarcely the second generation of Cathedral building in New York, and is to be completed—if all goes well—in ten years. It is a wonderful combination of twentieth century power with age-old vision.

New York Cathedral

The whole Church sends its congratulations to New York.

CONGRATULATIONS to the diocese of Texas upon the election of the Rev. James Wise as Bishop Coadjutor!

Mr. Wise has been especially successful in the Sunday school work of the Church, and the school of religious instruction in St. Louis, one of the pioneers and best in the American Church, owes much to his efforts and his enthusiasm. He is a sound and constructive Churchman and a man withal of good common sense.

A Coadjutor Elected for Texas

Certainly there could not be a happier augury for a successful episcopate.

THE contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 15th, are as follows:

J. W. W., Chicago.....	\$ 2.00
Anon.....	200.00
St. Mark's Church, Clark Mills, N. Y.....	2.50
Mrs. John Kyle, Menomonee, Wis.....	3.00
K. K., Bloomfield, N. Y.....	10.00
A subscriber, Newton Lower Falls, Mass.....	3.00
M. J. Q., Duluth, Minn.....	2.00
Christ Church, Rugby, Tenn.....	2.50
"Araby for May".....	1.00
Anon.*.....	50.00
"In memory of Minnie"†.....	5.00
Sisters of Holy Nativity, Fond du Lac, Wis.‡.....	100.10
Mrs. W. B. Capers, Columbia, Tenn.¶.....	42.60
Trinity Sunday School, Rose Bank, N. J.¶.....	5.00
"A friend," Philadelphia**.....	25.00

Total for the week.....\$ 453.70
Previously acknowledged.....\$24,248.28

\$24,701.98

* For relief of French and Belgian children.

† For Belgian relief.

‡ One-half for "Oeuvre du Soldat, Belze, Paris; one-half for work in Geneva.

¶ Work among babies in Geneva.

** Relief of the English sufferers in Munich.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

X. Y. Z.—(1) It is customary for the altar lights to be extinguished after the priest has left the chancel; (2) and for the acolyte who extinguishes them to return for the purpose still vested in cotta and cassock.—(3) Whether, at morning prayer, an offering being taken, and no server being in attendance, the priest receives the alms basin at the sanctuary rail or at the chancel step, is purely a matter of convenience.

THE RESURRECTION of Christ has a twofold value—as the pledge of victory and as the manifestation of acceptance. He has conquered death. "O death, where is thy sting? O grave, where is thy victory?" But His resurrection is also His Father's testimony to the sufficiency of the atonement by the cross. "Who was delivered for our offences, and raised again for our justification."—*Bishop Thorold.*



T CUT this article, by Lady Hope, from the *Watchman-Examiner*, a Baptist paper, which vouches for its authenticity:

"DARWIN AND CHRISTIANITY"

"It was on one of those glorious autumn afternoons, that we sometimes enjoy in England, when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

"He was sitting up in bed, wearing a soft embroidered dressing-gown, of rather a rich purple shade.

"Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

"He waved his hand toward the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"'What are you reading now?' I asked, as I seated myself by his bedside.

"'Hebrews!' he answered—'still Hebrews. "The Royal Book," I call it. Isn't it grand?'

"Then, placing his finger on certain passages, he commented on them.

"I made some allusion to the strong opinions expressed by many persons on the history of the Creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

"He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wild fire. People made a religion of them.'

"Then he paused, and after a few more sentences on 'the holiness of God' and 'the grandeur of this Book,' looking at the Bible which he was holding tenderly all the time, he suddenly said:

"I have a summer house in the garden, which holds about thirty people. It is over there,' pointing through the open window. 'I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants, and a few of the neighbors to gather there. Will you speak to them?'

"'What shall I speak about?' I asked.

"'CHRIST JESUS!' he replied in a clear, emphatic voice, adding in a lower tone, 'and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?'

"The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added:

"If you take the meeting at three o'clock this window will be open, and you will know that I am joining in with the singing.'

"How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!"

PROFOUNDLY INTERESTED in Irish affairs, and a convinced Home Ruler always, I note with satisfaction these resolutions just adopted by the United Irish League in Boston. It is notorious that utterances in a contrary sense, made at a recent gathering in New York, were paid for by money from Continental sources; but how even the basest Irishman could forget Ireland's debt to France and her sympathy with Belgium passes belief.

"We wish to emphasize the fact that the Irish people and their representatives in Parliament have ever stood on the side of the weaker nations. During the Boer war Ireland might at any time have had home rule for the asking of it, if her representatives in Parliament had deserted the cause of the Boers. We therefore recognize that the only consistent attitude for the Irish people in the present war is on the side of the allies, and of Belgium, Poland, and Serbia. While the people of Ireland and the Irish party are striving to save these heroic nations, their critics in America are willing to play with the destinies of Ireland for their own political advance-

ment. We wish to point out that the Irish party in Parliament is absolutely united and that it has the unanimous support of every representative body in Ireland. It has no hostile critics in Ireland.

"Therefore, we, the members of the United Irish League of Boston, cordially endorse the action of John E. Redmond and his colleagues in the great crisis through which Ireland is now passing. We offer to them our constant assistance and support, and we renew our pledge of unwavering sympathy and loyalty to the cause and its leaders."

IN THE *New York Times* of March 5, 1916, I read that Fr. Gilmartin, a Roman Catholic priest, was to marry (on March 5th), a young woman of New York to "Lefty" Flynn, the Yale full-back in 1912, "who was divorced by his first wife in February, 1914." The same paper gives a detailed account of the wedding of Miss Ethel Croker, daughter of Richard Croker, to Thomas F. White, in St. Mary's Roman Catholic church, Port Chester.

"When the report of the marriage reached this city some surprise was expressed that a Catholic priest would consent to officiate at a marriage where one of the parties had obtained a divorce. The fact that this was Miss Croker's second marriage, she having been wedded in 1910 by civil authority to John J. Breen, a riding academy teacher, whom she divorced on May 20, 1912, was brought to the attention of Father Waters last night.

"He declared that he knew of the divorce, but said that he had been instructed by somebody higher in the Church to perform the ceremony. He said that Monsignor Dunn probably would be aware of the circumstances. Monsignor Dunn could not be reached last night."

A PROVINCIAL SECRETARY sends this message:

"I am writing to call your attention to a very significant fact, and that is that one effect of prohibition where it has been tried has been in lessening the attendance upon church services in some quarters.

"Here is my evidence:

"Oregon is a prohibition state.

"Portland is a city of Oregon.

"Our city missionary has as part of his duties the holding of services at the municipal institutions in Portland. When I was in that city a few days ago, I visited the rooms of the Clericus and found lying on the table a memorandum of services by the city missionary the previous Sunday. A part of that memorandum was as follows:

"No congregation at the jail yesterday."

"Which I think establishes the statement I have made beyond the shadow of a doubt."

I CUT THIS delicious paragraph from a recent New Hampshire paper. What could be better than "Fast Day Festivities"!

"Governor Spaulding has fixed April 27th as the date of Fast Day in New Hampshire. Ordinarily Fast Day is fixed for the third Thursday in April, but that will be a Holy week in the Roman Catholic and Episcopal churches, which would deprive members of those churches from participation in the usual Fast Day festivities. For that reason, in response to many requests, Governor Spaulding after consultation with the council decided on the fourth Thursday."

THE REPORT of the Authors' Club, of London, gives some eloquent figures. Out of 644 members resident in Great Britain, many of whom are far past military age, no less than 171 are in active service in connection with the war. Six have died in action or of wounds; and thirteen votes of sympathy with members in the death of sons or brothers upon the field of heroism have been adopted. The same hand, it is clear, may wield both pen and sword.

LUCKY CONGREGATIONALISTS at Huron, S. D.! This is the privilege they enjoy:

"Both the morning and evening discussions will be colored with the newer thought; but in the evening in particular the trend of recent discourses on the lines of new theology will be continued. We invite those who relish independent thought to come and think with us. The music for the day will be of the usually helpful and inspiring type."

IT APPEARS that a tiny section of "Abp." Mathew's tiny sect in England still maintains an existence at St. Willibrord's Oratory, Red Lion Square, London, under the name of "the Old Roman Catholic Movement." Not all those consecrated bishops by the versatile "Archbishop" have followed him back to Rome, and it will be almost as interesting to know what they do as to learn what Rome does with the "Archbishop."

METROPOLITAN OF SERBIA VISITS ENGLAND

Attends Easter Services at St. Paul's

DISTRIBUTION OF ROYAL CHARITIES

The Living Church News Bureau
London, April 24, 1916

CHURCH people are glad to know that the Archbishop of Belgrade, Dimitri, Metropolitan of Serbia, is now in our midst, staying for a few days at the Serbian Legation in London on his way from Paris to Petrograd. As head of the autocephalous Church of our heroic ally, one of the sixteen Churches of the Eastern Orthodox Communion, and as the religious chief of a country which has borne, together with Belgium and Poland, the brunt of the war for us with most terrible suffering, the Archbishop will receive, as his Grace is assured in a communication which has been issued to the Church press, the warmest possible welcome.

Archbishop Dimitri was born in 1846 and studied in the University of Belgrade and in the Ecclesiastical Academy at Kieff in Russia. He then spent four years in further studies in France, and was appointed Professor of the Theological Seminary in Belgrade. After being a parish priest for some years of Lapovo, a little town in northern Serbia, he became successively monk, Professor of Pastoral Theology, and Bishop of Nish, then of Shabatz, and finally, in 1905, he succeeded Archbishop Innocent in the Metropolitan See of Belgrade. He has done valuable work for the Church in this position, we are further told, especially in promoting reform in the Church laws, and in being the founder of the first monastic school within the limits of Old Serbia, which all candidates for the religious life must enter.

During previous war time he organized the first relief committee for the support of the families of the crippled and slain, which has done excellent work in the late wars, especially during the horrible time of the first Austrian invasion. To this fund the Anglican and Eastern Association was able to send a contribution, for which the Archbishop sent a warm acknowledgment, and expressed his great interest in the cause of promoting better relations between the Churches of the two communions. Having, as Metropolitan, the duty of being closely in contact with the Government, he was obliged to take part in the recent historic retreat across the mountains to Kossovo Field, and then through Montenegro to Scutari.

"Walking and riding through snow and storm, he shared with King Peter and the heroes of the armed manhood of Serbia in the suffering and perils of this way of sorrows to what we believe and determine shall be a national resurrection to a life of well merited freedom, greatness, and prosperity for the United Slavs of Southern Europe."

Upon the arrival in London of the Metropolitan of Serbia the Bishop of Kensington, in the absence of the Bishop of London, hastened to offer the welcome of the clergy of the diocese, and on behalf of the Anglican and Eastern Association the General Secretary, the Rev. H. J. Fynes-Clinton, did likewise.

Palm Sunday evening the Metropolitan was a guest of the Dean of Westminster at the deanery, and occupied the choir stall on the right of the Dean's stall at the evening service in the Abbey Church. The Russian Easter, which coincides this year with the English Easter, began at the Russian Embassy Church in Welbeck street with a midnight service, and the Archbishop of Belgrade was present. His Grace attended Evensong yesterday, Easter Day, at St. Paul's, and heard the Bishop of London preach.

A formal address of welcome from English clergy will be presented to Archbishop Dimitri this week Thursday at Sion College.

With reference to a published suggestion by the Russia Society that the coincidence this year of the Russian and English Paschal Feast (Old Style and New Style respectively) should be marked in English churches by the use of a Russian

chant or hymn, the Archbishop of Canterbury, it is announced, sees no objection to such suggestion and to that of the use of Russian war prayers, so far as may be possible under diocesan sanction. Further, the Archbishop entirely approves of the mention of the Emperor of Russia and of the Serbian and Montenegrin Kings, when intercessions are being offered. With this the Bishop of London concurs. Russian prayers and hymns are obtainable at the office of the Russia Society in Victoria street, Westminster.

Mr. Stephen Graham, the author, in an article on "Russian Easter" which he contributes to the *Times* newspaper, says that three Russian Easters remain very clearly in his mind. The first in the Kremlin in Moscow amongst an immense crowd of students and townsfolk, waiting for the salute of the guns and the booming of the great bell of Ivan Veliky. The next, the Orthodox splendor of Easter at the Church of the Holy Sepulchre in Jerusalem. And the next again, the "pathetic Easter" at the Russian Cathedral in New York—

"the crush of immigrant Russians half Americanized, the tears in the eyes of the exiles, the *paskha* cakes with candles in them waiting to be blessed, the neatly packed Easter breakfast brought to the Cathedral in boxes and baskets and waiting for the sprinkling of holy water in the priest's good time."

The ancient Royal Charities designated the Royal Maundy were distributed on Maundy Thursday at Westminster Abbey with the usual quaint formalities. The recipients were fifty-one men and fifty-one women, the number of each sex corresponding with the age of his Majesty the King.

**Royal
Charities**

The Rev. A. B. Mynors, vicar of Stratfield Mortimer, Reading, has been appointed Central Secretary of the National Mission of Repentance and Hope. The Bishop of London has lent London House in St. James' square to serve as the office of the mission. The Rev. Mr. Mynors was the secretary of the Pan-Anglican Congress of 1908, and proved himself a most successful organizer.

**Mission to
the Nation**

The first number of the *National Mission Bulletin* is now published by the S. P. C. K., and will appear, it is hoped, at the middle of each month. Various mission papers have also been published (S. P. C. K.), among them a call to repentance, addressed to the clergy, by Dr. Henry Scott Holland, Regius Professor of Divinity at Oxford.

The Bishop of Worcester has placed his see residence, Hartlebury Castle, at the disposal of his Evangelistic Council for quiet days and retreats, especially for laymen and Churchwomen in connection with the mission. There will be a succession of these gatherings until the autumn. Part of the castle has for more than a year been used for convalescent soldiers, but some huts are to be erected for the further accommodation of retreatants.

His Majesty the King has been pleased to confer the Victoria Cross on the Rev. Edward Noel Mellish, assistant curate of St. Paul's, Deptford (London), who has been Temporary Chaplain to the Forces since May, 1915. The V. C. was conferred for most conspicuous bravery.

**Victoria Cross to
Rev. E. N. Mellish**

"During heavy fighting on three consecutive days he repeatedly went backwards and forwards, under continuous and heavy shell and machine-gun fire, between our original trenches and those captured from the enemy, in order to tend and rescue wounded men. He brought in ten badly wounded men on the first day from ground swept by machine-gun fire, and three were actually killed while he was dressing their wounds.

"The battalion to which he was attached was relieved on the second day, but he went back and brought in twelve more wounded men.

"On the night of the third day he took charge of a party of volunteers and once more returned to the trenches to rescue the remaining wounded."

This splendid work was quite voluntary on his part and outside the scope of his ordinary duties. Only once before has the V. C. been awarded to a priest—the Rev. James Williams Adams, of the Church in India, in 1879, who rescued two men of the Ninth Lancers from certain death at Killa Khazi, under heavy fire from the enemy; just before he had assisted a wounded lancer. The Rev. Mr. Adams was gazetted V. C. in 1881; he passed away in 1903.

It is understood that the Rev. Dr. Arthur W. Robinson, vicar of All Hallows, Barking (by London Tower), will be appointed by the Crown to the residentiary canonry of Canterbury, vacant by the decease of Canon Danks. Dr. Robinson, who is brother of the Dean of Wells, is among the best known of the London clergy, and has been proctor in convocation for the archdeaconry of London since 1910. For twenty years he has been one of the six preachers of Canterbury Cathedral. He is the author, among other books, of *The Personal Life of the Clergy*. The late Canon of Canterbury belonged to the group of Liberals or "Modernists."

**Canonry of
Canterbury**

On Easter Day a very beautiful banner was presented to York Minster by a layman. It is described in the *Yorkshire Post* (Leeds) as made of red damask silk, and the subjects represented are entirely in needlework—the Crucifixion on the front, and Christ giving the keys to St. Peter on the reverse side. The subjects are framed with borders of red velvet, embroidered with gold.

**Gift to
York Minster**

It appears that Father Bull, Superior General-elect of the Society of St. John the Evangelist, is expected to reach Oxford in time for the Feast of St. John before the Latin Gate, May 6th, which is the patronal and dedicatory festival at the society's conventual church in Cowley St. John

J. G. HALL.

FRENCH CENSORSHIP SUPPRESSES LETTER TO "THE LIVING CHURCH"

European Correspondent Reports One Letter Sequestered

RELIEF WORK PROGRESSES IN SWITZERLAND

GENEVA, Switzerland, March 29, 1916.

SENT you on February 29th my foreign letter, containing a valuable article furnished me by Archdeacon Nies on his work among the prisoners of war, with a copy of the official recognition of it and thanks, from the British Government. I regret very much to say that I have received notice from the Swiss postal authorities that this article (which was registered) has been sequestered by the French military censorship authorities, for what reason I cannot imagine, and without indemnity. I regret that the letter has been lost, and also that the fund for work among the English prisoners has thus been deprived of whatever benefit might have come from its appearance in THE LIVING CHURCH.

In expressing my grateful appreciation of the last generous remittance from the Fund (and especially at a season when the calls upon the liberality of the contributors were more than usually numerous), I wish to say that our work here is going on without interruption. We cannot stop now, without throwing a large number of poor women, with their families, into utter want. The work which we supply them is their only support, and will be as long as the present conditions last. As you will have seen, from Mrs. Allen's letter, our first object is to help these people, who are truly war-sufferers, to live. We pay them from two to four dollars a week, according to the work they can do, and we provide of course the materials, which we buy at wholesale. The product of their work—shirts, girls' and boys' clothes, babies' outfits, etc.—goes to the headquarters of the *évacués*, when they are needed, and to the French Red Cross for hospital use, as well as to the Russian work for prisoners.

The guild in Lausanne still maintains its organization and work, with the help of a certain appropriation which I send them from time to time from the Swiss fund. This work is done by the members of the guild themselves. I quote from Miss Johnston's report:

"Our work from Easter to the end of the year was sent to the Swiss relief committee and to the *Bureau de secours aux prisonniers de guerre* at Berne. In December I was able to send to the Archdeacon at Munich 204 articles for his English and French prisoner friends. These were forwarded by the personal intervention of the British Minister's wife in Berne, Mrs. Grant-Duff. Since the 7th of January, we have sent forward 487 articles. These were distributed in response to appeals made by the Swiss committee for help in their work among the invalid soldiers now at Leysin and for an auxiliary Swiss depot at Bellinzona. We continue sending weekly some of our work to the Prisoners of War's Agency at Berne, and supplying so far as our means permit the numerous individual demands made upon the committee."

As our church treasury is not in immediate need, I have not been obliged to use any of the last remittance for this purpose, and it can all be devoted to relief work. I have set aside several hundred francs to keep as a sort of reserve fund, so as not to be obliged to turn off our poor women suddenly, in case the contributions fail to come regularly later on.

With many thanks, yours sincerely,
CHARLES M. BELDEN.

"VIA DOLOROSA"

Thou who wast poor and forsaken,
Weary by night and by day,
Oh, hear the cry of Thy servants,
Treading the Sorrowful Way!

Thou who wast burdened and toil-worn,
Scoffed at by those who would slay;
Send us Thy spirit of patience,
Here on our Sorrowful way!

Thou who wast sad and bereaven,
Saviour! Thy word we obey,
Calling to Thee in our weakness,
Here in our Sorrowful Way!

Thou who art risen in triumph!
Hear us, O Christ! when we pray,
Bring us to blessing and glory,
After our Sorrowful Way!

KATHARINE A. MATHEW.

**BREAKING GROUND FOR CATHEDRAL NAVE
IN NEW YORK**

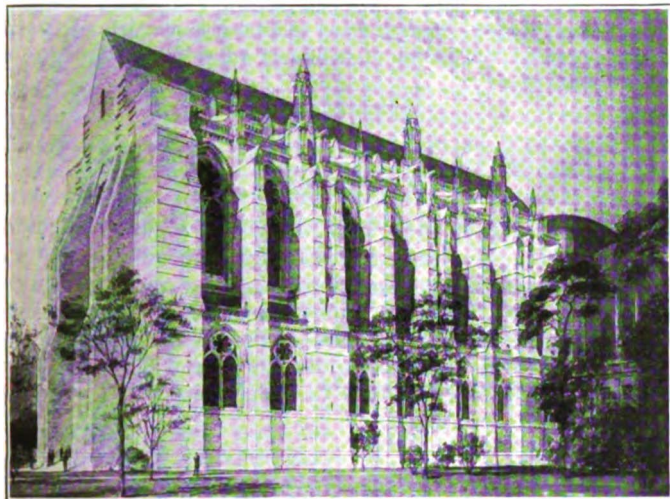
Bishop Greer Uses the First Spade

**IMPRESSIVE SAILORS' DAY SERVICES IN
OLD TRINITY**

New York Office of The Living Church }
11 West 45th Street }
New York, May 15, 1916 }

A VERY beautiful and suggestive service was held on the grounds of the Cathedral of St. John the Divine, Monday afternoon, May 8th, when ground was broken by the Bishop of New York for the building of the nave.

Almost three thousand persons bowed their heads when the Bishop took the spade from Dr. Ralph Adams Cram, the con-



PROPOSED NAVE OF THE CATHEDRAL OF ST. JOHN THE DIVINE
New York City

sulting architect, and began the work that steam shovels and cranes and hundreds of men will not be able to finish in less than five years, where the Cathedral, with St. Luke's Hospital and Columbia University will make Morningside Heights one of the wonder spots of the world.

The Bishop's invocation was:

"In the name of the Father, and of the Son, and of the Holy Ghost, I break the ground for the nave of the Cathedral Church of St. John the Divine; and may the Lord bring our undertaking to a prosperous end. Amen."

Then the procession marched back into the Cathedral. It was led by a crucifer, followed by the choir and trumpeters. Behind them came a body of trustees of the Cathedral, officers of the Cathedral League, deputies to General Convention, and members of the Standing Committee of New York led by Henry L. Hobart, Henry W. Munroe, and George Macculloch Miller.

Mayor Mitchel, President Butler of Columbia, and Governor Whitman, with six members of his military staff, in uniform, were next. They were followed by Dean Grosvenor of the Cathedral and the Canons of the Cathedral led by the Rev. George F. Nelson, senior canon. Then came the bishops. There were Bishop Burch, Bishop Courtney, Bishop Lawrence, and last, Bishop Greer. The master of ceremonies was the Rev. E. Briggs Nash.

"If anything in this city of constant change is destined to endure, then this Cathedral church will ever stand," said Bishop Greer in his address. In making a plea for uninterrupted construction of the edifice he said: "This is the great and worthy expression of a religious feeling in the heart of a great people. It will be a moral and social force for civic and social betterment in the city, state, and nation, and it will help to solve the problem of popular government."

Mayor Mitchel said that the Cathedral would stand "as a great monument to non-interference with government" by religion and churches. Speaking of freedom of religion as a great principle of the American government the Mayor said: "The people want no interference of religion with the government, as they want no interference of the government with religion. Any attempt of religion to interfere in the state strikes at the fundamental principle of American government. They may proceed for human betterment side by side, but not hand in hand."

Governor Whitman spoke of the need of such religious centres, and expressed the wish that "however vast may be this structure there will be no room here for narrowness or selfishness, for bigotry or sectarian prejudices, jealousy, or hatred, that the noble building shall stand for the things 'that are true and honest and just and lovely and of good report.'"

After the ceremony Dr. Cram said that he expected to see the

nave finished within five years and that, if money were steadily forthcoming, the whole Cathedral could be finished within ten years. After the completion of the nave there are the transepts, towers, spires, and parvises yet to be built.

The nave, a single chamber about 260 feet in length, extending to a line about forty feet from Amsterdam avenue, will make St. John's, next to St. Peter's in Rome, the largest Cathedral in the world. It will be 135 feet wide, with an interior height of 125 feet, and an exterior height of 160 feet. Henry W. Munroe, who has been treasurer of the Cathedral fund for fourteen years, has resigned, and his place has been taken by Beverly Chew. Mr. Munroe reported that \$6,650,000 had already been collected for the Cathedral fund, the first contributions dating years before the cornerstone was laid in 1892.

More than one thousand seamen attended a special service in celebration of Sailors' Day in old Trinity Church Sunday evening, May 7th. In addition there were two hundred bluejackets from the New York Navy Yard.

**Sailors' Day
Services**

These, with the consults general of many countries, navy officers, superintendents, trustees, and friends of the fourteen seamen's missions in this borough and Brooklyn, crowded the church. Fully 2,500 persons were present.

The long procession entered singing "Onward, Christian Soldiers," and marched out singing "The Church's One Foundation." Aside from the choir, clergy, and two bishops, there marched the superintendents and presidents of the seamen's philanthropies.

Conspicuous among the laymen were Mr. James Yereance, president of the New York Port Society, and Mr. Edmund L. Baylies, president of the Seamen's Church Institute. Among the clergy were the Rev. R. Anderson, pastor of the Danish Lutheran Church for Seamen, and the Rev. John Ekeland, pastor of the Norwegian Seamen's Church. Others in the line were the Rev. Dr. John B. Calvert, president of the American Seamen's Friend Society; the Rev. Dr. Edward M. Deems, chaplain of Sailor's Snug Harbor; the Rev. Charles P. Deems, of the Seamen's Church Institute; the Rev. Samuel Boldt, superintendent of the New York Port Society; the Rev. W. G. Isaacs, chaplain of the Brooklyn Navy Yard; the Rev. Dr. Edmund Banks Smith, chaplain of Governor's Island; and the Rev. J. Makin, pastor of the Finnish Seamen's Mission.

Bishop Greer read the prayers. Bishop Frederick Courtney was in the chancel. Dr. Manning made an address of welcome and the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, preached the sermon. The Rev. Dr. Archibald R. Mansfield, superintendent of the Seamen's Church Institute, presided. The Rev. Dr. George Sidney Webster, superintendent of the American Seamen's Friend Society, read the lesson, The Wisdom of Solomon, V. Dr. Manning said in welcome:

"It is a matter of great interest and a most happy fact that we are holding here the first annual observance of Sailors' Day. And



AT THE BREAKING OF THE GROUND FOR THE NAVE OF THE
CATHEDRAL

it seems to me particularly appropriate that the service should be held in Trinity Church, which has been so closely identified with the history of this city, which is so deeply interested in the sailors, and has been standing here 219 years so near the water front.

"I want to say that I hope every year to see the sailors in this church."

Dr. Tomkins in his sermon for the most part spoke simply as one very earnest follower of the doctrine of Christ to others, anxious to believe and to find comfort.

When he referred to the mystery, the infinity, the sense of companionship, the sense of union which the ocean possesses, his listeners seemed to have felt some of the very emotions he so cleverly analyzed. There were no epigrams, no brilliant periods.

Dr. Tomkins told the familiar story of the forty wrestlers condemned to death because of their refusal to forsake Christ and worship the Emperor of Rome. They were taken by a centurion to a

frozen lake, stripped of their clothes, and cast out upon the ice to die. They did not falter but through the night kept up their song:

"Forty wrestlers, wrestling for Thee, O Christ, praying for Thee the victory, and asking of Thee the crown."

Finally, toward morning one of them crept up to the centurion who was watching on the shore, and begged to be saved, promising to worship the Emperor. With sudden faith, the Roman soldier flung off his garments and rushed out upon the lake himself, taking up the cry, "Forty wrestlers—"

As an example of the supreme power of self-sacrifice to influence those who behold it, the story, told with eloquent simplicity, made a deep impression. Dr. Tomkins closed his address with an appeal to the men to find that relationship between themselves and Christ which can be fitted into the working world, which can be real as well as divine.

Seamen from the institute were assembled in the lobby as early as 7:15 and taken to the church in automobiles. Never before have so many seamen been in a New York church at one service. There were men from the battleships, men from Sailors' Sung Harbor, seamen and sailor men from every part of the water front. It was their day and they recognized the spirit of it.

The following is the programme for Commencement week at the General Theological Seminary:

Commencement Week
at G. T. S.
Wednesday, May 24th—4-6 P. M., Reception by faculty in gymnasium. Alumni invited. 8 P. M., Evensong and baccalaureate sermon by the Rt. Rev. George Yemens Bliss, D.D., Bishop Coadjutor of Vermont.

Thursday, May 25th, Alumni Day—7 A. M., Celebration of Holy Communion. 10:30 A. M., Business meeting of associate alumni in Sherred Hall. 12 M., Reading of alumni essay in the chapel. Essayist, the Rev. William L. De Vries, Ph.D. Report of Necrologist. 1 P. M., Alumni luncheon in the gymnasium (admission by card). 2 P. M., Meeting of the trustees.

Friday, May 26th—7 A. M., Celebration of Holy Communion. 11 A. M., Commencement exercises. 1 P. M., Senior class luncheon in Hoffman Hall (admission by card).

The bishops, trustees, faculty, alumni, and other clergy will meet in the library at 10:30 A. M. on commencement day.

The privileges of the Clergy Club, Fifth Avenue Building, opposite Madison Square at Twenty-third street, are extended to the alumni, G. T. S., during commencement week.

Upon recommendation of the boards of examiners, the McVickar prize in Ecclesiastical History and the McVickar prize in Greek have been awarded by the executive committee of the associate alumni to Frank Dean Gifford, M.A., of the graduating class. This is an unusual double honor.

The Year Book of Calvary parish, Fourth avenue and Twenty-first street, has just been issued. It shows an increase in the numbers of parishioners and a greatly increased attendance at all services. The rector, the Rev. Theodore Sedgwick, says in the preface:

"Looking into the future, the churches in this neighborhood must be held in their place by an endowment adequate to anchor them and make them free. The aim set by Dr. Satterlee and the vestry of the parish for an endowment of \$500,000 must be our goal. To reach it we must work for it. We must lay to heart very seriously this matter if we believe in the work Calvary is doing and is capable of doing for the generations yet to come."

On May 4th a special meeting of the Association of Italian Priests of the Church was held at St. Augustine's Chapel, New York City, to decide on the date of the next regular meeting to be held in Chicago. The association represents at present eight dioceses. Its meetings are scattered as widely as possible in the various dioceses. The next meeting will take place on June 6th at St. John's Church, Chicago, where the Rev. Joseph Anastasi is in charge.

Association of Italian Priests
At this special meeting the members discussed the advisability or drawing up a formula for the reception of Italians into the Church. A resolution was adopted to submit the same to the bishops for their approval. A committee was appointed to see about publishing a short history of the Episcopal Church for distribution among the Italians. A resolution passed at the last convention of the diocese of New Hampshire was read, as follows:

"Resolved, That if the need for Italian mission work is to be adequately investigated, or if it should become advisable to begin that work in New Hampshire, it should be done with the counsel and assistance of the Association of Italian Priests of the Episcopal Church, recently organized; and that in order to acquaint the association with the situation of their fellow-countrymen in our diocese a copy of this report should be sent to them. And, further, be it

"Resolved, That any attempt at Italian work should be accompanied by the judicious distribution of our Prayer Book and Hymnal in the Italian language."
The diocesan board of religious education invites all Sunday school teachers and workers to attend a quiet day at Synod Hall on Saturday, May 20th. The topic chosen for consideration, "The Challenge of the Children," is fundamental to the progress of the Church. It is estimated that about 10,000 children have been lost

from our Sunday schools in this diocese since 1900. During the past two years, the rate of decline for our Sunday schools in Manhattan and the Bronx has been over 1,300 teachers and pupils annually. Altogether in this city about 450,000 children of public school age are not receiving religious instruction at churches. It is with a burning conviction that the time has come for our Church to face the need of the children of this city and to accept the challenge not only to win back our own but also to gather in the unchurched children that the board invites participation in this quiet day of consideration and intercession.

Mr. Harper Sibley of Rochester, N. Y., has been added to the General Board of Religious Education to fill the vacancy made by the death of the Rev. William M. Groton, D.D. Mr. Sibley was graduated at Groton School and Harvard University. He is a member of the vestry of St. Paul's Church, Rochester, superintendent of its Sunday school, and one of the lecturers at the annual Conference of Church Workers held at Hobart College from July 5th to 15th. Mr. Sibley has been elected chairman of the finance committee of the General Board. He has many qualifications which will enable him to commend the cause of religious education and secure an adequate support.

REV. JAMES WISE TO BE COADJUTOR OF TEXAS

AT the annual council held in Christ Church, Houston, May 10th, the clergy proceeding to the nomination of a Bishop Coadjutor had presented to them for consideration the names of the Rev. Robert S. Coupland, D.D., rector of Trinity Church, New Orleans, the Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, and the Rev. Robert E. Lee Craig, rector of Trinity Church, Houston. The following nine ballots were taken:

Ballots.	1	2	3	4	5	6	7	8	9
Coupland	8	6	6	6	6	6	6	7	6
Craig	7	8	8	9	9	8	8	3	3
Wise	6	7	7	6	4	5	5	10	10

The Rev. James Wise receiving ten of the nineteen ballots of the clergy voting was declared nominated. The laity confirmed the nomination the next day. On motion the election was made unanimous.

The Rev. James Wise has been rector of the Church of the Holy Communion, St. Louis, since 1909, and is one of the pioneers in the work of establishing Church schools of religious education. That school which was established in St. Louis is among the most successful in this country. Mr. Wise is secretary of the Provincial Board of Religious Education in the Province of the Southwest, and chairman of the Missouri diocesan board. Graduated at the University of Nebraska in 1899, and at the General Theological Seminary in 1901, he was ordained deacon in the latter year by Bishop Worthington, and advanced to the priesthood by the same bishop a year later. He began his ministry at St. Clement's and St. Edward's missions in Omaha, retaining those charges until he entered upon his present rectorship in 1909. He was deputy to the General Convention of 1913.

AS HAVING NOTHING, YET POSSESSING ALL THINGS

By ZOAR

OH! the wonder of this truth: "having nothing, yet possessing all things." Blessed is the man who has learnt it and who can exclaim: I live, yet not I, but Christ liveth in me. Truly happy is he who realizes that it is God's Holy Spirit dwelling in him who enables him to know, not the living death of a self-seeking life, but the life-giving joy of self-sacrificing life.

"As having nothing"! How well one, to whom, one by one, the glorious gifts of health, strength, of a clear mind, were given back by an all-merciful God and Saviour, must understand that she has nothing but what is given to her! How precious are His gifts to her! how she longs to use them all in His service to His honor and glory!

"Yet possessing all things." Poor, she knows herself to be, how poor before God, He alone knows; yet, unspeakably rich, since she has already experienced the wonders of God's mercy, since she already knows the truth of His glorious promise: "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you a blessing that there shall not be room enough to receive it."

SUNDAY SCHOOL SERVICES IN PHILADELPHIA

Children's Lenten Offering Is Increased

BISHOPS AND THEIR WIVES HOLD CONVENTION RECEPTION

The Living Church News Bureau Philadelphia, May 15, 1916

THE annual presentation service of the Bishop's Bricks Fund took place at St. Mark's Church on the afternoon of May 11th. The service was of unusual interest. The children of the Sunday schools and Junior Auxiliaries contributing assembled in the adjoining parish house and preceded by the choir made the circuit of the aisles of the church before taking their assigned seats. Most of the organizations carried their banners, and all the model churches constructed by them from the Bishop's Fund certificates. The little buildings attracted much attention, some for their size, others for their artistic merit and ingenuity of construction. The Bishop exhibited them in turn to the congregation, and gave the children a stirring address. He was followed by the Rev. Mr. Arkin, of St. George's, Port Richmond, for the building of whose church the money is to be given this year. Over \$500 in gold was presented at the collection, and some gifts are yet to come in. The work will be greatly extended, it is hoped, next season.

The annual meeting of the Sunday School Auxiliary to the Board of Missions and the presentation of the Easter and Lenten offerings of all the Sunday schools was held in the Church of the Atonement on Saturday afternoon. Addresses were made by the Rev. Ed-

win H. Van Etten, rector of Christ Church, New York, the Rev. Franklin S. Moore, the Rev. Charles W. Shreiner of this city, and Bishop Rhinelander. The cash offerings were \$33,694, and pledges \$19,068. The Sunday schools of Old Swedes Church gave \$1,656, and the Holy Apostles, \$6,012. These two schools annually make a splendid presentation. The whole amount exceeds last year's by more than \$2,000. The service was sung by a large choir of small girls from all the schools, who presented a beautiful appearance in their varied vestments. The congregation was unusually large and enthusiastic.

On Monday evening before the convention Bishop Rhinelander, Mrs. Rhinelander, Bishop Suffragan Garland, and Mrs. Garland, received at a reception given to the clergy, their wives, and delegates to the convention. Owing to the inclement weather the attendance was not quite as large as in former years.

The fifty-fifth anniversary of the founding of the House of Prayer, at Branchtown, was commemorated last Sunday with special services. Mr. Francis A. Lewis made an historical address at the morning service. Mr. Charles D. Barney addressed the Sunday school in the afternoon, and the Rev. J. Thompson Cole spoke in the evening. Diocesan night was observed on Monday with addresses by the Rev. Waldemar Jansen, the Rev. Louis C. Washburn, the Rev. Jacob Le Roy, the Rev. Dr. J. De Wolf Perry, and Bishop Rhinelander. A parish reception was held on Tuesday evening.

A movement has been launched by the members of St. Stephen's Church, Norwood, for a new parish house.

The Historical Society held a regular meeting in the neighborhood house of Old Christ Church Friday evening, May 12th. A lantern lecture on "The Early Parish Libraries in the American Colonies" was delivered by Dr. Austin Baxter Keep, of the College of New York.

Old St. David's parish was 201 years old on Tuesday of last week. The annual service of the Girls' Friendly Society in Pennsylvania was held in Holy Trinity Church on May 11th. The Bishop of the diocese preached. The church was filled with an interested audience.

EDWARD JAMES MCHENRY.

THE LONGER I LIVE, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.—Thomas Fowell Buxton.

NORTHWESTERN DEANERY MEETS AT WAUKEGAN

Chicago Clergy Hear Report of Cathedral Shelter

CHAUFFEURS PROTEST AGAINST SUNDAY FUNERALS

The Living Church News Bureau Chicago, May 15, 1916

ABOUT forty clergy were present at the chapter meeting of the northwestern deanery at Christ Church, Waukegan (Rev. H. E. Ganster, rector), on Tuesday, May 9th. The long distance to Waukegan from Chicago, and the fact that May is an unusually busy time in all parishes, no doubt prevented many from attending. The number of diocesan meetings in May should be reduced. The diocesan convention, and the annual meetings of many of the largest societies, like the Woman's Auxiliary, and of the governing boards and associates of the institutions during the month of May, furnish enough activity and distraction, without seeking more. Further, many scant, hurried meetings generally give little courtesy to the speakers of the occasion, and considerable anxiety to the women of the parish who do the entertaining, for people must be fed.

Dean Pardee was the celebrant at Holy Communion at eleven o'clock, and presided at the business session later. The Rev. H. B. Gwyn submitted the report of the Cathedral Shelter to May 1st. Since the middle of February 559 men have been lodged in the Shelter, 3,487 men have been fed, 1,114 have attended the daily services, and 63 of these men have been reclaimed. Some of the instances of those who have been saved are most interesting and touching. From the report to date

and from the testimony of many who have seen for themselves the work of the Shelter, it would seem that the establishment of this diocesan rescue mission has been more than justified. It is fortunate for the diocese that a man of Mr. Balfe's ability is in charge. The report was approved, and the committee was instructed by the deanery to present the report to the diocesan board of missions at the annual convention,

and to ask their cooperation.

At a meeting of the Chicago Federation of Labor held on Sunday, May 7th, an appeal was made by the chauffeurs' union to discourage the holding of funerals on Sunday. No action was taken, but the members of the chauffeurs' union are planning to ask for official action at the next meeting of the Federation. According to the chauffeurs, Sunday is their hardest day, and they believe that a right agitation would result in fewer funerals on Sunday and more on Saturday.

"There are five times more funerals on Sundays than on Saturdays," one of the chauffeurs is reported to have said. "People delay the burial of their relatives until Sunday because it will not interfere with their work or business. It interferes with us and makes Sunday the hardest day in the week. We work every day, and we believe we are entitled to a day of rest the same as any one else." The clergy understand and appreciate this appeal of the chauffeurs. One of the first steps to be taken in the greatly needed reform in burial is the discouraging of burials on Sunday. Sunday is the feast day of the week, and is not a fitting day for funerals. Sunday funerals demand too much of the minister, who has his hands very full on that day. Sunday funerals are generally held in the afternoon, and we believe that afternoon is not the time for the burial of the dead. These are some of several reasons why Christian people should do what they can to discountenance the holding of funerals on Sunday. From the standpoint of the workingman only, the clergy should do all they can to help the chauffeurs win their appeal.

An unusual demonstration of generosity and parish loyalty was shown at the annual parish meeting of Grace Church, Oak Park, on Monday evening, May 8th. Following an appeal by the vestry and rector, the Rev. F. R. Godolphin, for a consideration of ways and means of providing a much needed parish house and equipment, within thirty minutes \$15,185 was pledged by members of the parish who were present, representing about six per cent. of the listed communicants of Grace Church. The demonstration was rather remarkable inasmuch as no request had been made for immediate funds, merely a consideration of ways and means. A gentleman

(Continued on page 85)

PENSION FUND IS HALF SUBSCRIBED

[A TELEGRAM]

To the Editor of The Living Church, Milwaukee, Wis.:

On Tuesday evening, at a banquet tendered by the Ohio committee, Bishop Lawrence will announce that the reserve fund has passed the half-way point, two and one-half million having been subscribed.

MONELL SAYRE.

Meeting of the Board of Missions

THREE pretty serious matters came before the Church as the result of the deliberations of the Board of Missions held at the Church Missions House last week. One is that the missionary receipts are less by nearly \$200,000 than they were at the same time last year, though about half of this is sufficiently accounted for by the fact that the late date for Easter makes the Sunday school offering actually in the treasury by May 1st almost negligible, where last year it was very largely paid in. The One Day's Income Fund, which last year had produced \$96,000 at this date, has this year produced \$19,000.

The second serious matter is, as Bishop Brent eloquently presented it, that the needs of the work are for very large increase rather than for the rigid economy that must prevail under the present circumstances.

And third is the fact that the Panama difficulty and the acceptance by the Bishop Coadjutor of Virginia of the vice-presidency of the Committee on Cooperation in Latin America only drew from the Board a resolution declaring that in accepting that appointment Bishop Brown was acting "not as the representative of the Board, but as an individual." It is intimated that a much more positive declaration would have been made had it seemed necessary and at the same time courteous to Bishop Brown.

The Board met for a celebration of the Holy Communion in the chapel of the Church Missions House at 9:30 on the morning of May 10th. The business session followed immediately.

At the very outset the President addressed the Board at some length on several important matters:

(a) He reminded the Board that he had laid before them a few months ago a suggestion for the appointment of a secretary who should give his entire time to matters connected with the domestic field. His report at this time, however, was that since the man he had in view found it impossible to consider the offer, and since the General Convention, at which the term of the present President expires, is only a few months away, it seemed to him undesirable to follow the matter further.

(b) He presented to the Board his personal view with regard to the acceptance from philanthropic foundations of assistance in conducting our work, having in mind especially the China Medical Board of the Rockefeller Foundation.

(c) He reminded the Board that it had voted that at the close of this meeting it adjourn to meet in St. Louis on Monday, October 9th. He felt that a conference of considerable length should be held with the foreign bishops, with a view to clearing up some difficulties and misunderstandings existing between them and the Board. He asked therefore if the Board would not meet earlier, and give at least four days to its business. Later it was voted to meet on the morning of Friday, October 6th, for a four days' session and conference.

(d) The President made a brief statement concerning the Congress at Panama, expressing his conviction that the participation of the Church had been of value. He said, however, that he had decided not to ask the Board to appoint a member on the Continuation Committee, and therefore withdrew the statement to this effect which had appeared in his letter sent earlier to the various members.

In this connection he brought up the matter of the acceptance by Bishop Brown, Bishop Coadjutor of Virginia, of the invitation by the Congress to a place on the Continuation Committee. This has been cited by some persons as a violation of the conditions under which our delegates attended, inasmuch as the Board had declared to the Church that they would go "for conference only." The President had corresponded with Bishop Brown in the matter and had received a reply stating that "not under appointment of the Board nor as a representative of the Board had he been chosen on the Continuation Committee, but by the Committee itself," and that he had "no desire or right to commit the Board or the Church to any course of action." He did not consider himself in any sense as the Board's representative.

These concluded the main topics of the President's address, and immediately, on the motion of the Bishop of Indianapolis, the matter of Bishop Brown's letter was taken up, as a result of which, later in the day the Board passed the following resolution:

"WHEREAS, The Board of Missions appointed delegates to the Panama Congress for the purpose of conference only, and

"WHEREAS, The authority and powers of delegates of this Board expired with the Congress;

"Therefore, The Board of Missions desires to record its judgment that the Coadjutor Bishop of Virginia, in accepting an appointment on the Continuation Committee, did so, as he himself has stated in writing, 'not as the representative of the Board, but as an individual.'"

It was the evident desire of the Board to make perfectly clear that it had no wish nor intention to be represented on the Continuation Committee, and would have been prepared to express this fact

even more positively had this seemed necessary, and at the same time courteous to Bishop Brown.

At this point the treasurer presented his report up to May 1st. It showed a situation which at first sight seemed disturbing, inasmuch as it recorded that the receipts were \$196,069.39 less than at the same date last year. On analysis, however, the figures of last year were seen to include \$96,000 on the Emergency Fund and approximately \$100,000 from Sunday schools which had been received last year on account of the earlier date of Easter, and which will undoubtedly come in this year at a later date.

The memorial of the bishops in the Orient with regard to matters at issue between them and the Board was referred to a committee to report in October. The President appointed the following to serve on this committee: Bishops Edsall and Francis, the Rev. Drs. Freeman and Mann, Messrs. Davies and Pepper. To this committee also was referred the President's suggestion that the General Convention be asked to establish a missionary district in Central America.

Among the matters brought by the Executive Committee to the Board for its action were the following:

It was decided that it was inexpedient at this time to consider the request of the bishops in the Orient that a candidate secretary be appointed on the staff. On suggestion of the bishop of the China mission it was voted that increases of salary for missionaries should not be made until the language examination scheduled for the first two years shall have been passed. An answer to the memorial of the Synod of the Mid-west presented by the Executive Committee, was, after amendment, passed by the Board. A memorial from the Synod of the Southwest was received and referred to the Executive Committee. A readjustment of the salaries of the women workers in Alaska—which have long been notoriously insufficient for their support—was passed, and a new rate established.

This concluded the business presented by the Executive Committee, with the exception of the schedules of appropriations for the coming year. Before taking up that important and involved question, Bishop Brent was introduced to address the Board.

"It is," he said, "a privilege for the circumference to come into touch with the center. If there were closer contact between the center and the circumference there would doubtless be fewer tangents, for tangents are the prerogative of the circumference." He then voiced a moving appeal to the Board to accept the challenge which the conditions in the Orient offer to the Church, and to be daring, even to the point of rashness, in taking advantage of opportunities. "Life," he said, "finds its sole safety in swinging between risk and opportunity." He had visited China and Japan on his journey to the United States, and he assured the Board that if they were moved to enthusiasm by the opportunities in China opened by the revolution of six years ago, he could assure them that the opportunities now are ten-fold greater than they were then. "China wants Christianity." And in Japan the same thing is true.

The Bishop then turned to his own field, confining himself chiefly to the work among the Igorots, assuring the Board that the achievement there was marvellous and rests on a solid foundation. Sagada, he said, is a diocese, and the man at its head is the chief spiritual influence in that locality. His judgment is sought by Roman priests and government officials, and God has taught him how to win a backward people to a real Christianity. He is conducting an industrial mission which is permeated with religion. The masons and carpenters, the workers in saw-mill and shop, may be found on their knees at the early Eucharist. "They pass from Christ to their work and from their work to Christ again." "In Sagada," said the Bishop, "opportunity is on her knees pleading for this Board to accept her." He specially begged that where plant and equipment were provided without responsibility to the Board, the supply of the needed workers to carry on the enterprise should not be shortsightedly curtailed. The Bishop also spoke briefly of the work among the Moros, and especially of the marvellous influence which Mrs. Lorillard Spencer had obtained over them.

The crux of the May meeting is always, of course, the matter of appropriations for the next fiscal year, beginning in this case October 1, 1916. For two months the requests of the bishops had been before the Council of Advice, which, after suggesting possible reductions in the amount of \$100,000, had recommended them to the executive committee. The entire session of the committee on the Tuesday preceding the board meeting had been devoted to a further study of the estimates, with a view to still further reductions. These were recommended to the board for its action. It had been the desire of the committee to present a total budget not in excess of the appropriations now in force, but they found it impossible to reach quite that point of reduction. The total which they recommended to the board was about \$3,000 in excess of current appropriations. When, however, it is taken into consideration that the absolute necessity for increasing the stipends of the women in Alaska had added over \$5,000, and that there were in the schedules advances made obligatory under the rules—due to increases by term of service, educational allowances for growing children, etc.—amounting to over \$9,000, it will be seen that the committee had practically

made a reduction in the total of the items which were under its control.

Before passing the budget finally the board first took up the question of means for securing the sum needed. The Rev. Dr. Freeman introduced a resolution looking in that direction, which was discussed at some length. He suggested the conducting of a definite campaign by the best missionary speakers to arouse the enthusiasm of the Church. In order to carry out this idea, Bishop Brent, Bishop Greer, Bishop Bratton, and Mr. George Wharton Pepper, offered to place themselves for a month each at the disposal of the Board. This discussion was prolonged until long after the usual hour, and was still in process when the Board adjourned at 6:30 to meet at 10 o'clock on Thursday morning.

The first business on Thursday was the consideration of some additions to the Philippine schedule which had been earnestly pleaded for by Bishop Brent. Four items were granted, totaling \$2,000, which increased the total budget over the present rate by \$8,716. The entire budget (amounting approximately to \$1,510,000) was then passed by the Board and became the authoritative schedule for the next fiscal year. The slight increase noted above is less than the amount of the automatic increases under the rules, which the Board had been compelled to make throughout the budget, and should be an evidence to the Church that the most rigid economy consistent with the maintenance of the work was exercised.

The matter under discussion on the preceding evening, the resolution of the Rev. Dr. Freeman, was then taken up and finally passed in the following form:

Resolved, That the Rev. James E. Freeman, the Rt. Rev. Edwin S. Lines, and Mr. George Wharton Pepper be appointed a committee to consider and plan a definite propaganda to inform and inspire the Church at large as to the present emergency and needs in our missionary enterprise; and that Bishop Brent be requested to participate in conferences looking to such a propaganda."

The Board then passed a resolution empowering the President to secure the services of the Rev. L. G. Wood, so far as might be possible, to assist in carrying on intensive work as conducted by Secretary Patton of the Fourth Province.

Mr. Burton Mansfield reported to the Board that the National Organization of Church Clubs at a recent meeting had voted to promote the study of missions, and to become so far as possible a point of contact between the Board and the general Church.

A report on the result of the Laymen's Missionary Movement Convention and the Missionary Congress held in Washington as the climax of these conventions, was presented and accepted.

A telegram was received from the convocation of the district of Eastern Oklahoma, in session simultaneously with the Board, pledging that district to a thorough cooperation in the One Day Income campaign. Another telegram was received from the convocation of the district of Salina, urging that the Board make good its pledge to the Church as contained in the instructions to the delegates to the Panama Congress. A reply was ordered by the Board, informing the district of Salina that the Board had already, on the previous day, taken the action indicated in the communication.

BISHOP LAWRENCE ON PREPAREDNESS

[FROM THE CONVENTION ADDRESS OF THE
BISHOP OF MASSACHUSETTS]

WE of the Christian Church will never lose sight of the fact even in the midst of glorious battles that righteousness and peace cannot in the final resort be won by slaughtering our brethren. We must look for, pray for, and strive for the day when reason and good will among men will work out the problems of racial and national life. At the same time we must recognize the fact that as self-defense is the first instinct of man, it is, until higher spiritual forces prevail, the first instinct of a nation. No sooner, therefore, does this nation appreciate that it is no longer isolate but that its borders are open to assault from other nations than there arises a united, spontaneous, and sudden demand from the people for self-defense. And to-day there is sweeping over the country a wave of preparedness such as was undreamed of a year ago. Some may regret it and say that the settlement of quarrels and questions of honor by duels passed years ago. It did not pass, however, until society had raised up courts, forces, and processes whereby life and honor could be upheld without duels. Until such courts, forces, and processes are raised up by the nation, the settlements will be made by wars. Let us, however, hope that the horrors of this war may be the means of giving a strong thrust of public opinion towards some such international cooperation. The people of this nation, in a fresh burst of patriotism, are now preparing for its defense in case of danger. The movements for camps and military discipline, for coordination of the various interests of the country, naturally catch the people's attention.

The question which I ask is this: Whether these special

forms of preparedness are really but little more than a superficial preparation. Is it not the fact that if a people is really to be strong there must be a strengthening and enforcing of the vital powers every day in the year and in every man, woman, and child?

Of what use is it if a young woman camp and march for three weeks, if walking in high-heeled shoes and living in luxury she passes the rest of the year? Of what gain is it for young men to stop their cocktails and slack morals for six weeks' camp, if they take them up again for forty-six weeks?

In other words, the call of to-day is, to my mind, a call to simpler living, less luxury, to a toughening of the physical fibre every day in the year. Let the young people keep good hours of sleep and work, learn self-restraint in pleasure and self-control in tastes.

The testing of nations reveals weak points. How clearly the fact stands out that England is weaker, far weaker to-day than she would have been had the capitalists and labor shown mutual consideration in the last twenty-five years, had the habit of drink been checked, and had the laws of industrial England compelled such conditions as would have brought forth in the factory towns men of better physique.

For the building up of a strong people the arts and industries of peace, not those of war, have the great opportunity. The same is true of moral forces.

Have you ever thought of the influence upon the thousands of newsboys of selling papers whose headlines are on the face of them lies? The boys know it: they are making profits by it.

Have you realized the subtle influence of all the movements for getting rich quick, getting religion quick, getting everything without work, patience, and the sweat of one's brow or blood? We of New England have traditions of the power of a sense of duty in building up character. And it is character which in the last resort makes a people strong and enduring, it is righteousness that exalts a nation. Only by the persistence of a sense of duty can the people of this country be strong—duty fulfilled every hour of the day.

The fundamental virtues are at the base of national preparedness and are worth infinitely more than camp and drill and march, though they may be partially expressed in these.

The Christian faith is above all other forces the inspirer and creator of these fundamental virtues. Hence the Church, clergy and laity, have a supreme part in building up the spiritual, moral, and physical forces of the people of this land. Can we find a better expression of the forces which our people need to-day than in the militant words of St. Paul, "Stand therefore having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: the shield of faith, the helmet of salvation, the sword of the spirit: prayer and watching"? A people that is strong in these is strong indeed.

God grant that this nation may so live during the coming year that in righteousness and truth it may also dwell in peace.

NORTHWESTERN DEANERY MEETS AT WAUKEGAN

(Continued from page 83)

present jokingly offered to subscribe \$100 if his neighbor would pledge \$5. Acting on this initiative, one pledge quickly followed another, some large, some small, but all representing sacrifice and generosity, which served as an inspiration to both rector and people. The pledges cover three years, and construction of the parish house will begin in the immediate future. After a hearty singing of the Doxology, and the singing of the benediction, the meeting adjourned.

The spring meeting of the Northern Deanery was held at the Church of the Redeemer, Elgin, on May 1st and 2nd.—The Rev.

Miscellany
Charles H. Young held a retreat for clergy at Trinity Church, Hannibal, Mo., during the week of April 29th.—At the vestry dinner of St. Luke's Church, Evanston, on Wednesday, May 10th, the rector, the Rev. George Craig Stewart, L.H.D., was presented with a purse of \$200 in gold. Dr. Stewart has just returned from Kenyon College and Ohio State University, where the Commission of the Province of the Mid-West on Church Work at Universities and Church Colleges met on May 8th and 9th. He is chairman of this commission.
H. B. GWYN.

THE HOURS WILL COME, and come to every man, when task-work quivers and palpitates with life; but perhaps they only come because we have been faithful, with a certain grimness, through the days of gloom. Let a man hold to his life-work through mood and melancholy. Let him hold to it through headache and through heartache. For "He that observeth the wind will never sow; and he that regardeth the clouds will never reap."—G. H. Morrison.

A WAR CORRESPONDENT ON SYRIAN REFUGEES*

By M. PHILLIPS PRICE

IN October of last year I came to Dilman, on the plain of Salmas (north of Urmiah) in North-West Persia. I had been in Urmiah during September and had seen the condition of the Assyrians in the low country round that lake. The American missionaries of Urmiah were doing a great deal, and on the whole the condition of the country was not so very bad. There was housing accommodation and a good deal of corn, and it seemed as if Americans would keep the situation in hand.

But in Salmas there was a very different state of affairs. At the end of September 25,000 mountain Nestorians from Ikhuma, Baz Tiari regions, who had been fighting with the Kurds all the summer, and had had to flee for lack of ammunition, were pouring into the plain, led by their Patriarch, Mar Shimmon. They began to plant themselves down in the orchards and gardens round the villages. All the villages of the plain were already occupied, and, as the winter was just setting in, their condition, without housing and clothing, was desperate.

I sent a message to Mr. Shipley, the British Consul at Tabriz, telling him of the situation, and he telegraphed to the Archbishop of Canterbury for financial assistance. Meanwhile relief committees were organized under the Russian Consul, Akimovitch, the Armenian Bishop, Nerses, who lent funds from the Armenians of the Caucasus, and an American missionary from Urmiah, Mr. McDowell, with funds from America, and they began to organize relief during November and December.

The method adopted was, to offer all refugees, Armenians and Assyrians alike, a daily allowance of ten kopecks a day, since increased to fifteen kopecks, and to distribute warm quilts and coats from materials purchased in the bazaars of Dilman and Khoi. Some medical detachments of the Russian Red Cross and *Soyus Gorodof* were sent, with medical aid to combat typhus and dysentery, which was beginning to take toll of the refugees, as it still is. As regards the medical side of the relief I am inclined to doubt the possibility of making effective provision under the circumstances. There are not sufficient skilled doctors, and it is impossible to get drugs through from the Caucasus in sufficient quantity to do much good.

I did not observe on my return to Salmas, after a journey to Van in November, any real improvement in the health of the refugees. Every day one hundred or more Assyrians and Armenians were dying in the villages round Dilman, and the same is going on now.

It seems to me, and these friends of mine who have also been there and have seen the conditions agree with me, that it is impossible under the circumstances to combat the disease by medical assistance. The hardy mountaineers from the headwaters of the Great Zab and Tigris can best be helped by giving them the means to resist the disease. Once disease has hold of them, no half measures of medical relief can help. I am therefore strongly of opinion that if more relief is sent it should take the form of money, which should go to increase the daily allowances of the refugees, enabling them to buy food and clothing for themselves from the Persians of Dilman, which alone will enable them to resist disease.

When I left Dilman for Van at the end of October, I saw in the regions round Bashkale another 5,000 or 6,000 Assyrians and a sprinkling of Armenians, living in caves of the rocks or in the open, and feeding on raw grains of wheat, which they were picking up from the ruined corn fields. On my return in January most of these were in Salmas, and so I think about 30,000 Assyrian and Armenian refugees are now there; that is, after deducting fifteen per cent. as lost from disease in the last three months. The Russian and American relief organizations which are working there of course stand in need of more money to carry on their work effectively. In order to save the refugees from starving, doles of money must be given out to them till next harvest at least. I should certainly think that

* Mr. M. Phillips Price is a well-known war correspondent who has, for the past eight months, represented English and American papers on the Caucasus front. This article embodies his own personal observations in a region which has been terribly afflicted, and though he writes mainly for the Syrian (Nestorian Assyrian) inhabitants, the fate of the Armenians there, who are comparatively sparse in number, is so interwoven with that of the Syrians that his suggestions are made to cover both races.

The American Committee for Armenian and Syrian Relief has sent considerable sums of money for this region, so that these words will be appreciated by all who have helped in sending funds to this and other fields as well.

the Americans, whose committee is centered in Tabriz, under the American Consul there, are doing the best work with the means at their disposal. With the Russian organization there is more delay and greater leakage. Relief is being given impartially by the Americans to Assyrians and Armenians of all denominations. This cannot always be guaranteed for the Russian organization.

I would therefore strongly appeal for further help for the distressed refugees of this ancient Assyrian Church, together with their brethren of the Armenian, Gregorian, Catholic, and Protestant faiths, and should suggest that it be sent to the American and British Consuls at Tabriz to distribute with the American missionaries in the form of increased daily allowances for food and clothing.

[All contributions for this work should be sent to Woodbury G. Langdon, Treasurer, 59 East Fifty-ninth street, New York City.]

Tiflis, Caucasus, February 22, 1916.

OPINIONS OF THE CHANCELLORS*

ELIGIBILITY OF WOMEN AS VESTRYMEN

[OPINION BY THE CHANCELLOR OF THE DIOCESE OF COLORADO]

AS to the eligibility of women to membership in vestries of a diocese where there is no express canonical provision as to the qualification or disqualification of persons because of sex.

"It is my opinion that there is nothing, either in the general canons of the Church or in the canons of the diocese of Colorado, which would disqualify women for membership upon a parish vestry.

"However, the question as to the qualifications of officers of a religious society is to be determined not merely by its written laws, but according to the discipline of that society (*Earle v. Wood*, 8 Cush. (Mass.) 430), and civil courts will not review the decision of a competent ecclesiastical body upon a question involving the election of officers. (*Earle v. Wood*, *supra*; *Day v. Bolton*, 12 N. J. L., 206.)

"Where by-laws or canons have not been adopted, covering a particular point of procedure, a long established usage will govern. (*Juker v. Com.*, 20 Pa. St., 484.)

"A long continued custom and usage of the Church, as to the nomination and election of its officers, is in the nature of a by-law, and, when not inconsistent with the charter of incorporation, is equally binding and obligatory. (*Miller v. Eschbach*, 43 Md., 1.)

"So far as I am advised, it has been the universal and unbroken custom in the diocese of Colorado to elect men as members of a parish vestry. I think this is the general if not universal custom throughout the American Church. White, in his *American Church Law*, makes no reference to the contrary.

"Therefore, while there is no canonical disqualification, it is my opinion that the long established custom in the Church, particularly in the diocese of Colorado, should be taken to have the force and effect of law, and would therefore disqualify a woman as a member of a parish vestry.

"It is therefore my opinion that if the Church desires to provide for women as members of Church vestries it should do so by the enactment of a positive canon to that effect."

* Published by courtesy of Hon. George F. Henry, LL.D., secretary of the organization of Diocesan Chancellors, in accordance with a plan that official opinions involving nothing of a confidential nature shall be published as a contribution to the interpretation of the canon law of the American Church.

YEARS, CENTURIES PERHAPS, will have passed away, and generation after generation will go down into the grave, till the earth will hold vastly more of the children of Adam beneath than upon the surface. So she swings and will swing in her orbit round and round the sun, a mighty sepulchre, and at last the time shall come when the Angel, standing one foot on the sea and the other on the land, shall declare that Time shall be no more, and then the great day shall come when the trumpet shall sound for the last time, the Day of Resurrection, calling to all who sleep in the grave, "Awake, ye that sleep in Jesus," and Christ, who has already given you so much light that you too, in your poor ways, have been lights to lighten the world—that same Christ shall give you more and more of light through Eternity, and Eternity shall be for you one ever rising morning without any night for ever. "For the Lamb is the Light thereof."—*Rev. F. C. Ewer, D.D.*

THEY SHARE their Leader's victory,
And triumph with their King.

—Thomas Kelly.

Christian Unity

By ROBERT H. GARDINER

MEN talk so glibly about Christian unity, they have so many plans for it, that they have no time to think what a sacred thing it is and how infinitely above the reach of merely human effort is the unity which God wills. What too many of us are seeking is merely our own notion of unity, and that is too often nothing but the establishment of our own opinions, the glorification of self, the victory by the absorption or subjugation of all others of mere partisanship, thinly disguised under the name of our Church. How can any man or men, however wise and saintly, devise a unity such as that for which the Saviour prayed? So the task of establishing Christian unity is to make Christians one, not in each other but in God, and the unity which God wills for us is as that of the Blessed Trinity in Unity. "That they all may be one: as Thou, Father, art in Me and I in Thee, that they also may be one in Us." What can men do without divine assistance to bring about so marvellous a mystery?

We can not make that unity; we can not even mar it, for it is given by the grace of God to all who are members of the Body of Christ. All that we can do is to strive to keep that unity, to cease to obscure it by our quarrels. If we were willing to still our loud controversies and to wait upon God in silent expectation of His Voice, if we would stand one side to let the light of the unity which He has created shine before men, we could, through Him, do much; but there is as yet no evidence that Christians generally are prepared to pay the price. For we can do nothing till self is utterly cast out and we are ready to surrender ourselves wholly to the Father's Will, as did our great High Priest. And where is there any sign of such readiness? If we had the will for unity which God desires, we should, instead of denouncing the errors of our brethren, try to look through their eyes to see whether they have not some vision which is needed for the complete perception of infinite truth.

That is all that the World Conference will seek to accomplish—simply that each communion, in deepest Christian humility, in utter obedience to the Will of God, in firm assurance of the guidance of God the Holy Spirit, shall seek to understand the other communions and their grasp of the Faith once delivered to the saints. The Faith is infinite, and eternity will be needed for infinite minds to grasp it wholly. Different as our visions may seem to be, they may all be true, though partial, aspects of the Faith, and if we will but give ourselves humbly, wholly, to the life of Christ—indwelling in our brethren as in us—He, the Light which lighteth every man, will show us how, united, they make the pure white light of perfect truth.

But the root of humility, of true obedience, whether to God or man, of true faith in God or man, is Love. For true love is absolute forgetfulness of self, the eager, glad surrender of self to another without thought of reward or return. And that is Faith in God and in His Christ, for Faith is that surrender by man to his Saviour by which the Incarnation is completed and man made wholly one with God through Christ. And the will for unity is love for our brethren who call themselves by the Holy Name, however far they seem to be from us, love which shall make us more eager to know them, to understand and appreciate them, to gain for ourselves their insight into the infinite Faith. It does not matter whether that insight be clear or dim, whether their vision be slightly or almost wholly obscured by error. There is no earnest and sincere Christian, who is faithfully and humbly seeking the Light, who does not have some vision vouchsafed to him. And only by trying to share his vision can we share ours with him. Not till we have tried to understand him utterly can we help him toward the light. The really successful teacher is he who enters into the minds of his pupils, who comprehends their ignorance, their misunderstandings, and, searching with the endless patience of love for the little seed of comprehension, waters and fosters it till it blossoms forth in knowledge.

The only condition of participation in the World Conference is faith in God the Son incarnate in Jesus Christ. That was adopted because it is the fact on which the Christian religion rests, and it gives a depth, a glory, a vitality to the definition of the Church as the Body of Christ, which would be impossible if He were only a man, more perfect than any other. No communion which has adhered, nor any that will hereafter adhere, to the movement will lay down any other

ultimatum as the condition of its participation. But that involves no sacrifice or compromise of any position, essential or not, for no communion is bound to accept any result of the Conference, even if the Conference were to have power to pass resolutions. Its only object is to prepare the way for such communions as may desire it to undertake directly constructive work for reunion after its adjournment. And the method of preparation proposed is simply humble, firm, unlimited reliance upon the power of God the Holy Ghost to guide our hearts and minds into a more thorough comprehension and appreciation of the truths, complete or partial, which we severally hold, so that by His power and with each other's aid we may gain that more perfect knowledge of Him who is the Truth which shall make us one in Him.

The ultimatum is a relic of the reign of brute force. It must be abandoned by the Churches and by the nations, if Christ's Kingdom of peace and righteousness and love is to be established upon earth. It is, with the Churches as with the nations, the challenge that human nature can never resist accepting. Previous efforts for reunion have failed, because they were controversial and each side began with an ultimatum which has invariably ended all hope of progress. The least harm it has done has been to produce a deadlock. But that has almost always been more fatal than appeared on the surface, for it has permitted or encouraged the Churches to abandon the vision of the unity which would convince the world of Christ. It has allowed them to sink back more deeply than ever into the old ruts of self-complacent satisfaction, to cling more closely to their prejudices, to close their eyes more firmly to a wider, deeper vision of the Faith, even when it has not relighted the smouldering fires of unchristian controversy.

The world is dimly conscious that it is weary of controversy, national, industrial, or ecclesiastical. Until Christian democracy reigns the nations must follow their leaders to the shambles of war. But they are not obliged to follow the Churches, and so long as the Churches are in battle array, against each other, the world, for the most part, will pass them by. So long as Christ upon His Cross is taken as the standard of ecclesiastical battle, He is obscured by the smoke and dust of battle and the world cannot see Him. Only in peace and love can He be so lifted up that He will draw all men to Him. The World Conference seeks such peace and love.

And the enthronement of love by the separated Churches as the ruling principle of life will teach us humility. When we love our brethren, whose errors are now all that we can see, we may find in them some pearl of faith which perhaps we do not ourselves possess. We shall see that only God the Holy Spirit can guide us into the perfect truth, and that our wills are powerless so long as they are not freely surrendered to the supreme Will of God, Creator, Redeemer, Sanctifier. And we shall see that we cannot even of ourselves make that surrender, for only the grace of God will enable us to make our wills wholly His.

And then we shall give ourselves to that prayer which we have forgotten or postponed—prayer which shall be the expression and the source of that burning, transforming, soul-compelling desire for unity with God which shall set His love and grace free to make us truly His and so wholly one in Him. Our will for unity will be His, the Will of Love; patient, forbearing, obedient, constructive, indomitable.

THE SPIRIT OF HOPE

Ah, well for him who knows, when each new goal
Eludes his steps, 'tis only that the soul
To farther goals may speed, and that the eyes
May thus be lifted toward a fairer prize;
Who, called at eve to lay his hopes away,
Knows higher hopes shall come with breaking day.

THOMAS CURTIS CLARK, in *Christian Evangelist*.

FAITH IS letting go of anything tangible and resting in God alone. Reason can climb to the highest peak of understanding, but beyond is space where Reason can find no foot-hold, owing not to defect but to limitation. Faith has no limitation, therefore it is only when Reason, entrusting itself to the wings of Faith, is borne through space that it finds eternal satisfaction and active rest in God.—*S. L. M.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

SOCIAL JUSTICE

THE Pennsylvania Diocesan Commission, in closing its annual report, said:

"Your Commission cannot close its report without referring to the subject of social justice. Every year the need becomes greater, and the cry from the worker more insistent, that the Church take a stand for justice and righteousness in the economic relations of men, especially in the relations between capital and labor. It is not the function of the Church to take sides in any dispute which may arise, but it is her duty to declare, like the prophets of old, the basic principles of Almighty God as set forth by His Son, our Lord Jesus Christ, which pertain to this subject. The Church must possess the earnest hope that these eternal principles will be seized and acted upon by both sides. To speak not as an Arbitrator but as a Forth-teller of the principles which lead to social as well as to individual salvation is the prophetic office of the Church of the Living God. As an excellent summary of the Church's position we would refer to the resolution on Social Justice passed by the General Convention of 1913—a resolution which we regret has to a too large extent lain hidden in the Journal of that august body during the last three years."

THE SOCIAL REMEDY

What can the Church do to make men of all kinds see and feel, the Rev. C. R. Stetson asks, that she is indeed the household of faith, the body of Christians within whose fold there should be no distinction of class, or of wealth or favor—neither bondman nor freeman? What part can it play in the great economic struggles? First of all, he replies, she might heed the suggestion made by socialists and labor leaders alike—that the Church needs to show more clearly the spirit of our Lord in her dealings with the world of men. "Let it return to the spirit and practice of the lowly Nazarene," is the demand of Mr. Hillquit and many others. In Mr. Stetson's words:

"The Church has always had to struggle to remain Christian because the world is ever seeking to secularize the Church and to sterilize the powerful leaven of Christ's Spirit. The Churches—and I mean all religious bodies—can play a part in the economic struggle, by educating public opinion, by arousing consciences, and by directing social activity. The Church should be and is the conscience of the community. It must have a message and awaken in the hearts of men the need of specific action. The Churches have, for instance, taken some little part in agitating for the elimination of child labor. There is much to be done. . . . Here is a present opportunity for Christian people to do something to stop the exploiting of the children of our land. The relations between capital and labor present opportunities to the Churches of infinite importance. Confidence of both parties to the labor conflict must be won, and here lies the great opportunity. Friendly relations should be established with the labor movement and with organized labor. This would make for better understanding, and help men to know each other as men and not as representatives of classes of men. Furthermore, the great labor unions comprise the conservative element in the labor world. In them are the men who may have to join with employer and with capitalist and with Churchmen to combat the common menace of revolutionary socialism or anarchy, which is poisoning the minds of whole masses of unskilled laborers, teaching the hateful doctrine of class-war and the destruction of society as at present constituted."

A CORPORATION IN SOCIAL SERVICE

One does not think of a great corporation, especially one whose assets run into the hundreds of millions, as a social service factor; but such is the case with regard to the Metropolitan Life Insurance Company.

A few evenings ago it was my good fortune to be a guest at a dinner given by the company to half of its field staff and its nurses in the Keystone district. It was not only a very remarkable meeting from the point of view of attendance and of the figures that were disclosed about the business of the company, but the speech of Vice-President Haley Fiske (of the parish of St. Mary the Virgin, New York City, by the way) was a wonderful revelation of the great social work done by the company not only among its own employees in its home office and among its field workers, but in the community itself. The company maintains a sanatorium at Mt. McGregor in New

York state, provides for the physical examination of everyone in its employ at least once a year, maintains a staff of visiting nurses in every considerable community, and is now planning to make some extremely interesting experiments with regard to the treatment of tuberculosis that may revolutionize work in this field in this country. In addition to all this the company is carrying on an educational work throughout the United States of the most far-reaching kind, distributing during the past three years upwards of 125,000,000 pamphlets dealing with the various diseases which the people are apt to have. It was difficult to determine during Mr. Fiske's speech whether the company was more to be praised for its wonderful business success or for its equally remarkable social service work.

DEVELOPMENT OF CITY PLANNING

City planning is making very rapid progress as the following figures show: Massachusetts has 45 city planning commissions; Pennsylvania, 18; New Jersey, 4; Connecticut, 6; New York, 6; California, 5; Maryland and Kentucky, 2; and Ohio, Michigan, Illinois, Nebraska, Missouri, Rhode Island, Minnesota, Louisiana, and Kansas, 1 each. In fact the movement for city planning may be regarded as pretty well established, and now those who are interested in an early development of public life are pressing for country planning. The American Civic Association has just issued a pamphlet entitled *Country Planning*, by Frederick A. Waugh, developing this side of the question. In England, the garden city and village movement has made very considerable progress, notwithstanding the pendency of the war, and bids fair to develop still further when the war is concluded.

FUNCTIONS OF A MODERN HOSPITAL

The modern hospital, according to the *Boston Dispensary Quarterly*, has at least four functions:

Cure of Disease: requiring competent medical and nursing care, and adequate laboratory and other equipment for diagnosis and treatment.

Prevention: requiring a well-organized Social Service Department, which will ascertain the social condition of each patient, and, through its own efforts or through enlisting coöperation of other agencies, will arrange for care after discharge, attack the home problems of personal or industrial maladjustment, and educate patients and families toward better health standards.

Research: enlarging medical knowledge through clinical and laboratory studies, and of social knowledge through studies in the relations between social conditions and disease. A proper part of its research work includes systematic efficiency tests of its own service.

PROPOSED CHANGE IN MUNICIPAL CHARTERS

Charter revision is a question that is engaging the attention of a number of the larger cities. In Pittsburgh there have been a series of meetings to discuss the city manager form of government. In Detroit five new charter amendments are recommended for submission to the electors. These include, among other things, the abolition of the board of estimates, the appointment of a purchasing agent, a somewhat shorter ballot, the creation of an election commission to prevent illegal registration, and the control of public utilities by the common council. Denver also has some important charter amendments under consideration, one involving the abandonment of the commission form of government, which has not been an unqualified success in that city.

ST. AUGUSTINE, FLA., is another city where the city manager plan is making good. Under the leadership of Winton L. Miller, all the various departments are being brought up to a high state of efficiency. Among the more important problems which are being solved is that of health. A health code has been prepared by a group of leading physicians and will be enacted after it has been revised by the city manager and the city attorney. The code is said to be very nearly complete and when enacted into law will insure almost ideal conditions in St. Augustine.



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 FRATERNITY IDEA" IN STUDENT WORK

To the Editor of *The Living Church*:

CHURCH work in colleges is very much to the fore at the present time. The Church at large is casting about for a successful method with which to cope with the problem. The work at the University of Minnesota has just gone through a peculiar experience. It is the purpose of this article to attempt to show its defects, that other dioceses may profit by the mistakes committed here.

I. *The Period of Beginnings.*—The fall of 1905 witnessed the organization of the Bishop Gilbert Society. The only requirement for membership was that they be Churchmen or Churchwomen. They met monthly. During that winter—or the one following, we do not remember exactly—a course of lectures on Church subjects was given in the lecture room of the Chemistry Building by neighboring bishops, priests, and laymen. They were open to the public and proved very helpful. Nor yet was the social side neglected. Parties were arranged and provided for and all the Church students met and became acquainted with one another.

In 1907, the first chaplain of the student work came to the university. Effective work was done by him and the society grew. All Churchmen were welcomed regardless of "social standing."

II. *A Solid Foundation.*—A splendid, noble woman—and others—became interested in the venture at this time. They financed the purchasing of a house near the campus. Later, this good woman remodeled the entire building. It was an ideal foundation upon which to build. The Bishop Gilbert Society was properly housed. Up to this time three men went forth from the society to study for the priesthood.

III. *The Beginning of the End.*—The men were college men through and through. Some were fraternity members; others were not. "The fraternity idea" appealed to them and was given every encouragement. Accordingly, a ritual was adopted. The men paid an initiation fee. The Bishop Gilbert Society passed out of existence. Chi Rho Theta, a Greek letter fraternity, local in character, took its place. This was in 1912. In the Bishop Gilbert Society, all Churchmen were welcome, and the mere fact that they were communicants made them members of the society. But in the new order the fact that a man was a Churchman was made a matter of secondary importance. He must be voted upon, and must "measure up," not to standards set by the Church, but to "standards" set by college men. With this result: Mr. A. comes from the small town of X. He is a poor boy but a loyal Churchman. He cannot afford to pay the initiation fee. He does not dress in the latest style. He may be the son of some loyal parish priest. He fails "to come up to the standard" set by the fraternity and fails of election. Yet he is a Church boy. The diocese boasts of the Church House at the university and of the work that is being done there. Is that what the Church goes into the college to accomplish?

The very aim of instituting the work is defeated. The work never was begun to be an exclusive club. The house was never financed or altered that it should shut its doors in the face of a Churchman coming to the university who failed "to measure up to certain standards." And since he was not a member of "the Church Fraternity" he could not sit in their meetings. The board of directors of the House, elected by the council of the diocese, might say he was welcome to the Church House, but any man with a particle of self-respect would never darken the doors of an institution that did not consider him worthy of membership.

The last sign of its being a Church House was removed, when the "Bishop Gilbert House" sign was removed to give way to the Greek insignia XP Θ. This was what "the fraternity idea" has led to. But worse things were in store.

IV. *Divorce between the Church and the "Church Work."*—But the men, having tasted of "fraternity" life, were now not satisfied simply to be a "local fraternity." They were not permitted to have a voice in inter-fraternity councils. Therefore a *secret* movement was begun among the members themselves, to petition a national fraternity for adoption. All this was done, without once consulting the Bishop of the diocese, chaplain, or alumni members. The Church had been divorced from the society it had instituted. "The fraternity idea" had completely triumphed. The Church institution or organization ceased entirely to exist. A national fraternity took its place, and as the Church influence evidently was not welcome it was compelled to step out.

Thus the work, begun as a Church organization, under the influence and direction of the Church, ended as a chapter in a national fraternity.

We have nothing to thank for this condition but the "fraternity

idea" and its encouragement. This is the situation in the University of Minnesota.

V. *The Lesson.*—If the Church feels that she must care for her members in colleges, and she does so feel, she will prove herself wise in this generation, if she will set her face steadfastly against introducing anything secret, or that bears the ear-marks of a fraternity. This will leave the individual member of the Church organization free to become a member of any fraternity to which he may be invited. But let us abolish now and forever the "fraternity idea."

This fall, we hope to see the Bishop Gilbert Society revived. All Churchmen will be welcome. It will not be an exclusive club, but a rallying point for the young men of the Church who come to this great and growing university. Yours very truly,

Minneapolis, May 6, 1916. GEORGE THOMAS LAWTON.

THE OXFORD MOVEMENT

To the Editor of *The Living Church*:

THE last part of the intensely interesting article by the Rev. Charles Mercer Hall seems accidentally and yet most fittingly capped by Dr. Brady's letter in the same issue. Both article and letter strike a keynote of high optimism, and yet a second spring is surely, nay sorely, needed.

I had the good fortune to receive much instruction in the Faith from one of the English fathers named, and further met a number of others. The most striking feature, to my mind, at that time was reverence. We were taught reverence, both by word and example. The Church was the House of God. It almost seems as if we lack so much of that now. We were also taught (to use the old phrase) the ritual reason why, and that vestments, posture, ceremony, had each its meaning. The clergy worked long, hard, and uncomplainingly. Everything was for the Master and His Bride. The laity were educated to work and service.

Now we who enjoy so much the results of this great movement, accept it as a matter of course, and yet so many are ignorant of ceremonial meaning, glibly recite terms and phrases and really know not.

To-wit: I have in mind a youth, who habited in scarlet cassock (at one time that would be rank ultramontaniam), serves in a minor degree at the Eucharist and yet is lacking in knowledge as to the Sacrifice and meaning of each ceremonial move. I heard him voice an almost regret that Good Friday was the one day he could not wear his scarlet robe. I am aware a scarlet cassock is not a matter of doctrine, yet no one should wear a scarlet or other robe or vestment if he does not know why—on what authority.

It is easy to criticize and disparage. It is also well to speak freely at opportune time. In my judgment, it is fairly and squarely up to the clergy to emphasize at least two points—and one embraces the other—reality and reverence. Doctrine and ceremony are real. Reverence is also real. Let this be done and we shall have a start toward the second spring. Dr. Brady's letter indicates this.

Kansas City, Mo., May 10, 1916. CLEMENT J. STOTT.

THE SUPPLY OF DOMESTIC MISSIONARIES

To the Editor of *The Living Church*:

YOUR suggestion relative to the reunion of the diocese of Colorado and the missionary district of Western Colorado raises anew the question of the wisdom of the creation of missionary districts in areas having a small Church population. There is another aspect of the matter which might well, I believe, receive consideration.

The matter of chief importance in missionary work is an adequate supply of capable missionaries. They should preferably be young, to stand the physical strain, and they must be capable, if they are to get results in the face of the usual difficulties. How to attract such men is the problem.

I venture to think that what the earnest and capable young man seeks is not primarily an easy place or a good salary, but an opportunity for effective service, which will prove his ability, and assure him preferment later.

Now the great handicap to the missionary bishop's efforts to attract capable men is that usually the field offers little or no chance for promotion. The parishes are permanently occupied, or, if a vacancy does occur, a rector is called from outside.

If, however, the missionary district were not separated from the diocese this difficulty could be obviated with real benefit to both. Inducements could then be offered to strong young men to take work

in such fields equal to those offered by the dioceses, and this would furnish for the parishes a supply of capable men, experienced in local conditions, from which to choose their rectors. This would be in the long run more satisfactory than calling men from a distance. If the bishops and vestries would cooperate toward such a coordination of these several interests a long step forward would be taken toward the solution of various missionary problems.

Geneva, Neb.

C. W. MACWILLIAMS.

EPISCOPAL SUPERVISION IN SOUTH DAKOTA

To the Editor of *The Living Church*:

I HAVE read with great interest the article in your current issue from the pen of Bishop Guerry, entitled "A Separate Racial District for Negroes in the South." It is an admirable contribution to a most important discussion, but it contains one statement which I am sure the Bishop himself would desire to have corrected.

He says: "Does Mr. Keller know that already the Indians of South Dakota are asking for a separate racial district?" This sentence contains two serious inaccuracies. It is not *the Indians* who are asking for additional episcopal supervision in South Dakota, but the whole district, white and red alike. Also, neither the petition of South Dakota nor the resolution of the Province of the Northwest which is supported by the Board of Missions asked for a racial missionary district. South Dakota distinctly requests permission for the appointment of a missionary suffragan under the new Bishop of South Dakota; in a word, exactly the same policy which Bishop Guerry himself has so long advocated in the matter of the negroes. Neither the synod of the Northwest nor the Board of Missions thought it desirable to specify the exact method in which additional episcopal service should be obtained, wishing not to jeopardize the memorial nor embarrass the convention in whatever action it might see fit to take; but there is not, and never has been in this request, any suggestion of a separate racial district. The bishop, if permission to elect one is granted under the terms of the petition, will be distinctly diocesan.

I am sure the Bishop of South Carolina will at once recognize that in using South Dakota as a casual illustration he was not choosing a case in point, and that, just because any word of his must carry large weight with many people, he will above all things desire not to endanger an unprejudiced consideration of South Dakota's need.

May 13, 1916.

Very truly yours,

HUGH L. BURLESON.

"MOB-VIOLENCE IN THE NAME OF RELIGION"

To the Editor of *The Living Church*:

COUCHING the pertinent remarks of *Presbyter Ignotus* concerning the recent Roman Catholic riot in a Boston suburb, it is interesting to note that Boston is not the only city under the ban of modern inquisitorial methods. Two or three months ago a similar meeting was planned in Chicago, with (if I am not mistaken) the same speaker on the programme. There was no question in this instance of the misuse of a public building. This meeting was in a privately rented hall and tickets of admission were issued. Scarcely had the meeting begun when a man in priest's garb led a delegation of hoodlums down the aisle, and gave the signal for the reign of terror. The meeting and the furniture alike were effectually broken up. The audience seeking refuge outdoors were met by more assailants who attacked them with vicious disregard of age, sex, or condition. Some reached the street cars only to find the trolley poles being pulled from the wires while stones, clubs, and fists reached through the windows and doors of the cars. Policemen were in evidence, but it is said that far from helping they rather incited the rioters to further attacks. The Rev. R. Keene Ryan, a Presbyterian minister, was guilty of living in the neighborhood. He was out of town that evening and had nothing to do with the meeting, but nevertheless members of his family escaped quick death only by inches from the missiles which were hurled through the front windows of his home by the marauders.

All this is justified on the grounds that these meetings are held for fanatical attacks on the Roman Church. Meanwhile the mission pulpits of that same Church blaze fire and brimstone at all the rest of us with impunity. Some of us wonder what system of casuistry is responsible for it. Here is religious tolerance with a vengeance!

Sincerely yours,

Wilmette, Ill., May 8, 1916.

FRANK E. WILSON.

ANOTHER VERSION OF CALLIMACHUS' GREETING

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS quotes with apparent approval, in the April 22nd number, Hartley Coleridge's version of Callimachus' epigramme. May I call the attention of those of your readers who may not know it, to the, to my feeling, infinitely superior version by William Cory, that noble, devoted, English schoolmaster?

"They told me, Heraclitus, they told me you were dead,
They brought me bitter news to hear, and bitter tears to shed.
I wept as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.

"And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales, awake,
For Death, he taketh all away, but them he cannot take."

I think that the true and gentle pathos of the Greek original is far better preserved here than in Coleridge.

Sincerely,

CHARLES ST. CLAIR WADE.

Middlebury College, Vt., May 2, 1916.

"BISHOP AND RECTOR"

To the Editor of *The Living Church*:

IN your editorial for April 20th, entitled "Bishop and Rector," I wish you had, in your convincing way, added a "reverse" of the Bishop of Alabama's "contention." Suppose the said Bishop had ordered all the priests of his diocese immediately to *install* acolytes, place candles upon the altar—giving an exact number; to face the east at definite times, to be determined by the Bishop; to bow at definite times in every service, to bow every time in passing the Cross, to have a certain cut and length to his vestments, always to fit the color of the stole to the Bishop's ideas, to make the sign of the Cross at definite times, etc., etc. Would such "admonition" demand a necessary compliance (obedience) from every one of the priests in the diocese? "Sauce for the goose," etc.

Dorchester, Mass.,

April 29, 1916.

Sincerely yours,

F. D. BUDLONG.

DEANSHIP OF THE GENERAL THEOLOGICAL SEMINARY

To the Editor of *The Living Church*:

MAY I, as an alumnus of the General Theological Seminary, enter a protest against the suggestion of your New York correspondent contained in the current issue, that the successor to Dean Robbins ought to be a General Seminary graduate? The great work needs the best possible man available, and if that man should not happen to be among the thousand alumni, it is to be hoped that our representatives will not wrong our venerable Mother by allowing themselves to be swayed by foolish pride or false sentiment into giving her less than the best.

Ithaca, N. Y., May 13, 1916.

HENRY P. HORTON.

ASCENSION DAY CARDS

To the Editor of *The Living Church*:

YOUR readers may be glad to know that Ascension Day cards, such as were published in Duluth a few years ago, are now to be had from California. They are designed and published at "The Cecil Brunner Art and Print Shop," 112 East Alhambra road, Alhambra, Cal.

A circular with descriptions and prices will be sent on application.

Sincerely,

Bishop's House, Duluth, April 27, 1916. H. M. MORRISON.

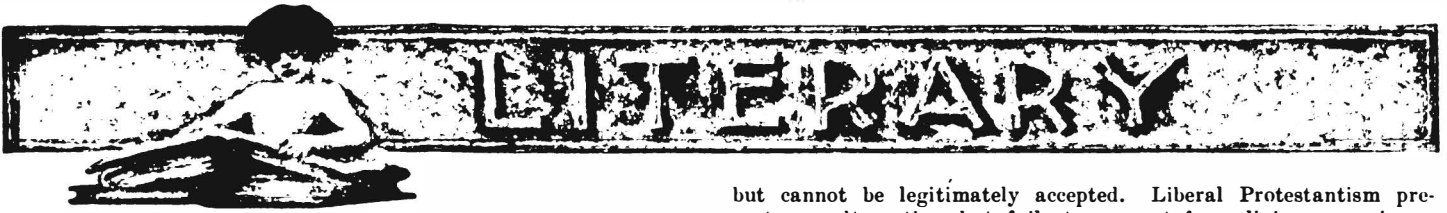
BISHOP GARRETT ON PANAMA

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF DALLAS]

THE General Convention will meet in St. Louis in October and will have questions of serious moment to consider concerning the Domestic and Foreign Missionary Society's work.

Much controversy has recently been conducted in the Church press concerning the legal attitude of the Board of Missions in appointing delegates to attend the Panama Congress. It will be necessary for your delegates to understand the meaning and import of the grave questions concerning the Church's Mission thus aroused. It will be well to remember that certain points of serious nature affecting the constitution and government as this Church hath received the same are involved and must not be lightly passed over. The historic continuity of the Church bound up inseparably with the Historic Episcopate and Apostolic Ministry must not be lightly sacrificed to meet the wishes and views of our own time as they may be considered expedient by some persons of influence. The validity of sacramental media must not be endangered because large numbers of people have ceased to regard them as important. The fundamental verity of the Incarnation and the organic unity of the Body of Christ must not be endangered by the acceptance of theories which confuse union with unity and organization with organism. The modern trend of Church federations and such meetings as that recently held at Panama is to confuse and confound the basic principles on which this Church of ours stands. We offer to the world the Catholic heritage of the past with its primitive Creeds, Ministry, and Sacraments as handed down from the Apostolic Age, and we must not endanger the sacred deposit of Faith and Order entrusted to our care for any fancied benefits which may seem to arise from fictitious unions and cooperation with those who differ from us on these fundamental questions.

GOD WILL take His child to Himself at his full growth. He knows when that is.—*Rev. W. Howels.*



RELIGIOUS

Dogma, Fact, and Experience. By the Rev. A. E. J. Rawlinson, Student of Christ Church, Oxford. Pp. vi-207. The Macmillan Company. Price \$1.

The writer of the five essays brought together in this modest volume is well known from his work in *Foundations* three years ago. Two of the papers are reprinted from periodicals, another was designed as a supplement to the once projected new edition of *Foundations*, and the other two are written to express the author's views on questions— theological or ecclesiastical— which are eliciting special interest at the present moment. The attempt is made to deal with problems of vital importance in the constructive way, and it will be seen that the author has ample qualifications for the task. He has given us a book admirable in design and execution. The serious student of theology, or any person who cares to be well informed as to the nature of the questions now being agitated in this department of thought, will find here in a very compact and readable form the material he seeks, namely, a clear and unbiased statement of the points in debate, a temperate criticism of current views, and suggested solutions which stimulate thought if they do not always elicit assent.

Thus, for example, in the essay "Dogma and History," the gist of Modernism is presented together with an evaluation of its apologetic. Twenty-five pages suffice for this, and we do not recall any other such satisfactory treatment of the subject in a brief compass. The question raised by apocalyptic as to "Our Lord's Knowledge of the Future" calls for fuller discussion. It is declared to be, in the writer's judgment, "the great intellectual difficulty of the Christian religion"—an utterance which puts beyond question his loyalty to the Church's faith. He is not satisfied, however, with explanations of the gospel data that go but half way and only evade the difficulty. It must be "resolutely faced." His own solution, expressly advanced as tentative, lies in ascribing the prophetic mind to Christ and in giving due weight to the fact that the prophet necessarily expresses his assurance of the *certainty* of events yet future in terms of *proximity*—the goal must always be brought within the horizon. This is certainly a radical solution of the difficulty, but ultimately it may turn out to be more satisfactory than this bare indication of it suggests. It cannot be dismissed off-hand. We venture to think it will be taken seriously, as it is offered by one who has no sympathy either with unitarian dogmatism or with the "rationalism of the superficial cynic" which holds that our Lord was a deluded enthusiast.

The essay on "Clerical Veracity" joins issue with some of Bishop Gore's contentions on Liberalism growing out of the Kikuyu controversy and with special reference to "clerical subscription." He leaves much room for the individual's "reserve" as to specific articles of belief, but is equally emphatic in the assertion of the Church's right to decide whether "those who teach in her name adequately represent and express her mind," also that her commission cannot be claimed by anyone as a right and "involves the obligation not to teach in the Church's name doctrine of which the Church as a whole disapproves." He views the problem as one of expediency, calling for an attitude of wise toleration. The fact that the writer is a party at interest should blind no one to the merits of his contention. The essay is distinctly irenic in tone and should do much to soften the regrettable asperities of this particular controversy.

T. B. F.

Belief and Practice. By Will Spens, M.A. New York: Longmans, Green, & Company. Price \$1.75.

Mr. Spens, who is a tutor and fellow of Corpus Christi College, Cambridge, brings together in this volume a series of informal addresses originally delivered to a small body of his pupils and colleagues. He starts out with the belief that not all the statements of theology and of the Creeds are necessarily true in their barest and most literal sense. Certain fundamental dogmas, however, are held to be final, especially the supernatural narrative and the Christology of the Creeds. Now if for the student the fundamental problem is the legitimate authority of this or that tradition of thought, certainly that problem must become more crucial for the ordinary man, since he has neither training nor time for original research and thought. Some authority must be accepted in every sphere of thought, scientific no less than theological. It is necessary therefore that the authority on which we lean should have substantial claim to acceptance.

Claims for an infallible tradition may be attractively expressed

but cannot be legitimately accepted. Liberal Protestantism presents an alternative, but fails to account for religious experience. Fr. Tyrrell and others have regarded historic dogmas as theories of experiences of a very general and important character. They further suggest a parallel between theology and science. The underlying conceptions of science are adequate as far as they go. Catholic theology expresses a vast range of experience both wide and diverse and appears to be a reliable guide to experience. Theological errors are the result of excessive dogmatism; but Mr. Spens is concerned primarily with a general system and method rather than with any particular doctrines which depend for authority on a free consensus. Thus is constituted an objection to the Roman system especially where it relies on development of doctrine and an opportunity to the Anglican position for sound construction, but a sound conclusion and not mere opportunism must be the aim sought after.

Going on from this point the author's purpose is to work out the implications in various directions of the general but critical acceptance of traditional theology. He deals first with the supreme problem of Christology and then with certain illustrative controversies about some Catholic doctrines such as scriptural inspiration, the Gospel narrative, prayers for the dead, intercession of the saints, the sacramental system, the Blessed Eucharist, and the Sacrifice.

The Church is next treated and the institutional element in religion receives emphasis. The claims of Rome, the Anglican position, reunion with English non-conformist bodies and many kindred topics are discussed in a sympathetic and large minded way. The book is a fresh, sane, and an able contribution to current religious thought and discussion. The Bishop of Oxford says, "I desire to recommend this book for study. It is on Modernism and I cannot always agree with it. But I am sure that it is stimulating and that leads in the main on the right line."

JOHN CARR.

Why Men Pray. By Charles Lewis Slattery, D.D., rector of Grace Church, New York. New York: The Macmillan Co. Price 75 cts.

This little book, in six chapters, is written in Dr. Slattery's best devotional style—a style in which he excels. He shows first how "all men pray," the instinct seeming to him to be, at least in great crises of life, universal. From that he follows with the thoughts, expressed in chapter headings, that "Prayer Discovers God," "Prayer Unites Men," "God depends on Men's Prayer," "Prayer Submits to the Best," and "Prayer Receives God." All of these are thoughtfully worked out. The book is especially timely for Lenten reading.

THERE WAS issued by the *Parish Press*, Fort Wayne, Ind., a year or more ago a publication entitled *Hymns for Sunday School and Church* to which we gave favorable notice at the time. It was then published only with manila covers and we are informed that it passed through four editions in that form. The book has now been reissued and enlarged to 128 pages with a substantial cloth cover. The price of a single copy is 25 cents postpaid, while reduced rates are made in quantities. The collection of hymns is an excellent one.

In addition to the hymns there is contained in front a brief opening service with several selections of Psalms, and in the back are the canticles of the Church with chants and simple chants for the Holy Communion.

IN THE New York letter has already been noted the publication of the handsome volume, *The Cathedral Church of St. John the Divine, New York*. This book is handsomely made, giving the history of the Cathedral organization and an account of its many activities, present and past, with an abundant number of half-tone illustrations showing the different edifices on the Cathedral grounds. The long list of contributors to the many funds, occupying many pages, shows how largely distributed has been the interest in the work of the Cathedral and how great a number of people have shared in the raising of the permanent buildings. The volume is bound in heavy paper and embossed with the seal of the Cathedral in gilt. It is published by the Cathedral League in the see city. [Price \$1.00.]

THERE HAS lately been printed in THE LIVING CHURCH the music for a hymn taken from Bishop Cox's *Christian Ballads* entitled *I Love the Church*. Requests have been made for this in sheet form, and as a result the hymn, with music, has been published on heavy paper and may be obtained from The Young Churchman Co., Milwaukee, Wis., at a cost of 5 cents per copy; 20 copies, 50 cents; words only, 1 cent. In each case postage is additional.



SARAH S. PRATT, Editor

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

IN the half dozen years of its existence this department prizes most—of all its varied and pleasant experiences, grave, gay, lively, and severe—the thought that it has sometimes served as a medium between those who had need of something and those who had that same thing to give. How truly worth while is it to have the function of being a convenience, stigmatic though that idea generally is considered. One can't always be a hero, a martyr, or a star, but one *can* be a convenience to somebody, just by taking thought, and to be a convenience even in a very small way is a satisfaction.

Just now we want very much to be a convenience to a boy—and this in "Woman's Work" too—but being a great convenience to boys has ever been a large part of woman's work.

There is a book-loving boy on a ranch in California, or thereabouts. All that we can tell about him personally is that his name is Virgil—a name that suggests books and makes it hard to do without them. Virgil has a brother Frank who is described as a "bookworm." That is, he would be a bookworm if he had more books to feed on. These boys work on the ranch, helping their mother, their father having to be absent, and their ambition is education. Their brave mother, undaunted by hard work and the multiform duties of ranch life, cheers and stimulates them, puts up their lunches every day of the school year, sends them off and keeps her own shoulder to the wheel, day in and day out, in that way mothers have.

We heard something of the story of this family from the wife of one of our most faithful missionaries, the late Rev. William J. Cleveland, who distinguished himself by thirty-five years of self-sacrifice among the Sioux Indians under Bishop Hare.

"I know you like a true story," writes Mrs. Cleveland, "and I will tell you one. When we were living at Pine Ridge Agency we ministered to all the whites as well as to Indians. There were about thirty-one day schools, each teacher with his family living at the school; and, as the schools were usually near a chapel, Mr. Cleveland stopped with the teachers when making his visits; and I became acquainted with most of them. Some of these families having had no Christian training were entirely without religion. One day while we were at dinner a rider came saying that the little son of a new teacher, whom we did not know, had died suddenly and they were coming in to the Agency—they lived twenty miles off—for my husband to conduct the funeral. It seemed hard that they should be at the hotel at such a time and so we sent out to meet the party—several teachers were coming with them—and brought them to the rectory. It was too late for the funeral that day and too late next day, when all was over, to drive home, so I kept the father, mother, and little Virgil. They were so comforted by the home influence and the Christian funeral that soon afterward they received instructions and were baptized by immersion. Later we found them on a ranch when we moved into another part of the country; but ranching had not paid and the father had to leave and teach in a government school. Books, cards, magazines, would be a boon to this family and I have thought perhaps you knew of some one who would be greatly interested in young American boys working for high ideals against rather heavy odds."

Just what books these lads need is not mentioned, but it would certainly be a privilege to supply such a family with a table full of good literature or provide text-books, the buying of which is getting to be a serious proposition in even well-to-do families. We take the liberty of saying that Mrs. W. J. Cleveland, 4370 Campus avenue, San Diego, Cal., will be glad to give information.

THE AUXILIARY of the diocese of Ohio has made a record among diocesan branches in that it has founded a mission—St. Paul's, Glen Alpine, N. C.—and supports it. When the late Archdeacon Hughson was sent north by his Bishop some years since to secure aid for the mountaineers of the Blue Ridge, he found sympathetic listeners among the Auxiliary women of Cleveland. Among the stories he told was that of an old man who came to one of his meetings. The old man was blind and was led by a little girl. After service he came to the Archdeacon

and told him that he and his granddaughter, in order to reach him, had started at five o'clock in the morning and had walked for six hours, fording two rivers on the way. He had come chiefly to beg for a school teacher on the mountain. With tears running down his cheeks he said,

"We do not want our children to grow up as ignorant as we are. We will give the land, we will cut the logs, we will build the schoolhouse, if you will provide the teacher."

"How happy would I have been," said Archdeacon Hughson, "if I could have given him some assurance that his wish might be granted. It would take only \$400 a year, but, for want of that sum, I had to refuse."

During the social hour which followed this meeting a plan of help sprang full-fledged into being.

"Why cannot we provide that teacher?" they asked and in answer four women at once promised \$25 each. The treasurer went to the Archdeacon and said,

"Go back to those people and tell them to begin cutting their logs."

The fascinating history of this romance in missions is too long for our meager page. It has been well told by Mrs. Bates, the treasurer of the diocese of Ohio, but suffice it to say that under God—and with the loving personal touch of one of His devoted servants, Mrs. Joyner—St. Paul's Mission has become a place of light and joy to the mountain people.

"Their homes are still very humble," says their biographer, "their living is of the plainest, but now you will notice there is a light in their eyes. Zest and sparkle and the consciousness of power have taken the place of mere woodenness and dull endurance. Said one of the women, 'Why, it doesn't seem to me that we were really alive before the Mission came.'"

AT AN AUXILIARY MEETING last week there was present a comparatively new member, an aged Englishwoman, one of that type which contributes so largely to the salting of the earth in a quiet way. She comes, she pays dues, she takes her turn in entertainment, she enjoys—altogether an ideal sort of member in these turbulent times. Sitting attentively waiting for proceedings to begin, she was no doubt surprised when the President, after the opening prayers, congratulated the Auxiliary on the possession of this member, "who to-day reaches her eightieth birthday." Later, a nosegay which adorned the rector's desk was presented to her, and on the whole she went home feeling that the Auxiliary was a rather pleasant place to go occasionally.

The way it happened was this: A member who knew whispered to the President, "This is Mrs. Simmons' birthday. She is eighty. *Verbum sap.*"

Verbum sap., of course; and then there is Jane Wakefield. With Jane Wakefield telling Churchwomen what a selfish and indifferent lot she had found them in the early days of her Church life, it would never do to let slip an opportunity to do a gracious thing. If it had not been for the painful truths of Jane Wakefield, who knows? Perhaps that President would have let that eightieth birthday go by and lost for the whole Auxiliary—not the principal alone—a thrill of genuine Christian altruism.

Here is one bit of sarcasm from Jane's pen, wrung from her heart in those bitter days she lived through when nobody asked her to come to anything in the Church. She suggested to a Church worker that the next time they meet they would ask her little boy's school teacher to come.

"But do you really think she would care to be invited?"

"Oh, no! She's hardly human. She hates Church, as indicated by her going alone and hanging round hoping some of your most cordial women, whose visiting and good fellowship look so good to her, will cast a warm glance—and then she slips away, sometimes having been shaken hands with by the minister, who asks her name every time. Oh, no! She'd be offended if you noticed her enough to ask her to drop in if only long enough to meet your ladies and have a cup of tea with them."

After this burst, Jane Wakefield proceeds to narrate her

bitter experience in being let alone. Thank God, she was too devout and real a Churchwoman to let it estrange her permanently; but she might *so much sooner* have known the sweetness of that sisterly friendship which pervades so much of Church life if someone had taken thought. But then we should not have had her eloquent indictment to stir us to a sense of duty.

Our Church societies, be they Auxiliary, guild, or what not, should all have the Girls' Friendly Society's spirit. In our social clubs we are all suavity and sweetness and make the air fairly fragrant with complimentary speeches on every occasion. Why not utilize a little of this lubricating material in our Church functions?

A CHURCHWOMAN whose loss of sight precludes her from much enjoyment finds pastime in charades. She writes very clever ones having the real "Bellamy" touch. She has sent a fine lot which we will lend to anybody who wants to borrow. One of them runs:

"A Queen of England now I see
Tripping with gladsome feet
Across *my third* to greenwood tree
Her royal swain to greet.
My second, and *my fourth*, we use
More often than we should
But drop them (though we oft abuse)
We would not if we could.
Oft when *my last* is served, appears
My whole, with scandal fed,
It causes grief and bitter tears,
It cost this Queen her head."

From a correspondent in New York this comes:

"*My first* is hidden in the ground,
Though never in the earth 'tis found.
Demons and devils both possess it
And yet methinks you'd never guess it
Though you should *second* imp or elf
Or Mephistopheles himself.
My whole is mostly old and grim;
No fun, no galty for him,
A good example he would show
As Nonconformist, you must know.
As Churchman oft he's young and green,
A kind of 'prentice hand, I ween;
And Church and Chapel disagree
On what *my whole* should really be."

Another:

"The clerk threw *my last* at the curate
Because he had broken *my whole*,
And made him *my first* his careless act
From the depths of his troubled soul."

EVERYBODY'S WONDERFUL MEMORY

BY ROLAND RINGWALT

NO hour passes but somebody is mentioned as having "a wonderful memory." Books and essays are written on these prodigies; their word lists, their linguistic powers, their stock of dates, or their array of legal precedents is spoken of as almost incredible. But the memories of these extraordinary people are not so remarkable as the memory possessed by the average mortal. The man who sets up a piece of copy, the conductor on the train, the boy who delivers groceries, and the woman who toils in the laundry have memories utterly beyond the power of the human intellect to comprehend.

Take half a dozen of the famous memories reckoned up in the average book on the subject, and what do we find? A man like Burrill is devoted to the study of foreign languages. He understands the structure of one. He goes on to another. By the time he is reasonably familiar with five or six he has found the line of least resistance, and moves along confident of the success he will make if his eyes and brain do not fail. From childhood Fabre loved the insect world. His observations antedated his first day in school; in his busiest seasons he found leisure for peeps at the minute life so dear to him. With his perceptions developed his powers of retention and reflection.

The celebrated memories of the world bear a striking likeness to the movements of the dancing expert or the blows of the champion pugilist; the faculty is carefully trained and kept in constant exercise. Given a passionate craving for knowledge and a ceaseless effort to obtain food, there will be results. Of other things than righteousness we may say that those who hunger and thirst shall be filled.

In many of the lives of scholars and scientists the memory is the minor consideration; the reader is awed by the patience, the self-denial, the unwearying devotion to a great purpose.

Look, for instance, at Dr. Adam, the noble old Edinburgh pedagogue who won the gratitude of such promising boys as Walter Scott and Harry Brougham. In the days of his struggling youth Adam begged leave to sit in a friend's room and study because he could not afford a candle. On cold days he wrapped a counterpane round his shoulders, and when half numb warmed himself by running up and down stairs. It is not surprising that such a boy learned his declensions and conjugations; unless he worked himself to death he had to win. The half page which tells us that Porson quoted Greek with facility and that Macauley could name all the Senior Wranglers of a century does not really give us valuable information; we must turn to a good biography and see how these powerful memories were drilled.

Every memory famed for its classic lore or scientific acquirement is matched by one which deals with the ordinary business of life. An old merchant told me that he could remember the average prices of nearly every article he had sold for a generation; the periods of sharp declines and feverish rises were to him what a battle is to a silver-haired soldier. The Wall street recollections of a veteran broker may include the prices of ten thousand bull or bear rushes. If the reader has ever known anyone who has gathered up the scandal of a township for a generation he will find that she or he (the worst gossips are always men) remembers everything save the mitigating circumstances. Business, or taste, leads one to seek a definite line of facts, or, in the gossip's case, possibly some fictions. With diligent application for thirty or forty years the many mickles make a muckle; or by gathering the pence the pounds take care of themselves, or—however, there is no use in going on with old saws in the strain of Sancho Panza.

What is marvellous, and grows more so as we see unnumbered proof of it, is that we remember so many names we have only heard once, facts of no special interest or importance, tunes that did not either charm or disgust us, faces that were neither beautiful nor ugly, dates that we do not want to use in business correspondence or editorial work, localities that we have not thought of since we looked them up in a school geography, spellings of unusual words to which etymology affords no clue. Sixteen to one is a ratio beneath our notice, six hundred times we remember without effort for one time that our memory disappoints us. We remember that in a house near our uncle's there lived a family that kept pigs until the board of health ordered the sale or slaughter of the swine. We had not thought of the case for a long time, but to-day one of the family passed, we recognized him, and the scene of notice and protest returned. The man looked just like his father in those distant days. Have we not all memories of this kind?

Without believing in total depravity one must yet confess his belief in universal depravity. Nervous or tearful persons at times plead with us to forget something and then we invariably remember it—usually with every pathetic or humiliating circumstance the petitioner hoped might be blotted from our mental tablets. This, however, in time humbles us. We know that we generally remember the follies and failings of our acquaintances far better than we do their good traits; hence we conclude that the same measure is meted unto us. To be greeted with "I have not seen you since the day before the Inter-State Commerce Act of 1887" is depressing; it practically assures us that somebody remembers the worst or silliest action of our early lives.

So-called "wonderful memories" are not wonderful, but every memory is wonderful. Every day, every hour, we notice, or read, or hear, something which does not seem to bear on our toils or sports, which does not give us pain or pleasure, yet which we shall carry with us to our dotage. I have in my entire life entered but one house, the inhabitants whereof had not wonderful memories, and that was an asylum for feeble-minded children.

How NOBLE the lowest life may become, like some poor, rough sea-shell with a gnarled and dimly-colored exterior, tossed about in the surge of a stormy sea, or anchored to a rock, but when opened all iridescent with rainbow sheen within, and bearing a pearl of great price! So, to outward seeming, my life may be rough and solitary, inconspicuous and sad, but, in inner reality, it may have come to Mount Zion, the city of the living God, and have angels for its guardians, and all the first-born for its brethren and companions.—*Alexander Maclaren*.

WISDOM is not an intellectual excellence only, it is a moral excellence as well.—*Maclaren*.

Church Calendar



May. 1—Monday. SS. Philip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth (Rogation) Sunday after Easter.
 " 29, 30, 31. Mon., Tues., Wed. Rogation Days.

CALENDAR OF COMING EVENTS

May 21—Iowa Dioc. Conv., St. Thomas' Church, Sioux City.
 " 21—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 " 21—Spokane Dist. Conv., All Saints' Cathedral, Spokane.
 " 22—Kentucky Dioc. Conv., St. Mark's Church, Louisville.
 " 23—Chicago Dioc. Conv., Cathedral of SS. Peter and Paul, Chicago.
 " 23-24—Central New York Dioc. Conv., St. Paul's Church, Syracuse.
 " 23—Erie Dioc. Conv., Ascension Church, Bradford, Pa.
 " 23—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 24—Atlanta Dioc. Conv., St. Peter's Church, Rome, Ga.
 " 24—Minnesota Dioc. Conv., Church of St. John Evangelist, St. Paul.
 " 24—Oregon Dioc. Conv., Pro-Cathedral St. Stephen the Martyr, Portland.
 " 30—Southern Virginia Dioc. Conv., Trinity Church, Staunton, Va.
 " 31—West Virginia Dioc. Conv., Martinsburg, W. Va.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

CHINA

ANKING

Miss S. E. Hopwood.

SHANGHAI

Rev. R. C. Wilson (in First Province).

CUBA

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

THE PHILIPPINES

Rev. George C. Bartter.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. J. D. GALLAGHER of St. Alban's Church, St. Louis, Mo., appointed priest in charge of St. Luke's Church, Detroit, and the mission of Lake Park, Minn., entered upon his duties May 15th.

THE Rev. S. J. HEDELUND, rector of St. James' Church, Fergus Falls, Minn., has also assumed charge of St. Paul's mission, Breckenridge.

THE Rev. ERNEST J. HOPPER, rector of Old Trinity Church, Broad street, Utica, N. Y., has changed his home address from 1004 Park avenue to 305 Rutger street, opposite Rutger Place, Utica, N. Y. His office address is Old Trinity Parish House, First street, Utica, N. Y.

ACTING on the advice of physicians, the Rev. FLOYD KEELER has resigned his position as Archdeacon of Hutchinson (district of Salina), on account of the failure of his voice. He will continue to reside in Hutchinson.

THE Rev. W. F. KLEINSCHMIDT, formerly a curate at the Chapel of the Intercession, New York City, has taken up his duties as curate to the Rev. A. W. Ryan, D.D., rector of St. Paul's Church, Duluth, Minn.

THE Rev. Dr. C. W. LEFFINGWELL, rector of St. Mary's School, Knoxville, Ill., is making his semi-annual visitation of the school, and will remain to the closing exercises, June 7th. He has bestowed the Cross of Honor upon every graduate, for a period of nearly fifty years.

THE Rev. JOHN S. LIGHTBOURN should after Trinity Sunday be addressed at Georgetown, S. C.

THE Rev. TRUMAN P. RIDDLE has resigned from the clergy staff of St. George's Church, Stuyvesant square, New York. He has been appointed a chaplain in the U. S. Navy, and will report for duty May 29th on board the *Maene*.

THE Rev. WILLIAM ROBERTS, rector of Christ Church, St. Michaels, diocese of Easton, has accepted a call as assistant to the rector of St.

FOURTH SUNDAY AFTER EASTER

St. John 16: 12—"Ye cannot bear them now."

O gentle Shepherd, tender for Thine own,
 Thou wilt not overdrive Thy feeble flock,
 Sparing the too-bright vision and the shock
 Of task too hard, till we are riper grown.
 Yet, oh, the hope thus usher'd into sight,
 In larger faculty, exhaustless zest,
 In good, prophetic ever of the best,
 Soaring beyond imagination's height.

Not out of Thy despair that we can gain
 Thy fellowship of vision, not from cold content
 With imperfection, but from love most patient,
 Sure of the summit we at length attain.
 Oh, grant us day by day each word to hear
 Obedient, learning so the next to bear.

HERBERT H. GOWEN.

Peter's Church, Phoenixville, with the work at Epiphany Mission, Royersford, diocese of Pennsylvania.

THE Rev. JESSE A. RYAN has resigned as secretary of the Social Service Commission of the diocese of Western New York.

THE Rev. EARL C. SCHEMEISER, formerly of London, diocese of Southern Ohio, appointed priest in charge of the Missions of Sauk Centre, Melrose, and Alexandria, Miss., has entered upon his duties.

THE Rev. FRANK HERBERT SIMMONS assumed his duties as rector of Grace Church, White Plains, N. Y., on Easter Day.

THE Rev. A. M. SMITH has resigned his charge as rector of St. Matthias' Church, Los Angeles, Calif., because of ill-health.

THE Rev. C. C. THOMSON, priest in charge of Christ Church, Crookston, Minn., has resigned to take work in Pittsburgh, Pa.

THE Rev. W. R. B. TERRILL, rector of Trinity Church, Arkansas City, Kans., and editor of the *Kansas Churchman*, has resigned to become rector of Grace Church, Astoria, Oregon, on June 1st. Bishop Sumner will institute him on Trinity Sunday.

THE Rev. W. H. WARD, until recently priest in charge of St. John's Church, Moorhead, Minn., has resigned and taken up his work as curate to the Rev. J. B. Halsey, rector of St. Timothy's Church, Philadelphia.

THE Rev. WILLIAM LA RUE WITMER has become assistant minister in Calvary Church, Germantown, Philadelphia, Pa.

THE Rev. H. J. WOLNER, rector of St. Paul's Church, Virginia, Minn., has also assumed charge of Eveleth.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage or birth 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 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.

ORDINATIONS

DEACON

WEST TEXAS.—In St. John's Church, Far Rockaway, Long Island, on the Second Sunday after Easter, the president of the Board of Missions, the Rt. Rev. Arthur Selden Lloyd, D.D., acting for the Bishop Coadjutor of West Texas, the Rt. Rev. William Theodotus Capers, D.D., ordained to the diaconate Mr. GOODRICH ROBERT FENNER. The candidate was presented by the rector, the Rev. William A. Sparks, who also intoned the Litany. The Rev. Prof. Blodgett of the General Theological Seminary preached the sermon. Mr. Fenner is a senior in the General Seminary, and on his return to West Texas he will take charge of the mission work in the Nueces Canyon, with residence at Uvalde, Texas.

DEACONS AND PRIEST

NEW YORK.—SS. Philip and James' Day, Monday, May 1, 1916, in the Church of St. Mary the Virgin, New York City, by the Bishop of New Jersey: KARL LUDWIG TIEDERMANN, to the priesthood; candidate presented by the Rev. S. C. Hughson, O.H.C.; JAMES HENRY GORHAM, to the diaconate; candidate presented by the Rev. Dr. Barry; JULIAN DELAMATER HAMLIN, to the diaconate; candidate presented by the Rev. Spence Burton. The sermon was preached by the Rev. Dr. J. G. H. Barry, rector of the parish.

PRIEST

LONG ISLAND.—The Rev. WILLIAM P. S. LAUDER was ordained at the Cathedral of the Incarnation by Bishop Frederick Burgess on Sunday, May 14th. On the 21st, he will hold the first service in the New St. Luke's Chapel, Forest Hills Gardens.

DEGREES CONFERRED

TRINITY COLLEGE, TORONTO.—D.D., upon the Rt. Rev. FRANK DU MOULIN, D.D., LL.D., Bishop Coadjutor of Ohio.

MARRIED

PEARSON-WARDWELL.—In Christ Church, Cambridge, Mass., by the Rev. Prescott Everts, assisted by Bishop Parker of New Hampshire, on May 3rd, the Rev. DAVID ADAMS PEARSON, rector of Christ Church, North Conway, N. H., to Miss GEORGIANA WARDWELL, daughter of Hon. and Mrs. Walter C. Wardwell, of Cambridge, Mass.

RETREATS AND QUIET DAYS

CHICAGO.—There will be a quiet day in the Cathedral of SS. Peter and Paul, Peoria and Washington streets, Chicago, on Tuesday, May 30th (Decoration Day), especially for business women and girls. All women and girls will be welcome. The day begins at 10 A. M., concluding at 4 P. M., and will be conducted by the Rev. Charles H. Young, rector of Christ Church, Woodlawn. A light lunch will be served in the Mission House, for those who wish, at noon, for 10 cents. Please have someone, if possible, send number from your parish who will attend, notifying St. Mary's Mission House, that sufficient lunch may be prepared.

CINCINNATI, OHIO.—One day retreat for priests and laymen at St. Luke's Church, Findlay and Baymiller streets, beginning at 8 P. M. Monday, May 29th, and closing after Evensong, Tuesday (Decoration Day). Also a quiet day for women Wednesday, May 31st, beginning at 8 A. M. Conductor for both, the Rev. SPENCE BURTON, S.S.J.E. Please notify the Rev. F. GAVIN, rector of St. Luke's, of intention to attend in order that accommodations may be provided.

KENOSHA, WIS.—The annual retreat for associates and other ladies at Kemper Hall, Kenosha, Wis., will begin with vespers June 13th, and close with the Holy Eucharist, June 17th. Conductor, the Rev. Professor I. P. Johnson, D.D., Faribault, Minn. Address the MOTHER SUPERIOR.

NEW YORK.—A quiet day for Sunday school workers has been arranged by the diocesan board for Saturday, May 20th, at Synod Hall. The day will open with the celebration of the Holy Communion at 9:45 in a chapel of St. John's Cathedral, the Rt. Rev. Charles S. Burch being the celebrant. Following there will be addresses on the topic of consideration and intercession: "The Challenge of the Children—What the Church can Give the Child; What the Child can Give the Church." Among the speakers will be the Rev. Richard T. Henshaw on The Child and the Community; the Rev. Percy R. Stockman on Week-day Instruction; the Rev. Selden P. Delany, D.D., on Worship; and at 1:45 the Rt. Rev. Arthur S. Lloyd on Missions. At 2:30 the meeting will adjourn for the children's presentation in the Cathedral. Luncheon will be served in the undercroft at one o'clock. It is hoped that those who can accept the luncheon invitation will send their names to Miss FANNIE RAYMOND, 3 Trinity place, West New Brighton, S. I. Programmes can be obtained from board members and rectors of the diocese.

DIED

KEYSER.—Mr. HENRY IRVINE KEYSER, for half a century a leader in business and banking circles in Maryland, died May 7th at his home, Westmoreland, in the Green Spring Valley, near Baltimore, aged 78 years. Mr. Keyser was a life-long Churchman, one of the founders of Grace Church, Baltimore, one of its vestrymen, for many years, and was also personally active in many charitable organizations. Funeral services at Grace and St. Peter's Church, Baltimore, May 10th. Bishop Murray officiating, assisted by the Rev. Drs. Arthur C. Powell and Edward T. Lawrence, and the Rev. Romilly F. Humphries, rector of the parish.

PARSHALL.—On the morning of May 13th, the Ven. HEMAN FRANKLIN PARSHALL of CHSS Lake, Minn. Funeral from the Cathedral in Faribault.

May he rest in peace.

RATHBUN.—At Stamford, Conn., on April 30th, the Rev. SCOTT BOGIE RATHBUN, in the sixty-third year of his age.

SPALDING.—On May 4, 1916, at his home in Cincinnati, Ohio, CHARLES CLEMENT SPALDING, son of the late Charles Clement and Sophia Kerr Spalding of Maryland.

"In Thy presence is the fulness of joy, and at Thy right hand there is pleasure for evermore."

STODDARD.—At Mount Holly, New Jersey, May 6, 1916, the Rev. JAMES STODDARD, D.D., rector of St. Andrew's Church. Services Monday, May 8th, in the church at two o'clock. Burial in St. Andrew's churchyard.

STRONG.—At his residence in Ashtabula, Ohio, Sunday night, May 7th, in his eighty-ninth year, ALBERT ASHUR STRONG, for sixty-three years a vestryman of St. Peter's Church, whence he was buried on May 10th. Bishop Leonard officiating, assisted by the Rev. Messrs. C. A. Dowell and James A. Miller.

MEMORIALS

FRANK DE FREES MILLER

Sixty years are not the full time allotted men. But sixty years old, the Rev. FRANK DE FREES MILLER, D.C.L., while taking a quiet stroll with his wife, saying he felt tired, quietly sank down at her side on the street and instantly entered into rest.

Dr. Miller, a native of Indiana, was a cousin of the Hon. T. F. Bayard, who at one time was the representative of the United States at the Court of St. James. At an early age he came with his parents to California. The family being engaged in newspaper enterprises, it was not surprising that the young man should choose law for his profession, as opening the way both to affluence and political influence. Having completed the necessary studies, in 1882 he was graduated from the University of California with the degree of LL.B. His prospects seemed encouraging; but, having been reared in a family interested in the Church, he felt it his duty to abandon law and enter the ministry. Under Bishop Kip he spent some time in charge of different California mission churches, before becoming rector of the church in Bakersfield.

In 1897 he left California to become chaplain and private secretary to the Bishop of Springfield. After about sixteen years in the East and Middle West, Dr. Miller returned to California, and was rector of Holy Innocents', San Francisco, until 1915. In that summer he bought a home in Irvington, attracted by the remarkable salubrity of the climate. Taking possession as soon as practicable, he and his wife began improving and beautifying their two acres. While thus engaged Dr. Miller had charge of St. James' Church in Livermore, officiating there every Sunday morning.

On April 27th, the day in which he entered into rest, he worked as usual amongst his flowers, little dreaming the end was so near. It came, as he wished it would come, peacefully and probably painlessly, while enjoying the calm quiet evening, and happily talking with his wife.

Dr. Miller was a loyal minister of the Church, faithful to duty, sincere, and strong in his attachments. Affable and cheerful, he won the confidence and esteem of the Irvington people in the brief time he lived among them. Possessed of a large and choice library which he had carefully read, in his modest way he rarely referred to it or to his ability as a preacher, which was not small. Best of all, he lived devoutly serving the Master. In 1893 he married Miss Fannie Ward, a popular teacher. She was of a congenial spirit and a true helpmate. No children, however, graced their home.

JAMES STODDARD

The Bishop, clergy, and laity of the diocese of New Jersey assembled at Mount Holly, New Jersey, May 8, 1916 for the purpose of attending the funeral of the Rev. James Stoddard, D.D.,

rector of St. Andrew's Church, Mount Holly, desire to place on record their deep sorrow over the death of their brother in Christ and associate in the work of the Church in the diocese as the rector of St. Andrew's Church since 1898. Dr. Stoddard was eminently successful in his pastoral work and highly esteemed by all for his character and scholarly attainments. In the life of the diocese he held a conspicuous place, having been selected in 1907 to represent it as a deputy to the General Convention and being at the time of his death a member of the Standing Committee. As a devoted priest of the Church, as a cultured Christian gentleman, as a co-laborer in the Lord's vineyard, and, in the case of many among us, a warm personal friend, we felt for him the respect and affection which his personal qualities and attainments called forth.

We mourn his departure hence in the very zenith of his powers and usefulness, and we extend to the sorrowing family and the bereaved parishioners the assurance of our deepest sympathy, praying the God of all comfort to bestow upon them the consolations of His Fatherly love and pity.

(Signed) PAUL MATTHEWS, *Chairman.*
HAMILTON SCHUYLER, *Clerk.*

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED. to hold services on Sundays during July. Address J. E. HERR, Findlay, Ohio.

POSITIONS WANTED—CLERICAL

PARISH wanted by energetic, hard-working priest; sound, conservative Churchman, married (no children); exceptionally good reader and speaker; college and seminary training; moderate salary accepted. Address CAPABLE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires duty, June and July preferably. Preaches short summer sermons, and can take choral services. "Parochial Mission Service" Sunday night if desired. Address CELEBRANT, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY for the months of July and August desired by an experienced priest. East preferred, within or near to a large city. Address L. M. N., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN desires curacy in city parish. Preaches on Gospel for the Day. Systematic visitor. Address PRAYER BOOK CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENCY desired for July and August by experienced rector. East preferred. Best references. Address B. M., care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires correspondence with parish or bishop. Catholic, energetic, musical. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires supply work for July and August. References furnished if desired. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WOULD SUPPLY July or July and August near Atlantic coast. Address C. N. Y., care LIVING CHURCH, Milwaukee, Wis.

SUPPLY, half of July and August, in the East. Adequate references. Address PAX, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WOMAN WANTED to act as nurse to two children, ages three and four. Woman between twenty-five and forty preferred, and one who has had some education. Can give her a good home, and willing to pay well such a person. Location in small city in central Wisconsin. Would like her about September 1st. Apply BERKE, care LIVING CHURCH, Milwaukee, Wis.

TWO MASTERS WANTED; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S SCHOOL, St. Andrew's Post Office, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

AS COMPANION or mother's helper, by a refined, educated, middle-aged widow; Knickerbocker ancestry; has lived and traveled abroad; D. A. R. and Churchwoman; thorough housekeeper, shopper, and marketing. Can take full charge; household or social duties; highest credentials. Address Mrs. M., 743 President street, Brooklyn, N. Y.

CHOIRMASTER AND ORGANIST of large church in North America desires change. Pedagogue teacher; Cathedral or Plainsong Psalter. References from prominent priests. English diplomas. Good Churchman. Address CANTORIS, care LIVING CHURCH, Milwaukee, Wis.

PROSPECTIVE POSTULANT for orders desires tutoring. High School subjects, especially French, German, English. Experienced. References. H. R. F., 1127 Hinman avenue, Evanston, Ill.

YOUNG MAN offers services at parish or missions, for summer. Experienced worker. Clear reader. Studying for Holy Orders. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORKER (High Church) requires position. Highest reference, three and one-half years in present position. CHURCH WORKER, 84 Bellwoods avenue, Toronto, Canada.

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GIFT CARD FOR WHITSUNDAY in five colors: *The Way to Pray for and to God the Holy Ghost.* Designed and published by the Rev. H. M. SAVILLE, Waltham, Mass. 5 cents each; 50 cents a dozen. Postage extra.

ECCLESIASTICAL 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.

BELL WANTED for a mission church in small town in East Carolina. Is there not a silent bell somewhere which can be donated or sold very reasonably? Rev. JOHN H. GRIFFITH, Kinston, N. C.

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CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

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

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CONGENIAL partner wanted for a part of summer by bachelor owning very attractive summer cottage. Excellent piano. College man preferred. Address Box 328, Cent. Sta., Toledo, Ohio.

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LITERARY

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THE VEN. ERNEST N. BULLOCK and his wife, AMY H. W. BULLOCK, A.M., Ph.D., will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address Mrs. E. N. BULLOCK, Church Missions House, 281 Fourth avenue, New York, or College Club, 40 Commonwealth avenue, Boston.

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

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

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LOANS, GIFTS, AND GRANTS

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

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, MISS MARIAN DEC. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

SOCIETY OF THE GRADUATES OF ST. MARY'S HALL

The annual meeting of the Society of the Graduates of St. Mary's Hall will be held on Friday, May 26, 1916, at 10:15 A.M. at St. Mary's Hall. Chapel service at 12 o'clock. Annual dues payable at this meeting.

Mrs. WILLIAM D. HEWITT,
Burlington, N. J. Corresponding Secretary.

APPEALS

JERUSALEM AND THE EAST MISSION

For ministering to Jews, Moslems, and Christians in Bible Lands. Remittances forwarded through the Rev. Dr. J. H. MCKENZIE, Organizing Secretary and Treasurer, Howe, Ind.

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.

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Church Literature Press, 2 Bible House.

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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 publications 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 Macmillan Co. New York.

The Forks of the Road. By Washington Gladstone. Author of *Live and Learn*; *Commencement Days*, etc. 50 cents net.

The Centennial History of the American Bible Society. In two volumes. By Henry Otis Dwight. Illustrated. \$2.00 per set.

Longmans, Green, & Co. New York.

Our Homeward Way. Being Addresses on the Service of Holy Communion. By the Rev. S. J. Sykes, Vicar of St. Mary the Virgin, Waterloo, Liverpool. 75 cents net.

Yale University Press. New Haven, Conn.

The Divine Comedy: La Comedia di Dante Alighieri. Translated by Henry Johnson.

Radiant Life Press. Pasadena, Calif.

Quit Your Worrying! By George Wharton James, author of *Living the Radiant Life*; *What the White Race may learn from the Indian*; *The Story of Scraggles*; *California, Romantic and Beautiful*; *Our American Wonderlands*, etc. \$1.00 net.

Parish Press. Ft. Wayne, Ind.

Hymns for Sunday School and Church. Fourth Edition—Fiftieth Thousand. Manila Binding, 96 pages, 10 cts. each postpaid; 10 copies, \$1.00; 50 copies, not prepaid, \$3.00; 100 copies, not prepaid, \$6.00. Cloth Boards, 128 pages, 25 cts. per copy postpaid; 10 copies, not prepaid, \$2.00; 25 copies, not prepaid, \$4.00; 50 copies, not prepaid, \$8.00; 100 copies, not prepaid, \$15.00.

Little, Brown & Co. Boston.

Ice-Boat Number One. By Leslie W. Quirk, Author of *The Fourth Down*; *The Boy Scouts of Black Eagle Patrol*, etc. With illustrations by Henry S. Watson. The Wellworth College Series. \$1.20 net.

Susan Clegg and Her Love Affairs. By Anne Warner, Author of *The Resurrection of Aunt Mary*; *Sunshine Jane*, etc. With Frontispiece by H. M. Brett. \$1.30 net.

Thomas Y. Crowell Co. New York.

The Healing Power of Suggestion. By Charles R. Brown, Author of *Faith and Health*; *The Young Man's Affairs*, etc. 25 cents net.
Discourses on the Sober Life. (Discorsi Della Vita Sobria.) Being the Personal Narrative of Luigi Cornaro (1467-1566, A. D.). 25 cents net.

Ginn & Co. Boston.

Readings on the Relation of Government to Property and Industry. Compiled by Samuel P. Orth.

University of Chicago Press. Chicago.

The Great Revival in the West 1797-1805. By Catharine C. Cleveland. \$1.00 net.

Carnegie Endowment for International Peace. Washington, D. C.

Year Book for 1915.

John Joseph McVey. Philadelphia.

The Mystery of the Holy Trinity in Oldest Judaism. By Frank McGloin, LL.D., Knight of St. Gregory. Author of *Norodom—King of Cambodia*; *The Light of Faith*; *The Conquest of Europe*, etc. \$1.00 net.

E. P. Dutton & Co. New York.

The Cathedrals of Great Britain. Their History and Architecture. By P. H. Ditchfield, M.A., F.S.A., Fellow of the Royal Historical Society, Rector of Barkham. With numerous illustrations by Herbert Ralton, J. A. Symington, H. M. James, H. Crickmore, etc. New and revised edition. \$1.75 net.

Visions and Vesture. A Study of William Blake in Modern Thought. By Charles Gardner, Author of *The Inner Life of George Eliot*. \$1.25 net.

PAMPHLETS**St. Augustine's College. Canterbury, England.**

Occasional Papers from St. Augustine's College. No. 32, April 4, 1916.

Church Missions Publishing Co. Hartford, Conn.

The Blue Cashmere Gown. By Sarah S. Pratt, Associate Editor of THE LIVING CHURCH. Author of the book of the same name. Soldier and Servant Series. Publication No. 103, March, 1916. 15 cents net.

American Church Union. 1625 Locust street, Philadelphia.

What Has Become of the Church's Chief Act of Worship? By Rev. Frank B. Reazor, D.D. Leaflet No. 20. Free on application. On quantities postage is required.

The Prayer Book Churchman and the Churchman's Prayer Book. Leaflet No. 21. Free on application. On quantities postage is required.

From the Author.

The Sacred Dime in Every Dollar. Prepared and published by Rev. Howard M. Ingham, Keene, N. H., 90 cents per 100 postpaid. Special price on quantity.

Vermont State Board of Health. Brattleboro, Vt.

Bulletin of the Vermont State Board of Health. Vol. XVI., No. 3, March 1, 1916. Issued Quarterly.

Indiana Bureau of Legislative Information. Indianapolis, Ind.

Forms of City Government. An Outline of the Federal, Commission, and Commission-Manager Plans of City Government. By Frank G. Bates, Associate Professor of Political Science, Indiana University. Bulletin No. 5, January, 1916.

Joint Commission on Social Service. New York.

The Joint Commission on Social Service: A Statement of Its Work.

What Some Parishes Are Doing for Their Communities. A Stereopticon Lecture.

An Outline of Social Study. With References. *The Parish in Community Service.* Practical Suggestions.

Lord's Day Alliance of the United States. 203 Broadway, New York.

Lord's Day Leader. Rest Day Discussion Number. Addresses by prominent men delivered at the Republican Club, New York City, March 11, 1916. Vol. II, No. 2, March-April, 1916.

Berkeley Divinity School. Middletown, Conn.

Berkeley Divinity School Bulletin. No. 25, May, 1916.

Kenyon College. Gambier, Ohio.

The President's Letter to the Alumni. Kenyon College Bulletin No. 49, May, 1916.

World Peace Foundation. Boston.

The New Pan Americanism. Vol. VI, No. 1, February, 1916. World Peace Pamphlet Series. Single copies free. Price in quantities on application.

Sidney L. Gulick. 105 E. Twenty-second street, New York.

Asia's Appeal to America. An address by Sidney L. Gulick, Secretary of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in Amer-

ica; Secretary of the American Branch of the World Alliance of the Churches for the Promotion of International Friendship.

A Comprehensive Immigration Policy and Program.

The Pacific Coast and the New Oriental Policy. A Report to the Commission on Relations with Japan of the Federal Council of the Churches of Christ in America. By Rev. Sidney L. Gulick.

Hon. Clinton Rogers Woodruff. Philadelphia.

A Service of Intercession for the Peace of the World.

National Education Association of the United States. New York.

N. E. A. Bulletin, Vol. IV., No. 5. April, 1916.

Government Printing Office. Washington, D. C.

Our Foreign Policy. Activities of American Embargo Conference. Speech of Hon. Paul O. Husting of Wisconsin in the Senate of the United States, April 27, 1916.

Thirty-Second Annual Report of the Municipal Civil Service Commission of the City of New York. 1915.

CHURCH MUSIC**Boston Music Co. Boston.**

Organ Selections for the Wedding Service. Compiled and edited by Dr. William C. Carl. Vol. IV. \$1.00.

YEAR BOOKS**Missionary Education Movement of the United States and Canada. New York.**

A Year Book of The Church and Social Service in the United States. Prepared for the Commission on The Church and Social Service of the Federal Council of the Churches of Christ in America, by Harry F. Ward. 50 cts.

ANNUAL CONVENTIONS

AT THE TWENTY-SECOND ANNUAL CONVOCATION OF THE MISSIONARY DISTRICT OF NEW MEXICO (INCLUDING TEXAS WEST OF THE PECOS RIVER); AND PRIMARY CONVENTION OF THE WOMAN'S AUXILIARY
Church of St. Clement, El Paso, Texas, May 2, 3, 4, 1916

SUMMARY

The ALABAMA council sustained the Standing Committee in its action concerning the trial of a clergyman; and passed a canon to enter the Pension Fund.—DALLAS unanimously endorsed the Pension Fund, and passed resolutions deprecating any schemes for Church federation which confuse and confound basic principles.—The DELAWARE convention was pleased by Bishop Kinsman's decision to continue his work, which ill health had urged him to resign. A canon was passed providing for the Church Pension Fund.—HARRISBURG passed a Pension Fund canon

and provided for the creation of a new archdeaconry.—MASSACHUSETTS appointed a committee to consider the problem of women delegates. The new preferential ballot was used.—During the NEW JERSEY convention Bishop Matthews accepted Christ Church, Trenton, where the convention met, as the Pro-Cathedral of the diocese. A new form of parochial report was adopted, as well as a canon uniting with the Pension Fund.—PENNSYLVANIA learned of a year of unusual material prosperity.—SPRINGFIELD adopted the canon prepared by the general commission of the Church Pension Fund. A resolution was

adopted and a committee authorized looking to the organization of a diocesan House of Churchwomen.—TENNESSEE adopted the proposed canon on Pension Fund. Much interest appeared in missions and social service.—TEXAS elected a Bishop Coadjutor, and favored the Pension Fund.—WASHINGTON adopted the Australian system of balloting. Resolutions were passed urging support of diocesan colored work and approving the Pension Fund.—ARIZONA adopted a new constitution.—SALINA adopted the pension system, and expressed its disapproval of the Panama plan of cooperation.

ALABAMA

BISHOP BECKWITH was celebrant at the Holy Communion at the opening service in Trinity Church, when the eighty-fifth annual council met in Mobile at ten o'clock on Wednesday, May 10th. He was assisted by the Rev. O. G. Richards, and several others of the clergy. The Rev. M. S. Barnwell preached the sermon, an impassioned appeal against internal strife and divisions.

The council organized for business immediately, elected the Rev. V. G. Lowery, as secretary, and the Rev. C. K. Weller, assistant secretary. Committees were appointed by the Bishop, who delivered his annual address in the afternoon, dealing chiefly with official acts of the past year. The Church Home building committee reported completion of their work in erecting the magnificent new buildings into which the inmates of the old Church Home have recently been moved. The question of raising \$20,000 as Alabama's share of the debt of the University of the South at Sewanee was next discussed at considerable length. One third of that amount was reported as already pledged. Later in the council a committee of five, with power to add to their number, was appointed to canvass the diocese for the remainder.

At the Wednesday night session the report of the treasurer of the diocesan board of missions was read, and pledges for the ensuing year were taken. The amount subscribed was over \$6,500.

On Thursday morning the report of the Standing Committee was read by the Rev. Stewart McQueen, president. The Rev. W. N. Claybrook read a minority report, signed by himself and Mr. R. H. Mabry, dissenting from the action of the committee in the case of the Rev. F. DuM. Devall. A motion was made to receive both reports and print both of them in the Journal. But after determined opposition and the declaration of the Rev. Mr. Devall against the embodying in the records of a stigma against his name before he had even been tried, the minority report was withdrawn by its author; and the report of the Standing Committee was received as usual without motion.

Next came the report of the committee on unfinished business. This committee reported a number of items from the last council, all of which, except one, went as a matter of course to different committees. That one item had to do with the amendment to the canon on the trial of a clergyman. That amendment had made the Standing Committee the committee to examine the case, in place of a committee of two clergymen and one layman appointed by the Bishop. The committee on unfinished business held that the amendment had not passed, because the motion recorded in the minutes included the words, "and carried over to the next council for consideration." The Standing Committee, acting on the official opinion of the chancellor, held that the amendment to the canon had been adopted unanimously at the council of 1914, and did not have to be acted upon by another council; that the committee on canons at the council of 1915 had unnecessarily included the amendment to the canon, which did not need a second adoption, with the amendment to the constitution which did require a second action. Again the amendment to the canon and the amendment to the constitution were both carried unanimously; and were therefore both finally adopted as the law of the diocese, although the amendment to the canon needed to be adopted but once. Therefore the chancellor had advised the Bishop that the amendment had passed, and the words, "and carried over to the next council for consideration," were surplusage that could not affect the action of the council. The Standing Committee stated further that they had met under the canons of the General Church as a council of advice to the

Bishop, and had *unanimously* advised him that the amendment had passed; and that, on the distinct agreement that it had been so enacted, the Bishop had presented charges to them as the committee to examine the case against the Rev. F. DuM. Devall, and that they had reported to the Bishop that the charges did not make out a case for which the Rev. Mr. Devall could be tried under the canons of the Church.

The question was debated all day long, and a vote was not reached until 6:45 P. M. The vote was called for by orders under the section of the constitution which requires a majority of both orders to carry. The motion was that the report of the committee on unfinished business be adopted. Had that motion carried, the result would have been that the amendment had not passed and there would have been new legislation by means of which a new presentment of Mr. Devall would have been made. The result of the loss of the motion was that there was no unfinished business, and therefore the amendment had passed. The vote was as follows: Clerical vote, 19 ayes in favor of the motion, 11 nays against the motion. The vote of the parishes and missions was 7 ayes and 19 nays. The motion was therefore declared to be lost by non-concurrence.

An effort was later made to re-open the matter by bringing it in again in the report of the committee on canons. That effort was defeated by showing that a proposed amendment to the canons had to be given public notice on the first day of the council. Later it was incorporated in the minutes that the amendment to the canons had passed, and the canon as amended was written into the minutes.

At the night session on Thursday the question of the Church Home was taken up. The treasurer presented his report showing a balance of \$1,100 on hand, whereas for several years previously there had been a large deficit. Appeal was made for various gifts to the institution. Among these eleven cows, over two hundred chickens, and other animals were contributed. Later the assessments against the parishes and missions for the support of the Home were increased forty per cent. to enable the Home to increase largely the number of its inmates for which the new buildings were erected. A chapel and infirmary to be built were partly provided for.

On Friday the order of the day was the election of officers, the Standing Committee, and delegates to General Convention.

The Standing Committee was elected by a vote by parishes which requires a majority of the two orders voting together. The result was the reelection of the old members, except that the Rev. Matthew Brewster, D.D., succeeds the Rev. W. N. Claybrook.

Clerical and lay deputies to General Convention were elected in the same manner, with the result as follows:

Clerical deputies: The Rev. Messrs. Stewart McQueen, Matthew Brewster, D.D., Edward E. Cobbs, E. W. Gamble. Lay: Messrs. John E. Mitchell, Robert Jemison, Sr., C. D. Walker, William B. Hall.

Those receiving the next highest number of votes were unanimously elected as alternates.

Alternates—Clerical: The Rev. Messrs. A. G. Richards, W. N. Claybrook, E. A. Penick, M. S. Barnwell. Lay: Messrs. R. H. Mabry, W. F. Garth, Hon. H. T. Toulmin, Mr. Forney Johnston.

The report of St. Mark's Colored School at Birmingham showed a serious financial condition requiring immediate help to prevent a foreclosure of mortgage of some \$8,000.

The committee on canons reported against all questions handed down by General Convention, except one changing the time of meeting of the General Convention. The council voted in favor of them all, namely, for the election of a presiding bishop, in place

of the senior bishop by consecration, for the change of time of meeting, and for a canon granting change of venue for the trial of a presbyter or deacon when local conditions prevented fair trial.

The canon proposed for the diocese of Alabama to enter the Clergy Pension Fund was adopted, and a committee was appointed.

The next council will meet at St. Andrew's Church, Birmingham, on the second Wednesday in May, 1917.

DALLAS

THE TWENTY-FIRST annual council of the diocese of Dallas met in St. Matthew's Cathedral, Dallas, Tuesday, May 9th, opening with a celebration of the Holy Eucharist with Dean Moore as celebrant, assisted by Archdeacons Crittenton and Ellis. The preacher was the Rev. B. B. Ramage of Fort Worth.

The Bishop's address contained a summary of the condition and work of the various institutions of the diocese; St. Mary's College, All Saints' Hospital at Fort Worth, and the Cathedral, so far as its work extends beyond parochial limits. According to the Bishop's report all these institutions are flourishing and are valuable adjuncts to the development of the Church.

His messages on the issues raised by the Panama Congress were clear-cut and positive. They were referred to the committee on domestic and foreign missions and made the substance of the report and recommendations presented by that committee and unanimously approved by the council.

The Bishop announced his desire to place St. Mary's College in the hands and under the control of a board of trustees which he nominated, composed of Messrs. E. A. Belsterling, W. D. Adams, F. W. Oppenhausser, Judge John L. Terrill, E. H. Lingo, and F. H. Sparrow.

By special invitation of the Council Bishop Thurston of Eastern Oklahoma presented the Clergy Pension Fund plan and explained its workings and requirements. This was done so ably and effectively that when the subject came up subsequently for action it received the unanimous endorsement of the council.

After receiving the report of the diocesan board of missions the council voted to authorize that board to add two more missionaries to supplement the work now being done by the archdeacons.

The committee on domestic and foreign missions presented its report, in which the reference to Panama is of general interest. It says: "Your committee has heard with careful interest the words of our venerable Bishop. While we regret that much controversy has arisen concerning the legal right of the Board of Missions to appoint delegates to attend the conference on Christian work in Latin America, held recently at Panama; still, we cannot but feel that such controversy has been useful in raising and deciding the question as to the place which the Board of Missions occupies in the economy of the Church's work. If the Board of Missions is the creature of the whole Church and is still to ask for the support of the whole Church, then its work must be in conformity to the mind of the whole Church, expressed through the General Convention.

"Inasmuch as this question and others of serious moment will be raised at the General Convention at St. Louis, this year, your committee recommends that the delegates to the General Convention from this diocese use all diligence in rightly informing themselves as to the legal and canonical points that are raised concerning the question: that they procure and earnestly read the several weighty pamphlets which have been written by our eminent bishops and priests upon this subject, that they study and know the canons of the Church wherein are defined the powers

and functions of the Board of Missions; that they consider carefully the wise and earnest words of our beloved diocesan in which he states that the historic continuity of the Church, bound up inseparably with the historic episcopate and apostolic ministry, must not be lightly sacrificed to meet the wishes and views of our own time, as they may be considered expedient by some persons of influence. The validity of sacramental media must not be endangered because large numbers of people have ceased to regard them as important.

"Your committee, while differing from the Board of Missions in its late Panama policy, would further emphasize the great necessity for continued support of the missions of the Church. We would urge, with all the earnestness at our command, that the apportionment for General Missions be raised in this diocese and that no feeling of ours that the Board of Missions has been mistaken should hinder us from the duty which we owe, not to the Board, but to our Lord and Master, Jesus Christ, to extend His Kingdom."

A resolution was passed "that we reiterate the statement of Catholic faith and order to be found in the Bishop's address and deprecate any schemes for Church federation which confuse and confound the basic principles on which this Church of ours rests."

Reports of committees indicated substantial growth and vigorous life in the various fields of Church activity.

Dean Harry T. Moore and Mr. Charles Kribs were elected members of the Standing Committee.

The Rev. Messrs. Edwin Weary of Texarkana, John Power of Brownwood, H. T. Moore of Dallas, and H. G. Hennessey of Denison were elected as clerical deputies and Messrs. R. Haddaway of Fort Worth, E. A. Belsterling of Dallas, George Beggs, Jr. of Dallas, and F. W. Oppenhausser of Texarkana as lay delegates to the General Convention.

On May 10th the Woman's Auxiliary of the diocese was in session at St. Mary's College. At night a stirring missionary meeting was held in the college chapel at which addresses were made by Dean Moore and Bishop Thurston. This was followed by a reception to the Bishop in the parlors of the college.

DELAWARE

ST. PAUL'S CHURCH, Georgetown, entertained the one hundred and thirtieth annual convention of the diocese of Delaware on Wednesday, May 10th. The sessions were fully attended and characterized by excellent spirit and prompt dispatch of business, as is always the case when Bishop Kinsman presides. The chief sensation of the convention was caused by the Bishop's announcement that he had been contemplating the necessity of resignation owing to ill health. His decision to continue his work was received with liveliest satisfaction. The most important business transacted was the adoption of a canon providing for the Church Pension Fund. Work in connection with this fund has been vigorously prosecuted in the diocese by a committee headed by Colonel George A. Elliot. Delaware's contribution will approximate \$75,000.

Elections resulted as follows:

Deputies to General Convention—Clerical: The Rev. Alban Richey, D.D., Wilmington; the Rev. Messrs. B. F. Thompson, Dover; P. L. Donaghay, Middletown; E. H. J. Andrewes, Milford. Lay: The Hon. Edward G. Bradford, Wilmington; George A. Elliott, Esq., Wilmington; Dr. William P. Orr, Lewes; Jefferson B. Foard, Esq., Middletown.

Supplementary Deputies—Clerical: The Rev. Messrs. Frederick M. Kirkus, Wilmington; Thomas G. Hill, Smyrna; A. E. Clattenburg, Wilmington; S. D. Van Loan, Georgetown. Lay: Messrs. John S. Grohe, Wilmington; Frederick Bringhurst, Wilmington; Ed-

ward H. Ford, Wilmington; Hon. Richard S. Rodney, New Castle.

Standing Committee: The Rev. William H. Laird; the Ven. B. F. Thompson, the Rev. Frederick M. Kirkus, Hon. Edward G. Bradford, Woodburn Martin, Esq.

On the evening preceding convention, a missionary meeting was held, at which addresses were made by the Rev. Howard W. Diller of Pottsville, Pa., on Religious Education, by the Rev. A. E. Clattenburg on Missions in North Dakota, and by Bishop Kinsman on Early Missions in Delaware.

HARRISBURG

THE DIOCESAN CONVENTION met for its twelfth annual session in Trinity Church, Williamsport, at 4:30 o'clock, May 9th. Evening Prayer was immediately followed by the Bishop's address, read by the Bishop himself. At the close of this service the convention assembled for business. Gen. C. M. Clement of Sunbury was elected secretary and the Rev. William Dorwart was elected assistant secretary. Routine business was transacted, consisting chiefly of nominations for elective offices to be acted upon the next day. In but three instances did the nominees exceed the number to be voted for, viz., for members of the Standing Committee, clerical and lay, and for the clerical deputies to General Convention. Amendments to the canons were presented, one regarding the pension fund in case that fund shall become effective within the year, and another to form another archdeaconry in the northern part of the diocese. Both these canons were adopted the next day.

On Wednesday the Holy Communion was celebrated by the Bishop, assisted by several of the clergy. The convention assembled for business at 9:30, and routine reports of committees followed. The report of the treasurer of the board of missions of the diocese showed the expenses of the year fully met and a small balance in the treasury. The Bishop, having called the president of the Standing Committee to the chair, made a forceful speech on the subject of the Pension Fund. After some discussion the convention named the sum of \$50,000 as the sum to be raised in the diocese for that fund. Within a few minutes upwards of \$20,000 toward the amount was promised. A strong committee was appointed of one clergyman and two laymen in each archdeaconry, with C. La Rue Munson as president and the Rev. Walter C. Pugh of St. Matthew's, Sunbury, as secretary, to further the work in the diocese at large. The Rev. G. H. Browne withdrew his name as candidate for the Standing Committee.

The elections resulted as follows:

Standing Committee—Clerical: The Rev. Messrs. Rollin A. Sawyer, Le Roy F. Baker, William Heakes, A. R. De Witt, Floyd Appleton, Ph.D. Lay: T. S. Hamilton, John Langdon, D. M. McMullin, H. B. Meredith, M.D., Ralph T. Smith.

Deputies to General Convention—Clerical: The Rev. Messrs. George I. Brown, St. John's, Lancaster; James F. Bullitt, St. Andrew's, Harrisburg; R. F. Gibson, Trinity, Williamsport; C. N. Tyndell, Christ Church, Williamsport. Lay: Thomas J. Brown, St. Luke's, Mount Joy; G. N. Reynolds, St. James', Lancaster; Gen. C. M. Clement, St. Matthew's, Sunbury; Col. W. Fred Reynolds, St. John's, Bellefonte.

Alternates—Clerical: The Rev. Messrs. F. R. Allison, St. James', Mansfield; Floyd Appleton, Ph.D., St. Paul's, Harrisburg; F. M. C. Bedell, Trinity Church, Shamokin; G. F. G. Hoyt, St. Paul's, Columbia. Lay: J. W. B. Bausman, St. James', Lancaster; H. W. Hartman, St. John's, Lancaster; H. B. Packer, St. Paul's, Wellsboro; G. F. Stibgen, St. John's, Marietta.

The next session of the convention will be held in St. Matthew's Church, Sunbury.

MASSACHUSETTS

FOR THE one hundred and thirty-first time the Church in this diocese has met in annual convention. This year there were no matters known beforehand that seemed likely to be of a sensational or even of a very interesting variety. One thought of it as to be a rather routine affair. But even in regard to a Church council you never can tell, and at least one sensation developed and ran all through the meeting—the question, namely, of the desirability and eligibility of women delegates. Another matter that should be referred to is the unfortunate fact that only on the first day is the representation at all complete. There is a sad slump on the second day and the convention becomes practically a "rump."

The question of admitting women as delegates—first, whether this was permitted by the constitution and canons, and secondly, whether it was desirable—came suddenly, immediately, and unexpectedly to the fore. St. Stephen's Church, Cohasset, had elected two men and one woman as delegates to the convention. After prolonged debate, the convention decided not to give a seat to the woman delegate on the ground that the constitution and canons contemplate only men delegates, and on the further ground that to admit women would be such an important departure from the practice for one hundred and thirty years that it required prolonged thought before such a step should be taken. On the second day it was finally voted that a committee of five clergymen and six laymen should be appointed by the Bishop to report to the next diocesan convention on (1) the advisability of admitting women as delegates and (2) the changes necessary in the constitution and canons of the diocese to make women eligible. A very considerable feeling, *pro* and *con*, was evident on the general question and quite a number of speakers were heard on both sides. One gathered from the speakers that most of them favored the admission of women, but no doubt many who oppose it did not speak. The Bishop presided in his usual inimitable way, with humor, fairness, and despatch. It would seem that the question of female delegates will be the great question next year before the convention. Last autumn the men of Massachusetts overwhelmingly voted down female political suffrage. Many who so voted did so because a large number of women are themselves opposed to the vote. The same is true on this question of women delegates. Many women of the Church are strongly opposed. A good suggestion would be to ascertain what a decided majority of the women themselves want in this matter and to be guided largely by their wishes.

The convention began with Holy Communion in the Cathedral at 9:30 A. M., after which the business sessions took place in Huntington Hall of the Massachusetts Institute of Technology, beginning at 10:45 A. M. on Wednesday, May 10th, and continuing till 1:30 on Thursday, May 11th.

Reports of committees, etc., were presented to the convention for the most part simply by title, as they are printed and distributed beforehand. The Bishop referred to the custom of the diocese of New York in having such reports read. In regard to diocesan missions an exception is made in that time is given to hearing some parts of the reports from missionaries in the field.

The Church Pension Fund in the diocese reported through its chairman, J. Grafton Minot, Esq., that in this diocese the sum now raised is \$232,569, or nearly half of what is desired. The Bishop spoke about his work for the fund and told many most encouraging incidents, though he felt that the hardest work is still ahead of him in raising the \$5,000,000. The convention unanimously and enthusiastically voted him its support and

gratitude for his splendid work for the fund.

The Rev. Alexander Mann, D.D., presented a draft of a canon "Of the Church Pension Fund," to carry into effect the principles of the Church Pension Fund in this diocese, and the canon was adopted. It is substantially the one adopted in New York. Perhaps the chief interest in this canon is the provision whereby it "shall be the duty of the trustees of donations to pay to the committee on the Church Pension Fund the premiums payable on behalf of the Bishop of the diocese and also of the Bishop Coadjutor and the Suffragan Bishops, if there be such." And in the same way the Board of Missions, the City Mission, and the Board of Education are to pay the premiums "on account of all stipends received by clergymen from said boards." By the same arrangement the convention shall authorize its treasurer to pay premiums payable on account of all stipends paid by the diocese itself to clergymen other than those specified above.

When the polls were opened for the various offices to be filled, a good many voters felt some uncertainty as to how to use the new preferential ballots, giving first, second, and third choices. There was an unusually large number of nominations. Later on it was debated whether this new system was worth while. It was pointed out that on the whole it worked well and saved time, and the convention voted to continue the system next year.

After luncheon, on Wednesday, a large congregation gathered in Trinity Church, to hear the Bishop's twenty-third annual address, which treated very largely of matters within the diocese, including the institutions. For the most part the reports were very encouraging. The diocese has done better than ever in general missions and the City Mission has done a better and larger work. The Bishop spoke of the importance of the work among prisoners, mentioning that the Rev. Albert Crabtree has retired from his parish in order that, as a representative of the diocese, he may give his whole time and thought to the welfare of those in prisons or reformatory institutions or released from them. The Bishop spoke of the encouraging growth and condition of work among colored people, stating that fifteen years ago there was one congregation only of these, being that of St. Augustine's, under the ministry of the mission church of St. John the Evangelist, though, he added, there were hundreds of colored people in other parishes. There are now, he states, three congregations of colored people, all in good condition, and, he says, "in the whole diocese there are no congregations more sincere, hearty, and refined in their worship than these. Your Bishop is proud of them and believes that there are few dioceses in the country where colored people give more loyal support." He spoke highly also of the Farm for Colored Children at Foxborough and of St. Monica's Home in Roxbury, "the former home of William Lloyd Garrison," where there is a "beautiful work" on behalf of aged colored women and incurables conducted by the Sisters of St. Margaret. The Bishop told also of the work among Italians at Christ Church in the north end, where, after one hundred years of work, the centennial was "celebrated by Italian children, while Anglo-Saxon children from other parts of Boston came to witness the celebration." What, he asked, would the founders have thought of such an outcome to their work? The Bishop also discussed at length the problem of true national preparedness.

At 4 P. M. the convention reassembled in business session in Huntington Hall, for the consideration of reports once more.

It was voted not to appoint a secretary for social service to be paid by the convention, as it was felt that we already have about all the assessments that can be met. It

was reported the legislature had passed an act incorporating the diocese, with the Bishop and two priests and two laymen as trustees, the four latter to be elected by the convention, two to serve two years and two for one year. Finally, with considerable business still untouched, the convention adjourned, about six o'clock Wednesday evening, till Thursday morning. Wednesday evening came the missionary mass meeting in the Cathedral, when the topic was the problem of the immigrant. D. Chauncey Brewer, president of the North American Civil League of Immigrants, said that eighty per cent. of the immigrants are robbed to a greater or less degree when they land, and they naturally come to hate Americans instead of like them.

The Archdeacon of Boston spoke of the Church as a port of entry for the immigrant. "They should be directed to that port," he said. "We need in Boston a port chaplain, who, by gathering all the facts and knowing the situation, would be able to lead the diocese toward the solution of this mighty problem."

On Thursday, when the convention reassembled, chief interested was shown when the Rev. E. W. Smith, as chairman, presented a report on the Bishop's address, in which report it was said that "the diocese of Massachusetts, fully recognizing the necessity of adequate military preparedness against war, urges the whole Church to undertake spiritual preparedness for peace and good will," and said that his committee desired this resolution to be presented to the General Convention next October. The discussion became quite warm over the phrase about recognition of the need of adequate military preparedness, and some pacifists had an opportunity to present their views. That these pacifist views did not meet with the approval of the great majority of the convention was, to put it mildly, very evident. Dr. van Allen and others stoutly defended the wording of Mr. Smith's report. Various amendments were voted down and the original resolution was passed emphatically. It may fairly be said that in so doing the House concurred in what the Bishop had said in his annual address, inasmuch as he explicitly mentioned the need of military preparedness.

Finally, on Thursday, May 11th, about half after one, the convention of 1916 adjourned.

Herewith are the names of those elected by the convention. In some cases four ballots were necessary. Only three priests and three laymen, instead of four, were elected provisional deputies to General Convention.

Deputies to General Convention—The Rev. Drs. Alexander Mann, E. S. Rousmaniere, Endicott Peabody, E. S. Drown; Messrs. C. G. Saunders, W. V. Kellen, P. S. Parker, R. H. Dana.

Provisional Deputies to General Convention—The Rev. Messrs. H. E. W. Fosbroke, E. T. Sullivan, and P. W. Sprague; Messrs. J. G. Minot, W. C. Baylies, and Huntington J. Saville.

Standing Committee—The Rev. Messrs. A. W. Moulton, J. McG. Foster, Percy Gordon, F. W. Fitts; Messrs. C. G. Saunders, F. W. Hunnewell, Philip S. Parker, J. H. Beale.

The only change here was the election of the Rev. F. W. Fitts, rector of St. John's Church, Roxbury, to take the place of the Rev. Dr. Thayer, who had withdrawn his name before the voting began.

NEW JERSEY

THE CONVENTION of the diocese of New Jersey assembled in Christ Church Pro-Cathedral on Tuesday, May 9th, at 10:30 A. M., for its one hundred and forty-fifth session. The choral Eucharist was sung by Bishop Matthews, the Epistle and Gospel being read respectively by the Ven. R. Bowden Shepherd and the Rev. A. B. Baker, D.D. The con-

vention sermon was preached by the Rev. Charles M. Perkins of Vineland. A choir of thirty-five priests assisted in the service.

At three o'clock the Bishop delivered his address before the convention, in which he reviewed the work of the past year.

At 8 o'clock P. M. the convention was resolved into missionary meeting. Preceding this meeting, the Bishop received from Wardens Herbert W. Bradley and C. N. Gill, of Christ Church, permission to use the church as a Pro-Cathedral. The Bishop, receiving the keys and assuming the Bishop's chair, said, "On behalf of the diocese of New Jersey, by authorization of the Cathedral Foundation thereof, I accept the use of this church as the Pro-Cathedral of the diocese and take the chair as the episcopal seat."

The Bishop then installed R. Bowden Shepherd as Archdeacon of New Jersey and administrative officer of the missionary work in the diocese, the Rev. W. H. Moor as canon-vicar of Christ Church Pro-Cathedral and pastor of the congregation, and the Rev. S. T. Wells as canon and chaplain of institutions within the diocese.

Evensong was sung by the new vicar and missionary addresses were made by Mr. Paul Shimmon, the Ven. Archdeacon Shepherd, and Canon S. T. Wells.

The Rev. Charles B. Dubell read the report of the Woman's Auxiliary, showing that there are ninety branches in the diocese and that the sum of \$20,207.36 was raised during the year closed. The report of the Girls' Friendly Society shows that \$2,978.43 has been expended during the year.

On Wednesday the convention passed a resolution offering its affectionate congratulation to the Rev. A. B. Baker, D.D., rector emeritus of Trinity Church, Princeton, on finishing fifty years as a priest.

The convention adopted a new parochial report. There was a feeling of enthusiasm over the changes in the parochial report, which utilized the suggestion of the last General Convention, treating as lost communicants those who have not communicated within the past three years.

The following were elected to the Standing Committee:

Clerical: The Rev. Alfred B. Baker, D.D., the Rev. Messrs. Charles M. Perkins, Hamilton Schuyler, Charles S. Lewis. Lay: Messrs. David G. Baird, Charles Townsend, Warren R. Dix, Charles Mecum.

Deputies to General Convention—Clerical: The Rev. Messrs. R. E. Brestell, St. Paul's, Camden; Charles M. Perkins, Trinity, Vineland; Ralph B. Pomeroy, Trinity, Princeton; the Ven. R. Bowden Shepherd. Lay: Messrs. William D'Olier, Burlington; George A. Armour, Princeton; A. A. Devoe, Spottswood; Arthur M. Crane, Roselle. Alternate—Clerical: The Rev. Messrs. W. S. Baer, Elizabeth; Robert Mackellar, Red Bank; C. M. Niles, D.D., Atlantic City; E. V. Stevenson, Plainfield. Lay: Messrs. J. L. Boggs, Perth Amboy; G. S. Clay, Plainfield; B. F. H. Shrene, Mt. Holly; J. A. Pulsford, Elizabeth.

Mr. B. F. Haywood Shrene, chairman of the committee on the Church Pension Fund, presented an exhaustive report and the convention adopted a canon uniting with the Fund with the proviso that the compulsion features shall not go into effect until after the next convention.

The Bishop appointed the Rev. Charles S. Lewis to be examining chaplain in place of the Rev. James Stoddard, D.D., deceased.

PENNSYLVANIA

THE CONVENTION of the diocese of Pennsylvania assembled in the Church of St. Luke and the Epiphany, Philadelphia, on Tuesday morning, May 9th, for a service of the Holy Communion at 9:30. Bishop Rhinelander was the celebrant. Bishop Garland and Bishop Van Buren were epistoler and gos-

pellor. Of about five hundred men present, more than two-thirds made their Communion. This was largely the result of the effort of a committee of laymen. Immediately after the offertory the names of the bishops of the Church, clergy of the diocese, and lay delegates to the convention who had died during the year were read, and the congregation bid to prayers commemorating them.

At eleven o'clock the Bishop took the chair and opened the sessions of the convention by calling for nominations for secretary and assistant secretary of the convention. The Rev. C. L. Fulforth and the Rev. Charles S. Lyons were re-elected. A motion instructing the secretary to cast the ballot for candidates for all offices for which there was but one nominee was passed. This reduced the elections to members of the Standing Committee, delegates and alternates to General Convention, and the trustees of the diocese. Under the new rules these elections took place at one and five o'clock in the parish house, and the result was announced to the convention at once upon completion of the counting. This saved much time and confusion.

The Bishops' addresses were then made the order of the day. Bishop Rhinelander first referred to the Nation-wide Preaching Mission as conducted in this diocese and announced that it had been so great a success that he felt the committee should be continued and a similar mission be arranged for each year. He expressed his pleasure at the increasing number of parishes devoting their Easter offerings to the missionary work of the Church. Confirmations were reported to be larger this year than for many years and the number of Romanists received into the Church to be remarkable. Bishop Rhinelander pointed out that the material progress of the Church in the diocese during the past year has been most unusual. Through the kindly efforts of a committee headed by Mrs. C. C. Harrison, the erection of the buildings at Valley Forge is assured. This work which has been directed by the Rev. W. Herbert Burk, from its beginning, seemed for a time to be in danger of losing him. But upon assurance of its development, which this committee has given, Mr. Burk had decided to remain. Bishop Rhinelander said that two sums of \$10,000 each had been offered for the erection of churches for St. George's Mission, Richmond, and the Epiphany, Sherwood, providing \$15,000 be secured in order that the work on these buildings could be started. He also announced that other sums had been pledged with the same proviso. In a very short time members of the convention completed the amount necessary for St. George's and before the adjournment of the convention almost all the amount for Epiphany, Sherwood, was pledged.

Reference to the good work which has been made possible by the erection of the new home for St. Martha's House was made, and an appeal for aid for the Episcopal Hospital, which is still greatly in need, was made in the address.

Two subjects of great importance to which Bishop Rhinelander addressed himself were the Stonemen's Fellowship and the present war in Europe. In reference to the former he endorsed the work of the Fellowship, and announced that he had accepted the position of honorary chaplain. He commended it to the attention of all Churchmen in the diocese. He dwelt largely upon the possibilities of the Fellowship in the effort toward unity of the Christian people of the country. As he said, "the label of no sect can be pinned upon it." It stands for the Catholic doctrines of the Church, and can embrace all those who are willing to accept those doctrines. From the present war he drew many lessons. He said: "The war in Europe is not so much between men or nations as between ideals and principles." Further: "The Germans are fighting for a faith and know what that faith is.

Over against them are the allies, ill-assorted, and caught unawares, but finding their souls and learning by degrees the secret of their strength." "Political neutrality may be a duty, but moral and spiritual neutrality were for us Americans unworthy and unnatural. It is a war for our protection and security." Out of this war the Bishop said that he hoped the lesson of responsibility, spiritual and moral, for our government, state, and city, may be learned.

The new memorial Church of St. Mary, which is to be the nucleus for the diocesan house, commanded some attention and discussion. Bishop Rhinelander told the convention that the purpose of the advocates of this house is to form a center for all the missionary work in the diocese. The Bishop announced that he is unprepared to place any definite plan before the convention this year for this work, but hopes to do so next. Later in the session an effort was made to amend the charter of the Church of the Ascension, which is to become the Memorial Church of St. Mary, that it might have trustees to administer its affairs. But this did not meet with much favor and was defeated.

The report of Bishop Suffragan Garland was brief. He thanked the diocese for its regard which had been shown him during the months of his disability on account of illness, and Bishop Rhinelander for his many acts of kindness. He also expressed himself grateful for the work which Bishop Van Buren had done in his stead during his absence. He concluded his address with a prayer of thanksgiving for his recovery.

The treasurer of the diocese in his report announced a deficit of about \$1,800; \$1,300 of which is due to the recent trial of the Rev. George Chalmers Richmond. Eighty per cent of this fund is used, he said, for the expenses of the convention. These expenses are increasing to such an extent that it may become necessary to increase the assessment in a short time. He strongly urged economy, and later advised against new and large appropriations.

The most harmonious convention in the history of Pennsylvania was broken into very slightly by a discussion of the Diocesan Library, and some changes in the canons on the trial of a clergyman. The board of control of the library asked for \$500, to which it believed itself entitled under an agreement with the custodians of the Church House. Under the advice of Mr. Miller, the treasurer, an effort was made to set this aside, but it was finally concluded to grant the amount.

The report of the committee on apportionment for missions for the diocese made a recommendation which will allow the weaker parishes to be assessed less in proportion than the stronger. The amount allotted to the missionary work of the diocese was increased from about \$22,000 to \$38,000 for the coming year. This was done in order that a much larger work may be done among the foreigners living in this city.

The appeal of the Rev. L. N. Caley, reporting for the board of religious education, for \$2,000 for its work, provoked some discussion only as to where the amount should be placed. Some members favored placing it with the missionary budget; others thought that it should be put in a place by itself. It was finally decided to have a separate apportionment for this object.

Another point in which economy could be exercised, according to the treasurer of the diocese, is in the printing of the journal of the convention. He offered a resolution, which carried, to revise and arrange the matter in the appendix, in order that the reports contained therein could be shortened, and thus reduce the size of the journal. It was decided also to limit the distribution of the journals to one to each clerical member and one to each parish; additional copies to be

placed on sale with the constitution and canons.

The committee on Church Pension Fund presented a long historical report. Five new sections of a canon on the Pension Fund were proposed and adopted. These had to do chiefly with the administration of the Fund and its distribution.

The convention closed on Wednesday evening about six o'clock with the announcement that two clerical and two lay alternate delegates to the General Convention had been elected. The chair decided that further ballot for election of alternates was unnecessary.

The elections resulted in the choice of the Rev. Messrs. C. M. Armstrong, J. Andrew Harris, E. M. Jefferys, James De Wolf Perry, and F. M. Taitt; Messrs. Charles Biddle, E. H. Bonsall, W. W. Frazier, S. F. Houston, and R. Francis Wood for the Standing Committee.

The Rev. G. C. Foley, D.D., Rev. J. B. Harding, Rev. J. B. Halsey, and Rev. Floyd W. Tomkins, D.D.; Messrs. F. A. Lewis, R. S. Morris, A. E. Newbold, and G. W. Pepper, are deputies to General Convention. The Rev. N. V. P. Levis and the Rev. L. C. Washburn and Messrs. William Drayton and F. S. Edmonds, are alternates.

SPRINGFIELD

BEAUTIFUL WEATHER prevailed on both days of the thirty-ninth annual synod, which convened in St. Paul's Church, Springfield, on Wednesday, May 11th, and continued through Thursday.

The usual celebration of the Holy Eucharist by the Bishop commenced the sessions. The Rev. Johannes Rockstroh, rector emeritus of Holy Trinity, Danville, and president of the Standing Committee, preached from Numbers 21:4 an unusually forceful and helpful sermon. The synod organized by the election of the Rev. John Chanler White as secretary and Mr. John H. Holbrook as treasurer.

The business sessions were held in the parish hall of St. Paul's Church on Wednesday and in the new parish house of Christ Church on Thursday.

The report of the treasurer showed receipts for the support of the episcopate and the expenses of the diocese, \$4,201.97, and expenditures of \$4,197.17. The endowment fund had received \$551 during the year, and was \$32,352.15. Since the report was prepared to last January 1st a legacy of the late Miss Eads of Paris, Ill., has been paid in and some other amounts received, so that the endowment fund really amounts at the present to more than \$34,500. The income of the endowment for the past year was \$1,739.56. The report of the treasurer of the Orphanage of the Holy Child, at Springfield, showed receipts to the amount of \$1,170.91. There are thirteen children in the institution now and there is room for about seven more. The Church Extension Board reported a balance on hand of \$848.04.

The synod adopted by a rising vote a resolution of thanks to the Rev. Johannes Rockstroh for his long and faithful services to the diocese in many important offices which he has held in the twenty-five years of his residence here and of deep and sincere regret at his departure from us and of the sympathy and good will of the synod which will follow him into his new field at Grand Rapids, Wis.

The Clergy Pension Fund, presented by the Rev. George C. Dunlop, was heartily and enthusiastically taken up and the recommendations of the committee were unanimously adopted. It was resolved to raise \$10,000 for the fund as the portion of this diocese and the sum of \$2,400 was pledged on the floor of the synod in less than fifteen minutes, two pledges of \$500 each being among the number made on the floor. The canon prepared by the general commission of the fund was

adopted. The fund seems to have the cordial support of the clergy and the laity, and there is a feeling that the \$10,000 will be speedily pledged.

The report of the Girls' Friendly Society shows that it is taking strong hold in this diocese under the direction of Miss Ethel Deerr.

The following resolution was also enthusiastically adopted:

"Resolved, That in the opinion of this synod it is desirable that a House of Churchwomen should be created in the diocese to organize and extend the work of the women in the Church and to cooperate with the diocesan synod."

The Bishop was authorized to appoint a committee of five Churchwomen to take the matter into consideration with power to act, and report at the next meeting of the synod.

The elections resulted as follows:

Standing Committee—Clerical: The Rev. Messrs. John C. White, Springfield; Joseph G. Wright, Greenville; John M. Page, Champaign. Lay: Miles F. Gilbert, Cairo; Bluford Wilson, Springfield; F. W. Potter, Albion.

Deputies to General Convention—Clerical: The Rev. Messrs. John Chanler White, Springfield; John Mitchel Page, Champaign; the Ven. Edward J. Haughton, Springfield; George C. Dunlop, Springfield. Lay: Hon. Miles F. Gilbert, Cairo; Hon. Bluford Wilson, Springfield; F. W. Potter, Albion; John F. Cadwallader, Springfield.

Alternates—Clerical: The Rev. Messrs. William Baker, Bloomington; George P. Hoster, D.D., Champaign; Henry M. Chittenden, Salem; William H. Tomlins, Granite City. Lay: H. M. Andre, Jacksonville; Prof. D. K. Dodge, Champaign; B. W. Cooper, Danville; Dr. E. E. Hügler, Springfield.

TENNESSEE

ON THE NIGHT preceding the diocesan convention a service and a conference were held under the auspices of the board of religious education, addresses being made by Bishop Gailor and others.

The eighty-fourth convention of the diocese of Tennessee met in St. Paul's Church, Chattanooga (Rev. Loaring Clark, rector), May 10th and 11th, opening with a celebration of the Holy Communion. The sermon was preached by the Rev. George O. Watts, who took as his theme the idea that progress and religion were necessary to develop permanent life. The Rev. Arthur Howard Noll, LL.D., of St. Raphael's House, Monterey, was re-elected secretary and the Rev. Aimison Jonnard appointed assistant.

In his annual address the Bishop pleaded for the needs of Sewanee, touched upon the Pension Plan with commendation, and commented on the recent Panama Congress.

"When certain members of the Board of Missions who neither believed in Pro-Roman nor Pro-Protestant schemes of reunion registered their protest against the Panama Congress, they were treated with a species of persecution unknown since 1875, when the standing committees of the Church by a majority vote refused to permit Dr. James De Koven to be consecrated a bishop of the Church.

. . . In times like these, the unspeakable anguish of millions is crying out in vain, to a divided Christendom, for effectual protest against this war. The minds of men would hold these sectarian strifes and controversies among Christians as in a large measure responsible for the helplessness of the Christian Church to stop the bloodshed in Europe. They will also go behind the discord to the worldliness, the tyranny, the ignorance, and the corruption which caused the religious revolt from the results of which we still have to suffer. They will only be healed by comprehension, repentance, and confession, and not by elimination or suspension.

"The Episcopal Church should cultivate a spirit of obedience to that breadth of view and tolerance. Where opportunities of cooperation with other Christian people present themselves, we should gladly use them in recognition of our common redemption and common hope."

The following were elected deputies to General Convention—Clerical: The Rev. Drs. W. C. Whitaker, H. J. Mikell, Loaring Clark, D.D., the Rev. Walter D. Buckner. Lay: Messrs. George M. Darrow, John Howe Peyton, Walter Hullahen, Ph.D., Willard Warner.

Provisional deputies—Clerical: The Rev. Dr. J. C. Morris, the Rev. Messrs. P. A. Pugh, W. B. Capers, W. C. Robertson. Lay: Messrs. James Maynard, E. M. Elsworth, John Shortridge, C. S. Martin.

Much interest was shown in the work among colored people. Conditions among the negroes of Memphis and other sections of the state are a disgrace to the white race and little is being done to protect the good negro



ST. PAUL'S CHURCH AND PARISH HOUSE
Chattanooga, Tenn.

from the bad or to better the conditions of either.

Archdeacon Windiate made a full report of his work, especially the work of St. Raphael's Institute, showing eighteen clergymen and lay readers and seventeen district visitors under his direction, with regular services in fifty missions and all the state and county institutions in and around Nashville. Archdeacon Claiborne reported a large amount of money raised and the establishment of a free clinic at St. Luke's in Chattanooga.

The convention adopted the canon on pensions recommended by the General Pension Board.

The report of the social service commission showed much work done. The commission urged the establishment of a home for the feeble-minded and epileptics by the state and that effective means be taken by legislation to prevent the propagation of the feeble-minded, idiots, and criminals. The convention unanimously adopted the recommendations.

The last night of the convention was given over to missions through social service, with Archdeacon Windiate presiding. Numerous addresses were made.

The convention will meet next year at St. Mary's Cathedral, Memphis.

TEXAS

THE ELECTION of a Bishop Coadjutor was the work of absorbing interest in the council, held on May 10th and 11th at Houston. The result was that the choice made by the clergy, the Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, Mo., was confirmed by the laity, and the election was duly announced. A committee comprising the Rev. S. Moylan Bird, rector of St. Peter's, Benham, the Rev. George B. Norton, D.D., rector of St. Mark's, Beaumont, and Dr. William J. Battle, acting president of the University of Texas, was appointed to inform the Rev. James Wise of his election. It is not known whether the nominee will accept.

Other important matters which came be-

fore the council were the Pension Fund and the plan for paying off the indebtedness of the University of the South at Sewanee. Favorable action was taken in regard to both of these.

In his council address the Bishop dealt with the Sewanee Fund, the Racial Episcopate, the Church Pension Fund, the election of a Bishop Coadjutor, and the Panama Congress. In regard to the last he gave his hearty support to the action of the Board of Missions.

The Rev. S. Moylan Bird succeeds the Rev. W. P. Witsell on the Standing Committee.

Delegates to General Convention: Rev. S. Moylan Bird, Rev. John Sloan, Rev. M. R. Worsham, Rev. George B. Norton, D.D.

This was the sixty-seventh annual council.

WASHINGTON

EMMANUEL CHURCH, Anacostia, D. C. (Rev. William Oscar Roome, Jr., rector), was the scene of the twenty-first annual convention of the diocese of Washington, on Wednesday, May 10th. Most of the priests of the diocese marched into the church in their vestments. Bishop Harding at the Holy Communion was assisted by the Rev. George H. McGrew, D.D., the Rev. Charles E. Buck, Archdeacon Williams, and Dean Bratenahl.

In his address Bishop Harding referred to the splendid results from the missions held over city and diocese, and commended the careful preparation that produced them. He referred with sorrow to the death of our aged and valued priest of the Church, the Rev. Neilson Falls, and also a number of prominent laymen. He had confirmed 1,165 during the year, and there were twelve candidates for priests' orders.

Resolutions were passed by the council commending the Bishop's references to colored work in the diocese, the necessity for a bureau of immigration with a secretary to have sole charge of the work, and the Pension System. They urged that the colored work should be generously supported, so that the appropriation of \$2,500 now received from the Board of Missions could be relinquished. The work of Bishop Lawrence was lauded, and "we strongly feel that the diocese of Washington should claim the high privilege of doing its part in inaugurating the plan."

The Australian system was adopted in balloting for representatives to the General Convention and Standing Committee. The Bishop quoted from a letter from Bishop Tuttle, emphasizing the national character of the Cathedral being built in Washington, and that all Churchmen should feel it a privilege to assist in building their National Cathedral. The Bishop spoke of the splendid condition of the National Cathedral School for Girls and St. Alban's School for Boys, which had made excellent progress under the headmaster Mr. William H. Church. Bishop Brent was thanked for presenting a beautifully bound copy of the *Life of Bishop Satterlee* to the Cathedral library.

The following priests were elected to represent the diocese in the House of Deputies: The Rev. C. Ernest Smith, D.D., the Rev. Rochford Calet Stetson, the Rev. Robert Talbot, the Rev. Randolph H. McKim, D.D. Dr. McKim received 70 out of 138 votes cast, being just enough to secure his election.

Alternates: The Rev. George F. Dudley, the Rev. Charles E. Buck, the Rev. William L. De Vries, Ph.D., the Rev. George H. McGrew, D.D.

Lay Delegates: Arthur S. Browne, Henry L. Rust, Byron S. Adams, Dr. William C. Rives. Alternates: Hon. Henry P. Blair, Stephen E. Kramer, J. Miller Kenyon, John L. Weaver.

The Bishop appointed Mr. Arthur S. Browne, a prominent lawyer and Churchman, as chancellor, which appointment was ratified.

ARIZONA

THE CELEBRATION of the fifth anniversary of the consecration of Bishop Atwood was the chief feature of the Arizona convocation, meeting at Phoenix from April 30th to May 3rd inclusive. The preacher on Sunday morning was the Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass., who came to Phoenix from Santa Barbara, Cal., to take part in the celebration and to do honor to his old friend, Bishop Atwood. The speakers at the evening service were Judge Lewis of Phoenix, the Rev. J. I. B. Larned of Globe, and Dean Hodges. During the afternoon the delegates to convocation and to the Woman's Auxiliary were conveyed in automobiles to Mesa to take part in the dedication of St. Mark's Church in that town. The Bishop performed the service, and the Rev. E. W. Simonson of Douglas preached the dedicatory sermon.

On Monday evening a banquet was given in honor of the Bishop, at which were present over one hundred guests.

The Sunday services fitly commemorated the religious anniversary; the banquet on Monday night dealt with the subject from the point of view of the Bishop, as the good citizen, the man of the world, and the beloved friend. Judge Kent presided. The speakers were Governor Hunt, Dean Hodges, Dean Scarlett, Judge J. J. Hawkins, Ex-Governor Sloan, and Bishop Atwood, besides a few others who made brief impromptu speeches. Wit, eloquence, and good fellowship were the dominant notes of the evening. The speakers vied with each other in doing honor to the Bishop, who, in replying, said: "He who is about to live salutes you."

One of the most important subjects mentioned in the Bishop's address was that of the new Cathedral plant. At present only the Cathedral House has been built, at a cost of \$25,000. The completed group of buildings will consist of a Cathedral, a Bishop's house, a Dean's house, and a gymnasium, in addition to the Cathedral House which is now used for both social and religious purposes. The buildings will be mission in style and will be of brick faced with cut stone almost white in color.

Another matter of great interest mentioned in the Bishop's address was a comparative statement showing the state of the Church in Arizona in 1916, as compared with 1910, the year before the Bishop's consecration. The clergy have increased from 9 to 19, lay readers from 12 to 24, parishes from 3 to 4, organized missions from 10 to 18, unorganized missions from 3 to 25, communicants from 1,247 to 2,185, etc.

On Tuesday evening Archdeacon Jenkins gave an address on the work in this district, illustrating it with stereopticon views. After the lecture a reception to the delegates and other friends was given in the Cathedral House.

A new constitution was adopted for Arizona on the basis of the skeleton constitution approved by the General Convention for missionary districts. A statement of the Social Service committee declared that by reason of prohibition in Arizona crime had greatly decreased, as had also the number of deaths from accidents in the mines.

The deputies elected to the General Convention are as follows: Clerical deputy, Rev. W. J. Dixon, rector of Grace Church, Tucson; alternate, Rev. H. H. Shires, rector of St. Luke's Church, Prescott. The lay deputy is Judge J. J. Hawkins of Prescott; alternate, James S. Douglas of Douglas, Ariz.

At a united session of the Woman's Auxiliary and convocation Miss Eliza W. Thackara, superintendent of the Hospital of the Good Shepherd, Fort Defiance, gave an interesting address on her work. The hospital ministers to the needs of the Navajo Indians in northern Arizona. For twenty years Miss Thackara has had charge of this work. At this ses-

sion Mrs. Alice De Witt Weston, extension secretary of the Girls' Friendly Society, spoke. Mrs. Weston is organizing diocesan councils and branches of the society in the Province of the Pacific with headquarters at the Cathedral, San Francisco. A diocesan council was organized in this district. At this meeting Mrs. W. J. Dixon, general secretary, now president of the Woman's Auxiliary for this district, presented her report. The delegates from the Woman's Auxiliary of this district to the General Convention are Miss Eliza W. Thackara of Fort Defiance, Miss Lucy Jenkins of Phoenix, Mrs. St. Clair of Phoenix, Mrs. Stewart of Flagstaff, and Mrs. W. J. Dixon of Tucson.

SALINA

THIS CONVOCATION proved one of the best in the history of the district, with evidences of progress shown throughout. It began with a plain celebration of the Holy Eucharist at 7:30 A. M. on Tuesday, May 9th, in Christ Cathedral, Salina.

After Morning Prayer had been read, the Bishop read his address, which dwelt on the generally healthy condition of the district. All the district institutions have made marked progress during the year; all places are better provided with priestly ministrations; a parish house has been erected at Dodge City, and a splendid little church at Kinsley, which place has seventeen communicants, and erected their church without asking aid from the outside. St. John's Military School was re-opened last fall, and has had a good year with much improvements made to the plant. St. Barnabas' Hospital continues to do very efficient work. The Cathedral steadily forges ahead. The Bishop made public announcement that under the will of the late Mrs. Hermon Griswold Batterson, the district would eventually receive \$30,000 with a prospective additional \$25,000, from the residuary estate, provided pending litigation was decided in the district's favor. The clergy were asked to lay greater emphasis upon evangelistic religion as well as upon its sacramental side.

Convocation organized with the reflection of Archdeacon Sparks as secretary, and Mr. A. B. Adamson of Beloit, Kan., as treasurer. To the General Convention were elected the Very Rev. George B. Kinkead, Dean of the Cathedral, and Mr. L. C. Staples of Salina, with the Rev. Richard Cox of Ellsworth and Mr. A. B. Adamson of Beloit as alternates.

The Church Pension Fund was formally adopted for the district, and appropriations were made for the General Board of Religious Education, for Social Service, and for the provincial Synod.

The following preambles and resolutions were adopted by convocation, *nem. con.*, and ordered telegraphed to the General Board of Missions, then in session:

"WHEREAS, The Board of Missions at its October meeting appointed representatives to the Panama Congress, and,

"WHEREAS, The Board instructed those delegates to confer only, and not to commit this Church to a policy of cooperation, and,

"WHEREAS, It has now been shown that those delegates have exceeded their instructions and have actually entered into schemes of continued cooperation,

"Be it resolved, By the Convocation of the District of Salina, assembled in session this day, that the Board of Missions be asked to redeem its pledge made to the Church, and to discontinue the policy of cooperation entered upon."

On the second morning at 6:30 there was a choral celebration of the Holy Eucharist with the full Cathedral choir present, and with a good congregation, at which the delegates to convocation and the Woman's Auxiliary made their corporate Communion, and the United Offering was presented. This

latter, amounting to \$114.56, with pledges yet to be paid, was the largest Salina has had. During the day Miss Lindley, Associate Secretary of the Woman's Auxiliary, addressed the women on the subjects of "Prayer," "Junior Work," and "Studies." Her presence proved a great inspiration and helped to make the meeting the most enthusiastic ever held. The district officers were all reelected, and Mrs. J. R. Crawford, Mrs. A. B. Adamson, Mrs. W. C. Perdue, Mrs. R. M. Botting, and Mrs. O. W. Lahman were elected to the Triennial meeting at St. Louis.

"The Call of the Little Blue Box" was presented at the guild house under the direction of Miss Mable Warner, after which the Bishop held a reception at his house. At the final missionary mass meeting, the Rev. E. A. Edwards, rector of Trinity Church, Lawrence, made an address on "The Church and the College Student."

FAMILIARITY AND RESPECT

WE ALL are so familiar with the old saying that familiarity breeds contempt that we seldom stop to consider its original, and, indeed, its present real meaning; which was and is that an unpleasant experience of any kind is less unpleasant by far than the fear or the anticipation of it. Familiarity with danger, with pain, with many of the darker things of life is very apt to breed a quality of endurance which makes them appear so much smaller in reality than in anticipation, that it may well be called contempt. It is a pity that this, the real meaning of the good old words, should so seldom be realized; and the phrase, familiarity breeds contempt, be used in the sense in which it is so often used—namely, familiarity with persons or things,—or ideas.

This is almost certain to breed respect. Dr. Richard Cabot has said that the surest way to overcome dislike of a person or a thing (when the dislike is merely temperamental or prejudicial) is through familiarity; one is apt to like more as one knows more, either of a person or a thing. Have we not all found this to be the case, with new neighbors, with new relations-in-law,—do we not like them better as we know them better? New things, new ways of doing things,—they improve on further acquaintance. Recently met ideas, too,—does not familiarity with them breed respect? There is not one of us who in some measure cannot answer these questions in the affirmative.

That we are not able in greater, in full measure, thus to reply to them,—is not this due to the fact that we do not always give familiarity a sufficient chance to do its perfect work? When we dislike persons or things, or ideas, we are apt not to put ourselves in the way of further acquaintance, much less familiarity, with them. If we would, how much more respect, how much less contempt, there would be in our several communities!—*Home Progress.*

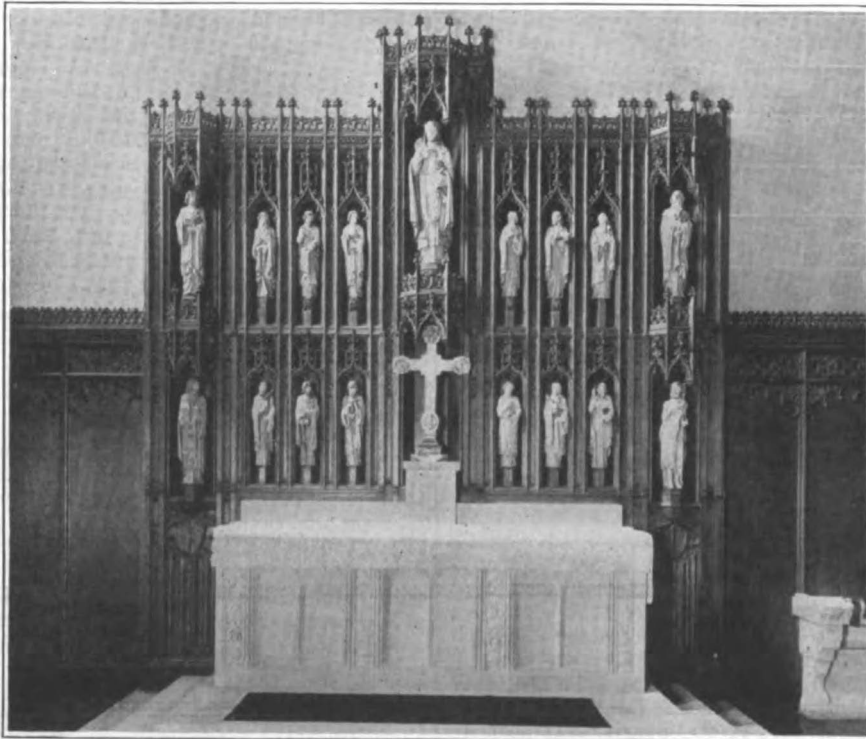
HOW CHILDHOOD PAYS FOR THE WAR

MY OPPORTUNITIES were exceptional. I talked with a friend of my husband, a captain in the cavalry.

"So you think the war has not changed us?" he said. "Come with me."

He took me to hospital after hospital. Outside, these looked as they had always looked; but once inside the doors, you saw that they were overflowing. Literally overflowing. They overflowed into the schools, which were full of wounded, nursed for the most part by volunteers from among the women of the city; and I was to learn later that nearly every schoolhouse in France was similarly burdened, education paying its tax to war along with all the other activities of life.—*The Christian Herald.*

THE CHURCH AT WORK



REREDOS IN CHURCH OF THE MESSIAH, DETROIT, MICH.

The figures on this reredos were carved by Mr. I. Kirchmayer of East Cambridge, Mass., whose name was improperly given in *THE LIVING CHURCH* of May 6th.

ONE DAY'S INCOME FUND

LAST WEEK the One Day's Income Fund reached \$24,000. While a few large Easter offerings have come in, the greater part of this amount has been in individual offerings from those who shared in the Emergency Fund last year. The sentiments of those contributors is thus voiced by one of them: "I am among those who are very glad that the One Day's Income Fund is to be raised again this year, and have delayed sending my offering in order that I might see my way to send the enclosed \$50, which is far in excess of my one day's income." Another says, "This is more than a week's income, as the need is so great."

While the Board of Missions was in session last week it received this good telegram: "The Church in Eastern Oklahoma in convocation assembled sends greetings and assures you and Bishop Lines, chairman, of our hearty interest in the One Day's Income Plan."

ACOLYTES' FESTIVAL IN MILWAUKEE

ON TUESDAY EVENING, May 9th, the annual acolytes' festival of the diocese of Milwaukee was held at All Saints' Cathedral, when thirteen parishes within the diocese, three from within the diocese of Fond du Lac, and one from the diocese of Chicago were represented in the body of one hundred acolytes who participated in the service. There were also twenty-four priests and the choir of the Cathedral in the long procession which moved about the Church. The service was choral Evensong, the sermon being preached by the Ven. William F. Hood, Archdeacon of La Crosse. There was a solemn procession and a solemn *Te Deum*, the latter sung to Stanford in B flat. The procession was formed in four parts, a thurifer and cross-bearer being at the head of each. The Bishop of Milwaukee, vested in cope and mitre and attended by his chaplain and official assistants, was at the rear of the procession. The

service was preceded by a supper tendered the visitors in Bosworth Hall adjoining the Cathedral.

A NEW IOWA CHURCH

ST. MARK'S, the mother parish of Waterloo, Iowa (Rev. Osee Celsus Fox, rector), was organized in 1856. The first church building, located in the business section of the city, was destroyed by fire on October 8, 1906, and for a time services were held in the Russell-Lamson Hall. This building was destroyed by fire in January, 1914.

Feeling the need of a new church build-



ST. MARK'S CHURCH, WATERLOO, IOWA

ing, the vestry secured a lot on the corner of Fourth and Denver streets, in the heart of the best residential and rapidly growing section of the city. Contracts were let, and the beautiful building of tapestry brick and cut stone, costing about \$20,000, stands as a monument to the loyal and indefatigable efforts of the wardens and vestry, who labored without the assistance of a rector. The main

floor consists of a nave seating two hundred and fifty, a large and commodious chancel and sanctuary, together with a choir room and rector's study, a rood screen dividing the chancel and nave, and a large chantry at the entrance of the church. The basement is complete, with chapel, guild room, kitchen, toilet rooms, dining and Sunday school rooms to accommodate two hundred and fifty persons.

Since the coming of the Rev. Osee Celsus Fox, last October, and the opening of the new building on October 3rd, the Sunday school has increased from eleven to over eighty. There is a full vested choir of twenty-seven voices, and the various organizations are working together with mutual sympathy and helpfulness.

Among gifts and memorials made since the opening of the new church are a richly designed altar cloth, brass altar cross, altar linen, solid silver Communion set, altar desk and service book, book markers, credence shelf, receiving bason, Litany desk, large hymn books, alms box, and complete furnishings for the guild kitchen.

The report for last year shows a communicant list of twenty-five, but in January seventeen were confirmed and a large class is being prepared.

DEATH OF REV. DR. JAMES STODDARD

THE REV. DR. JAMES STODDARD, who died on Saturday, May 6th, at Mount Holly, N. J., in the sixty-seventh year of his age, was a son of Enoch V. Stoddard of New London, Conn. He was prepared for college at the Episcopal Academy in Cheshire, was graduated at Trinity College in 1871, and at the Berkeley Divinity School in 1874, being ordained by Bishop Williams to the diaconate in Middletown, May 27, 1874, and to the priesthood in New London, June 11, 1875. For this first year of his ministry he was an assistant in the parish of Trinity Church, New Haven; after which he was for two years rector of St. James' Church, Westville; for nine years rector of Christ Church, Water-town, and for six years rector of St. Mark's

Church, New Britain. In 1892 he was elected principal of the Academy in Cheshire, succeeding the Rev. Dr. Horton who had held the office for thirty years; he resigned in 1896. For a short time he was in charge of the Church of the Holy Trinity, Middletown; and in 1898 he accepted an election to the rectorship of St. Andrew's Church, Mount Holly, N. J., in which he continued for the

remainder of his life. He was a member of the Standing Committee of the diocese of New Jersey, and had represented that diocese in General Convention. Of scholarly mind, he had edited works on literature and history. His alma mater and Yale University conferred on him the degree of Master of Arts, and he received the honorary degree of Doctor in Divinity from the University of Pittsburgh.

Dr. Stoddard's brother, Enoch Vine Stoddard, M.D., a graduate of Trinity College in 1860, was a professor in the medical department of the University of Buffalo; he died in 1908. One of his sisters was the wife of the Rev. Morelet Fowler, a graduate of the Berkeley School in 1860, both of whom with their three children were killed in a railroad accident in February, 1871.

ATTENDANCE AT NATIONAL MISSIONARY CONGRESS

UP TO THE opening of the final session, the National Missionary Congress at Washington was attended by a total number of 1,242 registered delegates. Of these, the Northern Methodists enrolled 240, and the Church came next with 171. Then followed the Northern Presbyterians with 153, the Congregationalists with 108, the Northern Baptists with 104. There were 64 unclassified delegates, and the remaining 402 were divided among eighteen societies.

DEATH OF VEN. H. F. PARSHALL

THE VEN. HEMAN FRANKLIN PARSHALL, a well loved priest and Archdeacon of the diocese of Duluth, passed away on the morning of May 13th, after several weeks of suffering from typhoid meningitis. The funeral is to be from the Cathedral in Faribault. Details will be given in THE LIVING CHURCH of next week.

CALL FOR THE TRAINING OF WORKERS

APROPOS OF THE effort to secure from Churchmen and Churchwomen the personal gift of the members for the service of the Church, the Bishop of Atlanta asks that THE LIVING CHURCH publish the following resolution, passed at the Charlotte Missionary Conference, in 1913:

"WHEREAS, The second annual Conference of Church Workers in Industrial Communities recognizes that it is of first importance, in the development of the Church's work among the mill operatives of the South, to secure men and women who will prepare themselves for this particular service;

"Be it resolved, That the Conference call upon the Commission on Mill Work in the Province of Sewanee to sound a call, for men and women to undertake training for this work, that will be heard throughout the Church."

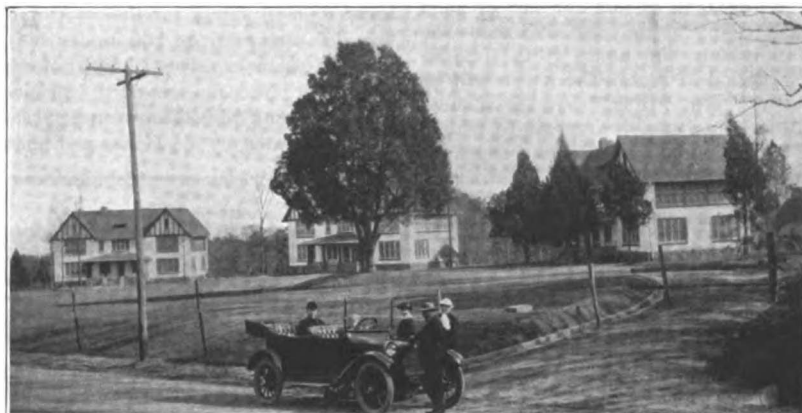
DEATH OF AGED OHIO VESTRYMAN

MR. ALBERT ASHUR STRONG of St. Peter's Church, Ashtabula, Ohio, in the eighty-ninth year of his age, for sixty-three years vestryman, and part of the time warden of the parish, died Sunday night, May 7th. He was buried from the church on the following Wednesday, May 10th, Bishop Leonard officiating, assisted by the Rev. Creetus A. Dowell, and the Rev. James A. Miller, rector and former rector of the parish, and Archdeacon Abbott. The circumstances attending Mr. Strong's death were in touching and beautiful harmony with his finely finished and well-rounded-out life. Although in feeble health he was in his place at the Sunday morning service, received the Holy Communion, returned to his seat, and while the choir was singing the *Vano Dimittis*, was seized with paralysis. Unable to speak, with rapidly

waning strength, aided by those who attended him, he insisted upon standing, as was his custom, while the choir passed out, singing Hymn 679, "There is a blessed home, Beyond this land of woe," etc. He was taken to his residence and died that night, a citizen of high repute, a Churchman of sturdy loyalty, and a Christian of unquestioned piety.

AN ALABAMA CHILDREN'S HOME

THE BISHOP WILMER HOMES FOR CHILDREN at Spring Hill, a suburb of Mobile, have recently been completed, and are now occupied by the inmates of the Church Home. Bishop Wilmer founded the Church Home many years ago. The buildings had become outgrown and worn out. To meet this situation a committee was appointed by the council of the diocese to raise funds and build a new home. After three years of labor they have completed their work by building three large buildings sufficient to accommodate 120 children. The site selected is near the crest of



BISHOP WILMER HOME FOR CHILDREN, AT SPRING HILL, ALA.

Spring Hill, a very short distance from the old home of Bishop Wilmer, whose name the Homes now bear. In addition to the cottages for the children there have been built a scientific dairy, chicken houses, stables, and laundry, all in harmony with the architecture of the main buildings. What has already been done represents an investment of about \$60,000. A chapel and infirmary are soon to be added, so that, with new furniture throughout, the children will have all the comforts of any good home.

The architecture of the buildings, as will be seen from the accompanying illustration, is very attractive. The buildings are built of hollow tile, covered with white stucco; the foundations, chimneys, mantels, and porch pillars are all of rough hewn red sandstone; the gable ends are of exposed timber and stucco panels, and the roofs are all of red tile. The lawns have been beautifully graded. Since the accompanying picture was taken the landscape gardeners have done much planting of shrubs, trees, and flowers. Already the place has become one of the show places for tourists and visitors, and in every way the institution reflects much credit upon the diocese.

DEATH OF REV. S. C. RATHBUN

THE REV. SCOTT BOGIE RATHBUN died in Stamford, Conn., in the sixty-third year of his age, on Sunday, April 30th.

Born in Cooperstown, N. Y., June 1, 1853, he was graduated from St. Stephen's College in 1876, and from the General Theological Seminary in 1879. Ordained deacon and priest by Bishop William Crowell Doane, he served during 1879 and 1880 as an instructor in St. Stephen's College, and during the same time and until 1891 he was rector of Christ Church, Walton, N. Y. Going to St. John's Church, Flat Rock, N. C., he remained there until 1894, serving during 1893 and 1894 as executive secretary of the diocese of North Carolina. He was rector of the Church of St. Helena, Beaufort, S. C., from 1894 till 1896, and at Christ Church, Deposit, N. Y., in 1897 and 1898. In 1899 he became rector of Trinity Church, Woodbridge, of which parish he was rector emeritus at the time of his death. He is survived by a daughter, Miss

Katharine de Witt Rathbun, of Brooklyn, N. Y., and the Rev. George St. John Rathbun, priest in charge of Christ Church, Schenectady.

ARCHBISHOP GERMANOS IN ST. PAUL

ARCHBISHOP GERMANOS of Baalbek arrived in St. Paul, April 30th. He was met at the station by a deputation of fifty Syrians, headed by Bishop Edsall, Father Seraphin, and the Rev. Messrs. A. G. Pinkham and W. C. Pope. The Rev. Archimandrite Demakopoulos, together with Mr. Boosalis, president of the Greek Community, came later. Thirteen automobiles conveyed the party to the residence of Mr. George Toby, the one containing the clergy being decorated with flowers. At the house, Bishop Edsall made the first address of welcome, which was followed by speeches in English and Syrian, written and unwritten, by men and women. Bishop Edsall gave voice to the thought that the two communions might be drawn nearer together, and offered his services and those of his clergy whenever they might be needed. The Archbishop expressed the hope that the two communions would be soon united. The day following the

Dr. Price's
CREAM
BAKING POWDER

Sixty Years the Standard

No Alum — No Phosphate

Divine Liturgy was sung at the Church of the Ascension. The service, three hours long, was very beautiful. The Archbishop, Father Seraphin, the Greek and Russian priests, and two laymen were invited to tea on Thursday at the rectory of the Good Shepherd. On the three occasions of saying prayers, the Archbishop prayed for the President, and that this country might be kept from war. Dr. Wright prayed God to speed the time when the Divine Liturgy would be sung daily in the Cathedral of San Sophia according to the rites of the Syrian, Greek, Russian, and English Churches. The Archbishop will attend the diocesan council in St. Paul, May 24th.

UNIQUE INSTITUTION AT NANTUCKET

BISHOP LAWRENCE reported to the Massachusetts diocesan convention a bequest which, he said, "has a special interest for bishops and clergy." By the will of Caroline W. French, her house in Nantucket, with an endowment of \$25,000, is left for use of such bishops and clergy as may be invited by the trustees to occupy the house from time to time for a period of rest. The house will be called Churchhaven. "It is," says the Bishop, "a dwelling house of a few rooms to which, upon the invitation of the trustees a southern or western bishop or clergyman who, with his wife, yearns for salt air, may come for perhaps a month; its doors may be open to the clergy of this diocese."

BEQUESTS

THE ESTATE of the late Mrs. Helen C. Unsworth, wife of the Rev. Samuel Unsworth, rector of Trinity Church, Reno, Nevada, is being settled up, and by a provision of the will, the sum of \$5,000 is given to Trinity Church for the erection of a new rectory. The money is immediately available. This much needed building will be a splendid memorial to a well beloved and devoted Churchwoman.

MEMORIALS AND GIFTS

THE GUILD of St. James' Church, Fergus Falls, Minn., presented the Church with a handsome set of Prayer Books and Hymnals for Easter.

ON TUESDAY in Easter Week, in Holy Trinity Church, Swanton, Vt., there were blessed six candlesticks of rare and beautiful design, the work of Ercolani of Florence. They are memorials to Henry Martyn and Olive Barker Stone and were presented by the Rev. George B. Stone-Alcock of Florence, Italy.

TRINITY CHURCH, Mobile, Ala., in addition to the largest attendance and offerings for some years, has received and accepted the offer of Mrs. Mary J. Robinson to complete the parish house at her expense, and to pay for all the work already done, so that the building may be called the "Robinson Memorial." This has been done in memory of Mr. Edward Walter Robinson, a former vestryman of Trinity Church, by his mother. This large gift will put the parish completely out of debt, for the first time in many years.

ALL SAINTS' CHURCH, West Newbury, Mass. (Rev. Glenn Tilley Morse, rector), has been presented with six beautiful windows for the sanctuary. They were made by Clayton & Bell of London, England. The three on the Gospel side, representing the Blessed Virgin Mary, St. John the Evangelist, and St. Mary Magdalene, are given by the Rev. Glenn Tilley Morse in memory of his three brothers, Lewis Thomas Morse, Thomas Henry Morse, and Thomas Perry Morse. The three on the Epistle side, representing our Lord giving the charge, "Feed my sheep, feed my lambs," St. Peter and St. Andrew, St. John and St. James, are given by the Misses Emery in

memory of their sisters and brother, Sarah Noyes Emery, Abbie Prescott Emery, and Samuel Eliphalet Emery.

ALABAMA

C. M. BECKWITZ, D.D., Bishop

Signs of Material and Spiritual Advance

EASTER WAS a glorious day in Alabama. From all over the diocese reports of record-breaking congregations and crowded altar rails have come in. The offerings also were large, especially when the business depression of the South is considered. At St. Mary's Church, Birmingham, there were 516 communions and an offering of over \$1,000 for missions. Baldwin county missions presented confirmation classes ranging from 30 to 40 per cent. of their communicant list. St. John's, Ensley, in addition to having a fine Easter at all the services of the Church, has, under the leadership of the rector, the Rev. J. W. Fulford, been instrumental in securing large sums of money for the erection of a city hospital that will be run under his general superintendency. The Church of the Holy Comforter, Gadsden, received two memorials, in memory of John Thornton Laverty, 1911-1915, presented by his father and mother.

ALBANY

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

The "Remonstrance Bill"

THE REV. JAMES EMPRINGHAM, D.D., gave an address in Christ Church, Troy, N. Y. (Rev. George Carleton Wadsworth, rector), Sunday morning, May 7th. Dr. Empringham said that the clergy of the diocese of New York will assist in the campaign to pass the "Remonstrance Bill," which will give the women of the state the power legally to remonstrate against the saloon. "At the present time," said the speaker, "the women have the right to petition for a saloon and it is only fair that they should have the right to remonstrate against it." Dr. Empringham prophesied that within eight years there would not be one licensed saloon in the entire United States. He preached again, upon invitation of the rector, at the afternoon service, which was largely attended by ministers and laymen from the other city churches.

CENTRAL NEW YORK

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

Choir to Do Mission Work

THE VESTRY of Old Trinity Church, Utica, recently passed a resolution to the effect that

Drink

Coca-Cola

TRADE MARK REGISTERED

Come—drink a glass and learn why all America finds wholesome refreshment in this delicious beverage.

Demand the genuine by full name—
nicknames encourage substitution.

THE COCA-COLA CO., ATLANTA, GA.

Send for booklet, "The Romance of Coca-Cola".

9N

it send its vested choir up to All Saints' Mission every first Sunday in the month, to help the mission services held there by the rector of Trinity Church.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Ep. Suffr.

Sunday School Conference—New England Assembly, B. S. A.

A HELPFUL and inspiring diocesan Sunday school conference, under the auspices of the diocesan board of religious education, was held in St. John's Church, Waterbury, Tuesday, May 9th. The day opened with a celebration of the Holy Communion with the Bishop as celebrant, the Suffragan Bishop assisting. In his opening remarks Bishop Brewster laid special stress upon worship in the Sunday school. The first speaker was the Rev. Carlton P. Mills, educational secretary of the diocese of Massachusetts, whose subject was "What is the purpose of the Sunday School?" He was followed by the Rev. Marcus J. Simpson and the Rev. George H. Heyn. The early afternoon was given up to sectional conferences under the guidance of well-known leaders. The closing address was a practical summary by the Bishop Suffragan.

THE SPRING CONFERENCE of the Hartford branch of the Connecticut Sunday School Union will be held in the Colt Memorial parish house, Hartford, on Tuesday evening, May 23rd. The programme will consist of a report by the Rev. Henry Swinton Harte of the diocesan Sunday School Conference recently held at Waterbury, and an address by the Rev. George Henry Heyn of Trinity Church, New Haven, the subject of which will be "Conservation of Communicants."

THE NEW ENGLAND assembly of the Brotherhood of St. Andrew, which met in annual session in Trinity parish, New Haven, May 5th, to 7th, was characterized with the best spirit of brotherhood. The attendance was representative.

THE REV. JOHN JAMES MCCOOK, D.D., LL.D., will complete during the present month fifty years of rectorship in the parish of St. John's, East Hartford. This event will be commemorated by the parish in a suitable manner later.

HARRISBURG

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

Semi-Centennial of Trinity Church, Williamsport—Annual Dinner of Church Club

TRINITY CHURCH, Williamsport, celebrated its fiftieth anniversary, in connection with the diocesan convention, May 7th to 10th. At the first service of the celebration, May 10th, 10:30 A.M., Bishop Darlington was the preacher; at the second service the same day at 4:00, the preacher was the Rev. T. F. Caskey, D.D., who was rector from 1872-1877. At the service in the evening, the sermon was by the Rev. George C. Foley, D.D., of the Divinity school in Philadelphia, who was rector from 1879-1905. At the service on Monday, May 8th, addresses were made by the Rev. Malcom De Pui Maynard one of the boys of Trinity parish, now rector of Holy Trinity, Hollidaysburg, and Mr. Thomas H. Hammond, a present vestryman. At the same service historical tablets were unveiled bearing inscriptions in memory of Peter Herdic, giver of the church building, and Enice E. Maynard, his wife, the first communicant of the parish; in memory of John Wesley Maynard, who gave the chimes in the tower; and in memory of Mrs. Amanda E. Howard, by whose generous provision the parish house was erected. On the evening of the same day at the reception in the parish house a carefully prepared historical address was made by Mr. Emerson Collins. Several other addresses were made on this occasion.

On Tuesday morning the preacher was the Rev. Arthur R. Taylor, rector of St. John's Church, York, formerly like Mr. Maynard one of the boys of Trinity parish. At the close of the morning service on May 10th a tablet was unveiled in memory of Capt. Joseph C. Righter, Jr.

IN THE EVENING of May 10th, the annual dinner of the Church Club of the diocese took place in Trinity parish house. Nearly five hundred men were present.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Triple Anniversary

ON MAY 1st, the Rev. Dr. Percy T. Fenn began his twelfth year as rector of St. John's Church, Wichita; on the 10th he celebrated the twenty-fifth anniversary of his ordination to the priesthood, and on the 12th the twenty-fifth anniversary of his marriage. The members of his parish gave him and Mrs. Fenn a reception at the home of his senior warden, Mr. Charles A. Magill, and presented them with some very substantial gifts in honor of the occasion. Mrs. Fenn is the elder daughter of the late Rev. Dr. William Hammond Mills, and the sister of the late Rev. John Alvey Mills.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Conference on Religious Education—Archdeaconries Meet

THE SPRING CONFERENCE on religious education in the diocese was held Tuesday, May 2nd, at Jamaica. Some two hundred superintendents and teachers from Brooklyn, Queens, and Nassau attended. The conference was held in Grace Memorial House. An afternoon and evening session was held and supper was served by the ladies of the parish. The speakers were: Miss Edith Glenn, on Manual work in the Sunday School; the Rev. Arthur Gray on Mission Study; the Rev. U. Hartsorn of Union Theological Seminary on Worship in Religious Education; Mr. J. J. Hood on Sunday School Interests.

AT THE ANNUAL meeting of the archdeaconry of Queens and Nassau, it was voted to pay the Church Pension Fund assessment on all missionary stipends paid by the archdeaconry missions.

THE LATEST plans for the improvement of the Church Charity Foundation include the building of a new Home for the Aged on the site occupied by the orphanage, which was recently partially destroyed by fire. A wing will be added to the Home for the accommodation of the blind now housed on Washington avenue, Brooklyn. The present hospital building will be remodeled and used as an orphanage and a new hospital will be erected on the site of the present Home of the Aged. It is estimated that the new structures and improvements will cost about half a million dollars.

AT THE SPRING meeting of the Brooklyn archdeaconry, held at St. Peter's Church, Brooklyn, on Tuesday, May 9th, Archdeacon Webb reported that \$8,200 had been expended on the ten missions under his care. One church, the Epiphany, surrenders all aid, but asks help to reduce its debt this year. The Italian Church of the Annunciation has increased its mortgage to build a parsonage. The Rev. F. H. Townley was reelected secretary, and Mr. W. Wardwell, treasurer; the trustees are: For three years, the Rev. Messrs. Wrigley and Jackson; for two years, the Rev. Messrs. Jones and Johnson; and for one year the Rev. Messrs. Walker and Norris. The members present unanimously endorsed the pension plan, and voted that the archdeaconry should enter it.

"TIME TO CLEAN UP"

Clean-Up Days Are Set Aside for Cities—But How About the Human Body?

The advent of Spring brings the usual agitation for cleaning up the cities. It is customary in most cities to designate a certain day as a "Clean-Up Day" on which householders are asked to cooperate with the city government in cleaning up the dirt and rubbish that have accumulated during the Winter. On the appointed day everybody gets busy with his own yard; there is a beating of rugs, sweeping of gutters and flushing of sewers, until the city finally emerges with a clean face and a new Spring raiment.

But how about the human body? The city doesn't pay any attention to cleaning up individuals. And yet the human body needs a Spring "house-cleaning" even worse than the city. The liver is clogged, the kidneys are over-burdened and the intestines filled with the poisonous rubbish and gases of a heavy Winter diet. How shall we rid the body of these toxins? Surely not by purgatives or saline laxatives. There is but one normal and healthful way, and that is by adopting a simple, wholesome, nutritious diet which not only supplies all the body-building nutriment needed for the Spring days, but sweeps out from the intestinal tract all the accumulated poisons of the Winter.

It is time to cut out heavy, greasy meats and eat whole wheat cereals, fruits and green vegetables, such as spinach and lettuce. The best cereal food ever discovered for restoring physical vigor and mental alertness and for bringing about perfect elimination is shredded wheat biscuit. It supplies all the tissue-building material in the whole wheat grain in a digestible form and retains the bran-coat prepared in such a way as to stimulate bowel exercise in a natural way. Eaten with milk or cream and fresh strawberries or other fruits it gives the body a thorough house-cleaning and brings back the bounding buoyancy and freshness of youth. Being ready-cooked, it is easy to prepare, a delicious, wholesome meal with shredded wheat without any kitchen bother or worry.

Horrors of the War in Turkey and Persia

MASSACRES OF SYRIAN CHRISTIANS IN N. W. PERSIA AND KURDISTAN

By PAUL SHIMMON, of Urmi, Persia. With Foreword by the Rev. F. N. HEAZELL, M.A., Organizing Secretary of the Archbishop's Assyrian Mission. Paper, 20 cts.; by mail 22 cts.

The Archbishop's Assyrian Mission is anxious that the Christian world should know the horrible atrocities now being committed by Turks and Kurds against Christians, and desires that America, especially, should be put into possession of the horrible facts herein stated. The author, Paul Shimmon, was educated at the General Theological Seminary in New York, and has now escaped from Asia and is in this country. His pamphlet, at least, should be widely read.

KURDS AND CHRISTIANS

By the Rev. F. N. HEAZELL, M.A., and Mrs. MARGOLIOUTH. Illustrated. Cloth, \$1.40; by mail \$1.50.

This work [published before the War] tells the story of the relations between Kurds and Christians in Kurdistan and adjacent territory and of the work of the Archbishop of Canterbury's Mission. It is a very illuminating portraiture of conditions.

Published by
The Young Churchman Co.
Milwaukee, Wis.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Reception of Rev. Philip Cook—Daughters of the King—Clerical Association

THE NEW rector of St. Michael and All Angels', Baltimore, the Rev. Philip Cook, arrived on May 5th and began his duties on the following Sunday. On Monday evening, May 8th, he was the guest of honor at the closing meeting of the men's club of the parish. Addresses of welcome were delivered by Dr. B. Merrill Hopkinson, president of the club, and by members of the vestry of the church, to which the Rev. Mr. Cook responded. On Monday evening, May 15th, a reception will be tendered to Mr. and Mrs. Cook by the vestry and congregation in the parish house.

THE TWENTY-THIRD annual convention of the Maryland Council of the Daughters of the King was held on Saturday, May 6th, at St. Matthew's Church, Sparrows Point, Baltimore county. A special devotional service, preliminary to the meeting of the convention, was held on Monday evening, May 1st, at St. James' Church, Irvington, with an address by the Rev. Joseph Fletcher of Washington, D. C. At the opening service of the convention on Saturday morning, after an address of welcome by the Rev. Leslie E. Goodwin, rector of the church, an inspiring "charge" to the council was delivered by the Bishop. There are seventeen chapters in the diocese, and one hundred and eighteen delegates, representing fifteen chapters, were present. Officers for the ensuing year were elected. After chapter reports and discussions, a stimulating address was delivered by Miss Margaret C. Graves, missionary from Alaska.

THE CLERICAL ASSOCIATION of Baltimore met Monday, May 8th, in the parish hall of St. Timothy's Church, Catonsville, Baltimore county. The Rev. Wm. E. Glanville, Ph.D., rector of St. Peter's Church, Solomons, Calvert county, read a thoughtful paper on "The Church and Theological Liberalism." Following the business meeting the members were entertained at luncheon by the rector, the Rev. Thomas H. Yardley.

MICHIGAN

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

Detroit Convocation—Remodeling Old Mariners' Church

THE DETROIT convocation met on Tuesday, May 9th, at St. Columba's mission, one of the youngest and most promising works in the diocese. The advisability of the convocation system being changed to archdeaconries was discussed, the plan being to form the diocese into three archdeaconries with a paid archdeacon for each, whose sole duty would be to oversee and stimulate work in his district. During the discussion much interest was awakened by a resolution offered by the Rev. W. Warne Wilson, rector of Trinity Church, Detroit, that the convocation recommend to the Bishop the need of a bishop coadjutor or suffragan to carry on the work left vacant by the death of the late general missionary, the Rev. Wm. S. Sayres. St. Columba's is one of the newest works in the diocese, a mission of Christ Church. The plant consists of a church building and twelve lots comprising 500 feet, adjacent to one of Detroit's oldest and most prominent avenues. Plans are being prepared for a parish house, costing \$30,000, to be erected before next winter.

PLANS ARE being perfected for the remodeling of the Old Mariners' Church, Detroit. This building, which was originally in the heart of the district frequented by sailors, was built and endowed to minister to them. For a long time, owing to an absolute change in the district, its original purpose has not been served. It is now to be made a large

downtown social center and training school for social servers. Twenty-seven various social activities form the scope of its work, among which are a model modern dance hall, a creche for shoppers, and a rest-room for immigrants. The Rev. Hubert W. Wells, social service secretary of the diocese of Michigan, is in charge of the work.

THE CHURCH CLUB of the diocese of Michigan is sending delegates into all parishes and missions to educate the people of the diocese concerning the Reinforcement Fund of \$500,000 which they are preparing to raise.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

A Deserving Indian Mission

SUNDAY, May 7th, Bishop Williams visited the new Indian Mission of All Saints', Winnebago, and confirmed a class of seven presented by the Rev. W. M. Purce, the general missionary. This makes twenty-six confirmations since the work was commenced a little more than a year ago. The Indians have bought four lots in the village and paid for them, the deed being turned over to the Bishop on Sunday. When it is understood that these Indians are poor and that they do not receive money from the government, their earnestness becomes apparent. They have been paying \$8 per month on the rent of the mission house where we have been working. On this reservation there are about 1,200 Indians and the great majority of them are Medicine Lodge and Mescal Indians. There are probably no Indians where the need of the Church is greater than here. There is now \$400 in sight for the church to be built this season, an enterprise in which it is felt the general Church should help. Other Indian congregations receive aid from the general Church and these Winnebagoes are certainly just as deserving. One old man was confirmed in Minnesota by Bishop Whipple before the tribe was moved from there, others were baptized in the church there.

NEVADA

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

A Vast Mission Field

BISHOP HUNTING has just returned from a trip through the southern parts of the state. Classes were confirmed at Tonopah, Goldfield, Las Vegas, and Pioche, all presented by the Rev. Percival S. Smithe, who covers a field embracing about 25,000 square miles. At Beaty, a service was held in the Miners' Union Hall. The people of the town have matured plans for the purchase of a building to be converted into a church. First used as a saloon, where alcoholic spirits were dispensed, later it was the home of a "medium."

THE CHURCHWOMEN at Pioche worked during Lent on altar and chancel furnishings to be used in the "union" church. The hangings for altar, lectern, and pulpit, are of white linen, and on each is a wonderful piece of crocheted lace showing a design of cross and chalice. Great interest is being shown in the work at Pioche.

AT CALIENTE, the first service in years was held in the school house. Some one wished a photograph might have been made of the Bishop in his vestments holding a little coal-oil lamp so that the organist could see to play the hymns. This little lamp furnished all the dim religious light to be had for the service.

MANY OF the stores in Reno were closed on Good Friday between the hours of twelve and three. This is the first time this solemn day has been so marked.

DE WITT CLINTON COMMANDERY, Knights Templar, attended Easter service at Trinity, Reno, in a body. This is one of the two



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mounted commanderies in the United States, and presents a fine appearance in procession.

A **STERLING SILVER** communion set, made by Gorham, has been given for use in the "upper room" at the Bishop's House. It is a memorial to Bishop Robinson, and was presented by persons whom he confirmed in Nevada.

OHIO

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

Invitation to Brotherhood Convention

THE **CLEVELAND CONVENTION COMMITTEE** of the B. S. A. has sent to the clerical and lay deputies to the diocesan convention its invitation to the sessions of the convention of the national order, when from October 4th to 8th next the bishops, clergy, and laymen of Ohio will welcome to the city of Cleveland several hundred laymen from the various sections of the nation. Twenty-seven years ago this organization held its fourth annual convention in Cleveland.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Raising Fund for Pro-Cathedral Parish House

ON A **RAINY** Sunday morning, May 14th, \$22,000 of a minimum of \$40,000 was contributed for the new parish house by the congregation of St. Mark's Pro-Cathedral, Grand Rapids. After Dean White had made the direct appeal, a committee of men are canvassing for the balance.

Educational

A **NUMBER** of special preachers at St. Stephen's College, Annandale-on-Hudson, N. Y., have been announced for the remaining Sundays of the college year. The list follows: May 14th, Rev. J. P. McComas, D.D.; May 21st, Rev. W. L. De Vries, Ph.D.; May 28th, Rev. Arthur W. Jenks, D.D.; June 11th, Baccalaureate Sunday, Rev. S. P. Delany, D.D.; baccalaureate sermon, 5 P. M., Rev. A. H. Judge; June 13th, 6:30 P. M., Missionary Sermon, Rev. C. A. Jessup, D.D., St. Paul's Church, Buffalo.

A number of clergymen and laymen prominent in the life of the Church in and around New York have signified their intention of participating in the "Founders' Day" celebration, which has been arranged for Saturday, May 20th, on the campus of St. Stephen's. It is expected that this occasion will be of great interest. A feature of the day will be a luncheon in Preston Hall at 1:30 P. M. with addresses by Dr. John H. Finley, President of the University of the State of New York, John Jay Chapman, and others. This will be followed by a procession to the chapel at 3:30 P. M., and commemoration of founders and benefactors. The names of the founders, given on the invitations announcing the celebration, are: John Bard, and Margaret Bard, his wife, the Rt. Rev. Horatio Potter, D.D., John Aspinwall, Chancellor John V. L. Pruyn, and the Rt. Rev. George F. Seymour, D.D., first warden. A special car or train will convey the guests of the college from New York and Poughkeepsie to Barrytown.

ST. FAITH'S, Saratoga Springs, New York, is one of the few remaining moderate-priced Church schools for girls. Its affairs have been managed with such prudence and foresight that it has never had to appeal for funds to pay current expenses. During the past four years the number of resident pupils has increased from sixteen to fifty. The faculty, during the same period, has increased from six to twelve. Improvements and additions to the property have been made during



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A Plain Study of the Communion Service for Confirmation Classes and Communicants. With Introduction by the Rt. Rev. CHARLES SANFORD OLMSTED, D.D., Bishop of Colorado. New Edition. Paper, 15 cts.; by mail 17 cts. Cloth, 30 cts.; by mail 35 cts.

These two pamphlets—the first entirely new, the second re-issued—are exceedingly helpful for clergy in preparing Confirmation instructions and also for those under preparation and those who will read simple papers on these important themes.

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the same period at a cost of over \$10,000. The school owns eight acres of land in one of the most desirable parts of Saratoga Springs. Four buildings, steam heated and lighted by electricity, are in use; but all departments of work are cramped because of crowded quarters. During the current school year fourteen pupils have received scholarship aid, and \$1,075 was expended for this purpose, while but \$825 was received. Among the immediate needs of this school are \$10,000 for a new building to contain a recreation hall and recitation rooms; and \$2,000 for an addition to the main building to provide additional sleeping rooms. Besides, there is need for endowment. A temporary scholarship can be established for \$275. St. Faith's has the unqualified endorsement of Bishop Nelson.

The Magazines

IN THE *Harvard Review* appears the first of a series of articles on the ethical standards prevalent in different occupations, entitled *Ethics in Modern Business*. The author, Mr. John F. Moors of Boston, finds much to condemn in the organization and management of modern trusts and corporations, yet insists that "though the object of business is money-making, its essence is service," and "though the service given by business men has had and should have mostly a selfish origin, rectitude is far more common than the reverse. All investments are based on trust in others, and in a great majority of cases such trust is not misplaced. Contracts are as often made orally as by elaborate written documents. Though law courts are congested most controversies are settled privately. Sharp practices and downright dishonesty are scandalous mostly because they are so rare. Persons not in business often shock business men by their disregard for obligations which business traditions have made sacred."

FATHER KELLEY writes in the April *East and West* of The Pattern of a Missionary Church. He pleads for the diocese as the true unit, and complains that "although our worship is episcopalian because it is sacramental our working system is in fact presbyterian because it is parochial, or at least congregational. . . . Our teaching on the subject of unity fails to take hold because there is so little to correspond to it in our methods. . . . Every Englishman likes to have his own work, and to do it in his own way. But this is not at all the Eastern ideal, for the Eastern people in general do not like sole responsibility. They work best in association. In English fashion we think this lack of personality and weakness of character. The parish system suits our English mind not because the great majority of Englishmen are capable of working a big thing 'on their own,' but because we like working as if we could do this. Personally I am inclined to think the Eastern way more sensible and certainly more Christian." Dr. J. L. Barton of the A. B. C. F. M. contributes a valuable article on American Missions in Turkey. We regret to learn that as a result of the war the Indian government has in one instance thought best "to discriminate against American missionary institutions in favor of British, solely upon the ground that they were American." The editor writes on "Boniface, the Apostle of Germany."

THAT THE Chinese Republic has not been a flash in the pan is proved by the remarkable social reforms which have taken place in the New China, reforms that have apparently come to stay. Ex-President Eliot of Harvard said a year ago that the Peking Prison was the most interesting thing he saw in his whole trip through China. It is in fact almost a model prison, in certain respects more advanced than anything the prison reformers in our own country have been able to achieve. At the Peking Prison they teach every pris-

oner a trade; they have an employment bureau that connects a man with a job; they segregate first offenders from old offenders; the parole system has been introduced and the governor has decided to stick to it: while physical drill, an innovation in any class of Chinese society, is held daily—the result being that for more than four years there has not been a single attempt to escape. This astonishing prison is only one of the products of the Far Eastern revolutionary spirit to be discussed in the *June Century*, it is stated, in an article entitled "Social Reform in China," by Gardner L. Harding, others being the "Gate of Hope" for women, the Peking Industrial Home, and the Poorhouse. Mr. Harding, who spent a year in China investigating social conditions, reached the interesting conclusion that the remarkable spirit of reform in the Chinese people is entirely spontaneous and owes almost nothing to foreign influence and example.

"CONCERNING PRISONERS OF WAR" in the April *Nineteenth Century* reaches on the whole a reassuring conclusion. The conditions in camps in Germany constantly improve. In the beginning of the war the non-commissioned officers who were usually in charge of the camps were of a very brutal type. These have now been taken away for active service and replaced by officers who have served at the front. "You will be glad to know that things are better than they were," the Bishop was told by an official at the war office, "now that those who have been opposite our men in the trenches, fought them and learned to respect them there, are in charge of them." The provision for religious services for the prisoners in Germany is, however, very scant. There is only one clergyman of British nationality in the whole German empire. "There are American clergy at work, a clergyman of our own Church (though not British), at least forty German pastors, and some German student Christians also giving a helping hand, and I dare say our men are grateful enough for their services; but they ought to be allowed to have Englishmen to minister to Englishmen there, as we arrange that Germans shall minister to Germans here. It is difficult indeed to understand why the German government will not grant us such a reasonable and just request." Mr. D. C. Lathbury in the same magazine criticizes the pessimistic articles which have appeared from the pen of Dr. E. J. Dillon and concludes that "The Coalition Government can make a good defense on the warfare in the air, on the blockade, and on what Dr. Dillon holds to be the most false of all their errors, their policy in the Balkans." Mr. J. Ellis Barker, writing on *How the Army Has Ruined Germany*, says: "Careful investigation will show that not the German Emperor, the Crown Prince, the Junkers, or the professors, but the German Army is chiefly responsible for the management of Germany's foreign policy before the outbreak; that the Army has forced Great Britain and Italy into the ranks of Germany's enemies; that the Army is responsible for the unexampled treachery and mendacity of Germany's diplomacy; that the Army is responsible for the hideous barbarities perpetuated by Germany everywhere; that it is the Army which may succeed in driving the United States into open hostility with Germany."

"PROBABLY the most interesting work that has been done in science," writes Dr. J. J. Walsh in the *American Catholic Review*, "certainly the scientific writing that has attracted most popular attention all over the world in recent years, was that of M. Jean Henri Fabre"—whom Victor Hugo spoke of as the Homer of the insects. Dr. Walsh proceeds to describe some of the marvellous discoveries made by Fabre, emphasizing particularly the design in nature demonstrated in insect life. Thus "nature has little room for drones of

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any kind and usually they are disposed of without much ado by those around them. Indeed, the great purpose of insect life seems to be that there shall be no waste in the world. Wherever there is anything lying idle, apparently there is an insect provided to use it up in some way. As soon as the fruits are ripe, many different kinds of insects find their way into them to lay their eggs and the larvae then hatched are thus provided with a plentiful share of food. If cool garments are put aside it requires the most careful precaution to keep them from being eaten by moths. Meat that is unprotected soon becomes the home of various crawling things, whose own purpose is their nutrition in the meat but whose place in the scheme of things in general is to help dispose of something that is not being used." The Dominican Fr. Devas writes on The Rosary Tradition Defined and Defended. The tradition "that our blessed Lady revealed to St. Dominic and bade him preach the rosary devotion as we know it to-day" (excepting certain later additions), has been affirmed by sixteen sovereign pontiffs, including Pius IX and Leo XIII, the latter making their declarations "in the full knowledge that certain eminent priests and scholars rejected the tradition as erroneous." Dr. Vallette writes in the same magazine on Some Early Explorers and Missionaries in the Territory Now Known as the United States.

SOCIAL WORK OF A COUNTRY PARISH

At THE Church and Country Life Conference in Columbus, Ohio, early in December, a proposed programme for country Church activities was set forth, and is reproduced below. The report says:

"Community movements should be instigated or aided by active coöperation, as the need may be, for such ends as the following:

- "1. Temperance, wherever the community is suffering from intemperance or lawlessness; a campaign for no license or prohibition; law enforcement; Sabbath observance.
- "2. Public health and sanitation.
- "3. Good roads.
- "4. School education for rural life, and ordinarily consolidated schools.
- "5. Intellectual development by means of libraries, lectures, reading circles, clubs, and similar agencies.
- "6. Provisions for public recreation, and a Saturday half holiday for agricultural laborers.
- "7. Promotion of demonstrations of recreation on church grounds if no better place can be had.
- "8. Better farming and better homes, with special stress upon extension work of agricultural colleges.
- "9. Beauty of village, roadsides, and private grounds.
- "10. Celebration of religious and patriotic holidays, observance of old home week, and production of historical pageants.
- "11. Education of the people by preaching on community planning.
- "12. Establishment of a supervised social center or community house.
- "13. Local federation for rural progress and other community programmes.
- "14. In general, promotion of coöperation among farmers in their production, buying, and selling."

This is the work mapped out for the rural church.

The report further declares a survey should be made in each community by the Church, or several Churches coöperating, to ascertain precisely what individuals or families in the field are neglected.

"A resident ministry is essential to the highest efficiency of the country Church," the report adds. "It should be adequately trained to meet rural needs. Permanency of tenure should be sought by every possible means,

including the payment of salaries commensurate with present economic needs and proportionate to ability and service. The pastor may help in many or all of the tasks of rural community building."

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"Business is business!" what a term
For men to conjure by!
A solace to seared conscience,
And a muzzle to the cry
Of widow and of orphan,
Of poor folk in the grip
Of money-mad usurpers who
Would "catch them on the hip"—
Because—"Business is business!"

Shrewd men there are who smile for gain,
Or play the hypocrite
With pious mien on Sabbath days,
Or with a cunning wit
Drive bargains hard with simple folk—
Their oily answer still:
"If I don't take advantage here
Some other fellow will.
'Business is business!'"

Oh, weary souls, by Mammon crushed!
Oh, hungry hearts, that yearn
For cherished hopes forever lost
By fickle Fortune's turn!
Oh, tear-dimmed eyes! Oh, tired hands,
That blindly grope their way
Along the thorny path of life
From weary day to day—
Because—"Business is business!"

God speed the day when Brotherhood
Shall reign instead of might;
When men will do the thing they ought
Because they know it's right;
When Love will conquer Selfishness,
And in the marts of trade
The Golden Rule will measure all
Transactions that are made:
Because—"Business is business!"
—HAROLD BARNES in *Sunday School Times*.

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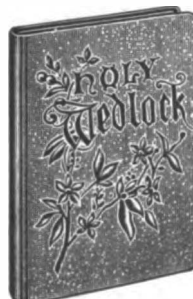
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