

The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—MAY 27, 1916

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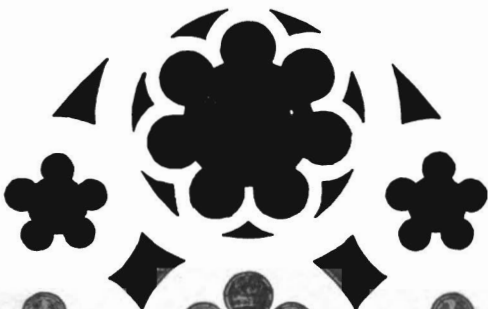
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A Weekly Record of the News, the Work, and the Thought of the Church

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MONEY IS a good servant, but a dangerous master.—Bonhours.

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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 27, 1916

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EDITORIALS AND COMMENTS

Truth and Tolerance

IT is difficult to correlate the two.

There are advantages in a system that admits of burning one's opponents at the stake. To do so is a triumph for conviction. One knows he is right in his convictions. He has tested them by every intellectual process that is known to him. He is confident that he is absolutely right. Ergo, the other man is wrong. Error is an insidious danger to the human race. If it be error in political matters, the safety of a government is at stake. If it be error in religious matters, the safety of immortal souls, the purity of the very Church itself, is at stake. Ergo, purge the Church and the world of error. Make an example of the teacher of error. By all means burn him at the stake; there could not be a more effectual object lesson as to the unhappy ends of those who teach error.

All of us, whatever be our religious convictions, revere our martyrs. Are we Protestants? The candle that Latimer and Cranmer lighted will never be snuffed out. Are we Papists? Those unhappy martyrs who gave their lives under Queen Elizabeth will never be forgotten. Are we Anglicans? The memory of William Laud laying his head on the executioner's block stands vividly in our memory. Are we Unitarians, Hebrews, Deists, Agnostics? The memory of penal laws under which martyrs were continually being made looms perpetually in our memory.

Every cause, in which men were intensely in earnest, has produced its martyrs. Hundreds of thousands of Armenians, many of whom could have saved their lives by recanting their religion, have been added to the bed-roll within the past unhappy two years.

But since we all concur in revering the memory of our noble army of martyrs, what has become of those—or their successors—who martyred them? Have they no memories left?

Here is the sad part of the story. The same group of men that beautifully suffered and laid down their lives for truth's sweet sake, also made martyrs of other men for truth's sweet sake. Protestant, Roman, and Anglican alike made martyrs of their opponents. There are differences, no doubt, in degree. Some made more martyrs than did the others. But there were bloody chapters in sixteenth and seventeenth century history which stand accusingly before each of the great groups of Christendom. And before there was the division into groups, there were blood-red chapters that tell how Christians persecuted Jews and atheists, how the orthodox persecuted the heterodox, how the "ins," whoever they were, punished the "outs," whoever they were.

This history of persecution extended over too many centuries to be treated merely as a local outburst of human passion, unrestrained by the religion of the Christian, the Protestant, the Roman, the Anglican. Its explanation lies much more deeply entrenched in human life. It goes back to things fundamental.

Truth is a magnificent conception. It must be defended at any cost. Ergo, because one man knows he is right, he kills the other, who is wrong, and thus vindicates the truth. Also

the other, knowing he is right, accepts death with a smile upon his face; gathers the fagots about his feet, thrusts his arm into the deepest of the blaze, accepting all the terror and the pain of martyrdom, because he knows he is right. The blood of the martyrs will be the seed of the Church. By sweetly accepting the martyrdom that is thrust upon him, he vindicates the truth.

Here, then, is a curious thing in the experience of history. Human conviction of truth both leads men to inflict martyrdom and to die as martyrs. The stake and the block and the gallows have been the inevitable products of human logic. Because men know that Truth is the mightiest force in the universe, they have, through all the long Christian centuries, sacrificed everything to Truth.

NOW TOLERANCE is a much younger sister to Truth; and though to-day Tolerance receives the plaudits of all men, their affection for her is quite frequently of the platonic order. Tolerance is very largely that admirable quality which one perceives his sturdy opponent to lack. Probably the long experience of the confessional would fail to produce a single example of a penitent who said: "*Mea culpa!* I am intolerant." Intolerance is preëminently the fault of other people.

As the logical product of Truth, unrestrained, is the stake and the block, so the logical product of Tolerance, unrestrained, is a namby pamby sort of intellectual weakness. People who have no convictions are called tolerant. It is a misnomer. They really are only weaklings, but they do not know it. They pose before the world as monuments of saintly tolerance and the world often accepts them at their word. The less one stands for, the less pronounced are his convictions, the less he is inclined to murder his opponents. So far, so good. If good people were only they who were not bad, it would be quite a testimonial to one's goodness to have refrained from burning his enemy at the stake. Unfortunately goodness is a positive and not a negative quality.

And the *virtue* of tolerance is only possible to men of strong convictions. The tolerance that is weakness is no virtue.

There is one splendid, magnificent indication in this present war. In a world whose higher life was being eaten away by luxury and in which an intellectual *ennui* had succeeded to the controversial order of earlier years, millions of men have suddenly discovered that *something* is worth dying for. There is a splendid enthusiasm for truth and righteousness animating the fighters of every nation that is engaged in the war. None of them are victims driven to the slaughter by some species of compulsion. The enthusiasm for truth and right is the motive power of them all. They are ready, at one and the same time, to kill, or to be killed, for truth's sake. Being right, their lives are but small sacrifices to offer upon the beautiful altar of Truth.

HERE, THEN, we wish suddenly to abandon the abstract and become concrete. The correlation of Truth with Tolerance

can only be made by application to particular issues. It fades away into nothingness when it becomes academic.

We shall illustrate by making a two-fold confession of personal faith with respect to the present war.

I. We believe that the Allies are absolutely fighting for the right, against enemies who have put themselves in the wrong.

II. We believe that Americans—no matter what their birth—have just as much right to the contrary opinion as we have to ours. That the convictions of Americans who believe the Central powers to be right are just as much entitled to the respect of the national government, even though those who hold them be a minority, as are our convictions. That these others may be just as good citizens as we are. And finally, that our national government is bound to be guided by the fact that the American people are not unanimous in their sympathies.

Now it is not easy to hold these two convictions in perfect balance. To modify either by the other may easily produce only an intellectual weakness, and, as we have observed, weakness is not to be mistaken for tolerance.

Furthermore, it is perfectly evident from the utterances of most of our public men that they either do not accept *both* these postulates or that they have been quite unsuccessful in correlating them. Neither do we feel, on the whole, that we have carried our own constituency with us in the attempt that we have consistently made to adhere to both of these convictions at the same time. All of which shows how much easier is that earlier conception of the demands of Truth, which requires the stake or the block as its ultimate vindication. Tolerance is a *very* young sister of Truth. She has hardly made her debut as yet in good society.

How should we proceed, in our desire to do justice to both these convictions alike, studiously avoiding weakness where we would be emphatic and strong in maintaining both of them?

If American people were fairly unanimous in accepting the first conviction named above, we should desire this government to abandon her neutrality and enlist, with all her resources, on the side that we deem right. Even then we should not base that belief on the fallacious grounds that are urged by some of our public men and more of our newspapers. Great Britain and France were bound by the treaty of the six powers in 1839 to protect Belgium in the event of invasion. That treaty was negotiated, not as a matter of benevolent love for Belgium, but as a matter of protection to the signatory nations. The time to think whether it would be their duty to fall to arms in the event of the invasion of Belgium was not the year 1914 but the year 1839—*before* they signed the obligation to do so. The presumption is that they did give careful consideration to the question at that time, and they certainly decided it in the affirmative. When the events of the year 1914 came, it was too late, even had they desired to do so, to consider the academic question. The only thing for them, at that stage, to answer, was whether they would keep their word. It is to their everlasting credit that they answered this question in the affirmative, and no other consideration as to the genesis of the war is really important, for this was reason enough for France and Great Britain to take their part. Their enemies began with the colossal blunder of putting themselves absolutely in the wrong and of compelling Great Britain to take arms against them, whether she wanted to or not.

But as the United States did not sign the treaty in question, has never obligated herself in like manner, and has not even been willing to allow the possibility of being incidentally involved through adherence to the Hague conventions without express repudiation of any such interpretation to her action, the United States is not under the remotest obligation to intervene, and politicians who try to make out a case to the contrary simply libel their own nation. But *if we were unanimous* in holding the view as to the war which THE LIVING CHURCH has expressed, there would be much reason why, breaking all precedents in our foreign policy, we should come to the aid of those nations that seem to us to be fighting in the interest of right. It would be a magnificent thing to do, a thing almost, if not quite, unprecedented in history; but in the face of the fact that the American people do not unanimously hold to that view, it would be a grave wrong. It is not, in fact, within the realm of moral possibilities.

The second of these principles therefore demands that we who hold to the first of them should also demand the observance of the strictest neutrality by our government, without being colored in the slightest degree by the *personal* view of the war which we, as individuals, may take.

Holding these two principles in true balance, it follows that

the service we can nationally perform to the belligerents will be that of trying to bring them together when the time comes and of acting as friend to each of them. We may, indeed, become involved in war through the acts of others, and then we must make war. That should be and—if the American people do not lose their heads—will be only a last resort, to be applied if one belligerent shall resume the killing of such of our people as are not law-breakers. We ought to be prepared for that emergency if it shall arise, though we shall hope that it will not. But this contingency is wholly apart from any entrance into war as the result of our sympathies with the one party rather than with the other. Our government, to its lasting credit, has been strictly neutral, and is bound to receive its vindication in history.

Now THIS COMES home to us as Churchmen very forcibly. We shall shortly gather in General Convention. We venture to say that the sympathies of an enormous majority of both Houses will be with the Allies. Will it be right for these to commit the Church to a corporate expression of sympathy with that group of belligerents?

We venture to say that it will not. The minority of Churchmen who sympathize with the Central powers—there are such—have equal rights in the Church with our own. We have no right to embarrass them in the loyalty of their Churchmanship. The American Church *must not* so act as to convey the impression that she thinks of herself as the Church of England in America.

Let us, in General Convention, remember the precedent of 1865. The passions of that year, the convictions that the majority held as to what was right, were at least as intense as they are to-day, and there were moral questions of great moment involved. Four years of war had testified to the tremendous strength of the convictions. And yet, in the presence of a very small number of the minority, the men of the majority were able to restrain their expressions and adopt a policy of inclusiveness. Practically alone among American religious bodies, the Church suffered no division after the war.

This is the precedent which should be followed by the attitude of the American Church toward the present war. The very fact that a great preponderance of opinion among us leans to the one side rather than toward the other thrusts upon the majority the duty of protecting the minority.

Few of us are satisfied with the condition of the Christian Church in view of its inability to prevent the war. We have failed, in the nations generally, to create that sense of universal brotherhood which would be the highest distinction of a truly normal Christianity, and which would exercise a restraining force upon the virtue of patriotism.

In our own Church and country, since we are not justified in intervening as belligerents—unless, of course, we be drawn in by the sheer necessity of protecting our own people—let us make it our mission, first to do all we can to bind up the wounds of those who are in distress—the Belgians, the Armenians, the Poles, and whoever else needs our help; second, praying that God will direct the outcome of the war, let us do all we can to make it possible for the belligerents to live as friends and neighbors again after peace shall have come; third, let us try earnestly to find a way to prevent such international eruptions again. We are much interested in such movements as that of the League to Enforce Peace, in such serious discussions as those at Mohonk and elsewhere. But more than in any of these, are we primarily interested in curing the defects in our own Christianity, so that our *religion* will be the force that makes for international peace, as it ought to be.

Truth and Tolerance: neither the Church nor the world has yet learned how to correlate them successfully.

In all humility, let us try to discover the secret.

WE have been favored with a considerable correspondence growing out of the answer to a correspondent printed in THE LIVING CHURCH of April 29th to the effect that “there seems no reason why Holy Communion should not be celebrated on Easter Even, though in the early Middle Ages a contrary custom seems to have prevailed. In the modern Roman Church Mass is said, but there is no Communion. In early ages the people were communicated on that day as in Anglican churches to-day.”

In a subsequent issue a valued correspondent pointed out that he had himself seen Holy Communion administered in Roman Catholic churches on the continent of Europe on Holy

The Holy Eucharist
on Easter Even

Saturday (Easter Even). To that we affixed a footnote citing our authority for what we had stated to be the Roman custom, and expressing the opinion that the uses described were local and in contravention of the general rule.

Other correspondents have taken up the matter and have written that they also had seen Holy Communion administered in Roman churches on Holy Saturday in this country as well as abroad. We have, therefore, referred the question to one of the most distinguished professors in a Roman seminary, who is so good as to advise us that he has discussed the matter with the Archbishop of his province, and who states in reply that the question was submitted to the Congregation of Rites a century ago, which on March 22, 1806, gave answer to the question "Is it permissible to administer Holy Communion on Holy Saturday?" the answer, "Yes." The professor adds, however, that the practice is unusual and his own recollection does not afford an example of the practice in actual use.

It will be remembered that the history of the Easter Even services is that they were originally night services for the eve of Easter Day, as the Anglican name for the day itself suggests. Gradually the eve service and the midnight Mass were pushed forward, in order to relax the strict fast, until finally they have found their place in the morning of Holy Saturday. Thus, as the Congregation of Rites also ruled at the same time, the Communion of Easter Even is esteemed an "Easter Communion" within the meaning of the requirements of the Church.

It may probably be said that the common view within the Anglican communion also is that it is legitimate to celebrate and to communicate on Easter Even, but perhaps not the best practice. Some of the most trustworthy Anglican writers hold that on Good Friday and Easter Even alike the thought of our Lord as dying and dead makes the triumphant pleading of Him in the Holy Eucharist as having passed through death into life as an anomaly for both days. Such being the case the ante-Communion is the natural service for the morning of Easter Even as for the morning of Good Friday.

Finally, would it not be wise for the opportunity to be taken at this pending revision of the Prayer Book to change the name of "Easter Even" to "Holy Saturday"? To describe an entire day as an "even" is to do considerable violence to the English language. The Roman practice of incorporating an Easter character into the services of the day is not carried into the Anglican rite, but the title given to the day bears witness to the same anomaly. Might it not be well for the anomaly to be removed?

THE attempt is being made to obtain from all churches an offering for Armenian relief on the last Sunday in May. We are aware of the difficulty in connection with special offerings, and in many places personal solicitation will probably be deemed better than an offering.

Armenian Relief

The chief point of contact between Armenian suffering and the Church is that the Armenians, unlike the people of any other country in Europe, are being persecuted as *Christians*. If we had been living in the reign of Nero, and the news had come to us of the horrible sufferings that had been endured by hundreds or thousands of people because they were loyal to their Lord and Master, would we not have hastened to the relief of those whose sufferings had not yet been unto death?

This is the case at the present time with respect to the Armenians and Syrians, who are under persecution from Turkey. Many of them, as individuals, could have obtained exemption by repudiating their religion. We have lately seen an interview with Mr. Morgenthau, the retiring ambassador, in which some of the horrors of the situation are vividly depicted.

"Of the Armenian race," he says, "probably 750,000 have been brutally slain or have died of wounds, disease, or exhaustion. More than a million were driven from their homes and deported to remote sections of Turkey, thousands being killed or dying on the march to their destination. About 1,200,000 of the 2,000,000 Armenians in Turkey are left—the survivors of the forced marches and the persecution. More men escaped than first reports indicated, but a large percentage of the survivors are young men and boys, women and girls."

"The survivors, everywhere," he continues, "are destitute. They are without sufficient clothing; without household goods; without food; without seed to sow; and without implements to till the soil. They must be helped for a few months until they recover their physical strength and new crops are harvested. The assistance needed immediately is: Seed, grain, farming implements, clothing,

food and medicines, all of which may be purchased by the commissions at the coast ports.

"The Committee has raised about \$600,000, which was as much as could be wisely expended. Now that the way is open for unhampered relief thousands of lives may be saved.

"Further financial assistance is imperatively needed within the next thirty days, in order that the people may be rehabilitated and enabled to sow their crops and provide a harvest in the autumn. It is estimated that \$5,000,000 in all will be required to relieve the suffering of the Armenians, Nestorians, and native Christians in Turkey, Persia, Syria, and Palestine.

"The Committee received a cablegram from its representatives in Constantinople under date of May 4th. The message was transmitted through diplomatic sources and gives reliable details of the funds needed in the Aleppo region of Turkey and other sections. The cablegram indicates that so inadequate are the available funds in certain centers that people are forced to eat grass and are dying by hundreds. The minimum estimate of money required for one section of Turkey alone is \$52,800 per month. Charles R. Crane, 70 Fifth avenue, is Treasurer of the American Committee on Armenian and Syrian Relief."

Earnestly do we add our word to those that others have uttered in asking for this assistance.

HERE was published in the Correspondence columns in THE LIVING CHURCH of April 29th a letter from Ben Greet, well known for his Shakespearean players, in which he suggested that American Churchmen should supply a memorial to the late Arthur Henry Stanton at St. Alban's Church, Holborn, London. He suggested that a group of angels holding the banner of the Blessed Trinity, which was soon to be installed, could be made the American memorial if 220 Americans would send a dollar apiece for the purpose. We noted at the end of his letter our willingness to receive and forward such subscriptions.

Several persons have responded to Mr. Greet's suggestion, but not nearly enough to provide for the memorial. Before transmitting the amounts received, therefore, we will ask that if there be others who desire to have part in this memorial, they will kindly respond at their early convenience.

It will be seen that it must be known very shortly whether American Churchmen desire to have this privilege for themselves.

THE Porto Rico missionary convocation has, with the cordial approval of the Bishop, returned an answer to the union proposals of the post-Panama "regional conference" in that territory in the form of resolutions that are printed in full on another page and that are a model of their kind. The action was needed in order that the mission might be set right before the world; and we shall hope that it is the beginning of a reaction against the compromising tendencies that have been so pronounced in recent months.

An Answer from Porto Rico

We earnestly hope that our other Latin-American missions will similarly clear themselves by taking like action. We are glad to observe that the Cathedral in Havana has refused to give up its services in response to the suggestion of the regional conference that all services in English in that city except that of a great undenominational "union church" with a high-priced preacher be discontinued. As the Bishop of Cuba is, we understand, both a member of the executive committee of the conference which makes the recommendation and the head of the Cathedral which refuses to obey, it will be obvious why THE LIVING CHURCH has tried so hard, though so ineffectually, to protect our work from just such embarrassments.

LATE circular from the War Relief Clearing House for France and Her Allies states an immediate need in Paris to be for such supplies as adhesive plaster, rubber gloves, sizes 7 and 7½, socks (50 per cent. wool), cotton carde, absorbent gauze, rubber sheeting, cotton night shirts, flannel shirts, medium weight drawers, besides cotton flannel in bolts, muslin bands, compresses, dressings, hot water bottles, etc. Contributions of the above supplies if shipped prepaid to the warehouse of the War Relief Clearing House, 133 Charlton street, New York City, will be forwarded to destination in France without expense to contributors.

War Relief

THE contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 22nd, are as follows:

A member of Calvary Parish, Syracuse, N. Y.	\$ 1.00
Christ Church, Milbank, S. D.	2.00
St. Andrew's Mission, Britton, S. D.	0.00
Good Friday offering, Grace Church, Ponca City, Okla.	1.30
A parishioner of St. James' Church, South Pasadena, Cal.	5.00
"X. Y. Z., Brooklyn"	2.50
A member of Christ Church, Woodlawn.	2.00
Rev. S. J. French, Brunswick, Ga.	5.00
St. Matthew's Church, Hillsboro, N. C.	6.38
Church of the Redeemer, Shelby, N. C.	2.00
St. James' Church, Black Mountain, N. C.	2.81
Woman's Auxillary, Grace Church, New Market, Md.	5.00
G. B. D., St. Luke's Church, Germantown, Pa.	4.00
A. E. B., Utica, N. Y.	3.00
Christ Church, Walton, N. Y.	20.00

Total for the week \$ 70.99
Previously acknowledged 24,701.98
\$24,772.97

- * For Belgian relief.
- † For French widows and orphans in Paris.
- ‡ For babies in Geneva.
- § For work in Munich.
- \$2.00 for Belgian relief; balance for work in France.

[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

W. F. W.—We know of no women serving as vestrymen in organized parishes, nor any diocese in which there is legal provision for them to do so. See an "opinion" by the chancellor of the diocese of Colorado published in THE LIVING CHURCH last week.

C. C.—It is impossible to send cigars, etc., to Archdeacon Nies for the prisoners. Money alone may be sent.

ASCENSION

The immortals pour forth on swift pinions to meet Him,
The wide reaches of Heaven reëchoing ring
As with glad hallelujahs exultant they greet Him,
From grim conflict returning, the All-conquering King.

He, sole image and splendor of God the Eternal,
To be equal with God as a prize did not crave,
But divested Himself of His glory supernal,
And was fashioned a man, took the form of a slave.

He bore all companionless sore tribulation,
No man ever suffered such sorrow as He;
He contended in pain with each human temptation,
And emerged from the contest untainted and free.

Though the depth of His anguish no mortal might measure
When He writhed under threatened disaster and loss,
He, submissive in all to His Father's good pleasure,
Was delivered to death—e'en the death of the Cross.

But though powers of ill for a season o'ercame Him,
He has shattered death's shackles, burst the bars of the grave:
So with loud acclamations the immortals acclaim Him,
Henceforward for ever the Mighty to Save.

JOHN POWER.

THE ALTAR OF GOD

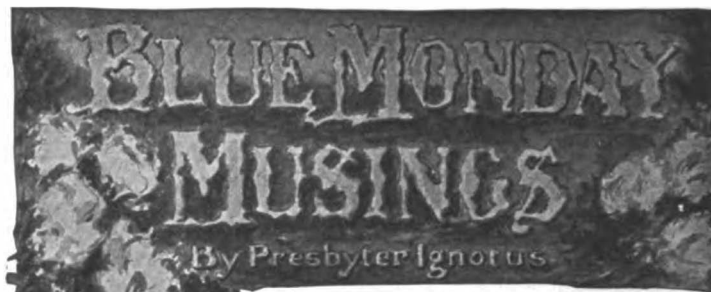
Let me, dear Lord, proceed to Thine altar,
Even the altar of gladness and joy;
Grant, on the way, that my steps shall not falter;
Guard me from evil that seeks to destroy.

Thou art the God of my strength and well-being,
Why go I heavily, stumbling along?
Send out Thy light and Thy truth for my seeing,
Show me Thy dwelling or else I go wrong.

Why art so heavy, my soul, and disquiet?
Lord, on the harp should my thanks now ascend;
O give me trust in Thee, then fortify it,
Close hold me to Thee, my Saviour and Friend.

HOWARD GIBBS CHASE.

THERE IS A PLEASING story that when a beloved artist-pupil had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and had fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes, and finished his picture. So, when we strive to be holy and to do our best, and yet are disheartened by our failures, the Master will come and with His own hand correct our mistakes and finish our work—the fashioning of His own image on our soul. When we awake we shall be satisfied with His likeness.—Rev. J. R. Miller, D.D.



EVEN the Antipodes is cursed with freak religions. An Australian correspondent has sent me the New Year number of the *Revealer*, the official organ of the New Thought Movement in Australasia. Its editor writes herself down as "Veni Cooper-Mathieson," and has chosen for her motto *Veni Vidi Vici!* She gives as a premium for six subscribers a copy of her "metaphysical novel, *A Marriage of Souls.*" This cheerful sheet is published at "The Truth Center," Sydney, whose seductive advertisement I subjoin:

"THE TRUTH CENTER

"SISTER VENI COOPER-MATHIESON, F.L.L.C.,
"Lecturer, Teacher, and Divine Healer

"We have no Creed but Truth; No Sect but the unity of
God and Man'

"TEMPLE OF TRUTH,

"Fourth Floor, I. O. O. F. Temple,

"140 Elizabeth Street, Sydney, N. S. W.

"CHURCH UNIVERSAL

WEEKLY SERVICES:

"Sunday Morning, at 11 o'clock.—Consecration and Communion Service; also Christening of Children, by appointment. (On each first Sunday in the Month only.) A welcome to all.

"Sunday Evening, at 7:15 o'clock.—HIGHER THOUGHT LECTURE. Bible interpretation by the Illumination of the Spirit of Truth. We teach the Christ Religion for the New Humanity, "How to live"—not, "How to die." Come and learn the Way to NEW LIFE, HEALTH, HAPPINESS, SUCCESS, and the JOY OF LIVING HERE AND NOW. All welcome. Freewill Offerings.

"Wednesday Evening, at 8 o'clock.—A Health Lecture with Healing Service for all, when you can bring the names of your Friends who are sick, and have them treated through the Power of the WORD OF TRUTH. Come and be HEALED. Freewill Offerings.

"OTHER MEETINGS:

"Thursday Afternoon, at 3:30 o'clock. Concentration Lessons for Women only. Fee, one shilling per lesson.

"Thursday Evening, at 8 o'clock.—Primary Concentration and Mental Development Class. Fee for the Course, twelve lessons, one guinea.

"Friday Afternoon, 3:30 till 5.—Freedom Talks. Open to all.

"Saturday Afternoon, 3 till 5.—At Home. (On each second Saturday in the Month only.) Sister Veni Cooper-Mathieson will be pleased to welcome friends and enquirers at The Home of Truth, 39 Brown Street, Paddington. ALL are cordially invited."

"Sister Veni has made arrangements for a Private Healing List. Treatments will be regularly given in the Silence. A course of twelve treatments are often efficacious in removing the most stubborn ailments, and this number is suggested as being appropriate in a general sense. Special cases, of course, require special methods. A special free will offering according to the patient's means, is expected."

Poor old Australia! How the kangaroos must groan!

A UNITARIAN MINISTER, in a Massachusetts city, preached his farewell sermon on March 19th, concluding with this gem of rhetoric:

"I take it that most of us here have obtained release from many of the dogmas and notions donated to us by the Church. Science has made their acceptance impossible.

"God has come to mean to us the one indivisible, eternal, and unchanging energy manifested in all forms and expressions of life, and this is a great achievement. What then? Some of you believe in the three-God idea; we have no quarrel with you. Some of you believe in the one-God idea; we have no quarrel with you. For we believe these things are not worth quarreling over. What concerns me most deeply to-day is this: Are you asleep in your eternal city—the eternal city of your one-God or your three-God? Are you morphined into a theological stupor, dreaming opium dreams of

bliss and peace and 'nothing more to do' through the eternal years? No more problems to solve, no more adventures to make, no more dark continents to explore. Are you willing to recognize to-day the transitoriness of all things here—that here we have no continuing city, in art, science, literature, aye, in religion too, and that all we hold dear to-day may be in God's great future, like the Eternal City of Rome, a tomb, a heap of ruins?"

Pathetic, and incoherent, and not specially inspiring—not even modern! The perpetual flux is pre-Christian, surely. But the intolerable and insolent ignorance of the reference to the "most ancient of all mysteries" is demonstrative of what real bigotry is. And yet the poor man calls himself "liberal"!

THERE ARE interesting and encouraging by-products of the Great War; and here is one of them. The editor of *John Bull*, a violently "yellow" weekly paper of London, Horatio W. Bottomley, M.P., an old-time associate of Bradlaugh and Holyoake, has just published this confession of faith:

"Now to-day, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God, and in the immortality of the soul of man! I am not sure that if poor Foote (G. W. Foote, the leader of English atheists, who has just died) had died a few years ago, I might not have been a candidate for his successorship. But now it is too late. The great world-war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. If war does not endanger faith it must of necessity breed despair. . . . Pure rationalism, however 'scientific,' has no word of comfort for weary watchers, or of solace for broken hearts. . . . And now I have come to believe that every noble aspiration, every worthy act and thought—every high resolve—is conserved immortally. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart, and the sacrificing effort of unselfish aim."

MY GOOD FRIEND the Dean of Cloisterham writes me this tale of gallantry, worthy of lasting commemoration:

"Second Lieutenant Alfred Victor Smith, of the East Lancashire Regiment, in the act of throwing a grenade, slipped in the mud, and the grenade fell in his own trench, crowded with officers and men. He shouted a warning; but there were many who could not jump out, and the bomb was due to burst. He immediately flung himself down and covered the grenade with his body. In a moment he was blown to pieces; but his death saved the lives of many of his comrades. They are sending the V. C. to his father."

From the same letter I quote another passage:

"The war is losing nothing of its horror and its fearfulness. Every morning appears in the *Times* a list of anywhere between ten and a hundred officers, and from 250 to 1,000 men killed and wounded; and this with no great battle in progress, but simply the stern, pitiless, and ceaseless trench fighting. You would not know old England if you were to travel through our fair country to-day. It is literally one vast armed camp." [Follows a tantalizing half-page excision by the censor.]

TOTAL ABSTINENCE is ceasing to be regarded as a fad of a few cranks, as witness a speech delivered April 6th, before the New York Academy of Medicine, by a brilliant scientist, Dr. Charles Edward A. Winslow, professor of Public Health in Yale University, from which I quote a sentence or two:

"The nations of Europe will be reborn," declared Prof. Winslow. "If we hope to compete we must be efficient as we have never been in the past. Alcohol is a deterrent and takes the keen edge off effectiveness."

"Prof. Winslow said he has wondered what would result if it were the custom at after-dinner parties to pass around an opium pipe and if every street corner bore an advertisement of habit-forming drugs.

"We would then have, in addition to the drug wrecks, the respectable and moderate drug fiends," he added. "The problem would be complicated by the atmosphere of respectability which has for centuries been thrown around the use of alcohol."

Will some of my reverend correspondents take notice?

AMONG THE government publications which have lately come to my desk is Farmers' Bulletin No. 377, issued by the United States Department of Agriculture, on *The Harmfulness of Headache Mixtures*. I wish everyone of you had it, by way of instruction and warning. So many people suffering from headache rush at once to take this or that much-advertised "headache cure," ignorant of its content (almost always acetanilid, antipyrin, or phenacetin) and of the pernicious effects of such drugs, that this blunt and unbiassed statement is well worth a wide circulation.

RESTORATION OF BURNHAM ABBEY

Famous Old English House is Again
Opened as Home for Religious

COMMITTEE RECOMMENDS ESTABLISHMENT OF NEW DIOCESES

The Living Church News Bureau }
London, May 1, 1916 }

A REMARKABLE reward to the faith and answer to prayers of English Catholics, especially members of the Confraternity of the Blessed Sacrament, for the restoration of the Religious Life within the English Church at the still hallowed but long ruined and desecrated sites where it once flourished in this land, is now manifest before our eyes in the restoration of Burnham Abbey, in Buckinghamshire, to its original use as a home of religion. After an interval of some three hundred and seventy years, during which age-long time it lay in ruins and was sadly secularized and profaned, the old Abbey of the Blessed Mary of Burnham, a house of Augustinian nuns, has been restored in part and now become the property and habitation of the Society of the Precious Blood, an English Community of female Religious, the Rule of which is based upon the ancient Rule of St. Augustine. There were ten nuns at the dissolution of the Abbey, and it is understood that the same number form the new Community. The Abbey was reopened on Tuesday in Holy Week—six hundred and fifty years to the day from its foundation, and three hundred and seventy-seven years next 19th September from the expulsion of the nuns from their old home. The chaplain (who has kindly furnished me with some matter about the Abbey and information concerning the new Community) is the Rev. Arthur G. Playfair, who was at one time warden of the Community of St. Thomas the Martyr at Oxford, and later on chaplain of the convent.

At the suppression and spoliation of the abbey in 1539 the beautiful buildings, which had been erected and dedicated to the honor of God and in the name and under the patronage of the Holy Mother of God as a sanctuary of the Religious Life for all time, passed into secular hands and fell into general decay and ruin. The church above ground entirely disappeared, only the abbess's seat remaining! The sacristy became a stable with a hayloft in the upper story; the infirmary a cow-shed, and the cloister garth a farmyard.

In 1914 a layman (Mr. Bissley) acquired the property and set to work to restore as much of the original buildings as possible, in the pious hope that the place might eventually be used again for the purpose for which it was founded. Aided by an unusually expert technical knowledge, he succeeded in restoring parts of the ranges of buildings. He is said to have caught the spirit of the by-gone age, and, at the same time, blended with it the necessary conveniences of to-day. He cleared away the cattle and farm stores (as is stated in a pamphlet about the abbey which was printed last summer), repaired and roofed the ruins; and in the actual chapter house in which the Deed of Surrender to that arch Church robber, King Henry VIII, was signed by the abbess and nine other nuns an altar was set up. This was consecrated on the morning of July 10th last by the Bishop of Oxford's Suffragan, the Bishop of Buckingham, and the Eucharistic Sacrifice was again offered within the abbey precincts after an interval of 375 years. The service was preceded by a procession which followed the pathway of the original cloister singing the "Song of Mary the Mother of Christ," the words of the hymn in the *English Hymnal* based upon St. Augustine, and the whole order is described as "a calm testimony to the vitality and to the continuity of the Church of England." The vicar of Burnham (Rev. Percy Nott) assisted the Bishop, several of the clergy of the district were present, together with the Mother Superior of the Community of St. John the Baptist at Clewer, and about forty friends interested in the work already done and in that which was to come, whatever the future might have in store agreeably to the Lord's will. The work of reconstruction proceeded patiently and steadily, feeling the way, as it were, towards a goal not then in sight.

"We are waiting upon God's providence," said the writer of the pamphlet referred to, "believing that there must be some appointed use for a place which witnessed this service on a site that was a farmyard a year ago. *Domine non nobis.*"

And so they have not had to wait long. Within less than a year Burnham Abbey has again become a home of religion and an Augustinian House. *Laus Deo!* The abbey is situated in Southern Buckinghamshire near Maidenhead on the Upper Thames, and about a mile and a quarter from the old village of Burnham. It is a sweet and wholesome and tranquil spot, though not far from a great high road, verdant and pastoral, like the surrounding countryside.

I have been greatly interested in knowing more about old Burnham Abbey, now that it has come into its own again, and it might

be well to set down here some of the facts which are to be found in the two standard works of reference. In a history of Buckinghamshire, in *The Victoria History of the Counties of England*, a monumental and absolutely unique work of its kind, and in the article on the Religious Houses of the County, there is a very interesting account at first hand of the Abbey of Burnham whilst the Royal Commission's *Inventory of the Historical Monuments in Buckinghamshire* gives an architectural description of the original claustral buildings and their remains.

In the year of our Lord 1266, Richard, Earl of Cornwall and King of the Romans (1209-1272), who was the second son of King John and brother of King Henry III, a prominent and romantic figure on the political stage in the thirteenth century, founded the Abbey of Burnham (not far from his royal lodge at Cippenbury) as a House for Nuns, Canonesses of St. Augustine, to give them their proper title, *Domus BEATAE MARIAE DE BURNHAM IN COM: BUCKINGHAM ORDINIS S. AUGUSTINI*. The charter was dated the 18th April, 1266.

A tradition is, by the way, that Richard founded Burnham Abbey as a thank-offering for the ending of the Barons' War, in which he had played a rather inglorious part. It was endowed with the manor of Burnham and other sundry lands, together with the church of the parish. The endowment was not a very large one, but on the analogy of other religious houses it is supposed to have provided for about twenty nuns at the beginning. The first abbess, Margery of Aston, had been sub-prioress of Goring. She was installed, and made her profession of "subjection, reverence, and obedience, under the Rule of St. Augustine" to Bishop Gravesend of Lincoln (that then huge diocese extending to the Thames) on the Feast of St. John the Baptist, 1266, in the presence of an honorable company, which included the Archdeacon of Exeter, some canons of the neighboring House of Missenden, and the prioress of Goring, her late Superior. There are several notices in the Lincoln episcopal registers relating to the internal history of the House.

In 1281 the nuns of Burnham incurred the displeasure of Archbishop Peckham (Canterbury) by refusing to receive Maud de Weston at his request as a postulant; they were obliged to give in to the primate. In 1300 Bishop Dalderby visited the House to explain the statute *Pro clausura monialium*. He ordered them, as he did all the convents in his diocese, to keep strictly within their enclosure and to admit no secular person within the cloister door on any excuse. The history of the abbey during the fifteenth century is obscure; only a few names of abbesses can be recovered. Evidence is found in the visitation reports of Bishops Gray and Atwater that in that century and the next the nuns of Burnham, like those of Elstow in Bedfordshire, had attempted to increase their revenues by taking in a number of ladies as boarders, and with much the same results: the House had become somewhat secularized. When Bishop Gray visited Burnham he ordered the removal of all seculars. Bishop Atwater, his successor, called attention to the same point, so the nuns must have again transgressed; not even young children were to be admitted to the nuns' dormitory. The nuns were not to use girdles ornamented with gold or silver, nor wear things except those that were the sign of their profession. The Bishop allowed them, however, to adopt the Use of Sarum instead of the original Use of the Order. Bishop Longland visited the House in 1530, but the report of the visitation is incomplete. The abbess, the chantress and sub-chantress, and seven other nuns assembled in the chapter house to meet him. The abbess reported *omnia bene*. As the whole revenue was under £200 a year, the abbey should, under the Henrician system of spoliation, have been dissolved under the first Act of Suppression, but on petition of the local commissioners the House was continued, and so the agony of the surrender was delayed until the 19th September, 1539. The request of the local commissioners is sufficient evidence of the good reputation which Burnham nuns had in their own neighborhood. The Deed of Surrender is extant, signed by the abbess, Alyce Baldwin, and nine other nuns. There is no record of what became of them. It is a particularly interesting fact that the names which appear on the Deed of Surrender are still found in the neighborhood, which seems to show, as has been pointed out, that the nuns of Burnham at that time were daughters of the gentry and yeomen of that part of Southern Buckinghamshire. The remains of the abbey buildings are of peculiar interest, as they indicate almost completely the plan of a small Augustinian abbey. The chapter house doorways are especially noticeable. The abbey was probably built directly after the foundation, in the early English style, except the infirmary, which is of slightly later date, and some additions and alterations were made in the sixteenth century.

The first report of the committee appointed by the Archbishop of Canterbury to consider the need for the formation of new dioceses and the readjustment of existing boundaries in the Province of Canterbury has now been published. The committee (the Bishop of Worcester being chairman) came to the conclusion that the need for further subdivision of dioceses is sufficiently established by the following among other facts:

"(1) That in the larger dioceses many parishes and clergy necessarily lose touch with their chief pastor:

"(2) That in many dioceses it is only by the employment of

one or more deputies that the ordinary duties of the bishops can be fulfilled; and that these deputies cannot fully supply the place of the diocesan bishops;

"(3) That the majority of Church folk, and even many active Church workers, have no adequate sense of a diocesan corporate life."

The committee think that as a general principle a diocese should not exceed three hundred parishes. The appointment of bishops suffragan in overgrown dioceses is only desirable as a temporary expedient. Provisional proposals are offered by the committee. Oxford, Worcester, and Lichfield are dioceses which urgently need subdivision, and schemes for this purpose have already been formulated. Schemes have already been approved for county dioceses of Warwickshire, Shropshire, Berkshire, and Buckinghamshire. Among the appendices to the report is a note by the Rev. Prof. Whitney, of King's College, London University, on "Bishops other than Diocesan," including the chor-episcopi, or country bishops, of whom the history seems to be a warning against any enlargement of the episcopate other than that of diocesan subdivision.

The appointment of the Rev. Dr. Robinson, of All Hallows, Barking, as Canon of Canterbury is now officially announced.

Canony of
Canterbury

It appears that it was the Archbishop of Canterbury who made the appointment and not the Crown, it being his turn to

nominate to this canony.

To every fourth vacancy of this and three other canonries of Canterbury the Archbishop appoints, the other vacancies being filled by the Crown.

J. G. HALL.

THE PRAYER OF FAITH

"She besought Him that He would cast forth the devil out of her daughter" (St. Mark 7: 26).

"Not for myself Thy help be gained,
But for my daughter, demon-chained;
Have mercy, David's Son, and Lord."
Yet Jesus answered not a word.

How many, by His silence shamed,
Had gone away, their boom unclaimed!
That silence only urged her more
Before His Feet her wants to pour.

Two things—her need, His power—she knew;
On these alone she fixed her view;
Nor would she to His servants go,
When Christ Himself could ease her woe.

Th' Apostles, willing not that He
Should from His rest disturbed be,
Besought Him to dismiss her quest
And thus restrain her ill-timed zest.

But Jesus said, "I was not sent
To Gentiles, from the promise rent,
But unto Israel's wandering sheep;
For these, now lost, mine aid I keep."

Yet, undismayed, she ventured near,
And worshipped Him with holy fear:
"Lord, help me," was her simple prayer,
Her daughter's healing all her care.

Then said the Lord, "As God hath willed,
So let the children first be filled:
For verily it is not meet
That dogs the children's bread should eat."

Yet even this her faith could brook;
Among the dogs her place she took;
"Yea, Lord: for dogs within the hall
Eat crumbs that from the table fall."

"O woman," Jesus answered then,
"Great is thy faith 'mid faithless men:
Such faith by full reward is sealed."
And from that hour her child was healed.

F. LE N. BOWER.

IT IS ONLY love that can make us, as a parochial family, a unit and happy. It is only love that can make us strong. Dear brethren, never let the sun go down upon a difference between any two of you. Remember that the secret of the resolution of all difficulties is frankness and a spirit of mutual forbearance. I have sometimes almost felt, as a pastor, that love should be our central theme. And why not, for God is Love. And as we look back upon Calvary, the rays that stream down to us from the Cross are rays of love.—*Rev. F. C. Ewer, D.D.*

DEATH OF ELIHU CHAUNCEY

Distinguished New York Churchman Goes to His Rest

SUNDAY SCHOOLS PRESENT LENTEN OFFERINGS

New York Office of The Living Church }
11 West 45th Street }
New York, May 22, 1916 }

A DISTINGUISHED and well known Churchman, Mr. Elihu Chauncey, died on Tuesday, May 16th, at his residence, 208 Madison avenue, Manhattan, aged seventy-six years.

The funeral was held in old Trinity on Friday morning, May 19th. The Rev. Dr. Manning, and all the clergy staff were present. The vestrymen acted as pall bearers. The interment was made at Poughkeepsie.

Mr. Chauncey was born in Philadelphia, and was graduated from Harvard University in 1861 with the degree of A.B., later receiving the degree of A.M. Mr. Chauncey served the Church as vestryman of Trinity parish, and at various times was a trustee of the House of Mercy, a trustee and secretary of the General Clergy Relief Fund, a trustee of the General Theological Seminary, treasurer and a director of the Clergyman's Retiring Fund Society, a trustee of the New York Protestant Episcopal Public School and the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.

Mr. Chauncey was also member of the Board of Missions of the Domestic and Foreign Missionary Society, the New York Zoölogical and Historical Societies, the American and National Geographic Societies, and the Society of Colonial Wars. He belonged to the University, Century, Grolier, and Church Clubs.

In 1871 he married Miss Mary J. Potter and was the father of one daughter.

The Rev. Epiphanius Wilson, a retired priest of the diocese, died suddenly at his home, Bronxville, N. Y., on Tuesday, May 16th, aged 73 years. Formerly rector of St. Mark's Church, Mount Kisco, N. Y., and for many years literary editor of the *Churchman*, he was from 1904 to 1914 foreign editor of the *Literary Digest*. Besides giving much of his time to such work, Mr. Wilson also wrote many poems and short stories, and was the author of *Dante Interpreted*.

Mr. Wilson was born in England, leaving that country when a young man to become a missionary in Labrador, later becoming professor of Latin and Greek in King's College, Windsor, Nova Scotia. Thirty years ago he came here and for a time taught Latin and Greek in St. Paul's School, Concord, N. H., after which he joined the staff of the *Churchman*, to which he contributed a notable series of articles on English, French, and Spanish cathedrals.

The funeral services were held at Christ Church, Bronxville, on Thursday, May 18th. The interment was private.

The largest congregation in the history of the Cathedral of St. John the Divine since its consecration five years ago assembled on Saturday afternoon, May 20th. It was composed of Sunday school pupils from accessible parishes and numbered 2,000. Of this great number 850 were choristers.

The object of the special service was the formal presentation of missionary offerings. These amounted to \$10,000.06. Of this sum the Sunday school of Calvary Church, Fourth avenue and Twenty-first street, Manhattan, made the largest contribution, \$1,121.70, and was awarded a new banner presented by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church. A similar prize having been won in three consecutive years by the Sunday school of Holy Trinity parish, Harlem, the donor, Bishop Greer, made it a permanent award, and Dr. Parks offered another banner to take its place in a like competition this year.

It consumed one-half hour to move the children from the assembly rooms and seat them in the Cathedral. The processional hymn was 249. The sentences, Lord's Prayer, and versicles were read by the Rev. Charles P. Tinker, president of the Junior Clergy Missionary Association, whose members were a committee of arrangements. After Hymn 252, the lesson was read by Dean Grosvenor. While Hymn 491 was sung the offerings were collected and presented. Following the recital of the Apostles' Creed, versicles, responses, and collects, Hymn 545 was sung. An address of greeting was made by the Bishop of New York. Hymn 216 followed and then the Rev. Charles E. Betticher, associate editor of the *Spirit of Missions*, made an address.

The report of the offerings at this service was made by the Rev. E. Briggs Nash. Then Bishop Greer awarded the banners and closed the service with prayers and benediction. The recessional was Hymn 507. The massed choirs went in procession around the Cathedral grounds. The service was two and a half hours long.

The annual general convention of the Catholic Laymen's Guild of America was held, as provided in the constitution of that society, on the Wednesday after Low Sunday, May 3, 1916, in the library of St. Ignatius' Church. The president, in his first annual report, outlined the history of the guild and showed what had been accomplished, in spite of serious handicap of lack of funds. He urged all members to work hard for the increase of membership, both as to existing wards and in the organization of new wards. The following were elected officers of the general committee—For three years: President, Walker M. Dennett, St. Ignatius', New York; secretary-general, Albert G. Thorne, St. Ignatius', New York; treasurer-general, J. Arthur Pulsford, Christ Church, Elizabeth, N. J. For two years: Vice-President, Charles A. Dickerson, St. Alban's, New York; assistant secretary general, George MacLagan, St. John's, Passaic. By a rising vote, the Rev. Maxwell Ganter was unanimously elected chaplain-general for a term of three years.

For information as to the formation of wards application should be made to the Secretary General, Mr. Albert G. Thorne, 61 Broadway, New York.

The annual service of the Girls' Friendly Society in the diocese was held on the Second Sunday after Easter in St. George's Church, Stuyvesant square. The sermon was preached by the Rev. Harry B. Heald, rector of St. Peter's Church, Port Chester, who took for his text Galatians 6: 2—and so fulfil the law of Christ—the law of love. Bishop Courtney read the lesson, and conducted the service with the Girls' Friendly prayer and the benediction. Owing to inclement weather the society was not as well represented as usual, but more than three thousand girls and young women filled the body of this large church and part of the galleries. The senior members acted as ushers and also received the offerings, which were for the Vacation House at Huntington, L. I.

The New York local assembly of the Brotherhood of St. Andrew met at the Church of St. Mary the Virgin, West Forty-sixth street, on Tuesday evening, May 16th. At the preliminary conference and dinner served in the gymnasium about one hundred and fifty men were present. At the service more than three hundred and fifty members were present in spite of the heavy rain storm. The officiant was the Rev. Dr. Barry, rector of the parish, and the Rev. Dr. William T. Manning preached an appropriate sermon.

All Saints' Church, our fifth oldest church building in New York City, will celebrate its ninety-second anniversary on Friday, May 26th, when the former rector, the Rev. Dr. Dunnell, is expected to be present. There will be an illustrated lecture on Old New York by Dr. Kelly, president of the City Historical Society; speeches by city clergy; a short Sunday school entertainment; a social "get-together" party, with free conducted trips to the antiquities, the only remaining slave-gallery in New York, and the "Tweed Scratch." Visitors will receive a souvenir of the occasion written by the vicar, the Rev. Dr. Guthrie. It is expected that all the old members of this venerable parish will gather together for the occasion.

At Union Theological Seminary, the Rev. George William Douglas, D.D., well known as one of our clergy, has been reappointed as lecturer on the Polity of the Protestant Episcopal Church and the Rev. Frederick J. Foakes-Jackson, D.D., professor at Jesus College, Cambridge, and Canon of Peterborough Cathedral, England, to be professor of Christian Institutions. It is understood that Dr. Foakes-Jackson will accept. He is author of a number of theological books, was one of the writers for Hastings' *Dictionary of Religion and Ethics*, and in several years has been select preacher at Cambridge University. He is one of the scholars of the English Church.

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UNFOLDING

WE INSIST, for the most part, on our own way in life, refusing to let God, who made us, take the reins, turning away from the voice of the soul, and then, in empty-hearted despair, complain of failure—incompleteness—pain.

When trouble comes—or failure—we blame God—life—whatever we call the power that shapes destiny; but we never, or seldom, blame ourselves. We try to crowd into our friend's place; we look with longing eyes at our neighbor's success, instead of saying, with sincerity and honest faith, "Thus life has said to me!" and then, with all the power within us, working to fill our own place—every separate nook and cranny—as best we may.

The dewdrop, glistening on the grass, is as beautiful in a wise God's sight as the vast sea, in all its majesty; the violet, as much a thought of God as the stately lily or the glowing rose. The impulse in your soul, and mine, pointing along one line, or another, was planted therein by a Power that reaches through all time, past and to come, and guides unerringly into a path of rich and rare unfolding for every soul who heeds.—L. D. Stearns.

DR. GRENFEL OF LABRADOR SPEAKS IN BOSTON

Gives His Philosophy of War

CENTENNIALS OF BOSTON PARISHES

The Living Church News Bureau }
 Boston, May 22, 1916 }

DR. WILFRED T. GRENFEL, known widely for his splendid constructive work on the Labrador coast; where in twenty-six years he has developed hospitals and schools and done a vast deal for the betterment of the people, gave a stirring address in the Cathedral on Sunday, May 14th. Long before the service began, St. Paul's Church was crowded to the doors and many had to be refused admittance owing to lack of space. Dr. Grenfel gave his philosophy of the great war, saying in part:

"I can't justify to you all the actions that I would do in various circumstances, because I have not a philosophic tongue. But I know what I would do if anyone should ask me, 'Would you kill a man and call yourself a follower of Christ?' I would say, 'Certainly, I would!' If I were asked, 'Would you attack, and make a war of aggression?' I would reply, 'Certainly not!' If the question was, 'Would you kill in cold blood by capital punishment?' my answer would be, 'I would not,' for I believe that with much time and labor and expense there is a chance for every man's regeneration. But if I saw a man coming to kill my child, or running amuck in this congregation and killing people, I'd kill him just as sure as could be—that is, if I could do it."

Dr. Grenfel said that the English were grateful for the presence of the Harvard units, because every Englishman and Frenchman could see in them a concrete message that intellectual America was standing by the Allies. He paid a tribute to the work of the Y. M. C. A. in France and to the Red Cross.

"In this war," he declared, "the medical branch of the service has come into its own for the first time. The armies of to-day are so efficiently nursed by their medical corps that the men, when not wounded, are twice as well as they would have been in their own homes."

A writer in the April number of *My Neighbor* has an interesting article on the celebration of the one hundredth anniversary of St. Matthew's Church, South Boston, saying that this "is more significant than appears at first sight. It marks an epoch in the history of the Church in New England. When the American Revolution occurred there were three parishes of the Anglican Communion in Boston—Christ Church at the North End, King's Chapel on Tremont street, and Trinity Church on Summer street.

"During the Revolution in 1777 a new rector came to King's Chapel, the Rev. Mr. Freeman, who persuaded the parish to change their liturgy, making it the first Unitarian Church in Boston. In 1803 Bishop Bass died. Rev. Samuel Parker, rector of Trinity Church, was chosen his successor, but died within a year before he had performed any episcopal offices. In 1811 Bishop Griswold was consecrated as his successor.

"At this time, after nearly one hundred years, there were but two Episcopal churches in Boston—Christ Church and Trinity Church, the third having been lost by defection.

"With the episcopate of Bishop Griswold a new era began. The Church had hitherto been an English exotic and had never been really naturalized. Now began the Americanization of the Church. Not only were prayers offered for the President and other American rulers, but a new spirit of American sympathy and enterprise took possession of it.

"After nearly one hundred years St. Matthew's was the first Episcopal Church founded in Boston. It was the pioneer of a generous succession of others. St. Paul's Church, Tremont street, came next, founded in 1820. Then St. James', Roxbury, founded in 1832; St. John's, Charlestown, in 1840; St. John's, Jamaica Plain, in 1841; Church of the Messiah, in 1843; Church of the Advent, in 1844; St. John's, East Boston, in 1845; and St. Mary's, Dorchester, in 1847.

"We see, therefore, that until St. Matthew's Church was founded there had been for about a hundred years only two Episcopal churches, but St. Matthew's was the first of nine churches to be founded within thirty-five years. It will form the first of an interesting succession of centennial celebrations.

"St. Matthew's anniversary was recognized by a service held in the evening of Friday, March 31st. This was just one hundred years to a day from the first Episcopal service read in South Boston."

After a very anxious time the Church City Mission has come to the end of its fiscal year with only a small deficit—\$324.55. There had been a reasonable apprehension of an unusually large deficit. The various urgent appeals for aiding war sufferers have undoubtedly tended to reduce individual gifts at home. The City Mission in fact received \$2,500 less from individuals this year than last, and \$4,000 less than two years ago. Fortunately there were additions to the income from other sources, and since the books were

closed several substantial sums have come, specially designated for the reduction of the possible deficit.

The Venerable Archdeacon of Boston recently invited a group of laymen to meet him and consider whether it was worth while to continue certain training courses in social service and parish work which were given this past season. After a frank discussion the emphatic decision was that the courses should be continued under the Dean and the Archdeacon, and that a large committee of laymen be appointed to work with them in arranging for the courses next winter.

Two interesting social service meetings are scheduled for the Cathedral this month, under the auspices of the diocesan social service committee. On Thursday, May 18th, Mr. Peter Hamilton of New York spoke on Christianizing Business. He is considered one of the authorities in this country on coöperation. On the 25th there will be an address by the Hon. Rathbone Gardner, senior warden of Grace Church, Providence, on The Necessity of a Sound Social Structure for genuine preparedness. These meetings are open to everyone.

The recent Church school exhibition of Trinity Church was a great success. It was held under the auspices of the Parents' Association. It partook really of the character of a parish festival, says Dr. Mann. About four hundred and fifty parents and scholars viewed the exhibit and about three hundred and seventy-five were entertained at supper.

Trinity Church reports that its total offering for general missions, to date, is \$9,421.88, leaving only a balance of about \$1,000 on the apportionment.

Seventeen years ago St. Margaret's Guild for Girls was organized in Christ Church, Quincy. The Rev. Wm. Grainger, rector, felt that this organization was too parochial and suggested that the guild ally itself with the Girls' Friendly Society, with the understanding that the guild should not lose its identity. The eighty-two members and associates were formally received into the G. F. S. on May 7th, and Mr. Grainger speaks of this unusual occasion as probably creating a record for admission of new members at one time.

The monthly meeting of the diocesan Woman's Auxiliary was held at the Cathedral on May 17th. The speaker was Miss Dorothy Mills, from St. Hilda's School, Wuchang, China.—The annual meeting of the South Shore branch of the Sunday School Union took place on May 18th, at Christ Church, Quincy. At this service the Rev. F. C. Lauderburn was speaker and the Rev. Dr. W. E. Gardner explained the "Five-fold Plan."

JOHN HIGGINSON CABOT.

ASCENSION

'Mid heaven's own music stands the risen Lord,
With heaven's white lilies blooming at His feet.
What keynote gives the triumph to the chord?
What fragrance makes the flowers exceeding sweet?

Do memories of dusty village ways,
And garments stained, and eyes with watching dim,
And toil, and hunger, and long, lonely days,
Make heaven's glory seem more real to Him?

Is it celestial radiance that He sees,
And angels, choiring with exultant breath,
Or do His thoughts turn lovingly from these
Back to the Garden, and the fight with death?

How can we know? And yet one thing we see:
When man proves manhood in the fire of pain,
The Christ of Olivet and Calvary
Descends, and walks our dusty streets again.

EVELYN DUDLEY.

HYPOCRISY

SOMEWHERE I have read of a civic celebration held in Paris in the days before the Pan-European conflict rendered such festivities inadvisable. It was in early winter, so there were naturally no leaves or blossoms on the trees, but the ingenuity of man came to the rescue and imitation leaves and foliage were attached to every tree. Everywhere throughout the city, and along the Champs d' Elysees, one could see hundreds of bushes and trees seemingly in full bloom.

Here is a vivid picture of the hypocrite. With him it is always winter, but he pretends to possess the warmth of religious life and masquerade in flowers not his own. An external view would show the foliage of a well-ordered Christian life, while God, who sees and knows our innermost thoughts, knows it is but sham.—*Alan Pressley Wilson.*

TO-DAY AND TO-MORROW EXPOSITION IN PHILADELPHIA

Includes Attractive Church Corner

CONFERENCE OF WORKERS AMONG
COLORED PEOPLE

The Living Church News Bureau
Philadelphia, May 22, 1916

THE Philadelphia To-day and To-morrow Exposition which opened on Monday, May 15th, has attracted considerable attention. In many respects it is not unlike all expositions. It is thought, however, that in arrangement it is in a place by itself. The exhibits attempt to show what is being done in this city today, and what will be done to-morrow. Zest has been added to some of the departments, by the passing of the large loan bill this week, which includes money to go on with many projected municipal improvements, among which the transit projects take leading place. In the exhibition the docks, wharves, and river are given prominence. Maps of the city and its streets are also furnished for the public.

Perhaps, the greatest attention is given the religious or church corner. In a cathedral-like building are windows with paintings of the churches of the city and about the building are photographs of the clergy. A pamphlet is devoted to the work of the church in the city.

Friday last was Church Day. A meeting was held in a tent, in which addresses were made by the Rev. Jos. M. Corrigan, D.D., of the Roman communion; the Rev. Dr. Henry Berkowitz, a Jewish rabbi, and the Rev. Russell H. Conwell, D.D., of the Baptist Temple. Each of the speakers made an appeal for closer union between the Churches. Dr. Berkowitz emphasized the fact that the social uplift of the nation awaits the action of the churches, and said that all the diseases of the social system can be cured only through the influence of religion. Dr. Conwell asserted that "we find all the liberties of modern progress in Philadelphia because the city is founded upon religion." The Church exhibit and exercises have been pronounced an unique addition to exposition work.

The fourth annual conference of Church workers among colored people in the diocese was held in the Chapel of St. Simon the Cyrenian, on Wednesday evening, May 17th. The speakers were the Rev. George H. Toop, D.D., the Rev. J. De Costa Harewood, Mrs. Carrie Fareira and Mr. A. L. Manly. Bishop Rhinelander presided. After a short service in the church, in which a vested choir assisted, adjournment was made to the parish building. Bishop Rhinelander made a short and telling address in the church, and all addresses in the parish house were full of hopefulness. It was reported that there are fifteen points at which work is being done, with 2,500 communicants and 2,050 Sunday school scholars. The most encouraging report was that during the past year there has been raised for self-support about \$14,000.

The West Philadelphia branch of the Sunday School Association has become one of the most important factors in the development of the work of the Church in West Philadelphia. The spring meeting was held in St. Philip's parish house last Tuesday evening, beginning with a supper at six o'clock, with about one hundred clergy, officers, and teachers present. The supper was followed by a conference on How to Make the Connection between the Sunday School and the Church More Effective. The opener was the Rev. George L. Richardson. It was suggested that Ascension Day be observed by an united service for children, and a committee was appointed to take the matter in charge.

Each member of the Daughters of the King looks forward with great pleasure to the meeting of the local assembly. The twenty-third annual and sixty-seventh local assembly met last Tuesday afternoon and evening in the Prince of Peace Chapel. The meeting began with devotional services. After routine business the election of officers took place with little change in the personnel. Mrs. Berger was made president; Mrs. Brown, vice-president. After the election Mrs. George Long, wife of the superintendent of the Inasmuch mission, spoke on her work and thanked those chapters which had so kindly assisted the mission in its Wednesday evening services. After supper, at service in the chapel, the Rev. Dr. Floyd W. Tomkins was the preacher.

The various convocations hold their meetings immediately after the annual meeting of the convention. At that of North Philadelphia, held a few days before, an important step was the refusal to entertain action uniting the convocations of North and South Philadelphia, which had been proposed in order that missionary work be better carried on. The annual election of officers took place with

little change from last year. In the West Philadelphia meeting a resolution offered by Bishop Suffragan Garland looked forward to the formation of a Woman's Auxiliary to the convocation. This resolution was passed. In the evening the Rev. Robert G. Osborn, D.D., read a paper on The Theology of Confirmation. This paper provoked much discussion.

On Sunday evenings there are being held at many points in the city by the clergy of our own Church and by ministers of other religious bodies services for the Stonemen. In many instances several hundred men attend. Such a service was held in the Church of the Holy Apostles on Sunday, May 14th. About two hundred men were present, occupying reserved pews in the middle aisle. The sermon was preached by the rector, the Rev. George H. Toop, D.D. The Church of the Holy Apostles is one of the centers in which the work of the Fellowship is carried on. The gymnasium and other conveniences in Cooper Hall are placed at their disposal and are used by a large proportion of the members.

For three or four years a Latin Mass has been celebrated at the Navy Yard on or near Memorial Day. The celebration for this year took place last Sunday. Usually there is a very large congregation present and assisting. This year there will also be a service held in the same yard by the Rev. H. C. Stone, under the auspices of the Stonemen Fellowship. There is much speculation as to whether the men and their families who are interested in this organization will attend in any like numbers as do the members of the Roman Church. The service will be held on May 28th.

The final Club Night for this season was held in the Church Club rooms Monday evening, May 15th. The subject was "Should Rented Pews be Abolished?" The affirmative was opened by the Rev. James B. Halsey and Mr. R. Francis Wood, and the negative by the Rev. Samuel D. McConnell, D.D., and Mr. Clarence K. Klink.

EDWARD JAMES MCHENRY.

PORTO RICO CONVOCATION REJECTS THE "EVANGELICAL UNION"

THE Porto Rico missionary convocation, in session early in May, took action in regard to the subjects that had been proposed at the "Regional Conference" that followed the Panama Congress. The resolutions were introduced by the Rev. L. M. A. Haughwout and were strongly endorsed by the Bishop. Considerable opposition was expressed at the outset, but the resolutions were finally adopted by an unanimous vote. They are as follows:

"WHEREAS, The 'Regional Conference on Christian Work' of Porto Rico has inaugurated a movement for the unification of certain of the non-Roman churches now laboring in Porto Rico, and

"WHEREAS, The Episcopal Church throughout the world is at this time engaged in promoting an ecumenical conference for the consideration of those questions of Faith and Order which lie at the root of the present divisions of Christendom,

"Therefore be it resolved:

"I. That this convocation views with profound interest and sympathy the proposals of the Regional Conference, as a practical expression of the desire for unity which is manifesting itself in all parts of Christendom.

"II. That in its general principles we heartily commend the suggested programme as well suited for bringing together those bodies whose doctrine, polity, and modes of worship are of kindred type.

"III. That it is not possible for the Episcopal Church of Porto Rico to become a member of the proposed 'Evangelical Union,' for the reasons following:

"1. We do not regard as adequate a statement of common faith which fails to include the Apostles' and Nicene Creeds, and which makes no mention of the Incarnation of the Son of God, nor of the great redemptive facts of His life and ministry.

"2. We do not regard as adequate a scheme of union which makes no provision for insuring the due and valid celebration of the Christian Sacraments, and which disregards the fundamental conditions of a valid Ministry.

"3. We do not believe that any scheme of unity can have the assurance of permanency in the future, which is not firmly grounded upon unity with the historic Church of the past.

"IV. That while coöperation along certain lines may not be impracticable at the present time, there can be no such effective measure of unification as that proposed by the Regional Conference, until the fundamental questions of Faith and Order proposed above have been determined.

"V. That since practically all of the Churches represented by the proposed Evangelical Union have officially signified their intention of participating in the 'World Conference on Faith and Order' for the discussion of these questions, it would seem precipitous and untimely for us to participate in definite measures of unification, independently of the larger and more comprehensive movement."

COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

Honors Given to Graduates and Post Graduates

SERIES OF LARGE SUNDAY SCHOOL RALLIES IN CHICAGO'S FIVE DISTRICTS

The Living Church News Bureau
Chicago, May 22, 1916

THE thirty-first commencement of the Western Theological Seminary was held on Thursday, May 18th. The day began with a celebration of the Holy Communion at seven o'clock. The board of trustees met in the morning. The spirit of the meeting was very happy and optimistic, particularly so because of the success of the committee of laymen headed by Mr. W. R. Stirling in raising over \$7,000 to defray a current debt of long standing. The amount was contributed in sums varying from \$5 to \$500. Only a few weeks ago the committee undertook to clear off this debt, and the promptness with which they discharged their task is an evidence of what laymen will do for the Church when they know what is to be done, and are entrusted with the doing of it.

The salaries of all the members of the staff were slightly increased. It was announced that there are more friends contributing to the funds of the seminary than ever before. The prospects of the institution are very bright, and the proportion of first-grade candidates for the ministry among the students is very encouraging.

The alumni association met at eleven o'clock and elected its officers. There was a good attendance and some informal speeches were made on the prospects and work of the seminary. The sum of \$200 was given by the alumni to the endowment fund of the seminary, this contribution including \$50 given by the Rev. K. O. Crosby and the boys of Lawrence Hall. There was a large attendance at the services in the chapel at three o'clock. The preacher was the Rev. F. R. Godolphin, rector of Grace Church, Oak Park. His text was, "For the spirit of the living creature was in the wheels." He spoke of organization and inspiration: form and force. God is the force; organization is the universal multiple of power. The result in Church, in State, in all spheres of life, is in proportion to the percentage of power therein. Where there are too many wheels, as in an over-organized parish, there is stifling of the spirit. The idolatry of the twentieth century is the idolatry of means, and of this we must beware in the Church. What can men not do, what can they not become if they are men of power—if they see the Vision? Behind the organization there must always be the spirit of the living God.

After a short address by Dean De Witt the president of the board of trustees, Bishop Anderson, awarded diplomas and prizes and conferred the degrees.

The following were the members of the graduating class: George Dudley Barr, William Henry Bond, Frederick Louis Gratiot, Frank Victor Hoag, Tatsuo Nagaya. Mr. Barr and Mr. Hoag are from the diocese of Chicago; Mr. Bond from the diocese of Harrisburg; Mr. Gratiot from the diocese of Missouri; and Mr. Nagaya from the diocese of Tokyo.

The degree of S.T.B. was conferred on the Rev. A. E. Selcer, the Rev. F. E. Brandt, and the Rev. E. S. White; the degree of S.T.M. on the Rev. F. C. Grant.

The D. R. Cameron prizes for the best composition and delivery of a sermon by members of the middle and senior classes were awarded to Mr. Garth Sibbald, who took first place; and to Mr. Ray E. Carr, who took second place. The W. G. Hibbard prizes for Christian Sociology to members of the middle and senior classes were awarded to Mr. Frederick L. Gratiot, first prize; and to Mr. F. Victor Hoag, second prize. The Dean announced that a new prize in History had been offered by L. C. Lewis, Jr. The subject for the next year is, "The Inspiration of the Bible." The Bishop of Springfield gave the blessing at the end. After the conferring of degrees, there was a reception to the friends of the seminary in Wheeler Hall. There was a very large number present at all the exercises of the commencement.

For many years the diocesan board of religious education tried to have all the Sunday schools unite in one large rally service at some city church centrally situated, when the amounts of the offerings made by the children of each parish in their Lenten mite boxes, and the grand total, also, were announced. The rallies became too large, and no single church could hold the crowds that came from all over the diocese. The inconvenience of getting to the rally center for the outlying parishes increased each year, and so five rally centers were chosen instead of one, each conveniently placed in the different institute districts. The rallies this year were held in the afternoon of May 14th as follows: North Side, the Church of the Atonement, Edgewater; North Shore, St. Augustine's, Wilmette; South Side, Christ Church, Woodlawn; West Side, St. Barnabas; West Side Suburban, Immanuel, La Grange. In each case the chil-

dren gathered in the parish house a half hour before, and marched in procession with their banners, and in some instances with their choirs, into the church, singing, "O Zion, haste." This long and popular hymn was sung through twice and sometimes thrice before the children were seated, so great were the crowds at every church. A short service was said, and was joined in heartily and naturally by all. The naturalness, simplicity, and earnestness of the services were marked. The different preachers were all champions of missions, and all seemed to have the art of talking to children. The Rev. H. W. Prince, rector of the Church of the Epiphany, was preacher at the North Side rally; the Rev. George H. Thomas, rector of St. Paul's, Kenwood, was preacher at the North Shore rally; the Rev. Dr. Rogers, rector of St. Mark's, Evanston, was preacher at the South Side rally; the Rev. Dr. Hopkins, rector of the Church of the Redeemer, preached at the West Side rally; the Rev. L. W. Stryker, rector of Immanuel, La Grange, preached at the West Side Suburban. At Christ Church over seven hundred were packed into the church, and the choirs of five of the parishes joined in the singing. At St. Augustine's, Wilmette, Mr. Simio Uesugi, a young native convert of the Church in Japan, gave a graphic tale of his religious experiences. Mr. Uesugi is studying at the University of Chicago, and intends to do missionary work in Japan later. The open offering made at this service was given to him.

The aggregate attendance at the five rallies was twenty-three hundred. The total offerings made in the mite boxes amounted to a little over \$4,000. This does not include the offerings made by the rural schools. The offerings by institutes were, in round numbers: North Side, \$1,700; South Side, \$1,100; Southwest Suburban, \$500; West Side, \$700. The parishes giving the largest offerings in their respective institutes were St. Mark's, Evanston; Christ Church, Woodlawn; and Immanuel, La Grange.

St. Ansgarius, which has the distinction of being the first Swedish church of any kind in Chicago, and the oldest in the country, has been having new life and progress under the Rev. C. A. Nybladh, the present priest in charge. The Sunday school, or as it is now called, the School of Religion, has been carefully graded, and set courses of instruction begun. Officers have been appointed, and an executive committee has been given the charge of the business of the school. The duplex envelope system has been introduced. Definite instruction in missions is given the whole school once a month, and each week there is a general course in the worship of the Church.

For many years there was only one service a week held in the parish, on Sunday, and never in the English tongue. During the last year two services each Sunday have been added, one at 9 A. M., and the other in the evening, both in English, and once a month the Holy Communion is celebrated in English. The duplex envelope system has been introduced into the parish, and steady work is being done to solicit pledges. The vestry has been enlarged and divided into committees, each with a specific work to do. A missionary treasurer has been appointed and is doing active work. Several new organizations have been formed, among them a mixed choir, a choir guild, a guild for young girls, an industrial class for little girls, a boys' club giving religious, athletic, and military training, a visiting committee. To help the visiting committee in its work, the parish has been divided into districts. The individual Easter offering by the members of the parish this year showed an increase of more than 300 per cent. over that of last year.

Chase House, a settlement founded by Bishop Page in the stock yards district, and for which St. Paul's Church is sponsor, has made the beginning of a building fund. A benefit netted \$1,557 and a rummage sale \$200.

Chase House A contribution of \$100 has brought the fund up to \$1,857. This is a good beginning toward a lot and a new house.

The activities at Chase House are those of any settlement. The boys' club reports a weekly attendance of 459. The women's sewing club supplies baby outfits to the neighborhood for \$2.50 apiece. The best materials are used. During a period of unemployment, a work-room which employed 118 women was operated. The women were paid \$1 a day, and 10,000 garments were made for various hospitals, charitable schools, children's homes, and the like. One of the most important works of the settlement is the trade school for girls between 14 and 16 years of age. They receive \$2 a week while learning dressmaking. It is self-supporting. A shoe club is operated. Each family who joins the club puts into the general fund what can be spared from the family budget, and shoes and garments are purchased and paid for.

In spite of the pouring rain, thirty-six men of Grace Church, Freeport, gathered in the parish house on Sunday afternoon, April 30th, and went out on what proved to be the most successful canvass ever made at Grace Church. The men called on every family in the parish, and as a result of their solicitation pledges for current expenses were increased from \$1,900 to \$2,200 a year, and pledges for missions forty per cent. The canvassers made their trip in automobiles, led by the rector in his car. On the following Wednesday a most enthusiastic parish meeting was held, and there was much rejoicing at the excellent work which the canvassers had done. So impressed were the canvassers with the work that they

are planning a fellowship canvass in the fall, the object of which is to call upon all families in the parish, and not to ask for subscriptions.

Distinct progress has been made at St. Peter's, Sycamore, during the past year under the direction of the Rev. C. E. Bigler. The debt of the parish has been reduced to \$900, and the parishioners expect to pay up the balance within a year and a half. Besides, the church building, which was built during the rectorship of the late Bishop Toll, has been completely renovated and re-decorated. For the first time in many years lay delegates from St. Peter's will attend the diocesan convention.

At St. Paul's Church, De Kalb, which is also in charge of the Rev. C. E. Bigler, the total number of communions made at Easter, including the sick, was 62, out of a total of 75 communicants reported. An Easter offering of \$300 was asked for by the priest in charge, and nearly \$310 was given. Since June last the communicants have increased from 46 to 75, and the mission has many large and active organizations, especially for the young people.

The teachers' association of Christ Church, Chicago, has begun a monthly dinner to which the parents of the children are invited, one grade at a time. There is always a discussion on the work of the grade. The annual Sunday school exhibit is to be held on June 13th and 14th. In the afternoons the primary and the kindergarten grades will give examples of games as played by children in some of the heathen lands. In the evenings there will be short missionary plays.

The fifty-seventh local assembly of the Daughters of the King of the diocese was held at St. Peter's Church, Chicago, on May 5th. The Rev. L. F. Potter conducted the quiet hour. At the evening service an address was made by the rector, the Rev. F. C. Budlong.

A well attended conference for Churchmen was held on Wednesday evening, May 17th, at the Church of the Atonement, Edgewater. The conference was preceded by the annual meeting of the Chicago local assembly of the Brotherhood of St. Andrew. The officers elected for 1916-17 were: William C. Sonnen, chairman; Frederick P. Veith, vice-chairman; Earl H. Joice, secretary; E. W. Baily, treasurer; Rev. E. J. Randall, chaplain; Franklin H. Spencer, field secretary. There was organized the Cleveland Convention Club. After supper at evening service the preacher was the Rev. Dr. Hopkins.

H. B. GWYN.

REGIONAL CONFERENCE IN CHILE

FULL information comes to us in regard to the post-Panama "Regional Congress of Christian Work in Chile" which was held in Santiago in March. There were some seventy-five delegates from various Protestant mission boards, including Bishop Kinsolving of Brazil, who presided at one of the meetings. Several English clergy of the South American Missionary Society also appeared as delegates. The reports of commissions have already been published and contain very much matter of value relating to social and religious conditions in the country. The cure suggested throughout for the evils shown is the further establishment and development of Protestantism, with no discrimination as to what is thereby intended and no distinction as between the different missions. Of special interest are the recommendations on the subject of "Coöperation," which call for the formation of an Evangelical Church with one common name, a common hymnal, a committee of coöperation in all the work, arrangements for the transfer of members and workers from mission to mission, respect for the discipline of all the churches, a national effort of evangelization, better support of an existing theological seminary, the establishment of an interdenominational Christian university, etc. It is finally suggested that there be formed "one great Church in the country" to be named perhaps "The Evangelical United Chilean Church."

On the intervening Sunday Bishop Kinsolving and the English clergy participated in the services of St. Andrew's (English) Church, of which the chaplain is the Rev. P. J. Walker. The Bishop preached morning and evening, and celebrated Holy Communion at the former service.

The official membership of the congress comprised representatives of the American Presbyterians, Methodists, Baptists, Christian Alliance, Salvation Army, Y. M. C. A., British and Foreign Bible Society, American Bible Society, together with the South American Missionary Society of the English Church, and the American Bishop of Brazil.

THE TRUTH has great power when it is free; the true endures; the false is ever changing and decays. Thus it is that the true always rises to the surface, and in the end prevails.—Renan.

MISSIONARY BULLETIN FOR MAY

NEW YORK, May 15, 1916.

CO May 1st the receipts on the Apportionment have been:

From Parishes	\$377,096.30
From Individuals	53,158.36
From Sunday Schools	20,082.81
From Woman's Auxillary	60,795.71
From Junior Auxillary	4,465.99
	<u>\$515,599.17</u>

Last year from the same sources the gifts were \$750,942.29, the difference being \$235,343.12. This difference would be appalling but for three very large factors:

1. The response last year to May 1st to the Emergency Appeal was	\$ 96,474.82
While the "One Day's Income Fund" this year has produced	19,138.62
	<u>The difference being</u>
	\$ 77,336.20
2. Last year Easter having come very much earlier, the Sunday School Offering to May 1st was.....	\$118,221.03
While this year it was.....	20,082.81
	<u>Difference</u>
	\$ 98,138.22
	<u>\$175,474.42</u>

3. This leaves still to be accounted for a decrease of \$59,868.70. The major part of this sum undoubtedly represents delayed parish offerings because of the lateness of Easter. Its changing date makes it difficult accurately to compare the receipts to April 1st and well nigh impossible to do so to May 1st.

We are fully aware of the many imperative appeals now before the world, and of the generous response coming, thank God, from all corners of the earth. In the present almost universal upheaval everyone is desperately distressed; from moment to moment we know not what to expect, and with all our hearts we are longing for peace. The world is ready to receive the Word as never before; Christians are seeking to sanctify their inner lives, and God is waiting to bring the increase. It is a time of unbounded opportunity for the Church to deliver her message.

In her own way your Board of Missions is trying to do her part; but whether her share is full measure or no, we know not. All we know is, she is doing much and longs to do more, but dare not and cannot until she has assurance that her financial obligations are secured. She must receive either a fully paid Apportionment, or else gifts to a "One Day's Income Fund" totaling \$250,000, if all obligations are to be paid this year. Remember, there has been no increase in the Apportionment in five years, and practically no increase in the Appropriations for next year.

What is our share in the Master's Work? We know what He considered to be His share for us. We know that He thought it worth while to leave His Heavenly Throne and come to earth to save us. We know that for our sakes He bore the burden of the flesh and suffered the death upon the Cross in order that, with Him, we might inherit eternal life. What is our share? Truly our share can be nothing less than our very selves, our all.

GEORGE GORDON KING, Treasurer.

COMMUNION HYMN

(TUNE: *Unde et Memores*, by W. H. Monk)

Dear Lord, permit my presence at Thy Feast,
Unworthy though I am, and always frail.
My sins, Lord, Thou hast pardoned through Thy priest;
O may I find Thee in the Holy Grail
And shut the whole world out; and only know
The joy and peace Thy Presence doth bestow.

If Thou wilt have me come to Thee to-day,
Make clean the habitation of my heart.
'Tis only of Thy goodness that I may
Approach Thy table—bid me not depart;
O grant Thy Body and Thy Blood may be
Received by me not all unworthily.

Dear Jesu, on the altar of the Cross
Thou mad'st the one pure Holy Sacrifice.
The Life Thou gavest there was gain, not loss,
To death Thou went'st, but only to arise;
O may I leave this Feast with thankful heart
And never from Thy Presence be apart.

HOWARD GIBBS CHASE.

OUR RELATION TO THE ASCENSION

BY PEARL H. CAMPBELL

HERE are certain great truths about the Ascension that are too often obscured or forgotten in the paean of joy which heralds the dawn of Easter. The Resurrection and the Ascension, each depends upon the other. Christ could not have ascended into heaven unless He first rose from the dead, and if He came forth from the tomb, He must ascend into heaven. He had finished the task that was given Him to do on earth, that for which He came into the world. Yet He had other things to do.

"I go to prepare a place for you," He told His disciples. "In My Father's house are many mansions. If it were not so, I would have told you."

What that preparation implied they could not know. It was sufficient for them to have the gracious promise, that where He was, they should be also. The events which followed each other in the days which elapsed between the trial of Jesus and His three-fold victory over the powers of evil, the world, the grave, are of such supreme importance that every single detail should be kept in mind.

Because He rose, we shall rise also. Here as everywhere He is our pattern. And even as His risen body was no longer subject to the material world, so we may conclude that those bodies which are fashioned for us at our resurrection will follow the same laws and be formed in the same manner. The hours He spent in Paradise were not ones of rest, but rather of renewed activity, for they who waited there heard the glad tidings.

Since rest after such supreme mental anguish, physical suffering, and fatigue, seems the natural thing we often picture Christ at rest,

"Resting from His work to-day

• • • •

Still He slept, from head to feet,
Shrouded in the winding sheet";

and ignore the fact of His continued labor. It is possible that weariness and pain belong only to the out-worn garment of the body; that the soul itself is never tired.

What took place in the tomb between the evening of Good Friday and the early dawn of Easter Day is a mystery as profound as the beginning of creation. As the lily draws its purity and fragrance from the brown bulb which enfolds it, so the glorified body of our Lord, bearing the marks of His passion, was evolved from the wounded, tortured body laid to rest in Joseph's tomb. The nail prints in the hands of Jesus were not only sufficient to dispel the doubts of St. Thomas, but they are also a blessed proof to us that our loved ones who have gone before do not change beyond our recognition.

The idea of sleep which has been associated with the dead from the earliest Christian times, beautiful though it is, has been over-emphasized until it approaches the boundaries of paganism.

It is not really rest which we desire for our dear ones who wait for us in Paradise, but rather changed activity. The body, scarred with its conflict with the world and fretted by pain, passes into the keeping of the friendly earth. The soul no longer fettered by the weight of the flesh must be eager for new attainments.

Ask anyone who has been forced by long years of invalidism to give up active pursuits what he most desires, and the answer invariably is: "To be free to work once more." Rest for long periods is inconceivable, and nowhere in God's universe is there anything that warrants such a conclusion for the departed. The sea is continually in motion, the land is constantly changing its appearance, and even the eternal hills themselves change with the slow passage of years. Day after day on the barren hillsides the mosses are beginning the foundation of what centuries later will be pasture lands. If this be true of the natural world, how much more so of the spiritual!

When we consider that we pass into the life beyond exactly as we are—"as the tree falleth, so shall it lie"—with the same affections, the same intellect, and the same love for the task that was ours, it is inconceivable that we should find happiness in inaction; or that there should not be work waiting for us. Eternal rest would partake too much of the Buddhist idea of Nirvana, which is literally absorption in the Deity, if we were to assume that it meant eternal idleness.

"They that wait upon the Lord," said the Prophet Isaiah, "shall renew their strength; they shall mount up with wings

as eagles; they shall run, and not be weary; and they shall walk and not faint."

Kipling, too, caught something of the same vision when he says of his dead artists:

"They shall paint for an age at a sitting and never be tired at all.

And only the Master shall praise us and only the Master shall blame,
And none shall work for money and none shall work for fame,
But each in his separate star
Shall draw the Thing as he sees it
For the God of Things as they are."

Our certain knowledge of that other world, so near, yet so infinitely remote, is life as based on our Lord's teaching and nowhere is there the slightest hint that the waiting time is a period of enforced idleness.

SPECIALIZATION IN RELIGION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF HARRISBURG]

JUST as the province and the diocese by concentration can accomplish much which the General Convention could not by any possibility attempt, so can we individually in our religious and parochial life do much more than we ever have thought possible in the past.

The man who attempts to do everything will, by scattering his efforts, secure very small results. Comprehensiveness of aim is very often attained and obtained by the sacrifice of thoroughness and particularity. To be too far sighted is even worse than to be nearsighted.

In business and professional life we have learned the advantage, yes the necessity, of specialists.

In the early days of this country, each large farm took care of itself. In addition to the required sowing and reaping, the farmer was largely his own black-smith, wheel-wright, school-master, doctor, and lawyer. Now however he has learned to purchase all he can at the stores and attend strictly to his proper farm duties.

Following out this idea, a change has come over the laymen and women of the Church. Our ancestors read the Bible aloud to their households in family worship at least once, if not twice, every day. Prayers with and for their children, their farm helpers and house maids, were common. When the parson called, all the members of the family were present to be inquired of and perhaps to be catechised. Religion was talked of in the family circle at the three regular meals of the day and around the evening lamp in the winter. Prayer meetings were sustained where men, and sometimes also women, rose from their seats in church or lecture room and offered prayers in their own words to God, for the success of foreign missions and for neighborhood and national blessings. People spoke largely in ordinary conversation, in the quaint phraseology of the King James' version of the Bible. Perhaps there was too much of this which was only quotation and not personal, and so the great change has come that fathers and mothers can be found who, while they profess Christianity, have never spoken even to one of their children about the conversion and building up of a sanctified Christian character. Prayer meetings and class meetings, in those religious bodies which still have them, are generally poorly attended, and the Papacy also finds it harder and harder to force men and women to the confessional box. The educated world has studied so hard, so long, and so persistently that it seems to have forgotten the childlike faith, frankness, and humility of former generations.

We must ask great things of God and we must attempt great things for God, but we cannot accomplish unless we determine what is most necessary and bend all our efforts in one or two lines only.

PRAYER

Silent and listening,
Faint with desire,
Close to the glistening
Seraphim choir;

White wings sweep back, glimpsing the goal:
This is the breathing of the soul.

BENJAMIN FRANCIS MUSSER.

IN EVERY ACTION consider what precedes and what follows, and then proceed. Otherwise, if you do not consider, you will start with spirit, but afterwards, when some of the consequences emerge, you will barely give over. Consider, first of all, the particular action, and then your own nature: consider what you can endure.—*Epictetus*.

THE MARCH OF THE MARTYRS

THOUGHTS SUGGESTED BY THE PREPAREDNESS PARADE

By CHARLES V. VICKERY

I AM sitting at my office window on the ninth floor of the Metropolitan Building, New York, overlooking Fifth avenue and Madison square. It is seven o'clock, Saturday evening. The preparedness parade is passing. It has been passing the reviewing stand in front of my window since early morning. It will continue passing until the city falls asleep late to-night. A continuous stream of humanity, twenty abreast. The sound of patriotic airs has been unceasing since eight o'clock. Scores, hundreds of brass bands, thousands, tens of thousands of marchers. One cannot even count them without recourse to the multiplication table. Life, treasure, inestimable wealth, loved ones, are passing.

A rifle shot rings out—no it doesn't, but suppose it does—a man drops dead. He is somebody's friend and brother. Within twelve hours the city, the state, and the nation know it and are horrified by the murder.

Yet if every man and woman in that ceaseless procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude—and if the merciless slaughter were kept up from early morning until late at night every hour, minute, and second of the day and evening—and if it were resumed again to-morrow morning and kept up during the church services and throughout the Sabbath day until the churches are again emptied in the evening, and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life during the past twelve months in the one region of Armenia, Western Asia.

That awful waste of life, however, is but the beginning of the tragedy.

Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless—driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast and as rapidly as their enfeebled, ill nourished bodies will permit—all day Tuesday they march past the reviewing stand—and all day Wednesday and Thursday and Friday—and a second Saturday and all day Sunday of the second week the weary march continues, no person passing twice. The prosperous occupants of the reviewing stand would starve before this starving multitude could possibly pass in review. And yet a full nine days of the most rapid marching practicable would not pass in review the number of our fellow-men and Christians who, we are told on good authority, have been sacrificed to the sword, famine, pestilence, outrage, and deportation in Western Asia. Thousands, even hundreds of thousands, are gone beyond our power, to help, but a multitude yet remains; at present banished from their lands and homes, huddled in refugee camps, absolutely dependent for food and shelter upon the bounty and charity of their fellow Christians in other lands.

By a turn in the fortunes of war, a considerable portion of their land has now been wrenched from the possession of their persecutors. They may now return to the site of their former homes; but houses have been pillaged, lands are barren, they require grain both for daily bread and for seed with which to replant their fields. Grain and implements can be purchased at neighboring ports. Money cabled at once will enable our missionaries and United States consuls to supply them with grain in time to plant this year's crop and secure a harvest this fall.

The American Committee for Armenian and Syrian Relief is organized to solicit and forward funds for this purpose. Individual members of the committee pay all expense of transmission, enabling the committee to forward one hundred cents of every dollar direct to the work for which it is contributed.

"Whatsoever ye would that men should do unto you do ye even so unto them."

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."

"Whoso hath this world's goods, and seeth his brother in

need and shutteth up his compassion from him, how doth the love of God abide in him?"

"Freely ye have received, freely give."

"Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

Checks may be made payable to Charles R. Crane, 70 Fifth avenue, New York City. Additional information will gladly be sent upon request of the committee at the above address.

BISHOP BRENT FOR RETAINING THE PHILIPPINES

SPEAKING at an evening meeting of the Newark diocesan convention, Bishop Brent strongly urged the retention of the Philippine Islands by the United States.

He said in part:

"The Philippine Islands are an American dependency, the acquisition and retention of which is solely justified by our steadfast purpose to develop an autonomy best suited to the capacity and genius of the Filipinos. If I advocate the continuance of this relationship it is because I believe that we are still in the midst of an unfinished task and solemn trust, and that the continuance of such relation is most advantageous, if not quite necessary, to this purpose and to the ultimate independence of the Filipinos as a self-governing nation.

"While any political discussion is out of the place in a meeting of this character, we must remember that all questions pertaining to the nation have a moral aspect and that it is the duty of the Church as a missionary agency to uphold these moral issues. So when I say I believe the existing relations between the Philippines and the United States should be continued, I do it free from political bias.

"Whatever governmental science can do for any country is futile unless there is supplementing these efforts a religion of Jesus Christ in a potent form. Whatever this country has done can avail little unless our national purpose in the Philippines is supplemented by efforts to put them into a larger relation with Jesus Christ.

"There are those who advise severing the tie on the score that the islanders are, nationally speaking, a peril; that they present a certain weakness in time of trouble, making a vulnerable place in our armor. I leave it to your conscience and manhood whether any such reason exists to destroy this almighty trust. There are nations which have been taught that it is better to seek safety in honor than honor in safety. And I think that this nation of my love will never seek honor in mere safety."

He pointed out that the American people had been known as a race of pioneers who disregarded dangers and hardships in the fulfilment of their ideals. "We will never demean ourselves or defame our ancestors' fair name by being daunted by difficulties or flinching in the face of disaster. God has called this nation into existence for a distinct purpose."

CHRIST AND THE MAGDALENE

St. Luke 7:36.

Behold, as Jesus, wearied, sat at meat,
There came a sinful woman from the street,
Who did a precious box of ointment bear;
And weeping, knelt and washed the Saviour's feet.

Whereat His host—a righteous Pharisee—
Was mazed, and thus within himself spake he:
"This Man, if He a prophet were, would know
What manner of a woman *this* should be!"

But Jesus answering, saith: "Simon, how
Befalleth it—here in thy house—that thou
No kiss hast given Me, nor water brought,
Nor oil for the anointing of My brow?"

"Yet seest thou this woman! Though no prayer
She breathes, freely this ointment rare
Hath she poured forth! Nay, with her very tears
Hath washed My feet and wiped them with her hair!"

Then to the woman spake He: "Daughter, cease
To weep! Thou hast from all thy sins release.
For thou hast loved much; therefore to thee
Is much forgiven. Go thy way in peace!"

CLARENCE MANSFIELD LINDSAY.

BUT FOR man to rest is to live. To rest in God is to enter into life.—*Rev. Baldwin Brown.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

THE FEDERAL COMPENSATION LAW

THE existing federal law, granting to certain employees of the United States the right to compensation for injuries received in the course of their employment, went into effect on August 1, 1908. Since then it has several times been extended in scope. However, in spite of its benefits, which are admitted to have been substantial and real, the law still falls far short of what it should be if workmen who lose their health, their limbs, or their life, in the service of the nation are to receive justice. One of the serious shortcomings of the existing law is that it confines its benefits to only one-fourth of the government's 400,000 civilian employees. "During the three years from August 1, 1908, to July 1, 1911," announced Solicitor Earl, of the Department of Commerce and Labor, in December, 1912, "21,033 injuries were reported, of which 670 were fatal." Claims were made in only 7,622 cases, 363 of which were on account of fatal injuries. "What of the 307 injuries resulting in death and the 13,104 lesser injuries, on account of which no claim was made? They were simply not covered by the act," says Solicitor Earl. Fortunately, some of these fatalities were in the life-saving and in the railway-mail service where limited compensation is provided by special laws.

Another serious shortcoming is that the workman who contracts an occupational disease, such as lead poisoning, as the necessary and inevitable consequence of his work, is debarred from compensation. The leading parliaments of the world have agreed that the worker who is incapacitated by occupational disease should not be debarred from compensation merely because his incapacity is gradual and not sudden. A feature unsatisfactory alike to administrative officials and to workmen is that no incapacity lasting less than fifteen days is compensated but if the injury lasts more than fifteen days, compensation is paid from the date of the injury. With the "waiting time" thus unwisely extended, the temptation to malign is encouraged; on the other hand, many deserving cases are deprived of indemnity.

The severest indictment against the act, however, is against the scale of compensation established. In nearly every one of its main provisions the act of 1908 is worse than the worst European law.

The existing law is therefore manifestly a makeshift, and an unsatisfactory makeshift at that. To attempt to amend it further is wasteful. As the American Association of Labor Legislation urges, enlightened public consciousness demands an entirely new act, which will profit by the mistakes of the old, and lift America from among the most backward of nations in this respect to a place among the foremost.

The Association appeals to all public-spirited and forward-looking citizens to support and work for the Kern-McGillicuddy Bill (H. R. 14994), so that America may be lifted to her proper place as a leader among nations in consideration for the health, comfort, safety and efficiency of her employees, to urge upon their representatives in Congress the necessity of passing this meritorious measure.

SURVEY OF PENNSYLVANIA COMMUNITIES

Of all the recent surveys along religious lines, that prepared by the Rev. J. M. Hayman under the general supervision of the Bishop of Pennsylvania is most interesting. It takes up three rural townships in Bucks county which forms a part of the diocese and examines the local situation with great care and thoroughness. The pamphlet containing the results (which can be had from the secretary to the Bishop at the Church House, Philadelphia) brings out clearly and distinctly the problems confronting the Church in rural communities. In fact, it may be said that Mr. Hayman visualized the problem in a most effective way. This survey together with that of Christ Church parish in Philadelphia constitute two of the most important pieces of social work done during the past year in the American Church, and the diocese of Pennsylvania should feel a natural pride in having made these contributions, one representing in a

concrete way the rural problems, the other an old downtown city problem.

Under Dr. Washburn's leadership, Christ Church parish has made some very interesting contributions. For many years the parish was noted largely for its historic connections. It has lost none of these by the lapse of time, but it has gained a new position through the work which its rector and his efficient assistant, the Rev. Francis Macomb Wetherill, have done. In addition to his parochial social activities, Dr. Washburn is an active member of the diocesan Social Service Commission.

CHARITY-GIVING AS A PROFESSION

The giving of charity is a work that is fraught with momentous consequence. There may be some good done and there may be a vast amount of harm. If the mere waste of money carelessly given were all that was involved, that might be passed over, but there is the undermining of character, the taking from the poor the spirit of thrift and independence, and causing them to rely not upon their own ability and strength but upon the favor and generosity of others. This is where manhood is lost and a distinct injury done to the community as well. It is becoming increasingly recognized that charity-giving is a profession requiring special study and training and the possession of a deep knowledge of and insight into human nature, as well as a kindly and sympathetic disposition. There is room also for a greater degree of harmony and friendly cooperation among those who are engaged in social work. The constant interchange of experience could hardly fail to be helpful in arriving at right conclusions.

This statement, taken from a recently issued circular of a well-known charitable organization, sets forth clearly and forcibly the contention of modern charity workers.

SOCIAL SERVICE AND RELIGION

In his latest volume (*Christian Service and the Modern World*) Dr. Charles S. Macfarland, the secretary of the Federal Council of Churches of Christ, has set forth in fuller detail his belief as outlined in earlier works that "our social movements, our philanthropic enterprises, our economic betterments and other institutions instead of taking the place of Gospel, pulpit, truth and religion, can never endure, can never be more than the outward passing semblance of a Kingdom of heaven, without some institution, some spiritual school, which is ever teaching men that salvation does not rest in political economy or in social enterprise. Above all these mansions of the earth there is a house not made with hands." While there may be those of our communion who may differ with his observations on and conclusions about Christianity and even about "federal unity" to which he devotes a chapter, there will be few who differ with him about Christian social service as set forth in this stimulating little book. (New York: Fleming H. Revell Co. 75 cts. net.)

THE FOLLOWING is a partial list of cities having city managers selected from outside of their own borders: Dayton, Springfield, Ohio; Le Grande, Cadillac, Lakeland, Fla.; Jackson, Mich.; Sherman, Texas; Newburgh, N. Y.; Sandusky, Ohio; Big Rapids, Mich.; Webster City, Iowa; Albion, Mich.; Niagara Falls, N. Y.; Sumter, S. C.; and Hickory, N. C. This is certainly a very satisfactory showing.

THE JOINT COMMISSION on Social Service is making a strenuous effort to provide for its financial support through one per cent. apportionment based on the missionary apportionment. So far thirty-one dioceses have paid all or part of their share on this basis and five have promised so to do.

A STATEMENT with regard to the work of the Joint Commission on Social Service has been issued by the secretary of that body and can be had on application to the Commission at its offices, 281 Fourth avenue, New York City.



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 CHURCH IN NEW YORK

To the Editor of *The Living Church*:

WITH your usual courtesy you will, I am sure, allow me to say a word or two concerning your editorial on "The Awakening of New York." I have lived practically all my life in New York. From the day when I was a boy in the parish school of Trinity Church I have been familiar with the Church life in our city, and I have personally known many of the leading clergymen and laymen who have guided its policies. But perhaps just for this reason I am unfit to offer this testimony, for you tell us that our great wealth has "steadily eaten away the spiritual life of priest and people—and they do not know it."

If you had accused the age, the American people, the American Church, of worldliness, of unspiritual aims, if you had said that we all, East and West and North and South, are overwhelmed by materialism, we would join you in the confession of our sins, but to take one great city and diocese to task, is to invite comparisons and comparisons are odious. It would lead us into an unprofitable discussion to ask whether a stranger talking to the prosperous Churchmen in New York would find them very different from the prosperous Churchmen in Chicago, or Boston, or St. Louis, or San Francisco. It is a great mistake to suppose that the gay, worldly people in any city, who may rent pews in our fashionable churches, are the people who give largely, or support loyally, the missionary, philanthropic, and religious interests of the parish and the diocese. Those to whom we look for such support are men and women, comparatively few in number, who have learned the blessed habit of giving, and whose spiritual life is deep and true.

There was great partisan zeal and intensity of narrow conviction in the older days of which you speak. Surely we do not desire to repeat the experiences of the times when Dr. Francis Vinton and the elder Dr. Tyng waged war with fierce eloquence. The work of Bishop Horatio Potter was one of patient and quiet reconciliation. We honor his name and memory, but his most ardent admirers must confess that the Church was far from awake. She was tired of controversy and ready for a quiet rest. As one of her greatest leaders said to me one day, when I consulted him about a most pressing reform in a prominent institution, "Yes, you might do it, unless you think it better to allow things to drift"; and many parishes were drifting into a respectable inefficiency, if inefficiency is ever respectable. It is curious use of the word "awakening" to suggest that we will find it by returning to the spirit of the older days.

It is Bishop Henry Potter and Bishop Greer who have bid us awake. They have compelled the Church to discover anew her mission to the city and the world. They have led the way toward the self-realization of the true purpose of the Church in the life of the people. They have taught us to pray and work together, each parish and all the parishes together, high and low, finding new and richer sources of spiritual life in following the steps of the Saviour, who came not to be ministered unto, but to minister and to give His life a ransom for many. I can recall parish after parish, and compare their condition to-day with that of thirty years ago, and I am certain that, with a vastly broader and more efficient service, they are producing just as many saints as ever in the past. If you insist that New York is more rich and wicked than other great cities, then these saints must deserve the greater credit.

But your complaint is that our Churchmanship is negative. Just what one means by intensive, constructive Churchmanship depends upon definitions. For instance, would you call it constructive to go back to the thirteenth century and restore to the Church mediaeval discipline—the fortress of superstition and spiritual tyranny? Would you call that constructive, and call the effort to realize the tolerance of Christ, the gospel of His limitless love, negative? Is the perpetual study of the kind of wedding garment that the one unfit guest wore, *constructive*, while the going quickly into the highways and hedges and compelling the multitude to come in, with all the risks involved, *negative*? After all the risk was not so great, for only *one* was found unfit. If Catholic Churchmen are constructive in trying to restore the importance of the Holy Communion, are not Evangelical Churchmen constructive when they seek to hear the voice of the Holy Spirit as He speaks through the intellectual and spiritual struggles of this troubled age?

There are two ways of approaching the problems of the present. One is to say, "We had rather have no work done at all, than to have it done in any other way than our own way." Just as the Roman Church practically does, when she says that the public schools had better be pagan than Protestant. The other is to say, "We know that we possess the truth, but not all the truth; we have neither

the men nor the ability nor the means to do all the work. If other Christian people had not done it, the nation would have been more irreligious than it is. We cannot begin to do what Christ would have us do, so we welcome all who bring any of His truth and who help anyone live a nobler life." Does the exclusive attitude deepen the spiritual life, or is not the spiritual life upbuilt more and more, the closer it draws to the wider spirit of Christian teaching?

At any rate do not let us go back, but forward, and go forward together, that we may meet the larger issues of the future with confidence and hope.

WILLIAM M. GROSVENOR.

New York, May 15, 1916.

"CONCERNING CANDIDATES FOR THE MINISTRY"

To the Editor of *The Living Church*:

THE article of Dean Abbott of Cleveland, Concerning Candidates for the Ministry, is excellent and splendid in most parts. Obviously more men are needed and of the best quality for the work of priests in the Church of God.

I suppose the need has always been beyond the supply, and that our Lord's words apply to every age: "The harvest truly is great, but the laborers are few." It is indeed an advantage to have *gentlemen* and the best blood of the land in the sacred ministry.

But I beg to take exception to the Dean's reflection upon the class of men who are entering the ministry to-day, as unfair and likely to be disheartening to the younger clergy and discouraging to the humble-minded but self-respecting men who begin to heed and feel the call and think to offer themselves.

My criticism is not "ill-natured," but from a sense of justice and loyalty and a sympathy for the younger brethren. From my observation and experience during a ministry of twenty-one years, following ten years in one of the secular professions, and with an acquaintance and close association with members of still another profession and students, I am bound to testify that this discrediting of the younger clergy is uncalled for, as it seems to me, and not justified by the evidence.

The Dean himself says that he has been responsible for three men of the right stamp coming to ordination and for dissuading some fifteen men. According to his description of those he dissuaded they were poor and miserable specimens of manhood.

Now note that the fifteen are not the ones he recommended, who were admitted for ordination, and they are not samples of our theological students and candidates for orders. They are the ones who were not admitted.

One often meets unsuitable men who hint at entering the ministry or actually propose to do so and are not encouraged. If this article of the Dean's is much read, and the impression it gives as to the low standards and requirements and carelessness on the part of our bishops and examining chaplains goes abroad, the number of the anaemics, the weaklings, and degenerates to offer themselves is likely to increase. They will fancy the Church's ministry quite an easy place to get into and a soft thing when one gets in. Let us not forget that there are our bishops, also wise, discerning, and discriminating, through whom God answers the prayers of His Church, who lay hands suddenly on no man.

As I have known the rank and file of the clergy in cities and towns and small places and the rank and file of the secular professions, and the younger members, I challenge the charge that the clergy are inferior or that the men entering the ministry to-day are proportionately inferior to the men who are taking up the professions of law and medicine.

The clergy of the Church are nearly always in the front rank in gentlemanly qualities and abilities and in public interest and leadership in the communities where they are stationed, as it seems to me.

The extraordinary men and the brilliant men are the exception in all professions and lines of work, and we have no ground for expecting we shall ever have a ministry stocked with extraordinary men. There is one here and there, but the theory of how easily the brilliant men of the secular professions would turn the world upside down if we had them in the spiritual business is unsound, according to my humble judgment.

As I recall the lights of the Church in this country in their generations, and trace the great procession of her priests down to the present day, recalling the noble and illustrious names that have adorned her history, who fought the good fight and laid hold on eternal life, and cast my mind round upon those whose careers are known to me, some successful and the many deserving success if not given it, including those who are only beginning the trials and labors

of their sacred calling, and are seen in their earnestness and faithfulness, their patience and devotion, their beauty of character and purity of life, I feel hurt for them at the cruel defamation of the article referred to.

JOHN S. WARREN.

Rumford, Maine, May 16, 1916.

[ABRIDGED]

To the Editor of The Living Church:

NOTICE an article by the Very Rev. H. P. Almon Abbott, D.D., Dean of Trinity Cathedral, Cleveland, lamenting an ever increasing dearth of candidates for the ministry of the Church. The first criticism is that parents do not encourage their boys to enter the ministry, preferring them to succeed in the financial world. The second is that parents do not think that they should try to influence their sons for the priesthood but let them listen only for the voice of God. The third reason is that the life of the ministry is one of hardship. The fourth given is that many think they are not good enough to be ministers.

Doubtless all of these reasons are true to a certain extent, but it seems to me when we go back to the Apostolic practice there will be no dearth of strong men mentally or spiritually to study for the priesthood. The Church through her priests and bishops should go to her best young men and say, God wants you to be a priest of His Church; then let each fight it out with his own conscience. I am informed that the call came to Bishop Brown of Virginia just in that way. It is doubtful if he would have studied for the ministry if some one in authority had not laid the call strongly upon his conscience.

Doubtless there is something in blood, but many of our best priests and bishops, mentally and spiritually, have come from poor families. Many excellent preachers have very little religion or spirituality. The best prepared person is one who has the Spirit of Christ and is willing to suffer hardness as a soldier of the Cross, but that is no reason why the Church should suffer her priests almost to starve to death or want for the ordinary comforts of life.

One defect I find in the average family of the Protestant Episcopal Church is that the ideal of the priesthood is not upheld; and this is largely the fault of the priests themselves because they do not teach the people. The office of the priest is not sufficiently esteemed. In the office for the Ordering of Priests (page 514) we read:

"When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office."

We should teach our boys to respect and have a high ideal of the priesthood. The Church should make proper provision for educating and caring for her young men while studying for the priesthood whether they are rich or poor. Under present conditions it is almost impossible for a poor boy to study for the priesthood. The poor have always been rich in faith.

Washington, D. C.

HOWARD GLISAN ENGLAND.

UNITIES

To the Editor of The Living Church:

IN today's issue, a critic of my letter on the two unities, printed by you April 26th, labored under some misapprehension, chiefly, let me admit, perhaps, on account of my own lack of precision in making my meaning clear. He apprehended that I desired the German Emperor to "bestride the narrow world like a Colossus," monarch of all he surveyed. Again, he conceived that all the outward marks of denominational difference might be considered as clothes, and claimed that clothes are very necessary, although man was originally naked. Let me remind him that as Job declared, "Naked came I out of my mother's womb, and naked shall I return." "Costly thy habit as thy purse can buy" may suit the cardinal in his scarlet, or the Calvinist in his black gown, or the Baptist in his immersion waterproof, now, but these habiliments shall not be opaque to the penetrating eye of the Final Judge—nor are they even at this time.

But to return to the first great unity, internationalism, or "the parliament of man, the federation of the world." If men are reading of the efforts of Mr. Taft and other great students of law and world order, they know that the nations are tending toward a platform of interrelation and interdependence, and that a supreme court to adjudicate affairs of all the nations is a possibility not too remote to be discussed by the greatest statesmen of our age and time. Since Germany was the one alleged Christian nation which failed to enter amicably into these world-plans, perhaps the victory of the allies will hasten this unity to its logical completion.

Secondly, in regard to the obliteration of sectarian division in the Church of the Living God, the reports of the Garden City Conference indicate a growing apprehension of the fundamental faith of the Church as being one. The laymen's missionary gathering in Washington recently was a tremendous revelation of the unity of purpose among all varying denominations to make Jesus Christ supreme on this planet.

Just and honest divergence of views was exhibited in regard to the Episcopal Church entering into the Panama Conference as one of a number of equally authoritative Christian bodies. This opposition, while perfectly honorable and justifiable, did not prevent our participation in this great gathering, and the links of united effort seemed to have been forged there, no less than at Edinburgh.

Finally, at the Church Congress at Norfolk, the position taken by the Rev. Dr. F. J. Hall that the decisions of the first four ecumenical councils of the Church have binding validity because of their acceptance by so large a part of Christ's followers, a view accepted even by those who at first seemed to be opponents of this view, was a clear statement of the original unity never severed entirely, even by the adoption of new clothes and the marching in separate parades of the followers of our King.

Therefore, the two great unities, unity of the nations in the bond of peace and unity of the Church in the fulness of faith and love, that for which Jesus Christ prayed, both seem much more capable of ultimate realization than they did a decade ago. Only individual bigotry, pompous spurious patriotism that boasts and struts and frets over national honor, or pusillanimous partisanship, and tenacious clinging to sect-badges, can oppose the march toward the goal of the poet's dream, that the earth shall be "lapped in universal law," and the prayer of the Christ, "that they may be one," "that the world may believe that Thou hast sent Me."

New York City,

Faithfully yours,

May 13, 1916.

WYTHE LEIGH KINSOLVING.

"DIVORCE" AND "PUTTING AWAY"

To the Editor of The Living Church:

THE letter on divorce in your issue of May 6th seems to be based on certain misconceptions of fact. The writer says:

"The principle of the English common law, which as to this subject has its basis in the 'civil' or ecclesiastical law, makes a divorce a formal dissolution of a marriage which has already been practically destroyed by the wrong doing of one of the parties."

This is calculated to give an erroneous impression as to the common law of England on the subject of divorce. Up to the passing of the Divorce Act in England in 1857 the common law of England as to marriage and divorce was administered in the ecclesiastical courts, which were first established in the reign of William the Conqueror, were known as "the Courts Christian," and administered what was known as "the King's ecclesiastical law," which was part of the common law. The King's ecclesiastical law was founded on the canon (not civil) law, so far as the same had been adopted with the King's consent. In these courts two kinds of divorce were granted; one was an absolute dissolution of the marriage tie and was styled a divorce *a vinculo matrimonii*; and such a divorce entitled the parties to marry again in each other's lifetime. The other kind of divorce was merely a judicial separation from bed and board and was styled a divorce *a mensa et thoro* and did not entitle the parties to remarry during each other's lifetime.

The divorce *a vinculo* was only granted where there was in fact no valid marriage, e.g., because the parties were related within the prohibited degrees, or that one or both had been previously married to a spouse still alive, or for physical incompetence at the time of marriage, etc. The divorce *a mensa et thoro* was the only kind granted for causes arising after a valid marriage.

The indissolubility of the marriage tie when once validly contracted was based presumably on the injunction of our Lord: "What therefore God hath joined together let not man put asunder."

Some people seek to justify divorces *a vinculo* for fornication, on the ground of the exception contained in Matt. 19:9: "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another committeth adultery." But it must be borne in mind that in the parallel passages in Mark 10:11 and Luke 16:18 there is no such exception; and the exception in St. Matthew is not to be found in the most ancient codices extant, so that there appears some reason for supposing that the exception in St. Matthew is really an interpolation.

The loose ideas which now largely prevail in regard to marriage and divorce had their origin at the Reformation. Prior to the Reformation the ecclesiastical authorities had created many prohibitions to marriage, which could be dispensed with for a money payment; and this and other ecclesiastical abuses led to a recoil against the Church's authority regarding matrimony which seems to have gone too far in some countries.

GEORGE HOLMESTED.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

THE suggestion for Prayer Book revision offered by Raymond Holley Baldwin in your issue for May 13th is interesting as a matter of scholarship, quite apart from the rather harsh allegations of "heresy" and intentional deceit brought against the translators of the King James Bible.

It requires no great erudition in Greek to see that—so far as he goes—your correspondent is right in his criticism of the passage

at issue (1 Corinthians 11: 27). Here the translation of the Authorized Version is capable of improvement; for there are three inaccuracies in a single line. But why does Mr. Baldwin point out one and neglect the other line? He seems to approve "this bread" as a rendering for *τὸν ἄρτον*, and "this cup" for *τὸ ποτήριον*.

A translation more faithful to the Greek than that of the Authorized Version, or even Mr. Baldwin's, is the one found in the Revised Version: "Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord."

When the time comes for this sort of revision of the Prayer Book is it not likely to be accomplished by adopting the Revised Version of the New Testament for all the Epistles and Gospels, rather than by the haphazard correction of individual words and phrases?
EDWIN K. BUTTLEF.

MARRIAGE WITH THE UNBAPTIZED

To the Editor of The Living Church:

YOUR correspondent Ray Warren Myers, in THE LIVING CHURCH for May 6th, is quite right in pointing out that the unbaptized are incapable of receiving Christian marriage. Is not the marriage service quite sufficient for us to see that it is to be used for Christians only? How can we put Christian language in the mouth of one who denies Christ in refusing Baptism? Does it not partake of sacrilege to use the name of the Trinity over one who does not believe?

Dr. Elmendorf in his *Elements of Moral Theology* states very plainly that there can be no Christian marriage with the unbaptized. The late Bishop of Fond du Lac was equally explicit on the subject. I have heard clergymen say that they would act as officers of the state and marry the unbaptized. This would seem like a degradation of their sacred office for a fee.

As there seem to be those who abuse this office of Holy Matrimony, it is unfortunate that there is no rubric forbidding its use over those incapable of receiving Christian marriage, similar to the Confirmation rubric and those concerning the Burial of the Dead.
Granite City, Ill. W. H. TOMLINS.

NOMENCLATURE

To the Editor of The Living Church:

MAY I protest, through your paper, against the increasing use of the expression, "This Church of ours"? That is just what she is not. She is the Church or Body of Christ.

For the various denominations to claim the ownership of their organizations is perfectly correct, but not so in the Catholic Church. Other expressions, such as "churches" when parishes is the meaning, and "churches" when Protestant bodies is the meaning, show a carelessness of speech or writing that is doing harm among those of the communicants of the Church who are not properly instructed, and who do not study the Church's history, as well as among Protestants. If the Church is ever to get rid of her nickname more care in expression should be used by her members.

Also, I have lately read several articles in your paper, reporting parish events, which speak of "the bishops and clergy." What, pray, are the bishops? I have always supposed them to be clergy.

Very truly,
West Dennis, Mass. M. BRUCE.

THE NEGRO EPISCOPATE

To the Editor of The Living Church:

I WISH to thank the Bishop of South Carolina for his article, "A Separate Racial District for Negroes in the South."

To my mind the suffragan plan is the only one satisfactory to both blacks and whites. When the blacks have been left to themselves, they have, as a race, sadly deteriorated in morals and religion. They can do very little without the white man's help.

Easton, Md., May 14, 1916. W. Y. BEAVEN.

DESIRES LETTERS FROM THE REV. DR. ILLINGWORTH

To the Editor of The Living Church:

WILL anyone who has letters from the Rev. J. R. Illingworth kindly lend such letters to Mrs. Illingworth, Bradfield College, Berkshire, England? Mrs. Illingworth is compiling a memoir of Dr. Illingworth.
Newport, R. I., May 17, 1916. GRACE ASHTON CROSBY.

THEY ARE going—only going—
Out of pain and into bliss;
Out of sad and sinful weakness
Into perfect holiness.
Snowy brows—no care shall shade them;
Bright eyes—tears shall never dim;
Rosy lips—no time shall fade them;
Jesus called them unto Him.

—Rev. R. H. Baynes.



BIOGRAPHY AND HISTORY

Reminiscences. By Lyman Abbott. Houghton, Mifflin Co. \$3.50.

Few Americans of our time are better known than the author of these *Reminiscences*. As a theological writer, Dr. Abbott did a service to many people a generation ago by way of showing them a way out of the narrow Calvinism which then still widely prevailed. As a public man, he has been the earnest and able advocate of many good causes. While disclaiming any special originality of thought, and not even possessing any marked literary gift, he has yet exercised a notable influence on his time, partly by his public speaking, which is always simple and vigorous, partly by his books which have been widely popular, above all by his editorial work on the *Christian Union*, now *The Outlook*, through which he has communicated his opinion week by week to a wide circle of intelligent readers and disciples. Thus he is one of the representative men of the generation now passing, a man who should have written his *reminiscences* and who has rendered a service by so doing.

The Abbotts were an old New England family of the best sort. Among the most interesting chapters of the book are those which tell of the author's early life at Waterville, Maine. There is a pleasing picture of the old grandfather, with his pithy advice: "Keep on the safe side of certainty"; "When you do not know what to do, do nothing"; "Let people have a good time in their own way." Of the father, the author of *The Cornerstone*, a book which Newman attacked in the *Tracts for the Times*, and who later sought out Newman at Littlemore the year before his secession to the Church of Rome, there is another picture. We should like to have had more about these interesting people. Not even is the father's authorship of the twenty-eight immortal Rolfe books mentioned.

Dr. Abbott was himself born in New York, eighty years ago. At three years of age he was taken to Maine, then he returned to New York, where his father and uncle had opened a school for girls, and at fifteen entered New York University, graduating four years later. At the University one of his instructors was Dr. C. S. Henry, a Church clergyman, "to whom I owe an incalculable debt of gratitude," he writes, "one of the greatest teachers I have ever known." At the same time he came under the influence of Dr. Tyng, "brave, chivalric, confident in his faith, vigorous in his physical, mental, and spiritual life," and attended St. George's Church regularly, "first enduring the service for the sake of the sermon, then learning to love it for its literary and spiritual beauty." Becoming organist in a suburban Episcopal church, he would have been confirmed but that the rector told him his "father and uncles had sinned in preaching the Gospel without apostolical ordination." He studied law and was admitted to the bar, but after a few years, under the influence of the preaching of Henry Ward Beecher, he became a Congregational minister. His disgust with the candidating system, however, led him to withdraw from active parish work during seventeen years. In 1887 he became Beecher's successor in Plymouth Church, Brooklyn, a position which he held until 1898. Meanwhile he was carrying on his editorial and other literary work.

One of the most interesting chapters tells of Dr. Abbott's awakening to the importance of bettering modern social conditions. He made the acquaintance of Professor Ely, began an investigation of slums and mines and factory towns, visited Hull House, Chicago, and Toynbee Hall, London, and about the year 1885 threw himself into an agitation for social reform which, in fact, did much to awaken American Christianity to a new conception of its social responsibilities. Altogether such a life is one to look back upon with satisfaction. Yet the biography is written with the true modesty and self-repression which is one of the finest qualities of the old New England Puritan.
W. F. L.

Was Wycliffe a Negligent Pluralist? Also John de Trevisa, His Life and Work. By H. J. Wilkins, D.D. Longmans. \$1.75 net.

The author is the vicar of Westbury on Trym, and already known for some excellent antiquarian and historical writings. In investigating the history of the Church of Westbury he came upon one of the many questions which cling to the life of the least known of the great men of the mediaeval English Church. The answer to the question "Was Wycliffe a negligent pluralist?" which the author is able to give is not altogether satisfying. That Wycliffe was a pluralist there is no doubt, but everyone was a pluralist in those days. The question is whether he neglected the cures committed to him. On the whole the author inclines to an answer favorable to the great reformer. John de Trevisa, as well as Wycliffe, was canon of the Westbury Church. He was at one time thought to have translated the Bible before Wycliffe, but this theory has now been pretty generally abandoned.

SOME JUVENILE BOOKS

Boys and Girls I Have Known. By the Rt. Rev. E. W. Osborne, D.D., Bishop of Springfield. Published by the S. P. C. K., London. Edwin S. Gorham, New York, American Agent. Price 80 cents.

It will be hard to find a child, or an adult for that matter, who will not be greatly interested in this charming collection of stories by Bishop Osborne. Some of the boys and girls of whom he writes so sympathetically are Americans; others belonging to different native tribes were born under the Southern Cross and attended the South African school of which he was once the chaplain. The stories not only amuse but they bring home the lesson so beautifully expressed at the end of the last chapter: "Different countries and different weather . . . white skins, brown skins, or black skins, make no real difference in the great thing—Jesus Christ is the Saviour of all the people: all these children whose lives and ways are so strange to some of us, all can love Him if they know Him."

Deal Woods. By Latta Griswold. The Macmillan Company. Price \$1.25.

In the world of books written for children of this age, one turns with pleasure to the stories by Latta Griswold. Here are clean, manly tales of school life and sports that kindle a boy's enthusiasm and admiration for all that is highest and best, and do their teaching in such a subtle manner as to interfere not at all with the skillful unfolding of the plot. *Deal Woods* is the story of a boy who began all wrong but who had the strength to face about. How he did it makes a very interesting story.

The Children's Church Calendar Book. By Gertrude Hollis. A. R. Mowbray & Co. The Young Churchman Co. American Agents. Price, paper 40 cents; cloth boards, 60 cents.

This book answers very admirably the questions which children sometimes ask about the Calendar, which, as Miss Hollis says, is "quite one of the most interesting parts of the Prayer Book." The book has the charm of numerous illustrations of which a number are the exquisite colored reproductions which are a feature of many of Mowbray's books.

Some Battlefields of the Cross. By E. B. Trist. Published by the S. P. C. K., London. Edwin S. Gorham, New York, American Agent. Price 80 cents.

This book gives, in a pleasant way, much useful information about the manners and customs of the people of Asia and the Islands of the Southern Seas. Those who have to do with the missionary instruction of children will find it very helpful.

The Ministry of Holda, Leaves from God's Story Book in Nature. By Clarice M. Creswell. A. R. Mowbray & Co. The Young Churchman Co., American Agents. Price \$1.00.

To lonely little Yseult, ill and unhappy in a hotel, comes Nature, the kind old nurse, who under the name of Holda, tells her a series of charming stories which show how the natural forces all work together for the glory of God.

Heralds of the Cross. By E. B. Trist. Published by the S. P. C. K., London. Edwin S. Gorham, New York, American Agent. Price 80 cents.

These short, bright sketches of well known missionary heroes contain some very interesting information and will be helpful to leaders of mission study classes and Junior Auxiliaries.

True Stories of Great Americans. Abraham Lincoln. By Daniel E. Wheeler. The Macmillan Company. Price 50 cents.

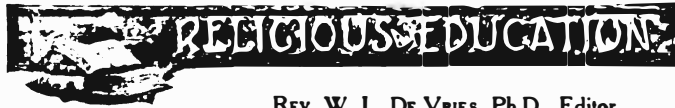
There are many excellent lives of Lincoln, but this one which shows him from "prairie cabin up to Capitol," is written in such an interesting way that it will be a useful addition to the list.

True Stories of Great Americans. Nathan Hale. By Jean Christie Root. The Macmillan Company. Price 50 cents.

This blithe young patriot of Revolutionary fame has ever been a favorite juvenile hero. Miss Root has told the story of his brief, adventurous life in a most interesting way.

MISCELLANEOUS

IN A NOTICE recently published in these columns relating to a "Perpetual Calendar" proposed by the Rev. H. P. Hames, the plan for which has been published in pamphlet form, we stated that copies might be obtained by addressing the author at Spokane, Wash. Our attention is called to the fact that the address should have been Colfax, Wash. Those interested, therefore, will kindly communicate with the Rev. H. P. Hames at the latter address.



REV. W. L. DE VRIES, Ph.D., Editor
Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

"CHURCH IDEALS IN EDUCATION" is a new and important book issued by the General Board of Religious Education. Its avowed purpose is to present to the Church a statement of the aim and organization of the General Board together with the plan and scope of its work and its general policies and ideals. This, however, is a very modest statement of its contents. It is, in point of fact, a survey of all the educational activities and programmes in progress under the authority of our Church, whether general, provincial, or diocesan, and it is a veritable mine of information and suggestions. It is issued to prepare the mind of the Church for action in the General Convention at St. Louis in October, and it shows that the General Board, in less than three years since its foundation, has achieved a marvellous amount of progressive and valuable work.

Some conception of the scope of this book may be obtained by noting its chief contents, which are as follows: Parochial, Secondary, Collegiate, and Theological Education in the Church; Education in the Province, the Diocese, and the Parish; Survey of Educational Forces in the Provinces; Week-day Instruction in the Public Schools; Summer Schools and Institutes; Demonstration Schools; Simple Suggestions for the Public Worship of Children; Adult Bible Class Material.

The valuable details this treatise covers can be indicated by enumerating the heads under parochial education in the Church, namely: Personnel of the Department; Parochial Education of the General Board of Religious Education; General Principles; The Standard Curriculum; Teacher Training; Lesson Material; Summer Schools; Diagnosis of Sunday Schools; The Home; Other Educational Agencies in the Parish; Needs of This Department.

There is similar detail in regard to secondary, collegiate, and theological education, and in the case of the provinces the work already achieved, in some cases of remarkable extent, is covered in detail. The aims of the General Board of Religious Education, as here set forth, are very interesting and valuable. Canon 57 sets before the Board the task of laboring for the unification and development of the educational work of the Church. To this end the Board seeks to study the educational problem from the religious standpoint; to suggest methods and material for attaining the best results in religious education, and for deepening the spiritual life through worship and service; to stimulate our clergy and our people to higher standards of education; to systematize the educational work of the Church through an inspiring and coöperating leadership in both national and local fields.

The policies adopted for securing these ends show great wisdom and insight. They are as follows:

First: Religious Education must become a unit in the Church and be duly correlated in all its departments.

Second: Religious Education is not information merely, but the nurture of a Christian life. To control a life it is necessary to do more than impart facts. Virtue is not invariably a necessary sequence of mere knowledge. Religious education must seek not only to stimulate and inform the intellect but also to give the life a rounded training.

Third: The best results in education require technical skill as well as personality. The Church must not spare effort to procure thoroughly trained teachers and professionally equipped and skilled experts as leaders in the work of religious education.

Fourth: The most pressing need of the Church to-day is educational leadership. The Church needs men more than she needs money. If she gets the men they will bring the money with them, but to get men means to get leaders first. Leaders bring men. Leaders also grow men by their development and the training process. The Church is not producing leaders in proportion to her need.

Fifth: The General Board of Religious Education must coöperate with the General Board of Missions and the Joint Commission on Social Service and yet preserve its independ-

ence. The various boards necessarily overlap at points and here they must work together.

This is all praise and foretaste. Criticism and details will come later, for this book is so weighty and covers such a multitude of points that for a long time to come this department of THE LIVING CHURCH will necessarily, both directly and also incidentally, treat of the matters it discusses.

It may be had for \$1.00 in cloth and 50 cents in paper from the General Board of Religious Education, 289 Fourth avenue, New York City.

TO THE TASK of the bishops and examining chaplains of the Church in guiding candidates for holy orders in their studies the examining chaplains of the Province of Washington have made a valuable contribution in their newly published pamphlet of eighty-two pages, containing a full review of their proceedings and minutes, together with a complete text of several valuable reports. Among the last named, special mention should be given to Dean Bartlett's elaborate and exhaustive report on the literary examinations. This covers such important themes as the standards of admission as candidates; the waiving of examinations; special standards for foreign-born candidates; relations of examining chaplains to the bishop and the standing committee; dispensations; the transfer of postulants who have failed in their examinations; divergent interpretation of the canons and in the definition of subjects for examination; the case of older men; the Greek and Latin of college graduates; the study of the English Bible; a comparison of the standards of admission to schools of law and medicine, and a definition of the topics required by the canons in lieu of an academic degree. Of like value is a comprehensive review of the legislation of the American Church from 1786 to 1904 concerning examinations for admission to the ministry. This is by the Rev. Prof. Robinson of the Philadelphia Divinity School, and is full of suggestive matter which will surely prove of real value to all those concerned both in legislation in regard to examinations and studies and also those engaged in guiding our candidates for holy orders.

The provincial chaplains gave very thorough consideration to the data required for a provincial syllabus, setting forth the standards of examination, and giving definitions of the requirements in all the examinations for deacon's and priest's orders. They also took in hand the question of legislation to be recommended to the General Convention. Neither of these tasks is completed, and the present pamphlet is valuable by way of suggestion rather than of final conclusion. Next September, at a third session, it is hoped to reach final decisions and recommendations both as to syllabus and legislation.

Copies of the pamphlet have been sent to all the bishops of the Church for themselves and an additional one for the chaplains of each diocese. Those who may wish additional copies should address the editor of this department.

**GIVE THE HOLY COMMUNION ITS
RIGHTFUL PLACE**

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

HERE has been far too little real teaching from the pulpit. Not enough definite instruction in Church principles has been given the young, to develop men and women with a firm grasp of the Church's history, faith, and mission. And that is one main reason why there is so much luke-warmness—just because of ignorance of the issues. Events of the past year in the life of the Episcopal Church warn us that we must know where and for what we stand, and with what we are entrusted. Such thinking will not lead to more factional strife. On the contrary, the more a man knows, usually the less controversial he becomes, and the more interested in constructive work.

Let me give you just one instance of failure in our system; I mean the failure to give the Holy Communion its rightful place in our life. Some communicants seldom or never receive. Many do so so mechanically, without due preparation. Many others never think of uniting a sacrifice of themselves with our Lord's sacrifice. Many others never look upon it as the center of their fellowship with one another or as a means of union with God. Have we not failed, somehow, to get it rightly into the lives of our people?

English Churchmen are thinking of this. Why? Seventy per cent. of Britain's soldiers are members of the Church of England. In the trenches and in the field hospitals, I have

heard, the service to which men turn is neither Morning nor Evening Prayer, but the Sacrament of the Lord's Death. I had seen it before in the Communion of the sick, but when I administered to men in the prime of their strength on their way to the front, I saw what the Holy Communion can mean to men, and what it ought always to mean to our people. Let us think of this and other like things in the life of the Church.

**A PLEA TO CHRISTIAN WOMEN OF AMERICA FOR
THE UNITED OFFERING**

[THE SPIRIT OF 1916 SPEAKS]

Yes, calling thee! My voice thou needs must heed.
Spirit of 1916, lo, I come.
Behold the vision of the world's great need!
Behold the outlet of that glorious sum
Of pent up power which lies within thy hand,
And which, released, no force can e'er withstand.

Yes, calling thee! Those sisters of sad fate.
Hear how from out their stricken homes they plead.
From Eastern coast to Western, sadly wait
Until you rouse and hasten to their need.
Or, are your eyes beholden, as your Lord
Waits for an invitation to your board?

Still calling thee! Those children in the dark
Of ignorance and vice, hunger and cold,
Living dull lives of sadness, with no spark
Of hope for this world or the next; and old
Beyond their time, with no gleam of Light
Which shines for you, and should for them be bright.

Thy God is theirs, who, o'er chaos brooding,
Sent forth His awful fiat on the night;
Placing within thy nerveless hand the Torch
Giving thee power divine: "Let there be light!"
Devoted priests, to kindle heavenly fires
Upon dead altars. See! the light expires.

What bounds to thine inheritance are found?
Do not thy fingers reach to either sea?
All nations flock to share thy riches great,
And, but for thee, impoverished would be.
And shall we from their outstretched hands withhold
The Light of Life, more precious far than gold!

Still calling thee! These little boxes blue,
So small by man's accounting though they be,
Yet, may for Heaven's treasury accrue
Riches that gleam through all eternity—
A starry diadem of jewels bright,
And every star a soul you've set alight!

Wilt heed my call? A vision then I see
Of what the offering this year may be
From women's gifts and children's, which, with prayer
And faith, extend Christ's Kingdom everywhere.
We pray that through the world all war may cease,
And earth be flooded with His Light and Peace!

MARION M. LAIRD.

A LITANY HYMN

THESE bars of music, composed by the Rev. John Henry Hopkins, D.D., can be used with the words of Hymns 528, 529, or 530.



"THOU RENEWEST the face of the earth." Now that once more the earth is being decked with the beauty of the spring, it is a fitting and profitable exercise to follow the example of the Psalmist; to read in all its fairness a revelation of our Father's goodness, and to make its gladness a hymn of praise.—Mark Guy Pearse.

Church Kalendar



- May 28—Fifth (Rogation) Sunday after Easter.
- " 29, 30, 31. Mon., Tues., Wed. Rogation Days.
- June 1—Thursday. Ascension Day.
- " 4—Sunday after Ascension.
- " 11—Whitsunday. St. Barnabas.
- " 14, 16, 17. Ember Days.
- " 18—Trinity Sunday.
- " 24—Saturday. Nativity St. John Baptist.
- " 25—First Sunday after Trinity.
- " 29—Thursday. St. Peter.
- " 30—Friday.

CALENDAR OF COMING EVENTS

- May 30—Southern Virginia Dloc. Conv., Trinity Church, Staunton, Va.
- " 31—West Virginia Dloc. Conv., Martinsburg, W. Va.
- June 6—Duluth Dloc. Conv., Trinity Cathedral, Duluth, Minn.
- " 6—Easton Dloc. Conv., St. Peter's Church, Salisbury, Md.
- " 6—Fond du Lac Dloc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " 7—Colorado Dloc. Conv., Chapter House, Denver.
- " 7—Maine Dloc. Conv., St. Luke's Cathedral, Portland.
- " 7—West Texas Dloc. Conv., Church of Good Shepherd, Corpus Christi.
- " 10—South Dakota Dloc. Conv., Calvary Cathedral, Sioux Falls.
- " 13—Connecticut Dloc. Conv., St. Thomas' Church, New Haven.
- " 14—Marquette Dloc. Conv., Grace Church, Ishpeming, Mich.
- " 14—Western Michigan Dloc. Conv., St. John's Church, Sturgis, Mich.
- " 18—Montana Dloc. Conv., Incarnation Church, Great Falls.
- " 21—Vermont Dloc. Conv., Christ Church, Montpelier.
- " 21—Asheville Dist. Conv., Trinity Church, Asheville, N. C.

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. MANDEVILLE JAMES BARKER, a senior in the Cambridge Divinity School, will upon graduation become second assistant at St. Peter's Church, Uniontown, Pa., to be engaged with the Rev. M. S. Kanaga in looking after the mission points under the care of that parish.

THE REV. ALBERT E. BOWLES, for the past two years rector of St. Matthew's parish, Goffstown, N. H., has resigned.

THE REV. L. H. BURN, for climatic reasons, has resigned care of St. Luke's parish, Duluth, Minn., effective October 1st.

THE REV. DAVID H. CLARKSON, who has recently resigned the rectorship of Christ Church, Schenectady, N. Y., will take Sunday duty in Albany during the summer, and should be addressed at 27 Summit avenue, Albany, N. Y.

THE REV. E. ASHLEY GARLAND, rector of St. Andrew's Church, Baltimore, has accepted a call to Christ Church, Winnetka, Ill., and will take charge on the first Sunday in July.

THE REV. FRANK F. GERMAN, D.D., rector of St. Thomas' Church, Mamaroneck, N. Y., has accepted a call to the Church of the Holy Trinity, Middletown, Conn., and enters upon his duties there June 1st.

FIFTH SUNDAY AFTER EASTER

St. John 16: 23—"Ask."

The heaven hears the earth, the earth the fields,
The fields the lab'rer: God enthron'd on high,
Expectant waits to hear His children's cry,
And, link'd with lowest, highest answer yields.
What matter tho' the cry is of the dust?
The prayer which lifts each want to Love divine
Will grow to voice of spirit and refine
The earthly dross away and perfect trust.

So he who in the name of Jesus pleads
(Whose joy supreme was in the Father's will)
Must in that joy his whole desire fulfil,
And find therein the sum of all his needs.
Howe'er amiss, in asking persevere;
Who asks in Jesus' name God's will makes clear.

HERBERT H. GOWEN.

THE secretaries of the various dioceses and districts will please mail copies of diocesan journals or other matter intended for the secretary or registrar of the district of Western Colorado to the Rev. JOHN W. HEAL, 312 North Fourth street, Grand Junction, Colo.

THE REV. PAUL B. HOFFMAN, curate at the Church of the Holy Communion, Buffalo, N. Y., has resigned to become rector of Grace Church, Randolph, N. Y., and priest in charge of the missions at East Randolph and Little Valley, N. Y., beginning his new work August 1, 1916.

THE REV. HENRY N. HYDE has been invited to preach the commencement sermon on Sunday, May 28th, at Crescent College, Eureka Springs, Ark. On the following day he will deliver the commencement address to the graduating class of the College of the Sisters of Bethany in Topeka, Kan.

THE REV. WILLIAM HENRY JORDAN has accepted the rectorship of Trinity Church, Grand Lodge, Mich., and is now in residence.

THE REV. JEROME KATES has accepted a call from Zion Church, Palmyra, N. Y., and will assume charge June 1st.

THE REV. ARTHUR M. LEWIS has accepted a call to St. James' Church, Oskaloosa, Iowa, and will take charge at once.

THE REV. H. P. MANNING, presbyter in charge of St. Mary's Church, Middlesboro, Ky., has been appointed general missionary of the diocese of Lexington, and will be succeeded about June 1st by Mr. James Williams, who will be ordained deacon upon his graduation from the General Theological Seminary.

THE REV. ROBERT S. NASH of the diocese of Kentucky will officiate under license during the summer at Greenville and Belding, diocese of Western Michigan.

THE REV. DR. I. MCK. PITTINGER has announced his resignation of the parish of the Good Shepherd, Raleigh, N. C., to take effect in September. Dr. Pittenger has been rector of this parish for twenty-five years.

THE REV. DR. W. C. RODGERS, president of St. Stephen's College, may be addressed now at the college, Annandale-on-Hudson, N. Y.

THE REV. EARL C. SCHMEISER has been appointed priest in charge of missions in Minnesota, not Mississippi, as stated in this column last week. The missions are in Sauk Centre, Melrose, and Alexandria.

THE REV. WILLIAM F. VENABLES has received a call to St. Peter's Church, Ripon, Wis. He has accepted, expecting to enter into residence at Ripon in the near future.

THE REV. CHARLES KNIGHT WELLER has resigned as rector of the Church of St. Michael and All Angels, Anniston, Ala.

THE REV. CHARLES HERBERT YOUNG recently held a retreat for the clergy at Christ Church Cathedral, Omaha, and also conducted a series of conferences there on Sunday school work.

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

MARQUETTE.—In St. Alban's Church, Manistique, Mich., on Thursday after Easter, the Bishop of Marquette acting for the Bishop of Southern Ohio ordained to the diaconate FREDERICK JAMES COMPTON. The candidate was presented by the Rev. W. Poysseor, general missionary of the diocese. The Bishop preached the sermon and also intoned the Litany and pontificated. The Rev. A. C. Boyd, rector of Gladstone, was present in the sanctuary. Mr. Compton has been placed in charge of St. Alban's Church.

WEST TEXAS.—In St. Paul's Church, Brooklyn, N. Y., on Wednesday in Holy Week, acting on request from the Bishop Coadjutor of West Texas, the Bishop of Quincy ordained Mr. VINCENT DE WITTE KLINE to the diaconate. Fr. Whittingham of London was the preacher, and the Rev. Andrew Wilson of St. Paul's was the presenter.

PRIESTS AND DEACONS

LONG ISLAND.—On the Third Sunday after Easter, May 14, 1916, at the Cathedral of the Incarnation, Garden City, Long Island, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, ordained to the diaconate Messrs. JAMES WILLIAMS, HAROLD OWEN BOON, and ADELBERT J. SMITH, and advanced to the priesthood the Rev. Messrs. ARTHUR R. CUMMINGS, FREDERICK BURGESS, JR., and WILLIAM P. S. LANDER. Mr. Williams was presented by the Rev. R. E. Abraham, rector of the Church of the Holy Cross; Bishop Burgess ordained Mr. Williams for the Bishop of Lexington; the Rev. Andrew C. Wilson, rector of St. Paul's Church, Brooklyn, presented Mr. Boon; the Ven. Canon Roy F. Duffield, Archdeacon of Queens and Nassau, presented Mr. Smith and the Rev. Mr. Lander; the Rev. Canon Paul F. Swett presented the Rev. Mr. Burgess, Jr. The Ven. Charles Henry Webb, Archdeacon of Brooklyn, presented the Rev. Mr. Cummings. The Rev. Henry Lubeck, LL.D., D.C.L., rector of the Church of Zion and St. Timothy, New York City, preached the sermon. The Ven. Charles Henry Webb read the Epistle. The Rev. Andrew C. Wilson read the Epistle, and the Rev. Adelbert J. Smith the Gospel. The Rev. Wallace J. Gardner was chaplain to the Bishop. The deacons are seniors at the General Theological Seminary. The priests are graduates of last year's class.

PRIEST

CONNECTICUT.—At Christ Church, Ansonia, on May 16th, the Bishop of Connecticut advanced to the priesthood the Rev. GEORGE LAWTON BARNES, M.A., B.D. Morning Prayer was read by the Ven. George H. Buck of Derby. Archdeacon of New Haven. The candidate was presented by the Rev. John N. Lewis, rector of St. John's, Waterbury, where Mr. Barnes will continue to serve. The Litany was sung by Rev. Erit B. Schmitt of Christ Church, Ansonia. The sermon was preached by the Ven. Samuel Hart, D.D., Dean of Berkeley Divinity School, and Secretary of the House of Bishops. The Rev. M. George Thompson read the Epistle; the Rev. Storrs O. Seymour, president of the Standing Committee, the Gospel. The clerical members of the Standing Committee, together with the Rev. Messrs. Schmitt, Lewis, and Buck, laid hands on the candidate.

DEGREES CONFERRED

CAMPBELL COLLEGE, HOLTON, KAN.—The honorary degree of Doctor of Divinity on the Rev. HAROLD N. SCHNEIWEIND, rector of St. Bartholomew's Church, Chicago.

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.

ST. ANDREW'S P. O., TENN.—A retreat for priests will be held at St. Andrew's, St. Andrew's P. O., Tenn., June 6th to 9th. Conductor, Rev. Spence Burton, S.S.J.E.

COMPLIMENTARY LETTER

OF THE BISHOP OF SOUTHERN OHIO ON THE REV. DR. RHODES' FORTIETH ANNIVERSARY

DEAR DR. LYNCH:

I do sincerely wish that I could have been present, personally, with you and the people of the Church of Our Saviour this morning, in celebrating the fortieth anniversary of Dr. Rhodes' pastorate. Unfortunately, previous positive and long-standing appointments elsewhere make this impossible. On a week-day, his Bishop, his brother-clergy, and all our Cincinnati Church people would gladly have joined in such a tribute of esteem and affection for Dr. Rhodes. As it is, may I ask you to read these few words as my imperfect contribution to this worthy occasion?

Dr. Rhodes will always be associated, in our minds, with the Church of Our Saviour, as its real founder and father. Under his first ministry here for twenty years the Church naturally and steadily grew from a mission into a strong and influential parish. His marked personality, his native gifts, his equipment in education and culture, his scholarliness, his power both as a preacher and a public speaker, his combined evangelical fervor and churchliness, his social traits—all this made Dr. Rhodes a power for good not only in his parish but outside it. It is no exaggeration to say that no clergyman of the time in Cincinnati had so wide a personal influence, not only in our own Church but also in the community at large.

This was distinctly the case among his brother clergy. His mental traits, his soundness of judgment, his largeness of vision and breadth of sympathy, easily gave him a leadership which was cheerfully and gratefully recognized.

This influence naturally extended, too, to diocesan affairs. As chairman for so many years of our Diocesan Convention Committee on Canons he had much to do with directing the convention's legislation, and, as a member of its Standing Committee, with administering its discipline. To him we chiefly owe the present form of our diocesan Constitution and Canons. It was the wisdom and honor of the diocese for years, too, to make him one of its representatives in the councils of the General Convention. And he is entitled to know that even in these days of his well-earned retirement from active duty, the regard of his fellow Churchmen and fellow citizens for him is in no whit diminished.

To-day, with one exception, he is the ranking clergyman, in length of canonical residence, in the diocese. For, in spite of his few years of work in another diocese, we still like to think of him and his forty-two years of sacred ministry, as all yours and all ours. It was certainly a rare tribute of appreciation that after his temporary work elsewhere, his old parish should have recalled him to his old place here, as its pastor, and at last have made him pastor emeritus.

This pastoral relation is one of the most beautiful and most real things in the Christian ministry. It is no merely formal relationship like that of a rector, created by ecclesiastical law. It is a vital, intensive thing, created by the Spirit of God. It is part of that spiritual bond which unites all believers to one another in their one Lord, but which also especially unites a pastor and his own people in a common spiritual life, as real as that of any other father and his own children. Therefore this pastoral relation, too,

needs time for its highest, ideal perfection. You see its perfection, though, in a case like this—of forty years of mutual confidence and loving ministrations.

And so may the happiness we have all felt in this relation and celebration to-day continue through many years still on earth. May we see in it the pledge, too, of that other blessed day above, when all successive pastorates shall still be eternally real and yet all merged, too, in that larger consummation where there shall be but One Flock, under the One Shepherd, Jesus Christ our Lord.

Faithfully your Bishop,
BOYD VINCENT.

DIED

BROWN.—At Yonkers, N. Y., on Tuesday, May 16, 1916, DORCAS BROWN, only child of Fraser Brown and Kate A. Sweet. Funeral services at St. Paul's Church, Yonkers, N. Y., on Thursday, May 18, 1916, at 11 A. M.

BOWEN.—Entered into life eternal at his home in Vicksburg, Miss., on May 3, 1916, HENRY WIGHT BOWEN, in his eighty-seventh year; senior warden of Christ Church, Vicksburg, for seven-teen years.

FITZHUGH.—On May 15, 1916, in Chicago, at the home of her daughter, Mrs. Charles H. Taylor, JANE MARIA, daughter of Horatio Jones and widow of the late Charles Carroll FITZHUGH, in the ninety-sixth year of her age.

GREEN.—On Wednesday, May 17, 1916, "before it began to dawn," the soul of SOPHIA MARIE GREEN (née Rice), wife of Berkeley St. John Green, entered Paradise from the home in Middle River, San Joaquin county, Cal.

"These are they which have come out of great tribulation."

SARTWELLE.—Suddenly at Palacios, Texas, on Tuesday, May 2, 1916, HELEN (Dinsmore), widow of William Lovell SARTWELLE of Comanche, Texas, and mother of the late Rev. William Dinsmore Sartwelle, in the eighty-seventh year of her age.

SPALDING.—In Cincinnati, Ohio, Mr. CHARLES CLEMENT SPALDING, a life-long Churchman. Funeral from the Church of Our Saviour, Cincinnati, the Rev. J. Hollister Lynch officiating, assisted by Archdeacon Reade. Interment at Day-tou. Mr. Spalding leaves a wife and daughter.

WELLS.—In the confidence of a certain faith, at her home in Delavan, Wis., on Monday, May 15, 1916, LUCRETIA ADAMS MALLORY WELLS, widow of Walter Morgan Wells, in the seventy-eight year of her life.

MEMORIALS

SHELDON THOMPSON VIELE

At a special meeting of the vestry of St. Paul's Church in Buffalo, held May 13, 1916, the following preamble and resolution were unanimously adopted:

MINUTE

The death of SHELDON THOMPSON VIELE, who passed from the labors of earth to the rest of Paradise on the 12th of May, has removed a valuable and honored member of this vestry, on which he served faithfully and efficiently for twenty-five years. Connected with St. Paul's Church from his earliest childhood, Mr. Viele's interest in all that concerned its welfare was constant and unflinching. The records show that he was baptized by the Rev. Dr. Shelton, rector of this parish, on the 16th of May, 1847, at the age of four months; so that the term of his membership in St. Paul's Church covers practically the period of his natural life. He received Confirmation at the hands of Bishop Coxe in the church of his Baptism; and his marriage to Anna Porter Dorr received the Church's blessing on the 5th of June, 1877, the Rev. Dr. Shelton officiating and "the congregation of St. Paul's Church" (as Dr. Shelton has phrased it in the parish records) being the witnesses of this marriage.

Mr. Viele was chosen a vestryman of this Church at the parish election in Easter week, 1891, and served in that capacity continuously until the time of his death.

Such a record of Church life in one parish is deserving of more than passing comment. But when joined to unflinching and constant devotion to what he believed to be the best interests of his Church, and to a life which accorded strictly with his religious profession, it becomes noteworthy and memorable.

We desire to place on record our sincere sense of the loss which we have sustained in the death of Mr. Viele. His wise counsel, his gifted pen, his knowledge of ecclesiastical architecture—which were always placed freely at the disposal of the Church—it will not be easy to replace.

Therefore, Resolved, That this minute and resolution be spread on the records of the vestry, and copies, duly attested by the rector and by

the clerk of the vestry, be sent to Mr. Viele's family and to the press.

(Signed)

Attest: C. A. JESSUP, Rector.
RALPH KIMBERLY, Clerk.

WALTER MORRIS NICOL

In loving memory of WALTER MORRIS NICOL, who departed this life May 23, 1908.
"Grant him, O Lord, eternal rest."

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED for a parish in the South. Mission and institutional work. Young or middle-aged man, with small family or independent means preferred, high Churchman, not extreme. Magnificent church, rectory, parish buildings, beautiful large grounds. Information from the clergy or laity that will aid in locating a priest for this work will be appreciated, if sent to SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

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.

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 (CATHOLIC) wishes Sunday work in or near New York City, after July 1st. Address PRIEST, 3 Albert Meadow, Bar Harbor, Maine.

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.

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.

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

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ORGANIST-CHOIRMASTER desires position in September. Excellent references from two priests. Vocal specialist; communicant; young. Must have good organ. Salary \$600. Address Box 25, Essex, N. Y.

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CHURCHWOMAN desires position as companion or chaperone. Can give satisfactory references. Address E. C., care LIVING CHURCH, Milwaukee, Wis.

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

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

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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.

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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.

THE ORDER OF THE DAUGHTERS OF THE KING

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

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

APPEALS

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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.

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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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Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all 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.]

Forbes & Co. Chicago.

Including You and Me. By Strickland Gillilan, Author of Including Finnigin. \$1.00 net.

Houghton, Mifflin Co. New York.

Through Glacier Park. Seeing America First with Howard Eaton. By Mary Roberts Rinehart. With illustrations. 75 cts. net.

Black Sheep. Adventures in West Africa. By Jean Kenyon Mackenzie. With illustrations. \$1.50 net.

Under the Apple-Trees. By John Burroughs. \$1.25 net.

General Board of Religious Education. 289 Fourth avenue, New York.

Church Ideals in Education. A Pre-Convention Statement 1916. A Description of the Work and Aims of the General Board of Religious Education of the Protestant Episcopal Church.

Fleming H. Revell Co. New York.

The Children's Year. Fifty-two Five Minute Talks with Children. By Walter Russell Bowle, D.D., Rector, St. Paul's Protestant Episcopal Church, Richmond, Virginia. Introduction by Henry Sloane Coffin, D.D. \$1.00 net.

Abingdon Press. New York.

The Civil Law and the Church. By Charles Z. Lincoln, Legal Adviser to Governors Morton, Black, and Roosevelt, of New York. Author of *Constitutional History of New York* and *The Fundamentals of American Government*. \$5.00 net.

The Standard Press. Cincinnati, Ohio.

How to Become an Efficient Sunday School Teacher. By William A. McKeever, Professor of Child Welfare in the University of Kansas; Author of *Training the Boy; Training the Girl*, etc. Phillips Bible Institute Series of Efficiency Text-books for Bible Schools and Churches. Paper, 50 cts.; cloth \$1.00 net.

Thomas Y. Crowell Co. New York.

Quiet Talks with the Family. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle Church in New York. \$1.00 net.

PAMPHLETS

Sir Joseph Causton & Sons, Ltd. London.

The Law of Blockade. By A. Maurice Low, M.A., Author of *The American People, a Study in National Psychology; Great Britain and the War; The Freedom of the Seas*, etc.

Houghton, Mifflin Co. Boston.

What is Your Legion? By Grace Fallow Norton. 25 cts. net.

St. Mark's Parish House. Grand Rapids, Mich.

Camp Roger: A Dream and Its Fulfillment. By Francis S. White.

From the Author.

Papacy and the War. By Rev. F. C. Capozzi, Herrin, Ill. 25 cts. per copy; 6 for \$1.00; \$1.75 per doz.

St. Stephen's College, Annandale-on-Hudson, New York.

Igorot Press. Sagada, Philippine Islands.

The Opti-Pessimistic Outlook. Reprinted from the Annual Report for the year 1914-1915; submitted to the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands; by the Rev. John A. Staunton, Jr., Priest-in-Charge.

George W. Jacobs & Co. Philadelphia.

Is the Episcopal Church Catholic or is it Protestant? An Address delivered in the Church of the Saviour, Philadelphia, Sunday, February 26, 1916, in Answer to the Challenge of Bishop Anderson and Bishop Kinsman. By the Rev. Randolph Harrison McKim, D.D., LL.D., D.C.L. 10 cts. each; \$1.00 per doz. postpaid.

ANNUAL CONVENTIONS

SUMMARY

ARKANSAS endorsed the Church Pension Fund.—EASTERN OKLAHOMA made men alone eligible as delegates to convocation; adopted the Pension Fund system; approved the One Day's Income Plan.—INDIANAPOLIS voted co-operation with the pension system.—LONG ISLAND accepted the pension system, voted to raise a large sum for diocesan institutions, and failed to pass a canon for parochial suffrage for women.—LOUISIANA adopted resolutions appropriate to Bishop Sessums' twenty-fifth anniversary; also adopted the pension system.—MICHIGAN invited the General Convention of 1919, passed resolutions favoring prohibition, and passed social service and missionary canons.—NEBRASKA provided for a general missionary of religious education; adopted the pension system; carried a resolution favoring legislation against the liquor traffic.—NEVADA reported progress in every direction. Convocation voted to work for state prohibition and for stricter divorce law.—NEWARK passed a social service canon, and recommended an educational campaign against alcohol.—NORTH CAROLINA instructed its delegates to General Convention again to bring up the matter of a racial missionary episcopate. It adopted a canon to make the Pension Fund plan effective.—OHIO planned for a general missionary in Bishop Du Moulin's jurisdiction, entered enthusiastically into the pension system, and made some minor changes in the canons.—PITTSBURGH heard Bishop Whitehead's triennial charge, on Partisanship in the Church. It adopted a report favoring the Pension Fund.—RHODE ISLAND adopted a new form of parochial report, and revised schedules of apportionments and appropriations.—SOUTH CAROLINA approved and entered upon the pension system. Bishop Guerry proposed that the diocese be divided or an assistant bishop elected.—SOUTHERN OHIO appointed a special committee on centennial. Provision was made for a

diocesan summer school for parish workers. With the aid of the diocese of Ohio a hall will be built for Church students at Ohio State University. Bishop Vincent's birthday was honored, and support was pledged to the pension system.—VIRGINIA approved of Bishop Brown's attitude in connection with the Panama Congress; and instituted action to safeguard the cup in Holy Communion.—WESTERN COLORADO asked for the election of a bishop at the next meeting of General Convention, and for the continuance of its present status as a district. The convocation accepted the pension system.—WESTERN MASSACHUSETTS freely revised the constitution and canons, passing also a pension canon.—WESTERN NEW YORK provided for incorporation of the diocese and for the right of women to vote in parish affairs. A resolution was passed in furtherance of the Pension Fund.

ARKANSAS

IN HONOR of the completion of the new St. John's Church, Helena, the forty-fourth annual council of the diocese was held in that city on May 10th and 11th. Two years ago the old St. John's was destroyed by a midnight fire, entailing a loss of \$45,000. The new structure, which with its furnishings cost about \$70,000, was erected by the general subscriptions of the parishioners and is, perhaps, the finest edifice we have in any small city in the Southwest.

The council endorsed the Church Pension Fund and urged the various parishes and missions to meet the required terms as soon as possible. The Bishop announced that he had purchased a small farm in the Ozarks, where he hopes to establish an industrial school for mountain boys similar to that at Winslow for mountain girls. The Rev. M. W. Lockhart of Batesville was chosen diocesan correspondent for the general Church papers.

The following were elected deputies to the General Convention:

Clergymen: The Rev. Messrs. H. A. Stowell, J. W. Thompson, E. W. Saphore, M. W. Lockhart. Laymen: Messrs. J. W. Ferrill, F. B. T. Hollenberg, R. B. Bancroft, M. H. Barlow.

Alternates—Clerical: The Rev. Messrs. R. W. Emerson, C. C. Burke, A. R. Llwyd, E. T. Mabley. Lay: George Cracraft, R. E. Waite, Theodore Treadway, F. N. Burke.

Standing Committee: The Rev. Messrs. H. A. Stowell, J. W. Thompson, M. W. Lockhart, E. W. Saphore; Messrs. R. E. Waite, G. B. Bancroft, Walter Winn.

The Rev. E. W. Saphore was reelected diocesan secretary.

EASTERN OKLAHOMA

BISHOP THURSTON was celebrant at both early and late services on the first day of the convocation, which met in All Saints' Church, McAlester, on Sunday, Monday, and Tuesday, May 7th, 8th, and 9th. The Rev. Philip K. Edwards, rector of the parish, assisted him.

Among the matters touched upon in the Bishop's annual address were: the Pension Fund; the One Day's Income Plan; the need of a Church club through which men of the district may be brought together for the discussion of Church matters, and for the dissemination of Church ideas; and the need of taking more pains to turn the thoughts of boys and young men to the importance of giving themselves to the sacred ministry.

In the afternoon an interesting service was held, at which the Sunday school Lenten offerings were presented. These were larger than ever before, amounting to about \$362. Short addresses were made by the Bishop and Miss Grace Lindley of New York. In the evening again an address was made by Miss Lindley, and the Archdeacon, the Ven. E. P. Miller. On Monday night missionary addresses were made by the Rev. J. M. Koehler, who has charge of the deaf mute work in the

West, and the Rev. Messrs. John Grainger and William Metcalf.

Some of the more important matters of legislation were: Making men alone eligible as delegates to convocation; putting the opening session on Tuesday night rather than on Sunday; the adoption of the Clerical Pension System; and the approval of the One Day's Income Plan. Interesting conferences on Missions, Religious Education, and Social Service were held. Dr. James C. Johnson, superintendent of All Saints' Hospital, read his annual report.

On Monday there were large and enthusiastic meetings of the Woman's Auxiliary which were addressed by Miss Lindley. At a joint session of the convocation and the Woman's Auxiliary, full and encouraging reports were read by the president of the Auxiliary, Mrs. W. N. Sill, and by the other officers. It was specially gratifying to be assured that the United Offering would exceed \$700 before the meeting of the General Convention in October.

At the elections, the Rev. William Metcalf of Bartlesville and Mr. E. T. Noble of Okmulgee were chosen as delegates to General Convention. The alternates were the Rev. C. V. Kling of Tulsa, and the Hon. J. B. Campbell of Muskogee.

The Rev. George C. Gibbs was chosen as secretary; Mr. C. Dawley, treasurer; the Hon. Allan Wright, chancellor; and the Rev. P. K. Edwards, registrar.

Council of Advice: Rev. H. J. Llwyd, Ven. E. P. Miller, and Messrs. J. W. Cosgrove and D. H. Kelsey.

Examining Chaplains: The Ven. E. P. Miller, the Rev. George C. Gibbs, and the Rev. C. V. Kling.

GEORGIA

St. MARK'S CHURCH, Brunswick, Ga., entertained the annual convention of the diocese, which met on May 10th. Bishop Reese's address was delivered at the opening service at ten o'clock. Among other matters touched upon the Bishop spoke of the fact that the number of white communicants had been decreased by 44 while the colored communicants increased by 18. He also urged the importance of action to gather the diocese's share of \$300,000 which must be raised for the University of the South. Discussing Church finances, he said that during the last few years there had been much improvement in standards of honesty in business and especially in handling trust funds. "So far as I know," he said, "the diocese of Georgia has never lost a dollar through dishonesty or carelessness."

At the beginning of business sessions the Rev. S. J. French was re-elected secretary and the Rev. Wm. B. Sams appointed his assistant. On Wednesday afternoon the annual missionary meeting was held, when reports were heard of diocesan missions and funds, as well as several addresses. In accordance with the suggestion of the Bishop the convention passed strong resolutions in behalf of the University of the South, it being pointed out that the raising of the amount spoken of was necessary to the continuance of the institution.

On Thursday morning the election of officers was continued with results as follows:

Deputies to General Convention—Clerical: Rev. Messrs. J. B. Lawrence of Dawson, W. T. Dakin of Savannah, R. E. Boykin of Brunswick, and G. S. Whitney of Augusta. Lay: Messrs. W. K. Miller of Augusta, Judge G. T. Cann, E. S. Elliott, and J. R. Anderson of Savannah.

Alternates—Clerical: The Rev. Messrs. D. Watson Winn of St. Simon's Island, William Johnson of Augusta, J. W. Bleker of Fitzgerald, and S. B. McGlohon of Savannah. Lay: Messrs. N. B. Moore of Savannah, J. N.

Coobs and Thomas Harrold of Americus, and George I. Cann of Savannah.

The Rev. S. B. McGlohon and Judge G. T. Cann were elected to the Standing Committee, and the Rev. J. B. Lawrence of Dawson succeeds the Rev. Charles H. B. Turner of Waycross as registrar.

On Tuesday afternoon at 1:30 the convention was entertained with a trip at sea. Luncheon was served on board. On the day before the meeting of the convention the Woman's Auxiliary of the diocese met and discussed the business of its annual session with a large attendance of delegates.

INDIANAPOLIS

ON THURSDAY, May 18th, the council met at All Saints' Cathedral and the diocesan buildings in Indianapolis. Bishop Francis in his annual charge uttered a word of warning against the drifts of modern life. "The crisis of a world-influencing war presses home a warning. We have some day to pay the price. Sin will bring its harvest. We can only be indifferent to God to-day at the price of tomorrow. The Religion of Jesus Christ is not untried but has never been fully tried. We must make the Church so serve the world that we convince the world that the first essential is the Kingdom of God. The laws of this Kingdom are first discipleship, then service. Our diocese must conceive of her mission as more than existence. We must live; and more, we must serve."

The convention endorsed and voted cooperation with the Pension Fund.

Deputies to General Convention—Clerical: The Rev. Messrs. J. D. Stanley, Indianapolis; J. E. Sulger, Terre Haute; Lewis Brown, Indianapolis; G. P. Torrance, Lafayette. Lay: Judge T. L. Sullivan, Indianapolis; Mr. James D. Bigelow, Terre Haute; Mr. W. D. Pratt, Indianapolis; Judge J. L. Rupe, Richmond.

Alternates—Clerical: The Rev. Messrs. William Barrows, Bloomington; A. L. Murray, Evansville; W. R. Plummer, Evansville; J. W. Comfort, Vincennes. Lay: Professor Thomas F. Moran, Lafayette; Messrs. George Lehley, Indianapolis; George E. Lory, Bedford; George E. Farrington, Terre Haute.

The Standing Committee was re-elected, as were most of the other diocesan officers.

On the evening of May 17th Bishop Francis met his clergy for informal conference in the diocesan rooms. Several questions were discussed. "What is a family?" and "When is a communicant?" elicited spirited debate.

LONG ISLAND

THE DIOCESAN convention was held at Garden City, on May 16th and 17th, opening with the Holy Communion. In his annual address the Bishop emphasized the need of a diocesan paper wherein a comprehensive account of what was being done in the diocese might be recorded. He urged that the diocese accept the plan of the Church Pension Fund, which he said had advantages which outweighed other considerations. The clergy relief funds held in the diocese were to be retained and administered as the situation permitted. He commented on the recent investigation made regarding institutions and the false charges circulated in some newspapers regarding some of our Homes. He urged a larger response from the people in behalf of the different homes for children under Church auspices, notably the Sheltering Arms Nursery, the Home of St. Giles the Cripple, and the Orphan Home of the Church Charity Foundation.

He emphasized the need of immediate action in the improvement of the Church Charity Foundation which is the Church's great diocesan charity work in Long Island and urged that plans be put into operation to

raise the half million dollars needed to make this work effective. He said the diocese was on trial in this matter and, if it did its work well, would rank foremost among dioceses for the great task it was carrying on.

Deputies to General Convention—Clerical: The Rev. Drs. C. F. J. Wrigley and R. F. Alsop, the Rev. Messrs. H. D. Waller, J. H. Melish. Lay: Col. W. S. Cogswell, W. S. McDonald, W. R. Marsh, Dan Whitford.

The committee on canons reported that the definition presented at the last convention, namely, that "a communicant is one who has been baptized and confirmed or who has been formally admitted to the Holy Communion as being ready and desirous to be confirmed," could be inserted in the canons. The convention voted to lay the matter on the table, awaiting action on the part of General Convention.

The Church Pension Fund was presented by several speakers, notably Judge Scudder. The convention voted unanimously to accept the plan.

The diocesan missions treasurer reported that the receipts were about \$36,000 and the disbursements about \$26,500. Special funds held amounted to some \$21,700, mention being given to the Sunday school fund which had been increasingly useful.

It was voted to give \$500 to the board of religious education, \$500 to the social service commission, to pay \$1,000 toward the upkeep of the diocesan house, to raise \$20,000 for diocesan missions, and to raise \$500,000 needed for the new buildings and equipment of the Church Charity Foundation.

A canon giving permission to individual parishes to grant the privilege of voting in parish elections to women members was defeated by a vote of 84 in favor and 82 against, such a measure requiring a two-thirds vote.

LOUISIANA

THE COUNCIL of the diocese of Louisiana was held in Christ Church Cathedral, New Orleans, on Wednesday, Thursday, and Friday, May 10th, 11th, and 12th. At the same time were held meetings of the Woman's Auxiliary, Junior Auxiliary, Little Helpers, Daughters of the King, board of missions, board of religious education, and other diocesan organizations.

At the opening service the sermon was preached by the Rev. R. H. Prosser of Donaldsonville. The Woman's Auxiliary united with the council, for the first time this year, in the opening service and corporate Communion.

Resolutions were adopted appropriate to the twenty-fifth anniversary of Bishop Seesums' consecration, on June 24th. The resolution calls for commemoration on the anniversary date or at other convenient time.

Standing Committee—The names of the Rev. J. D. La Mothe and Mr. J. D. Havvard displace those of the Rev. A. R. Edbrooke and Mr. G. R. Westfeldt.

Deputies to General Convention—Clerical: The Rev. Messrs. R. S. Coupland, G. L. Tucker, J. D. La Mothe, W. A. Barr. Lay: Messrs. Warren Kearny, N. C. Blanchard, R. P. Mead, F. H. G. Fry.

Alternates—Clerical: The Rev. Messrs. C. B. K. Weed, Byron Holley, A. R. Price, J. G. Buskie. Lay: Messrs. C. W. Flam, Geo. W. Law, F. S. Shields, J. L. Cailout.

The most important matter before this council was the attitude of the diocese toward the Church Pension Fund. After a thorough discussion a resolution was adopted, without dissenting vote, adopting the system of the Church Pension Fund, with the proviso that the diocese could not undertake to guarantee the payments of premiums other than those due for account of the Bishop and of the missionaries paid by the Board of Missions, to the amount of the stipends paid by the Board.

A canon was later adopted, providing for the active operation of the system.

The Bishop in his annual address reported two ordinations during the year, one to the diaconate and one to the priesthood, and the admission of one postulant. He had confirmed 475 persons. He made a strong plea for the University of the South, and for an adequate endowment together with the retirement of its standing debt.

The board of religious education reported a standard of excellence in organization and work drawn up for the guidance of Sunday schools, and stated that eight Sunday schools would receive certificates, having attained a grading of 70 per cent. on the board's standard. The council debated earnestly various parts of the standard, and finally adopted a resolution requesting the board to alter certain details.

The board of missions reported that it had received for diocesan missions \$1,000 more in the last year than in the one preceding, and had spent \$1,600 more. The pledges made by the parishes and missions at the council amounted to \$1,000 more than at the last council. It was also reported that the diocese had given for general missions in the last year the sum of \$6,564.20, considerably the largest amount ever given, and not very far below the apportionment. The increase in giving for general missions, during the last ten years, has been from \$700 to over \$6,500.

Among the features clustering around the meeting of the council were: The Church Club banquet, with annual election, on Tuesday night; missionary play, by the Woman's Auxiliary, on Tuesday night; missionary play, by the Juniors, on Saturday afternoon; joint service of the Little Helpers on Friday afternoon; joint service of the Juniors on Saturday morning, with annual meeting and lunch; mission study class. An united missionary service was held in Christ Church Cathedral on the Sunday night following the council, with addresses by the Bishop and others, and with singing by the united vested choirs of the city churches.

MICHIGAN

THE CONVENTION opened with Holy Communion at Grace Church, Port Huron, on Wednesday, May 17th, the Bishop being the celebrant. The report of the Bishop showed the diocese in excellent condition, more parishes exceeding their missionary apportionment than ever before. The Bishop dwelt upon the Church pension plan and the re-enforcement fund of the diocese, urging hearty cooperation. The splendid missionary activities of Christ Church, Detroit, and St. Paul's, Flint, were commended, as were also the plans for social welfare work in Mariners Church, Detroit.

The Bishop, speaking of general conditions, expressed his fear that America—because of her smug prosperity and great wealth in the time when the rest of the world was in agony, and because of the occasion of that agony—was in great danger of losing her soul through torpid materialism and complacent worldiness. "It is said," cried the Bishop, "that France, a nation of supposedly frivolous and garrulous persons, has found her soul in the agony and strain of the present situation, and revealed to the world the spectacle of a sublimely united and self-contained people. Is not America, sitting at ease in wealth and materialism because many other nations are baptized in blood, in danger of losing her soul?"

A memorial was presented from the Church Club that the convention instruct its delegates to General Convention to endeavor to secure the Convention of 1919, and a resolution to that effect was passed.

The following resolution on the question of prohibition, presented by the Rev. Henry J. Simpson, was passed:

"WHEREAS, The last meeting of the Church Club of the diocese of Michigan has memorialized this convention asking for action in the matter of the liquor traffic and praying that this convention commit the diocese definitely and uncompromisingly to the abolition of the manufacture and sale of spirituous and malt liquors; and whereas the Church is breaking its long neutrality in this matter and is taking a decided stand against the saloon and the liquor traffic; therefore be it resolved, that this diocese in convention assembled affirms in unmistakable terms its opposition to the saloon and liquor traffic and pledges its hearty support to every legitimate effort to abolish the same."

A social service canon of a broad nature was added to the canons of the diocese and a standing committee of three was recommended, one from each diocese in Michigan, to watch and advise about legislation offered in the state legislature affecting the social welfare of the state.

A new canon was passed, reorganizing the missionary work of the diocese, which is now to be divided into three archdeaconries with three archdeacons appointed by the Bishop, subject to ratification by the archdeaconries.

Mr. F. C. Gilbert of Detroit presented the plan of the re-enforcement fund to the convention, which is to raise \$500,000. The principal is to remain intact but to be loaned for church buildings, etc., the interest to be given for such use. In his presentation Mr. Gilbert brought out the fact that the number of parishes in Detroit to-day is the same as twenty-five years ago, and that while the city has grown over one hundred per cent. in the last fifteen years, the Church has grown only thirty-seven per cent., a smaller percentage than that of any of the large denominations. He also stated that in Detroit, one of the most prosperous cities in the country, Churchmen give three cents per capita each week against nine cents per capita each week of the whole Church at large.

On the Standing Committee the Rev. H. H. Fox succeeds Dean Marquis.

Deputies to General Convention—Clerical: The Rev. W. Warne Wilson, D.D., and the Rev. W. D. Maxon, D.D., of Detroit, the Rev. Henry Tatlock, D.D., Ann Arbor, the Rev. John Munday of Port Huron. Lay: Samuel Post of Ypsilanti, James Coslett Smith and Dudley W. Smith of Detroit, and Mortimer Wilson of Port Huron.

Alternates—Clerical: The Rev. Messrs. H. H. H. Fox, S. S. Marquis, and H. H. Barber of Detroit, and W. H. Poole of Jackson. Lay: R. M. Brady, George Hargreaves, and D. P. Sullivan of Detroit, and S. L. Bigelow of Ann Arbor.

NEBRASKA

THE NEBRASKA diocesan council opened with a choral celebration of the Holy Eucharist in Trinity Cathedral, Omaha, Wednesday morning, May 17th. Most of the clergy of the diocese occupied places in the chancel, and most of the lay delegates took part in the service. The Cathedral was filled with worshippers. The sermon was preached by the Rev. Charles Herbert Young, rector of Christ Church, Woodlawn, Chicago, who for some ten years was rector of old St. John's Church, Omaha. It was a strong appeal for gathering the children into our churches and Sunday schools. He revealed the appalling fact that while the Church has grown in communicants year after year it has fallen off in children in Sunday school.

Convened in Gardner Memorial Parish House, upon motion the council proceeded to ballot for the election of a secretary. The Rev. John Albert Williams of Omaha was elected secretary, and the Rev. Carl M. Worden, assistant.

The reading of the Bishop's annual ad-

dress was made the special order for Wednesday afternoon.

The Bishop reported that Brownell Hall, the diocesan school for girls, must move ere long to another location; that a gift of ten acres had been made on condition that \$200,000 be raised; one-fourth of this amount has been subscribed.

The Nation-wide Preaching Mission was justly praised by the Bishop. He spoke enthusiastically of the success of mission preaching in the diocese, and urged that definite plans be perfected for carrying on this work another year. "Such an opportunity to quicken the hunger of our people for spiritual things, to deepen their faith, and to bring others to hear the Gospel Message, should not be passed by. The large number of confirmation classes this year, and increased congregations, noticeable in those parishes in which missions have been held, point without question to the value of this agency."

Speaking of the "Panama incident," the Bishop called attention to the plea sent out by the Board of Missions for increased offerings with which to carry on the work of the Church in the foreign field. "And yet," he said, "some of us have felt keenly the action of the Board regarding the Panama incident. The final outcome of that action is not yet by any means, contravening as it does certain fundamental principles for which this Church stands, and violating, as many of us believe, the authority of General Convention."

Late in the council proceedings the diocesan board of religious education presented its report. In the diocese much attention has been given to religious education, as at two councils special periods have been given to this vital subject; and the opening sermon at the last three councils has dealt with it.

A new canon "defining the scope and duty of the diocesan board of religious education" was adopted unanimously by this council, the canon to be known as Canon XXX. In connection with the religious education of the diocese, and for the advancement of that important part of the Church's work, the office of General Missionary of Religious Education was established, and the sum of \$1,500 per year voted for carrying on that work.

The report of a special committee on the Church Pension Fund was made through Canan Marsh of Blair, chairman. And council passed a new canon to be called Canon XXXI, adopting the system of the Church Pension Fund and setting forth in detail the application of the new canon in this diocese. The completion of the \$5,000,000 fund is made a prerequisite.

An amendment to Canon IX was voted, which gives the Bishop and the Standing Committee authority to subdivide into two or more parishes the territory composing any municipality within the diocese; and to define parish boundaries. The Bishop and Standing Committee shall also finally determine the location or relocation of any Church building or chapel, or other building.

The canon on Assessments of Parishes and Missions (XVIII) was repealed, and a new canon adopted, providing for a single assessment upon the total current expenses in each parish and mission, to be made *pro rata*.

The council sent a telegram of congratulation to the Rev. James Wise of St. Louis on his election to the office of Coadjutor Bishop of the diocese of Texas. This action was taken mainly because the Rev. Mr. Wise is an Omaha boy, all of his ministry having been spent in Omaha and South Omaha until his call to the Church of the Holy Communion, St. Louis, in 1909.

It sent also a telegram to the Rev. William Herbert Moor, vicar of Christ Church Pro-Cathedral, Trenton, N. J., expressing regret at his removal from the diocese, and extending best wishes for success in his new field of labor, with sincere appreciation of

his loyal service as secretary of this diocese for many years.

The regular routine of the sessions on the first day was greatly enlivened by the introduction of a resolution by the Rev. W. W. Barnes of Nebraska City, favoring legislation against the liquor traffic. The house entered into a very heated debate; a motion to table the resolution was lost, as also was a motion to refer it to a special committee which would report it back to council. Upon the call of the roll by orders the vote stood: clergy, aye, 14, nay, 4. Lay, 13 aye, 7 nay. It was carried by a concurrent vote.

The Standing Committee of last year was reelected.

Deputies to General Convention: The Rev. Arthur E. Marsh of Blair, the Rev. Wesley W. Barnes of Nebraska City, the Very Rev. James A. Tancock and the Rev. John Williams of Omaha. Lay: The Hon. Carrol S. Montgomery and John S. Hedelund of Omaha; S. C. Smith of Beatrice, and W. H. Young of Fremont.

Provisional Deputies: The Rev. Messrs. William A. Mulligan of Beatrice, Thomas J. Collar of Omaha, William H. Xanders of Columbus, and James Noble of Falls City. Lay: Messrs. Edgar Howard of Columbus, Philip Potter of Omaha, J. S. C. Fisher of Beatrice, and Alfred P. Hopkins of Fremont.

Treasurer: Mr. Robert T. Burns of Omaha.

NEVADA

PROGRESS in every direction, and promise of steady advance in the coming year appeared at the ninth annual convocation of Nevada, which was in session at Elko on May 12th, 13th, and 14th. The Bishop read his address at the opening service.

The material well-being of the Church is evident from the report of the Bishop regarding building operations. During the past year there has been completed in Reno a Bishop's House, the money for which was provided by the Board of Missions and friends outside Nevada. The money is in hand to commence at once the erection of a house for a missionary at Pyramid Lake Reservation. A legacy of \$5,000 has made it possible to plan for the erection of a new rectory in Reno in the near future. In Fallon, Mr. and Mrs. George Williams are to provide a parish house as a memorial of their son. At Beatty, a group of people are planning to purchase an old building to be converted into a church. Says the Bishop: "The spiritual concerns of the Church are so intimately entwined with the material side of it that we feel justified in saying that these buildings represent a forward movement in the work in Nevada."

Convocation attended strictly to business during the two days of the session, with the exception of an hour and a half which was given to a visit to the state industrial school for delinquent boys.

As delegate to General Convention, the Ven. A. Lester Hazlett of Reno was elected, with the Rev. Samuel Unsworth of Trinity parish, Reno, as alternate. The Hon. George S. Brown of Reno was elected lay delegate and Charles Henderson, Esq., of Elko, alternate.

Convocation placed itself squarely back of the Bishop in the matter of legislative reforms in the state by passing the following resolutions:

"Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for state-wide prohibition, to be by them sent to the legislature for enactment.

"Resolved, That we favor such a change in the divorce law as will provide that an interlocutory decree must first be granted, to remain in force for one year before becoming final.

"And further, Resolved, That we pledge

ourselves to circulate, between the date of the closing of registration and December 1, 1916, such petitions among the qualified voters as may be necessary to insure that these questions shall be acted upon by the legislature elected at the next general election."

It was voted that future sessions of convocation be held in Reno. Resolutions were also passed providing for a proper division of the expenses of attendance.

The convocation sermon was preached by the Rev. Samuel Unsworth on Sunday morning. In the evening a missionary rally was held. The Rev. Mr. Unsworth gave a brief summary of the task confronting Christianity in China. The Rev. Percival S. Smithe spoke upon the work which he is doing in southern Nevada. The Rev. Lloyd B. Thomas closed with a general missionary appeal—"World Conquest or Downfall."

NEWARK

THE CONVENTION opening in Trinity Church, Newark, Tuesday, May 16th, was preceded by the celebration of the Holy Communion, at which Bishop Lines officiated. Clerical and lay deputies, representing practically every parish, were in attendance. Bishop Suffragan Stearly and the Rev. Mercer Green Johnston, rector of Trinity Church, assisted.

With the formal opening of the convention the canons were amended so as to provide Bishop Stearly with full powers in the assembly.

Practically all of the morning session was taken up with the routine of organization and the deliverance of the episcopal address.

The Rev. John Keller was unanimously reelected secretary for the twenty-first consecutive time. Mr. Keller immediately reappointed the Rev. William T. Lipton as his assistant.

The Rev. William T. Lipton was unanimously reelected registrar, and Colonel Edwin A. Stevens of Hoboken was reelected treasurer.

Regardless of opposition, a new canon provides that the board of social service shall consist of the bishops and fifteen priests, laymen, and women appointed annually. The duty of the board is to be the study of social and industrial conditions within the diocese and the initiation, unification, and development of social service work of the Church.

Recommendations that a campaign of education relative to the harmful effects of alcohol be waged through the diocese under the direction of a committee on temperance of the social service commission were submitted by the temperance commission, and adopted. Accompanying this was a resolution urging the rectors of parishes to preach at least once a year on the subject.

During the afternoon the delegates listened to reports. An innovation was the presentation of a report from the Woman's Auxiliary by Mrs. Joseph W. Danforth, and a report by Mrs. Henry Gomers of East Orange concerning the united thank offering.

Bishop Stearly stated that since his consecration he has visited ninety parishes and missions, delivered more than 150 sermons and addresses, confirmed 867 persons, and officiated at three institutions of rectors, in addition to many other activities.

The only change in the Standing Committee is that Mr. James Stewart MacKie take the place vacated by John R. Emery, deceased.

Deputies to General Convention—Clerical: The Rev. Dr. Edwin A. White, Bloomfield; the Rev. Messrs. C. Malcolm Douglas, Short Hills; Henry H. Hadley, Newark; David S. Hamilton, Paterson. Lay: Messrs. William Fellowes Morgan, Short Hills; William Read

Howe, Orange; Edwin A. Stevens, Hoboken; Decatur M. Sawyer, Montclair.

Supplementary Deputies to General Convention—Clerical: The Rev. Charles L. Gompf, Newark; Rev. Frank B. Reazor, D.D., and Rev. Charles T. Walkley, Orange; Rev. Henry M. Ladd, Rutherford. Lay: Messrs. James Barber, Englewood; Charles A. Grummon and Percy C. H. Papps, Newark; Henry J. Russell, Jersey City.

According to the budget presented by the finance committee and approved by the convention, \$25,900 will be required to meet the expenses of the diocese during the current year. Of this total, \$7,700 is for the support of the episcopate; \$12,000 for the board of missions and Church extension; and \$5,700 for diocesan expenses required by canon and for social service work. Assessments will be levied on the parishes and missions at the rate of seven per cent. upon their respective current expenses.

NORTH CAROLINA

THE CENTENNIAL convention of the diocese met at the Church of the Holy Innocents, Henderson, from May 16th to 18th. It broke all records in the number of delegates present.

A number of matters were brought up that deserve more than passing mention.

Chief among these was the memorial presented by the colored convocation, and read by one of the colored clergy before the convention, asking that the delegations to General Convention would again strive to obtain a racial missionary episcopate, as the means best adapted to develop the Church among the colored race. The memorial was similar to the one introduced three years ago, preceding the last General Convention. After examination of the memorial by a committee, the convention again went on record as unanimously favoring the racial missionary episcopate, and the delegates to General Convention from North Carolina will again bring up the matter in General Convention. It was decided to send a copy of the memorial to all the delegates from the Province of Sewanee.

The needs of St. Mary's School were prominently brought forward. St. Mary's is the largest Church boarding school in the United States, and presents a claim, not only upon the dioceses of North and South Carolina, but upon the whole Church. It needs \$100,000 to pay off a debt necessarily incurred for buildings and improvements some years ago, and also to constitute a small reserve fund. It is hoped that determined efforts will be made by the trustees to wipe out the debt this year.

The Thompson Orphanage was discussed at length, and two progressive steps were taken in regard to it. First, the number of its board of managers was increased from six to fifteen, and women were given place upon the board; second, the social service commission was requested to make investigation, with the help of expert advice, of the whole orphanage system, with the object of learning the best care of homeless children, whether in an orphanage or out of it.

The committee on the state of the Church showed that there has been a healthy increase in communicants, finances, etc., during the past year. Three Forward Movement teams have been visiting the parishes, and these teams were continued. Already about three-fourths of the diocese has had the every-member canvass, and is giving to missions through the duplex envelope.

The diocese entered the Church Pension Fund last year, so the only action of the convention relative to this matter was the adoption of a canon to make the plan effective as soon as it comes into operation.

Deputies to the General Convention—Clerical: The Rev. Messrs. M. A. Barber and A. B. Hunter, Raleigh; I. W. Hughes, Henderson; R. B. Owens, Rocky Mount. Lay:

Messrs J. C. Buxton, Winston-Salem; F. P. Haywood, Raleigh; W. A. Erwin, Durham; C. H. Herty, Chapel Hill.

Alternates—Clerical: The Rev. Messrs. S. S. Bost, Durham; E. A. Osborne, Charlotte; I. McK. Pittenger, Raleigh; B. E. Brown, Tarboro. Lay: D. Y. Cooper, Henderson; A. H. Boyden, Salisbury; W. H. Ruffin, Louisville; A. C. Zollicoffer, Henderson.

Standing Committee: Mr. A. L. Cox is succeeded by Mr. J. B. Cheshire, Jr.

At the same time that the convention met in the church the Woman's Auxiliary met in the parish hall. In a large and enthusiastic gathering, great progress was reported in all lines of activity, especially in mission study and the foreign work of the Church.

OHIO

AT THE CATHEDRAL in Cleveland, Tuesday, May 16th, Bishop Leonard was the celebrant at the opening service of the convention, while Bishop Du Moulin read the Epistle and Bishop Lawrence read the Gospel. Immediately after the recitation of the Nicene Creed, preceding the offering, Bishop Leonard inducted into office three Canons of the Cathedral, the Rev. Charles C. Bubb, rector of Grace Church; the Rev. John R. Stalker, rector of St. Luke's Church, Cleveland, and the Rev. William M. Washington, Ph.D., rector of St. John's, Cuyahoga Falls. At the opening session in Cathedral Hall, Bishop Leonard and Bishop Du Moulin delivered their annual addresses. After speaking of deaths in the diocese and in the American episcopate, and the commendatory prayers that followed, Bishop Leonard addressed himself to a general review of the work of the year. Nearly fourteen hundred persons have been confirmed by Bishop Leonard and Bishop Du Moulin. Kenyon College is overcrowded and must have additional buildings and equipment. The cornerstone of the new Holy Cross House, Cleveland, has just been laid, and this institution for crippled children is soon to have a new home with greatly improved facilities for its work of benevolence and mercy. Formal notice was given of the meeting of the national convention of the Brotherhood of St. Andrew in Cleveland in early October, and the work of the three field secretaries of the Brotherhood who have spent the later half of the winter in Ohio was referred to in terms of grateful appreciation. The Church Pension Fund was commended and the diocese congratulated in having as its guest the Bishop of Massachusetts, who later appeared in the convention and was received with demonstration. An advance step has been taken towards the ultimate completion of the Cathedral organization. Hitherto its canonical status has been that of a parish only, whereas it is now made a diocesan institution, duly incorporated under the laws of the state with a Cathedral chapter, two members of which, one clergyman and one layman, will be elected annually by the convention.

After a survey of the missionary operations in his jurisdiction, and a statement of official acts, Bishop Du Moulin gave an analysis of the character of the population to which the Church is ministering, designating it as industrial, collegiate, and agricultural, each presenting problems of its own, and each calling for treatment different from the other. A splendid testimonial was given to the value to the diocese of the Brotherhood campaign conducted by the three field secretaries, and also of the Preaching Mission.

Plans were adopted by the convention for the employment of a general missionary in Bishop Du Moulin's jurisdiction, who will also be executive secretary of the boards of religious education and social service of the diocese.

The evening session on Tuesday was given over entirely to the Church Pension Fund, Mr. Samuel Mather, vice-president of the

Church Pension Fund Commission, and chairman of the Ohio committee, presiding. At a dinner at the Union Club, with nearly two hundred and fifty clergymen and laymen present, brief addresses were made by Bishop Leonard and the Rev. Jacob Streibert, Ph.D., followed by a masterful utterance on the Church Pension Fund by Bishop Lawrence, closing with the announcement that the fund had now reached the quarter million mark.

On Wednesday an important canon was adopted covering the whole subject of the Church Pension Fund of the diocese, to become effective when the reserve fund of \$5,000,000 has been raised. A committee was appointed to bring in a report next year on how the annual payments shall be secured.

A change was made in the canon governing the election of the board of missions. Hitherto two members, one clergyman and one layman, were elected from each of the three convocations, and these elected members chose members at large. A year ago the convocations were eliminated and the new canon provides for the election by convention of nine clergymen and nine laymen, and the appointment of five other persons by the Bishops.

The secretary of the convention and the treasurer of the diocese were reelected, as was also the Standing Committee with one exception, the Rev. Robert Kell being chosen in succession to the Rev. George P. Atwater, who withdrew his name. The Rev. Robert L. Harris of Toledo and Mr. Frank E. Abbott of Cleveland will represent the diocese on the Cathedral chapter.

Elections to the General Convention and to the Provincial Synod, were taken up Wednesday morning and extended to the middle of the afternoon, with the following results:

Deputies to General Convention—Clerical: The Rev. George P. Atwater, Akron; Rev. Robert L. Harris, Toledo; Rev. H. W. Jones, D.D., Gambier; Rev. Walter R. Breed, D.D., Cleveland. Lay: Messrs. Samuel Mather, Cleveland; Ensign N. Brown, Youngstown; D. Z. Norton, Cleveland; Walter A. Hodge, Toledo.

Provisional Deputies—Clerical: The Rev. Franklyn C. Sherman, Akron; Rev. Wm. F. Peirce, L.H.D., Gambier; Rev. Gerard F. Patterson, Cleveland; Rev. Edmund G. Mapes, Sandusky. Lay: Messrs. Robert S. West, Perry; Frank E. Abbott and Edw. L. Worthington, Cleveland; Thos. H. Wallbridge, Toledo.

The Church Pension Fund was again taken up at a special luncheon given by Mr. Mather at the Union Club on Wednesday, at which there was an attendance of some forty laymen. There has been pledged to date \$176,000.

PITTSBURGH

A LARGE ATTENDANCE of clergy and laity marked the fifty-first annual convention, which was held on Wednesday and Thursday, May 17th and 18th, at St. Andrew's Church, Pittsburgh. The Rev. George W. Lamb of Rochester was elected secretary, and chose as his assistant the Rev. J. E. Diggles of Tarentum. The first morning was largely occupied with reports of committees and other routine.

After noon-day prayers, Bishop Whitehead read his annual address, and delivered his triennial charge, having as the subject of the latter, "Partisanship in the Church," which is to be published soon in pamphlet form.

The convention sat as the board of missions at three o'clock, when reports were presented by Archdeacons De Coux and Bigham, and Mr. W. A. Cornelius, treasurer; and accounts of the work were given by a number of the missionaries from the field. Some prospering new missions have been started during the year. The treasurer's report showed a balance of \$500 in hand to start on the year's work.

The report of the General Clergy Relief and Church Pension Fund was presented by the Rev. Dr. J. H. McIlvaine, and the following recommendation accompanying it was adopted: "That this diocese accept the sum of \$250,000 as the amount to be aimed for." Dr. McIlvaine also announced that a dinner in the interest of the Pension Fund was to be held on the day following convention, at which Bishop Lawrence would be the guest of honor.

The following persons were elected to fill the various offices connected with the convention:

Standing Committee: The name of Mr. H. H. McClintic appears in place of that of Mr. W. W. McCandless.

Deputies to General Convention: Rev. James H. McIlvaine, D.D., and Rev. Alexander Vance, D.D., Pittsburgh; Rev. John Dows Hill, D.D., Bellvue; Rev. George B. Richards, Emmanuel Church, Pittsburgh; Mr. George C. Burgwin, Mr. H. D. W. English, Mr. C. S. Shoemaker, Pittsburgh; Mr. Edwin S. Craig, Sewickley.

Alternates: Rev. Joseph Speers, Wilkinsburg; Rev. E. S. Travers, Pittsburgh; Rev. C. M. Young, Oakmont; Rev. L. F. Cole, Pittsburgh; Mr. William A. Cornelius, McKeesport; Mr. George H. Danner, Mr. Marcellin C. Adams, and Mr. W. W. McCandless, Pittsburgh.

RHODE ISLAND

CLERGY AND DELEGATES assembled in large numbers to attend the one hundred and twenty-sixth annual session of the Rhode Island convention at the Church of the Messiah, Providence (Rev. Frederick I. Collins, rector), on the morning of Tuesday, May 16th. The session opened with a celebration of the Holy Eucharist, the Bishop being the celebrant, the Rev. William Pressey reading the Epistle, and the Rev. George McClennan Fiske, D.D., the Gospel.

After the service the convention was called to order in the parish house, the roll being taken by card. The report of the treasurer was received after the Rev. William Pressey had been reelected secretary and the Rev. Frederick E. Seymour had been appointed his assistant. Several reports were received.

At twelve o'clock the Bishop delivered his annual address in the church. The Bishop gave a brief account of the material growth of the diocese, with a summary of his official acts. In speaking of the great war in Europe the Bishop described it as a suicidal quest of selfish desire.

"In God is to be found the ultimate solution," he continued. "The peace that He offers, until now rejected, is the only basis on which men shall find international and social unity. The purposes that He upholds, sacrificed for a while to the suicidal quest of selfish desire, are those which will alone be found desirable. The spirit of trustfulness, poisoned now by a false self-confidence, must be restored by faith in Him. The world will be at enmity with itself as long as it is at variance with God.

"In this conflict the Church of Christ has her destined part to take. At this supreme point she is to gather all her forces in loyalty and complete devotion—not with armies in the field, neither wrestling with flesh and blood.

"The Christian Church has yet the final word to speak which shall be heard after the confused voices of to-day are silent. Hers is the task of creating the new world which shall survive the ruin of the old. Pray God that our faith may be found uncompromised, our sacrifice unmeasured, and our devotion true, in the day of need."

The afternoon was occupied in receiving reports from committees and commissions of the diocese.

Elections came on the morning of the

second day. Members of the Standing Committee were reelected.

Deputies to General Convention—Clerical: Rev. Arthur M. Aucock, D.D.; Rev. Albert M. Hilliker, Rev. Frederick J. Bassett, D.D., Rev. Stanley C. Hughes. Lay: Messrs. George Gordon King, Rathbone Gardner, Charles T. Dorrance, James A. Price.

Alternates: Rev. Samuel M. Dorrance, Rev. Emery H. Porter, D.D., Rev. George McC. Fiske, D.D., Rev. Frank Appleton. Lay: Messrs. John P. Farmsworth, Charles C. Mumford, Albert Babcock, Charles A. Tompkins.

The convention adopted a new form of parochial report which had been under consideration for two years, and a new schedule of missionary apportionments and appropriations which will give the clergymen in charge of the missions of the diocese a ten per cent. increase in their salaries.

The report of the committee on Christian Unity gave an interesting account of the work being done among Syrians and Greeks in the diocese and alluded to the Panama Conference as follows:

"An event which has been both justified and condemned in the name of Christian unity was the sending of delegates to the Panama Conference by our Board of Missions. Opinion is still sharply divided as to the wisdom of that action. It would seem that the reports of our delegates ought to do much towards allaying apprehension lest the Church should be committed to undesirable agreements. It is difficult to see how unity is ever to be more than a word if we cannot discuss the religious needs of any nation with Christians of every name. It is greatly to be regretted that any communicant of the Church should have thought fit to express non-concurrence with the Board's action by withholding financial support from the Church's missionary enterprise."

There was no comment in the convention on this report.

The social service commission offered with their report the following resolution, which was adopted:

"Resolved, That this convention, through the Bishop and the deputies to the General Convention, request the General Convention to take such action as will result in a fuller definition of the field of social service in which the Church and its organizations are expected to engage, together with further indication of the relations which should exist between the Joint Commission on Social Service, the social service commission of the several provinces, and the diocesan social service commissions."

Authority was given the board of trustees of churches and glebes to make certain transfers of land and other property at Tiverton which should assist the Church of the Holy Trinity in that town to build its new stone church; also to accept the gift by Mr. Arthur E. Austin of the farm in Exeter with buildings known as the "Austin Priory," which has been used for a year or two as a social center for the surrounding country district by the diocesan deaconesses; and further, to accept as a mission station the Church of the Holy Ghost at Prudence Island.

St. Michael's Church, Bristol, was chosen as the place for the next meeting, to be held May 15 and 16, 1917. The rector of this church, the Rev. George L. Locke, D.D., has been in charge fifty years.

SOUTH CAROLINA

FORTY-TWO clergy and eighty-nine lay deputies, representing forty-one parishes and three missions, were present at the one hundred and twenty-sixth annual council, held in Trinity Church, Columbia, May 16th to 18th. Immediately after organization the council was addressed by the Rev. R. W. Patton, secretary of the Fourth Province, and repre-

sented the American Church Institute for Negroes.

In his annual address the Bishop said he believed the time had come when the diocese should be divided or he should be given an assistant. Consideration of this subject was postponed until next year, when a committee, to which the matter was referred, will make its report.

Upon motion by Mr. T. W. Bacot, the council approved of the proposed plan of the Church Pension Fund. By this official action the diocese enters the plan and declares its intention to support the Fund. There was embodied also an appreciation of the work done by the Bishop of Massachusetts.

The committee on Revision of the Prayer Book, of which the Rev. John Kershaw, D.D., was chairman, submitted a report which was referred to the deputies to General Convention for their minute study. Council took no further action upon the matter of revision.

The evening of May 16th was devoted to the discussion of social service questions. Addresses were made by the chairman of the Commission, the Rev. C. W. Boyd, the Rev. O. T. Porcher, and by the Rev. M. P. Logan, D. D. A resolution was adopted authorizing the commission to memorialize the Governor of the State and the legislature to provide an institute for the feeble-minded, and to draft a bill to provide for the establishment of juvenile courts in this state.

Standing Committee—The Rev. Messrs. John Kershaw, D.D., A. R. Mitchell, A. S. Thomas, S. C. Beckwith, K. G. Finlay; Hon. R. I. Manning, Messrs. T. W. Bacot, H. P. Duvall, J. A. Ball, W. C. Bissell.

Deputies to General Convention—Clerical: The Rev. Messrs. John Kershaw, D.D., and A. R. Mitchell of Charleston, A. S. Thomas of Cheraw, K. G. Finlay of Columbia. Lay: The Hon. R. I. Manning of Sumter, Messrs. T. W. Bacot of Charleston, J. P. Thomas, Jr., of Columbia, H. P. Duvall of Cheraw.

Alternates—Clerical: The Rev. Messrs. William Way of Charleston, O. T. Porcher of Darlington, L. G. Wood of Charleston, W. H. K. Pendleton of Spartanburg. Lay: Messrs. J. N. Frierson of Columbia, W. C. Bissell of Charleston, P. T. Hayne of Greenville, Walter Hazard of Georgetown.

A luncheon was served to the council and many prominent Columbia laymen on May 17th by the Sewanee State Alumni Association. Addresses were made in behalf of the Sewanee debt campaign which is now being conducted.

The council reaffirmed its action of last year in levying an assessment of 5 per cent. on the current expenses of every parish and mission for religious education.

An invitation was accepted by council to meet next year in the new St. David's Church, Cheraw.

SOUTHERN OHIO

CHRIST CHURCH in the village of Glendale, a few miles out from Cincinnati, was the meeting place of the annual convention of Southern Ohio. The parish buildings—the church with its beautiful chancel, fine tower, and chimes, the substantial and commodious rectory, the chapel, the fine "Olivia" parish house—present a handsome grouping rarely equalled in ecclesiastical architecture.

The convention was held on Wednesday and Thursday, May 17th and 18th, but on the evening preceding the convention Mr. and Mrs. Mortimer Matthews gave a reception at "Opekasit" to the clergy of the diocese and their wives to meet the diocesan board of the Woman's Auxiliary.

A notable feature of the opening service was the volunteer choir made up of prominent men and women, including the heads of two large manufacturing concerns, a physician, and several other business men. This choir sang also at the other services of the

convention, showing a spirit worthy of imitation by "the tired business man" of whom the Church hears so much.

When the convention organized, the Rev. George M. Clickner was chosen secretary; Mr. Percy J. Henshaw, assistant secretary; and Mr. William M. Alberty, of Columbus, treasurer. The latter was absent on account of ill health and a resolution of sympathy was sent to him.

In 1818 the first Bishop of Ohio was elected and in 1917 and 1918 several parishes in the diocese will celebrate their centennial, so a special committee on centennial was appointed.

The Bishop Coadjutor in his address spoke of the success of the preaching mission, which the Columbus convocation urges be repeated next Advent. The Church is in excellent condition, but he called attention to the fact that in twenty per cent. of the parishes more careful bookkeeping was necessary. Later the convention recognized this fact by adopting a canon providing for a separate treasurer in each parish and mission to handle mission monies.

Bishop Reese struck a popular note when he recommended that the American flag be placed in the chancel of each church and used in processions.

The parish of the Church of the Ascension, Wyoming, recently organized, under the Rev. Stanley M. Cleveland, was admitted to union with the diocese. The diocesan board of religious education suggested a better observance of Good Friday by a cessation of secular employment, etc.; a summer school not only for clergy, as at present, but also for parish workers; and a joint effort with the diocese of Ohio to establish a hall for Church students at the Ohio State University to be known as Chase Hall. These plans were adopted.

A gift of \$7,000 to pay the remainder of the debt on the Cathedral House was reported by Bishop Vincent as coming from Mrs. Thomas J. Emery, a devoted Churchwoman of Christ Church, Cincinnati. The convention accepted with thanks, providing an annual sum of \$1,500 for upkeep and care. A memorial of gratitude was sent to Mrs. Emery.

Bishop Vincent absolutely refused to accept his salary of \$5,000 per annum and insisted it be reduced to \$3,000, and on the next day the Bishop Coadjutor refused to accept an increase of salary from \$4,000 to \$5,000 as long as the salaries of missionaries were so small. The convention accepted these generous proposals and voted the additional \$1,000 as a discretionary fund for the use of the Bishop Coadjutor.

The second day of the convention was discovered by reference to the *Living Church Annual* to be the birthday of Bishop Vincent, he having been born on May 18, 1845, at Erie, Pa. A silver loving cup was presented to him by the Bishop Coadjutor on behalf of the convention, which rose and sang the Doxology.

Bishop Lawrence of Massachusetts presented the Church Pension Fund, history, plan, and campaign, so interestingly, forcefully, and agreeably that on motion of Archdeacon Dodshon, who a year before had led the opposition to the plan, the Bishop was gratefully thanked for his address, and the enthusiastic loyalty of the diocese was pledged to the plan.

A canon providing for a diocesan House of Churchwomen, in anticipation of the action of Synod, was presented by Mr. Mortimer Matthews of Glendale, and the principle of such a plan adopted by the convention, the canon to come up for final action next year.

The Rev. Gilbert P. Symons presented the cause of Equatorial Africa, in danger of Mohammedan invasion, and an urgent message to Synod was adopted, asking that it recommend action by the Board of Missions.

The Rev. Frank H. Nelson, D.D., was

elected to succeed the Rev. Samuel Tyler on the Standing Committee.

Deputies to General Convention: Rev. Charles E. Byrer, Springfield; Very Rev. S. B. Purves, Rev. Frank H. Nelson, D.D., Rev. F. L. Flinchbaugh, D.D., of Cincinnati; Mr. Mortimer Matthews, Glendale; Hon. Gideon C. Wilson, Cincinnati; Mr. William M. Allen, Glendale; Mr. W. O. Frohock, Columbus.

Provisional Deputies: Rev. L. P. Franklin, Newark; Rev. Arthur Dumper, Dayton; Rev. E. F. Chauncey, Columbus; Rev. E. A. Powell, Portsmouth; Mr. E. L. Sternberger and Mr. William Cooper Proctor, Cincinnati; Mr. Chandler Robbins, Springfield; Mr. D. H. Sowers, Columbus.

The next convention will be held in May, 1917, at Christ Church, Dayton.

VIRGINIA

A MEETING in the interests of Sunday school work was held the evening of May 16th, the day before the one hundred and twenty-first annual council met in St. James' Church, Warrenton. Several addresses were made.

The council was opened with a celebration of the Holy Communion, the Bishop being celebrant, assisted by the Bishop Coadjutor. In his address the Bishop advocated strengthening the diocesan organization, spoke of her mission work—the interest shown in it in the past, the need for compactness now, and care by the committee of all mission property. He urged loyalty—strong men making strong parishes; strong parishes, strong dioceses; and strong dioceses making a strong Church. He anticipated added expenses to the diocese in connection with the provincial system and desired that a plan for meeting them be provided.

The council elected the Rev. E. L. Goodwin, D.D., secretary, who appointed the Rev. G. McL. Bryden his assistant. The Standing Committee and Sunday school commission were reelected. Judge Wallace of St. George's, Fredericksburg, presented an invitation to the council to meet there next year, which was unanimously accepted.

Deputies to General Convention—Clerical: The Rev. Messrs. E. L. Goodwin, D.D., Angus Crawford, D.D., W. D. Smith, D.D., J. J. Gravatt, D.D. Lay: Mr. P. H. Mayo, Judge J. K. Norton, Roswell Page and J. Stewart Bryan.

Alternates—Clerical: The Rev. Messrs. W. R. Bowe, D.D., B. Green, D.D., W. J. Morton, J. W. Morris, D.D. Lay: Judge R. Carter Scott, L. C. Williams, R. E. Lee, Jr., and R. Beverley.

The Rev. E. L. Goodwin, D.D., was elected historiographer, and Judge R. Carter Scott, chancellor.

The Rev. H. B. Lee, D.D., offered a resolution unanimously carried, that—

"The council of the diocese of Virginia records the cordial appreciation of the great and far-reaching value of the work and influence of our Bishop Coadjutor, the Rt. Rev. Wm. Cabell Brown, D.D., at the Panama Conference, and also cordially approves his acceptance of the appointment to the membership of the Continuance Committee of that conference. The diocese takes pride in having Virginia appear in the forefront of an enterprise so eminently holy, catholic, and Christian."

During the business session Thursday, the salary of the Bishop Coadjutor was increased to \$4,500. The missions committee reported 115 parishes had paid their apportionments in full out of 173, giving \$20,000 for diocesan, and \$17,000 for general missions.

The state health officer, and a delegate, offered this resolution, which was carried after some discussion:

"It is the sense of this council that the attention of the clergy of this diocese should be directed to the recommendation of the

Bishop to the council of 1914 in regard to the proper care of the Communion vessels, and to the practice of administering by intinction, for use in special cases by permission of the Bishop, as being a practice approved by the report of the House of Bishops, and which does not impair the sacrament according to its original institution, and the order of this Church."

A committee of five was then resolved upon and appointed to consider this matter of a safe use of the cup in the Holy Communion, and to report at the next council.

The secretary of the Commission on Colonial Churches reported all the church buildings as now in use, except one in Lancaster county, and repairs on a number of them. The *Southern Churchman* was endorsed and recommended to the Churchmen of the diocese for their support. A canvasser was appointed to secure a building fund for St. Paul's Church at the University of Virginia.

Thursday evening a general missionary meeting was held. The agent of the Laymen's Missionary Movement for the two dioceses of Virginia, Mr. David Brown, made his report. Dr. Teusler of St. Luke's Hospital, Tokyo, told of the influence of that institution, far-reaching in its benefits beyond the borders of Japan, and a witness recognized by the Japanese for a practical Christianity in their midst. He told of their contributions for its enlargement; and made appeal for \$50,000 for a Virginia building in the new hospital. Bishop Brown made the closing address of the evening. He gave the history of the Panama Conference and the steps leading to it; of his association with it, and present views and position with reference to the Continuation Committee; and endorsed Dr. Teusler's appeal for St. Luke's Hospital, in Tokyo.

WASHINGTON

SUPPLEMENTARY information in regard to the diocesan convention gives further particulars. The information concerning the elections should be supplemented as follows:

The Standing Committee—Clerical: The Rev. Messrs. J. W. Austin, C. E. Buck, George F. Dudley, and R. H. McKim, D.D. Lay: Messrs. J. H. Gordon, W. M. Lewin, and W. C. Rives.

The Board of Managers of Missions—Clerical: The Rev. Messrs. J. W. Austin, F. I. A. Bennett, G. C. F. Bratenahl, C. E. Buck, W. L. De Vries, C. R. Stetson, W. J. D. Thomas. Lay: Messrs. S. E. Kramer, W. M. Lewin, W. C. Rives, C. H. Stockton.

The Archdeacon of Washington, the president of the archdeaconry of Southern Maryland, and the president of the archdeaconry of Washington, and the treasurers of the two archdeaconries, are members of this committee by virtue of their offices. It ought also to have been stated that the Rev. Dr. McKim was the only clerical deputy to General Convention elected on the first ballot.

Favorable action was taken on the Bishop's recommendation authorizing the Board of Managers of Missions to bring about, as far as is in its power, the minimum salary of \$1,000 a year with a rectory for each clergyman holding a parochial cure.

A plan was adopted, looking towards better business efficiency, the Committee of Ways and Means being directed to send hereafter to every parish and congregation, as soon as possible after the meeting of the convention, a statement of all assessments and apportionments directed to be made by the convention, as well as the apportionments of the General Board of Missions. Hereafter it is the plan to present a budget at the beginning of the convention, giving a statement of the prospective diocesan receipts and expenditures for the ensuing fiscal year, to guide the convention in making appropriations.

The date of meeting of the convention hereafter will be the Wednesday after the second Sunday instead of after the first Sunday in May, and a week later if the succeeding day be Ascension. The convention of 1917 will therefore meet on Wednesday, May 23rd, and the place will be the new St. Andrew's Church, Washington, D. C.

A public missionary meeting was held on Wednesday evening, May 10th, at St. John's Church, Dean Bratenahl being the only speaker. He made a very effective and fresh plea for the missionary cause, and made a special plea for systematic and earnest work among immigrants in order to make them good citizens, by making them good Christians. On the following day the resolution was adopted presented by the Rev. Dr. McKim, approving that part of the Bishop's address which referred to the subject of immigration, and endorsing the effort to get the General Convention to authorize the Board of Missions to establish a Bureau of Immigration with a special secretary at its head.

WESTERN COLORADO

THE NINTH annual convocation of the missionary district of Western Colorado met in Grace (Bishop Knight Memorial) Church, Olathe, on May 5th to 8th; all the clergy of the district being present except the Rev. John H. Yates, rector of St. Mark's Church, Durango, who was unable to attend on account of illness. A larger number of lay delegates were present than at any former convocation.

A summary of statistics gathered from the annual reports shows a good increase in every direction during the year. There were 97 infant and 55 adult baptisms, making a total of 152, as compared with 72 infant and 34 adult baptisms, a total of 106, reported last year. There were 130 persons confirmed, as compared with 58 last year, this being by far the largest number of persons ever confirmed in one year in the district. The total number of communicants has increased from 1,039 reported last year, to 1,096, a gain of 57. In view of these facts, the convocation passed the following resolution without a dissenting voice:

"Resolved, That the convocation of the missionary district of Western Colorado desires to place itself on record as believing that the best interests of the Church will be served by preserving the integrity of the missionary districts of Western Colorado as at present constituted, and that it requests the General Convention at its meeting next October to elect a bishop for the same."

This action followed a presentation of conditions by Bishop Brewster, in his last annual address before taking up his new work as Bishop of Maine. Referring to an editorial suggestion recently made in THE LIVING CHURCH as to the question whether it were wise to continue the independent existence of the district, Bishop Brewster recognized that there was some question involved, and he suggested a solution by such a redistribution of territory between the diocese and the missionary district within the state of Colorado as to establish the northern portion of the state as the diocese and the southern portion as the missionary district. There would be the advantage that each could be more easily administered on the lines of the through railroads that run east and west. The diocese of Colorado, with its see city at Denver as heretofore, would administer the work in such of the western counties as were reached by the lines of the Denver and Salt Lake and the Colorado and Southern railroads. The missionary district, which would be called Southern Colorado instead of Western Colorado, would radiate from Pueblo, including such towns as Trinidad, Alamosa, Canon City, Salida, Leadville, and all the present district of Western Colorado from

Glenwood Springs and Grand Junction southward, and could conveniently be administered from its new see city by the facilities of the Denver and Rio Grande and the Missouri Pacific railroads.

As already stated, the plan suggested by the Bishop, though carefully discussed, was ultimately dismissed and the convocation asked for the continuance of the present relations.

It should be noted that the district has, as the nucleus of an episcopate fund, cash and property amounting at a conservative valuation to \$35,000. This property is administered by two clergymen and two laymen, elected by convocation, who with the Bishop form a body incorporated under the laws of the state of Colorado.

The convocation voted unanimously to enter into the plan of the Church Pension Fund Commission.

The Rev. W. B. Magnan was elected clerical deputy to General Convention, and the Rev. Benjamin Bean alternate. Mr. W. C. Holman was elected lay deputy, and Mr. F. A. Metcalf, alternate.

The Bishop appointed as the Council of Advice, the Rev. Messrs. John W. Heal, W. B. Magnan, F. M. Bacon, and Edwin Johnson, and Messrs. Vonn E. Northrop, F. A. Metcalf, P. Coombe, and H. G. Overbeck.

The Rev. John W. Heal was elected secretary, and later the Bishop appointed him registrar and historiographer.

At the service on Sunday morning the Bishop was given, on behalf of the clergy and laity, a splendid set of robes, the presentation address being given by the Rev. F. M. Bacon. The Bishop responded in words of deep feeling.

The building in which convocation met was the Bishop Knight Memorial Church, which was consecrated during the present year. It is in itself an illustration of what has been going on in the district since it was set apart and given a bishop of its own a little more than eight years ago. At that time there were two communicants of the Church in Olathe; no regular services had been held, and no property acquired. To-day there are about forty communicants and a fine pressed brick church worth \$4,000 without debt. This work was begun at the suggestion of Bishop Knight, and the church was erected as a memorial to him.

WESTERN MASSACHUSETTS

CHRIST CHURCH, Springfield, welcomed the diocesan convention on the fourth Wednesday after Easter, May 17th. On the preceding evening Bishop Davies gave his annual address, which had Duty as its subject. In his talk the Bishop considered duty to the nation, the state, and the diocese. His address invoked discussion of military and industrial preparation, together with the spiritual and Christian awakening which is needed throughout the diocese to keep it safe. He made a strong appeal for more contributions to the pension fund so that ministers could throw themselves wholesouledly into their work without fear of the wolf coming to the door in their old age. He also asked for greater aid to the diocesan endowment fund, and assistance to those communicants in the diocese which are worshipping God without chapel or church. After the service a reception was tendered to the delegates in the parish house.

At roll call Wednesday morning thirty-seven clergymen and fifty-nine lay delegates were present. The business session began at 10 A. M. in the chapel.

Many revisions to the constitution and canons of the diocese were reported on favorably. A canon was passed so that when the reserves of the Pension Fund are raised the system can go into effect at once in the diocese.

There was a spirited contest over the selection of clerical deputies to General Convention. After five ballots the following were elected:

Clerical: Archdeacon C. J. Sniffen, Rev. Robert K. Smith, Rev. Lewis G. Morris, D.D., Rev. Arthur J. Gammack. Lay: Mr. George B. Inches, Mr. W. A. Gallup, Dr. Charles L. Nichols, Mr. Henry H. Skinner.

Alternates: Rev. F. M. De Forest, Ph.D., Rev. Walton S. Danker, Rev. Joseph R. Lynes, Rev. John W. Nolan. Lay: Messrs. F. H. Keith, F. I. Sears, John W. Mawbry, Edward H. Moore.

The Standing Committee was reelected, as were also the secretary, treasurer, and registrar.

Convention meets next year at Christ Church, Fitchburg.

WESTERN NEW YORK

THE DIOCESAN COUNCIL was held last week at St. Peter's Church, Niagara Falls. Chief among the matters of business was a direction to the Committee on Constitution and Canons to frame a canon permitting women the right to vote in parish affairs, submitting the same at the next council. It was also determined that the diocese should be incorporated. The Bishop appointed a large committee of laymen to act upon the Pension Fund, and a resolution was passed that the diocese do all within its power to further its success and that the minimum amount of \$100,000 for the initial fund be pledged on behalf of this diocese.

Bishop Walker in his address expressed his horror at the revelations of the war and lamented that we seem to be hardened more and more by the enormous extent of the violence that is from time to time reported. "God deliver us," he exclaimed, "from that lack of pitifulness that closes the heart to the sufferings of the great massed battalions of warring nations." He expressed the belief that confirmation candidates were often presented too young and declared that in future he should not depart from a rule that those presented should not be under fourteen. He spoke of General Convention with the issues likely to arise in that body. He deplored the unrest that has been manifested again in the desire for Prayer Book changes and hoped that "the final decision after interminable discussion will be to take irreverent hands off our ancient, reverend ark of devotion, to leave our noble heritage untouched." He commended the movement to correct school text books in matters of history, expressed the view that the present canon on divorce and re-marriage should be re-written omitting the permission to re-marry the "innocent party." Relating to the subject of the Board of Missions and the Panama Congress, he said:

"There is now unrest and grave anxiety throughout the Church. Some are hinting at the wisdom of founding another missionary society which will, with unhesitating loyalty, obey its rightful head, the General Convention. This would be a calamity for the Church. But some are clearly convinced that such reckless and lawless defiance of the superior authority encouraged will eventually breed pandemonium in the Church. I look on this amazing action of the Board as one of the most calamitous occurrences in the history of this Church for a century. It is not a buried phantom, it is living volcano as I believe to-day. The defiance of authority, as this proceeding was, shakes confidence in the integrity of the organization upon which the Church lays the solemn and responsible privilege of Church extension. It is not a nine days' wonder. It is an open sore—nay, a cancer growing with time."

In speaking of the resolution on Federation of Churches which was rejected by the House of Bishops, Bishop Walker said: "I

trust it will remain in the sepulchre to which it was consigned. The claim of the opponents of this proposition was that instead of developing Christian unity it would accentuate the present separation of Christian bodies; that federation means distinct unorganization of the different varying denominations, and so organic unity is fallacious under that society. Such a claim is thoroughly justified by a recent published statement of Prof. Shailer Mathews, the president of the Federal Council of Churches. He declares that "the Federal Council does not favor organic union of denominations." He states his attitude clearly and in direct terms as he adds, "The fundamental position on which it is based is that the denominations are not to disappear." Under such conditions unity would be no more than a child's dream, a figment of the imagination, a fairy tale.

In proceeding to the elections five ballots were necessary before the results could be determined. The members of the Standing Committee were reelected.

Deputies to General Convention—Clerical: The Rev. Messrs. P. W. Mosher, Niagara Falls; C. A. Jessup, D.D., Buffalo; D. L. Ferris, Rochester; C. M. Sills, D.D., Trinity, Geneva. Lay: Messrs. John Lord O'Brian, Buffalo A. B. Houghton, Corning; J. M. Prophet, Mt. Morris; De Lancey Rochester, M. D., Buffalo.

Alternates—Clerical: The Rev. Messrs. P. Cushing, Le Roy; C. M. Davis, Buffalo; J. B. Hubbs, D.D., Geneva; E. P. Hart, Rochester. Lay: Messrs. W. A. Williams, Lockport; De Lancey Rankine, Niagara Falls; Hon. Geo. A. Davis, Lancaster; Louis Stockton, Buffalo.

A TIME FOR IDEALS

A SCHOOLMASTER in one of the public schools of England, writing not long ago in the *Fortnightly Review*, drew attention to the fact that school-mastering to-day is easy with English schoolboys. Discipline is made virtually unnecessary because of seriousness of the students, many of whose companions and teachers are fighting in the trenches only a few hundred miles away. Even games which are second nature to the public-school boy are relegated to their right place, and form now an incident simply. A new sense of proportion has been achieved as a result of this terrific conflict which has stirred the depth of national character. Even chapel exercises are pervaded with a new and deep attentiveness; the preacher and the audience are one in a new and common sympathy.

The only thing now, according to this schoolmaster's account, that really matters is the corps. He gives an illustration of the way in which punishment has become, if not entirely obliterated, at least difficult. A boy who was expected to be engaged upon a mathematical test paper was discovered devouring a book; the inevitable penalty of seventy-five lines, in this case of *Paradise Lost*, was learned, and after the student had recited his punishment lines he was asked what novel or magazine had been taking his attention. "Field Service Regulations, sir," was the boy's reply.

In view of this breaking up of old ideas and traditions, and in recognition of an extraordinary seriousness, the writer goes on to say: "Now is the time to throw our whole weight on the side of ideals, to make them (the students) realize the myriad-hued beauty of life in which lies all truth, all appreciation of nobility, all religion and depth of character."—*Christian Science Monitor*.

"Do good and lend." Lend what? What you cannot give outright. Lend a hand, lend a listening ear, lend a ready and sympathetic attention, and you will be blessed in the loan, while others will bless you for it.—*The Way*.

THE CHURCH AT WORK

THE GEORGE C. THOMAS MEMORIAL

THE CHURCH OF THE HOLY APOSTLES, Philadelphia, is about to begin building the new Chapel of the Mediator, Fifty-first and Spruce streets, a memorial to George C. Thomas. Mr. Walter H. Thomas, a nephew

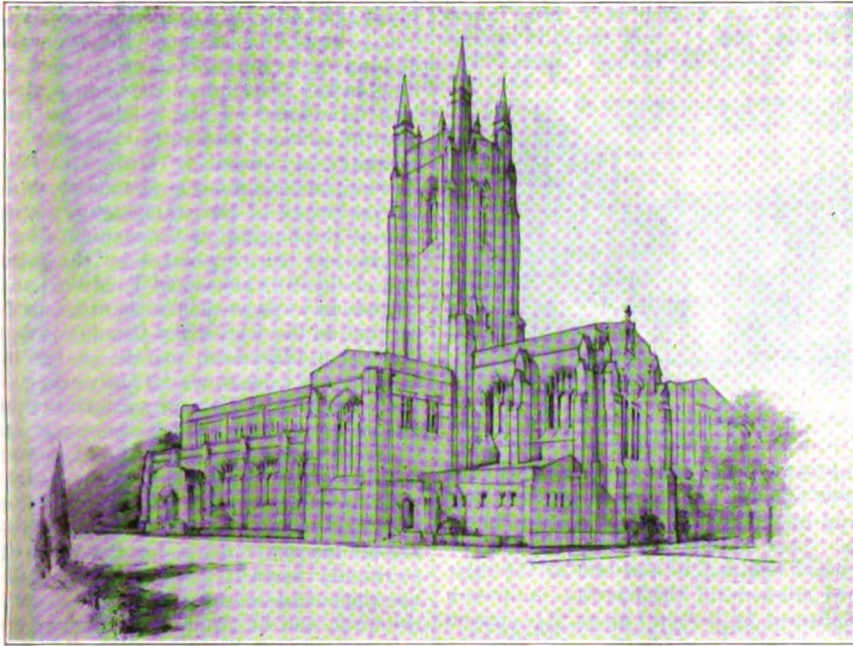
school under the Bishop's direction. Miss Thom, a graduate of Wellesley College, will also keep her position at the head of the English department during the coming year as she has during the year now closing.

Miss Bessie F. Millar, who for the past

letter is printed in full in the column of complimentary writings.

Dr. Rhodes preached the sermon at the morning service. He spoke of the great changes of population in the parish and the passing on of the hundreds confirmed in nearly half a century.

It is interesting to note that the Church of Our Saviour was never a mission, being organized as a parish from the first. Of the signers of the original articles of incorporation only two are still on the church rolls, Mr. Thos. W. Allen, the senior warden, and Mrs. E. T. Lea.



THE PROPOSED CHAPEL OF THE MEDIATOR, PHILADELPHIA

of Mr. Thomas, has the plans under preparation. The exterior is to be Chestnut Hill stone with Indiana lime stone trimming, the interior also of Indiana lime stone.

The clergy were asked to send in one dollar apiece, and from all over the land the contributions came—given gladly to honor one who did so much for the Church in many ways. It has been suggested that a great many lay people who cannot give largely would like to give a small contribution. Building will begin in June. It is hoped that those who purpose to contribute will do so as speedily as possible to Mr. George Wharton Pepper, treasurer, Land Title Building, Philadelphia.

NASHOTAH COMMENCEMENT

COMMENCEMENT DAY at Nashotah House will be Wednesday, May 31st. The diplomas will be awarded and degrees conferred at a celebration of the Holy Eucharist, at which the sermon will be preached by the Bishop of Fond du Lac. As usual the trustee meeting will be held on the preceding day and the alumni meeting on the eve of commencement day.

BISHOP WELLER ACTIVE HEAD OF GRAFTON HALL

THE REV. DR. B. T. ROGERS having resigned as warden of Grafton Hall, the preparatory school and junior college for young women at Fond du Lac, his resignation taking effect at the close of the school year, it is announced by the board of trustees of the corporation that the Rt. Rev. R. H. Weller, president, will assume the active administration until a new warden is chosen. There will be no interruption in the direction and management of the school.

Miss Margaret Thom, the able and active dean of the faculty during the past year, will continue in that office with the added responsibility of being the resident head of the

two years has been in charge of the department of home economics, will continue in that position and has accepted the responsibility for the household management. Nearly all of the other members of the faculty are expected to continue in their positions during the coming year.

FORTIETH ANNIVERSARY OF CHURCH AND RECTOR

THE CHURCH OF OUR SAVIOUR, Cincinnati, and its founder, the Rev. Dr. Dudley W. Rhodes, both celebrated their fortieth anniversary on the Second Sunday after Easter. Among the pleasant events of the day was a complimentary letter from the Bishop of

CHURCH PENSION FUND

EASTERN OKLAHOMA entered the Church Pension system by a unanimous vote at its annual convocation on May 7th. Tennessee and Arkansas voted to join the system at their annual conventions on May 10th. Committees are being formed in each instance, and plans are in preparation to assist in raising the \$5,000,000 campaign fund as soon as possible.

Bishop Lawrence makes a trip to the Middle West during the week beginning May 14th, for the purpose of rounding up the interest in the Fund in three important centers.

Cleveland was visited on May 16th and 17th. On May 16th a large dinner was given in the Bishop's honor at the Union Club by the Ohio Committee, of which Mr. Samuel Mather, vice-president of the Church Pension Fund, is the chairman. At this dinner \$166,375 was pledged for the Fund. The Bishop spoke in Cincinnati on the 18th. At Pittsburgh, on May 19th, Bishop Lawrence addressed a large gathering of leading Churchmen at a dinner given in his honor at the new William Penn Hotel. This dinner was arranged by the Pittsburgh committee, of which the Rev. J. A. McIlvaine, D.D., is chairman.

Loyal cooperation and definite progress are reported in the diocese of Chicago. The executive committee of the diocese met in the office of the Church Club, May 8th. Mr. Guy Emerson, assistant secretary of the Pension Fund, was present from New York to represent the national committee. The committee made a favorable report of the progress of the



THE CHURCH OF OUR SAVIOUR
Cincinnati, Ohio

Southern Ohio, who spoke of Dr. Rhodes as "a power for good not only in his parish, but outside." "It is no exaggeration," continued the Bishop, "to say that no clergyman of the time in Cincinnati had so wide a personal influence not only in our own Church, but also in the community at large." The Bishop's

work in the diocese, stating that the campaign had become the principal business of the Church Club for the year. Sixty per cent. of the parishes have been heard from and have organized their committees for work.

The dioceses of Massachusetts, Pennsylvania, and New Jersey, which last year for-

mally adopted the system of the Church Pension Fund, at their conventions this month enacted with great cordiality the full canon, putting the system into operation as soon as the \$5,000,000 reserve fund has been raised.

The diocese of Dallas formally entered at its annual council on May 9th, and the dioceses of Texas and Louisiana took the same action on May 10th. This makes forty-eight dioceses to be a part of the pension system so far.

The diocese of Mississippi entered the Church Pension System at its annual council on May 17th; and the diocese of South Carolina took the same step by unanimous vote on May 18th. Both of these dioceses are taking steps to cooperate with the National Committee to carry out the details of the plan. In wiring this news to the National office in New York, Bishop Guerry of South Carolina said: "Congratulations for splendid progress. The council desires to express its appreciation of the great work of Bishop Lawrence."

MORE CHURCHLINESS IN CUBA

THE VARIOUS denominations in Cuba are coming to the wise conclusion that if they are to hold what they have in this Roman Catholic country they must conform to some of the religious customs of the land. Consequently they agreed this year to hold daily services during Holy Week, with addresses on the "Seven Words of the Cross." They also observed Easter with special services.

As one result of the regional conference it has been agreed that all services in English in Havana shall be discontinued, and that all denominations shall unite in "union services" in the Y. M. C. A. building. It is the intention to engage a "strong undenominational man" for this work, and a very large salary will be offered so as to secure a really notable man if possible.

It is needless to say that the services of Holy Trinity Cathedral will not be discontinued.

SYNOD OF THE MID-WEST

PREPARATIONS are being made for the Synod of the Province of the Mid-west, which meets at Fond du Lac, June 27th, 28th, and 29th. The committee on arrangements consists of Bishop Leonard of Ohio, Canon Reade of Cincinnati, Ohio, the Bishop of Fond du Lac, the Very Rev. B. I. Bell of Fond du Lac, the Rev. Dr. B. T. Rogers of Racine, Wis., the Rev. Jay C. Budlong of Oshkosh, Wis., and Messrs. F. A. Foster and E. J. Perry of Fond du Lac.

FUNERAL OF THE VEN. H. F. PARSHALL

THE FUNERAL SERVICES of the late Archdeacon Parshall were held in the Cathedral of Our Merciful Saviour at Faribault, Minn., on Tuesday, May 16th. They were conducted by Bishop Morrison, assisted by clergy of the dioceses of Duluth and Minnesota, and the body was laid to rest in the family lot in Forest Lawn cemetery.

Archdeacon Parshall was Minnesota born and bred. His father and mother, Wallace and Sarah A. Parshall, came to Faribault in the early pioneer days of the state, and are still resident in that city.

Heman Franklin Parshall was graduated from the Seabury Divinity School with the bachelor's degree in 1893, and was ordained deacon in the same year by Bishop Thomas, who acted for Bishop Whipple. Bishop Barker advanced him to the priesthood in the following year. His first work was as a missionary in Colorado, where he served during 1893 and 1894, with headquarters at Gunnison. In the latter year he became rector of St. John's Church, St. Cloud, Minn., in which charge he remained until 1896, when

he became Archdeacon of Duluth. While performing the duties of that office he has also served in St. Peter's Church, Cass Lake.

Archdeacon Parshall has been a deputy to General Convention since 1904. He was an examining chaplain of the diocese from 1898 till 1907, and also acted as registrar. He became a member of the Standing Committee in 1909, and at the time of his death was president of that body.

BENEDICTION OF CHURCH AT KENEDY, TEXAS

ON TUESDAY, April 26th, St. Mark's Day, the beautiful new church at Kenedy (Rev. D. R. Blaske, rector), was formally opened for public worship by Bishop Capers. The



ST. MATTHEW'S CHURCH
Kenedy, Texas

building, which has recently been completed at a cost of over \$4,000, is one of the most beautiful and churchly frame structures in the diocese. This mission was established about three years ago and is now one of the most vigorous missions in the diocese. Addresses were delivered by Bishop Capers, Archdeacon Garden, and Mr. Jesse Chase.

BISHOP FOR BRITISH HONDURAS

THE SYNOD of the diocese of British Honduras, Central America, met on May 6th, under the presidency of the Ven. Archdeacon Murray, D.D., administrator of the diocese, to take the necessary steps to fill the vacancy in the see, caused by the resignation of the Rt. Rev. Walter Farrar, D.D., owing to ill health;

when according to canon xxiii, 10, election and appointment were referred to the Provincial House of West Indian bishops. A resolution of condolence and sympathy was passed unanimously to Bishop Farrar at his having to resign the see, on account of a break-down in health, trusting that he may speedily be restored and enabled to carry on other good work for the Master.

PROGRESS AT THE UNIVERSITY OF WISCONSIN

THREE STEPS in advance have been taken in the work at the University of Wisconsin. First, the University chaplain, the Rev. Morton C. Stone, has resigned the rectorship of St. Andrew's Church, Madison, to give all his time to the University. Second, a plan has been formulated for the building and endowment of a chapel and guild hall, with all the necessary equipment. Third, Mr. William Dawson, at one time a Methodist minister, now secretary of the state highway commission at the Capitol, and a candidate for holy orders, has been appointed by the joint action of the Milwaukee and Fond du Lac committees on work at the University, now incorporated as the University Commission of the Church in Wisconsin, to take charge of the campaign to raise funds for the work.

It has been evident for some time that the arrangement under which the work at the University started could not be continued. Both St. Andrew's parish and the University work needed the entire attention of one man. The fund presented to the Bishop of Milwaukee, at his anniversary, for the work at the University made it possible for the Milwaukee committee to say that it could continue the work, and St. Andrew's Church is now to call and support its own rector.

For the present the work will be carried on from the temporary chapel on the corner of Gilman street and University avenue. Besides the week-day services there will next year be regular Sunday services at the chapel. Seventeen students, equally divided between men and women, have volunteered to form a choir. It is hoped to obtain a choir leader, and perhaps a small orchestra.

On May 2nd an enthusiastic meeting of

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students was held at St. Francis' Chapel to broach the plan for getting a regular University chapel. The Rev. George Craig Stewart of St. Luke's Church, Evanston, Ill., gave an inspiring address. Mr. Stone outlined the plan for the campaign, which was to begin in October in Madison, and was to start the canvass or the raising of \$250,000 necessary for the purchase of land, the erection of buildings, and the expenses and endowment of the work. The fund is to be raised largely on the "share scheme," taking \$25 as a unit share, payable over a period of five years, at \$5 annually. It is hoped to raise \$25,000 in Madison, and the rest throughout the state.

On May 12th the committees of Milwaukee and Fond du Lac, appointed by the respective bishops of those dioceses, held a joint meeting at the Bishop's house in Milwaukee. Those present were Bishop Webb, the Rev. E. R. Williams, rector of St. Mark's, Milwaukee, Mr. Frederic C. Morehouse, Mr. Herbert S. Inbusch of Milwaukee, and Mr. Hamilton Roddis of Marshfield, representing Fond du Lac. The Rev. Morton C. Stone, and Mr. William Dawson were also present, though not members of the committee. At this meeting it was decided officially to take over the full expense of the chaplain's salary and the rental of the rooms used as a chapel; to start definitely on the plan for raising the fund of \$250,000 to incorporate the joint committee (which has since been done), under the name of the University Commission of the Church in Wisconsin; and to employ Mr. Dawson, on salary, to give all his time to the active raising of the fund.

A tremendously large and important work has been undertaken. It is not merely of local interest, and its success will help many other similar works.

CLERGYMEN'S RETIRING FUND SOCIETY

THE CLERGYMEN'S RETIRING FUND SOCIETY held its semi-annual meeting in the Church Missions House, May 12th. The treasurer's report showed larger receipts during the last six months than in any previous year, and \$41,000 was added to the invested fund, which now stands at over \$400,000. The last distribution to annuitants totaled \$23,026.25. New members are constantly availing themselves of the benefits of the society.

CONSECRATION OF ST. PAUL'S CHURCH, SALEM, VA.

AT THE eleven o'clock service on Thursday, May 11th, Bishop Tucker and nineteen clergymen united in consecrating St. Paul's Church, Salem, Va. This church takes the place of a small and inadequate one which has long been in use. The parish was founded in 1869, and there has been continuous ministrations under earnest leaders. Service was read by the Rev. Messrs. R. B. Nelson, T. C. Page, C. E. A. Marshall, and T. D. Lewis. The Rev. J. S. Meredith, a former rector, preached, and the Bishop celebrated Holy Communion, being assisted by the rector of the church.

FROM NEW ORLEANS TO BALTIMORE

THE REV. JOHN D. LAMOTHE has resigned his rectorship of St. Paul's Church, New Orleans, and accepted that of the Church of the Ascension, Baltimore. Mr. LaMothe will enter upon his new work early in June. The Ascension is a parish numbering something more than one thousand communicants. Its new rector, Mr. LaMothe, is a Manxman by birth, and was educated in the Isle of Man. Coming to this country, he took his theological course at the Theological Seminary of Virginia, from which he was graduated in 1894, and was ordained deacon by Bishop Whittle, being advanced to the priesthood a year later by Bishop Newton. Mr. LaMothe was engaged in work in Virginia until 1901,

when he became assistant at the Epiphany, Washington. He served afterward, 1903-4, as rector of Christ Church, St. Joseph, Mo., then as associate rector of the Epiphany, Washington, and since 1907 as rector of his present parish in New Orleans. Mr. LaMothe has been deputy to General Convention since 1910.

NEW DEAN FOR FARGO

THE REV. HENRY FELIX KLOMAN has accepted the call to the Deanship of Gethsemane Cathedral, Fargo, North Dakota.

The Rev. Mr. Kroman was engaged in business for several years in New York City before he determined to enter the ministry and entered the Theological Seminary at Alexandria, Va. Upon his graduation in 1895 he was ordained deacon by Bishop Whittle, and advanced to the priesthood a year later by Bishop Newton. Mr. Kroman's first charge was the historic Pohick Church, near Mt. Vernon. This church was built under the direct supervision of General Washington, and is about eight miles from Mt. Vernon mansion. Since 1905 he has been associate rector and rector of St. Stephen's Church, Portland, Maine.

Mr. Kroman's family consists of two boys and one little girl. They expect to reach Fargo during the week of May 14th, and will find a congregation consisting of many of Fargo's leading business men. The parish is entirely free from debt, the congregation is well organized, and the Sunday school has almost doubled since last November.

RESTORATION OF CHRIST CHURCH, NORFOLK

THE RESTORATION of Christ Church, Norfolk, Va., seriously damaged by fire on November 3, 1915, was so far completed that a very grateful congregation was able to worship in it on Easter Day. The memorial holy vessels of gold, richly jewelled, given by the congregation, were first dedicated at the eleven o'clock service; then followed Morning Prayer, sermon, and Holy Communion. The music was of a high order, beautifully rendered, the grand organ being supplemented by harp and violin.

A gratifying statement was made by the rector. As was already known, the approximate cost of restoration would be about \$60,000. The committee reported \$19,000 as collected. During the winter the gifts of \$6,000 and the promise of \$1,000 for the parish house brought that fund to about \$19,000, and an addition of \$5,000 to this will ensure the building at once, for lack of which the work of the Sunday school and parish is seriously crippled.

With all the demands that such a trying and distressing experience imposed, yet the work of the parish has not been interrupted or its enthusiasm dampened.

Just before the close of the Easter Monday meeting, Mr. Tazewell Taylor, a vestryman, paid a well-deserved tribute to the rector, Dr. Francis C. Steinmetz, through whose untiring energy and ability the work of restoration had been accomplished. He also offered complimentary resolutions, which were enthusiastically passed. Bishop Randolph visited the parish on the Sunday after Easter and confirmed a class of twenty-seven. The beautiful Easter music, which had included the *Hallelujah Chorus* and Gounod's *Sanctus*, was repeated.

BEQUESTS

ST. JOHN'S CHURCH, Keokuk, Iowa, is the recipient of a bequest of \$1,000 from its late rector emeritus, the Rev. Robert C. McIlwain, D.D. It is expected that the bequest will be available within a short time.

UNDER THE WILL of the late Colonel Robert H. I. Goddard, Brown University will re-



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MEMORIALS AND GIFTS

AT ST. PETER'S, Rome, Ga. (Rev. H. Fields Saumenig, rector), a new pipe organ was dedicated at the first vespers of Easter on Easter Eve, and a handsome alms bason was blessed and used for the first time on Easter Day.

IN EASTERTIDE a very beautiful and richly embroidered red velvet altar frontal, brought from a cathedral in Venice, has been presented to Trinity Church, Canton Mass., in memory of Mrs. Hartman Kuhn, by Mrs. Arthur Tracy Cabot.

A HANDSOME brass lectern was dedicated to the memory of the late Rt. Rev. George Biller, and his mother, Mrs. Clara Biller, in St. John's Church, Woodside, Newark, N. J., on Easter Day, by the Rev. Albert M. Farr, rector. It was the gift of the family.

ST. PHILIP'S CHURCH, Joplin, West Missouri, has been the recipient of a gift of Communion vessels from Mrs. Frank M. Sharp, the wife of a member of the vestry. The set includes silver chalice and paten and bread box from the Gorham Company and two cruets of engraved glass.

ST. STEPHEN'S CHURCH, San Francisco, Cal., received a beautiful Easter gift of electric lighting and fixtures, in memory of a faithful parishioner, Mrs. Emily O. Curtis, given by her daughters Mrs. L. M. Layng and Miss Curtis. While the church was being wired the Society of the Good Shepherd completely wired the parish house.

A NOBLE CROSS was on April 28th put on the spire of the Cathedral of St. Paul, Erie, Pa., displacing the original one erected when the steeple was built about fifty years ago. The cross is of very heavy copper covered with gold leaf and stands nearly seven feet high with a six-inch face. It was an Easter gift from Mr. Turner W. Shacklett, a member of the Cathedral congregation and treasurer of the diocese, in loving memory of his wife, Ida Adams, who entered into rest December 17, 1914.

THE SANCTUARY windows recently installed in All Saints' Church, West Newbury, Mass., were made by Clayton & Bell, in England. They were blessed on Palm Sunday. The three on the Gospel side, representing the Blessed Virgin Mary, St. John the Divine, and St. Mary Magdalen, were given by the rector, the Rev. Glenn Tilley Morse, in memory of his three brothers. The three on the Epistle side, representing our Saviour giving the charge, "Feed My sheep, feed My lambs," St. Peter and St. Andrew, and SS. John and James, were given by the Misses Emery in memory of their sisters and brother.

ON LOW SUNDAY, in the presence of a large assemblage of people, there was unveiled, with appropriate services, in the church cemetery, a monument erected by the members of Christ (Memorial) Church, Danville, Pa., in loving memory of their late and dearly beloved rector, the Rev. Walter Clayton Clapp. This monument is in the shape of a Celtic cross, made of Barrie granite, and bears the following inscription:

WALTER C. CLAPP
Priest
1861—1915

Grant him, O Lord, eternal rest

The services were most impressive, consisting of a procession to the grave by the wardens, vestrymen, and choir of the Church, and the Rev. August C. Flidner, the present rector. On reaching the grave several hymns

were sung by the choir, prayers were said, and the rector paid an eloquent and appropriate tribute to the departed priest so dearly loved by all who knew him, whom God, in His wise Providence, had called to His higher service.

ATLANTA

C. K. NELSON, D.D., Bishop

Campaign for Sewanee Prospers

THE DIOCESE of Atlanta now hopes to exceed its apportionment for the Sewanee campaign. At Griffin the sum of \$1,825 has been pledged, \$5,000 at Macon and \$500 at La Grange; that is, considerably more than half the apportionment (\$12,000) from three places. The expectation of the committee is that the whole \$12,000 or more will be raised outside the city of Atlanta, so that Atlanta's contribution will be over and above the apportionment.

CENTRAL NEW YORK

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

Convocation Meeting—Sunday School Convention

THE SPRING CONVOCATION of the first missionary district was held in St. John's parish, Cape Vincent (Rev. Charles F. Raynor, rector), May 9th and 10th. The opening missionary address was by the Rev. F. S. Eastman, rector of Grace Church, Carthage. Wednesday the Dean was celebrant with the Rev. A. W. Ebersole preacher. The Rev. F. W. Eason was re-elected Dean. At the Woman's Auxiliary meeting Mrs. E. S. Goodale spoke on the United Offering. The clericus also met, when the Rev. C. A. Livingston read a paper on Christian Evidences. At the Sunday school convention Mrs. C. R. Lusk of Cortland, N. Y., discussed Telling Bible Stories to Children.

THE SUNDAY SCHOOL convention of the first district met at St. John's Church, Cape Vincent, on May 9th. The Rev. John L. Oldham was elected president.

CONNECTICUT

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

Knights of Washington—A Canvass—Archdeaconry Meets

MONDAY EVENING, May 8th, at the parish house of All Saints' Chapel, New Haven, twelve men of Christ Church parish, New Haven, were initiated into the Order of the Knights of Washington. These men were the same evening installed as Company F, First Regiment.

THE EVERY-MEMBER canvass at Christ Church, Hartford (Rev. James Goodwin, D.D., rector), which started Sunday, May 7th, and ended Sunday, May 14th, produced about \$18,000, which is approximately the budget of the Church for the coming year, including the regular Church expenses and contributions to general missions. There were fifty persons engaged in the canvass and about eight hundred persons were visited by the workers.

THE SPRING meeting of the archdeaconry of Litchfield was held in St. Andrew's Church, Kent, May 2nd and 3rd. A resolution expressing hearty approval of Deaconess Duffies' project to establish a Deaconess House at West Morris was adopted. The Rev. Dr. Seymons read a most beautiful and uplifting essay on the Intermediate State, and the Rev. Mr. Carpenter reviewed Carey's *My Priesthood*. At the missionary service the Rev. E. M. C. Tower of New York, and the Rev. Charles L. Biggs of Brookfield made addresses.

ST. AGNES' CHAPTER, Daughters of the King, of the Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector),

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completed on March 25th last its twenty-fifth year of continuous existence. This silver anniversary was celebrated with a special service in the church and a gathering in the parish house Thursday evening, May 4th.

THE ORGAN campaign at St. Paul's Church, New Haven, has been going on with most satisfactory results. Already about \$4,300 of the needed \$6,000 has been secured. The instrument will be installed during the summer months.

THE ALUMNI of the Berkeley Divinity School are now about one-eighteenth of the clergy of the Church in the United States, and one-sixth of the bishops of the Church are Berkeley men.

WITH THE June number of the *Connecticut Churchman* ten volumes will be completed and ten years of service by the present editor, the Rev. George T. Linsley.

THE GIRLS' FRIENDLY associates' week at the vacation house in Canaan will come in June this year, the dates being Thursday the 15th to 24th. Sunday the 18th will be set apart for the retreat which will be conducted by Bishop Brewster. A new branch has been formed at St. John's Church, Waterbury, with Miss Mary Romaine as branch secretary.

THE ORIGINAL Town Hall, Harwinton, was built in 1840 by an agreement of the town with the Church, whereby the town should furnish the land and build the foundation and basement walls of stone, upon which the Church should build the superstructure of wood. The town should have the exclusive use of the basement and should keep it in repair, while the Church should have a like exclusive use of the second floor and should be responsible for its maintenance in good condition. This unusual arrangement between Church and State continued harmoniously for nearly seventy-five years. The Church membership, however, was reduced by death and removals, and services have been held only once a year for the past few years. A proposition from the town to buy the Church's interest in the property was considered by the diocese and the sale was recently effected for the sum of \$900.

THE MAY meeting of the Junior Clericus was held on Monday the 15th at Berkeley Divinity School. Papers were read by the Rev. A. F. Lewis on Religion and Social Evolution, and by the Rev. S. F. Sherman on A Study in the History and Development of the Holy Eucharist in the Early Church.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

An Anniversary

THE CONGREGATION of the Church of the Holy Cross, in Paris, which lost its building in the fire of two months ago, is laboring under the greatest difficulty, and is quite unequal to the task of replacing its church structure unless aided from without. When one realizes that the population of Paris is only about 12,000, that 1,400 buildings were burned, and that the loss approached \$14,000,000, it is at once apparent that the whole community must use its every energy to maintain itself, and that buildings beyond those necessary to the physical protection of life must be much delayed. The Rev. Dr. Black, the rector of Holy Cross, who has recently been in Chicago soliciting financial aid for his parish, says that in proportion to the size of the city no such disastrous fire has occurred since Chicago was burned in 1871. Six weeks of dry weather were succeeded by a forty-mile gale, and with this preparation a passing engine dropped a spark. The flames swept from southwest to northeast across the city until the last small cottage was in ruins. Four people perished in the flames, and several have since died from the shock sustained.

Dr. Black lost all his manuscripts, library, and household treasures, he and his wife escaping merely with the clothing they wore.

EASTON

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

Southern Convocation—Mardella Springs—Church to Be Consecrated

THE SOUTHERN CONVOCATION met in Pocumoke parish, St. Mary's Church, Tuesday and Wednesday, the 2nd and 3rd of May. At Evening Prayer Tuesday the sermon was preached by the Rev. W. P. Griggs, who dwelt at length upon the present distressing conditions existing among the Christian nations of Europe. Wednesday morning an essay was read by the Rev. Edwin S. Hinks, on The Church and Divine Healing. At 10:30 there was a celebration of the Holy Communion, and a sermon by the Rev. G. M. Galarneau, on the Resurrection. At the afternoon session, the Rev. J. Vernon Ashworth led the discussion on Raising Money in Missions for Missionary Work. At night a sermon on the Virgin Birth was preached by the Rev. S. A. Potter, dean. The officers were reelected. St. Paul's Church, Berlin, may be next to entertain the convocation.

THE FAITHFUL at Mardella Springs are now busily engaged preparing for the new church which they hope to build very soon.

ST. PHILIP'S CHURCH in Wicomico county, will be consecrated by Bishop Adams, Thursday, June 8th.

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IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Parish Dinner at Keokuk

THE ANNUAL parish dinner of St. John's Church, Keokuk (Rev. John C. Sage, rector), was honored this year with the presence of the Presiding Bishop of the Church and the Bishop of Iowa. Both bishops made stirring addresses.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cathedral League—Bishop's Guild—Junior Auxiliary

THE FIRST annual festival service of the Cathedral League of Maryland was held on the grounds of the Cathedral of the Incarnation, Baltimore, on the afternoon of Thursday, May 11th. The Cathedral League, which is composed of Churchwomen representing nearly every parish in the diocese and numbering at present 1,500, has for its object the building of the proposed Cathedral of the Incarnation. The service was preceded by a business meeting held in the undercroft of the Pro-Cathedral, which was crowded to the doors. Mrs. Manly, president of the league, after a brief address, presented to Bishop Murray, as head of the diocese, the Cathedral coat of arms designed by Professor Pierre C. La Rose of Harvard University, the Bishop making a short address in response. Following this, Mrs. Henry Barton Jacobs presented the Cathedral banner of purple brocade with a great cross of white and gold brocade, made by St. Hilda's Guild of New York. It was carried in the procession at the service that afternoon and will be used on all festive occasions. The Rev. Dr. Hugh Birkhead, rector of Emmanuel Church and one of the advisory members of the league, then made a short address. After the members had received their new badges, they adjourned to the lawn, and on a spot which will be enclosed eventually by the cloisters and the canon's houses, Mrs. Manly, the president, assisted by the other officers of the league and Bishop Murray, the Rev. Dr. Birkhead, and the Rev. F. Deering Evans, planted a shoot from the famous Thorn of Glastonbury, which, tradition has it, grew from the staff of Joseph of Arimathea, who had journeyed to England from Jerusalem. This shoot was presented by the Rev. Canon William L. De Vries of Washington, D. C., and is part of the tree growing on the Cathedral grounds at Mount St. Alban, a shoot of which was brought to America from Glastonbury, England, as a gift to the late Bishop Satterlee. Following this, tea was served on the lawn surrounding the Bishop's residence. At 4:30 P. M. a procession marched from the Pro-Cathedral to the large cross erected on the Cathedral grounds, singing Hymns No. 516 and 491. A shortened form of Evening Prayer was read by the Rev. Canon Thomas Atkinson and the Rev. Drs. Edwin B. Niver, Arthur B. Kinsolving, and William H. H. Powers, and Bishop Woodcock preached an inspiring sermon on "The Cathedral Vision and the Cathedral Task," the service being closed by Bishop Murray.

THE ANNUAL meeting of the Bishop's Guild of Maryland was held at St. Paul's parish house, Baltimore, on Thursday, May 11th, Bishop Murray presided and congratulated the guild on the good work of the year. There are now on the roll of the central guild 400 members, of whom 225 are active and 150 are honorary, with 25 additional subscribers. There are also branches of the guild at Catonsville and Towson, Baltimore county, and at Annapolis and West River, Anne Arundel county. The chief object of the guild is to raise money for the "Open Church Fund," which helps the Bishop to maintain services in those churches which

otherwise would remain closed. During the past year more than \$1,500 was raised for this work.

THE JUNIOR AUXILIARY of the diocese met in annual session on the afternoon of May 13th at the Memorial Church, Baltimore. Over two hundred delegates were present, representing twenty-one branches. Two new branches have been organized during the year, and the entire enrollment of the parish branches is now forty. Three scholarships, two in China and one in South Dakota, are supported by three parish branches, and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. Miss Thom, the president, made a helpful address on the work of the Auxiliary, Bishop Murray gave a short address of greeting and encouragement, and the Rev. Charles E. Betticher of the Board of Missions gave an illustrated talk on Alaska. The offering, amounting to about \$270, was for the United Offering.

THE ASSOCIATES of the Vestries of Harford County met on the afternoon of May 11th at St. John's Church, Havre de Grace. About sixty vestrymen, representing all the parishes of the county, were present. Mr. C. C. Pusey, chairman of the associates, presided, with Mr. Philip H. Close of Belair as secretary. Mr. Blanchard Randall, treasurer of the diocese, and Mr. Charles O. Scull, vice-president of the U. S. Fidelity and Guaranty

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Company of Baltimore, delivered very stimulating addresses on The Work, Progress, and Importance of the Church Pension Fund.

THE NAVAL MILITIA of Maryland, led by Commander Charles F. Macklin, attended service on Sunday afternoon, May 14th, at Christ Church, Baltimore, the rector, the Rev. Edwin B. Niver, D.D., preaching the sermon.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Service for Acolytes

THE ANNUAL service for the acolytes of the diocese was held in St. James' Church, South Bend, on May 13th. The Holy Eucharist was celebrated at 11 o'clock preceded by a procession. About sixty-five acolytes with their pastors participated. The sermon was preached by the Rev. W. J. Cordick of St. Thomas' Church, Plymouth. This is the third year in which these services have been held.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Ordination of Rev. G. S. B. Darlington

THE REV. GILBERT S. B. DARLINGTON of the Church of the Redeemer, Brooklyn, N. Y., will be ordained to the priesthood on Sunday, June 4th, in St. Barnabas' Church, Newark, of which his brother, the Rev. Henry V. B. Darlington, is rector. The ordinant will be the Bishop of Harrisburg, father of these clergymen. Another son, Elliott C. B. Darlington, will enter the General Theological Seminary in the next junior class. His brothers are alumni of this institution.

PITTSBURGH

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

Convention Gatherings

IN CONNECTION with the diocesan convention there were held several other Church gatherings. On Sunday, May 14th, the baccalaureate sermon before the graduating class of nurses at the St. Margaret Memorial Hospital was preached by the Rev. F. O. Johnson; and on Saturday the 20th, the commencement address was made by the Rev. Dr. Wyatt Brown, diplomas were presented by the president of the board of trustees, Mr. C. L. Snowdon, and the blessing given by the Rt. Rev., the Bishop of Pittsburgh. A reception on the lawn followed, under the auspices of the Woman's Auxiliary of the Hospital. On Tuesday, the 16th, the Woman's Auxiliary held its semi-annual meeting in connection with the fifth ingathering of the United Offering, when over \$600 was added to the amount already in bank for that object. Bishop Whitehead made an address, and after the presentation an illustrated lecture on The United Offering was given in the parish house, by Mrs. M. C. Adams, diocesan president. During the day there was held, in the same place, a conference of junior leaders, which was eminently successful.

RHODE ISLAND

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

G. F. S. Candidates' Service—Lenten Offerings

THE ANNUAL service for the candidates of the Girls' Friendly Society was held on Saturday, May 13th, at St. John's Church, Providence (Rev. J. Frank Scott, rector). The children gathered in large numbers, there being probably five hundred present from all over Rhode Island. A large choir of little girls in appropriate vestments led the great procession of candidates. The Rev. Herbert J. Piper, curate of St. John's, conducted the service, assisted by the Rev. Ellery I. Wilcox. The Rev. J. Frank Scott preached. At the close of the service the little ones returned

to the parish house, where ice cream and cake were served.

THE ANNUAL diocesan service for the presentation of the Lenten Offerings from the Sunday schools was held on Saturday, May 6th, at Grace Church, Providence (Rev. Philip A. Easley, priest in charge). A unique feature of the service was the giving of a mystery play, "The Gift of Self," by members of the Church of the Messiah Sunday school, fifteen children taking part. Bishop Perry was present and received the offerings from the delegates. Several schools did not send the amount of their offering and are yet to be heard from, but the amount received is far over the total of last year, being \$3,775.72.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Donation Day for Bethany Home—Funeral of Charles C. Spalding

BETHANY HOME for girls and Bethany Home for Boys, under the Sisterhood of the Transfiguration, at Glendale, held their annual donation day on Thursday, May 18th. The chaplain, the Rev. Stanley M. Cleveland, conducted a brief service on the lawn and made an address. Archdeacon Reade presided at the meeting of the Bethany Home Aid Society where reports were read. It cost nearly \$17,000 to care for 66 girls, while the whole work of the community means an expenditure of nearly \$27,000, including the mothers' meetings at St. Luke's and the Cathedral, Cincinnati, St. Ann's and St. Elizabeth Homes for aged women, and the Mission in China.

MONDAY MAY 8th, the day after the celebration of its fortieth anniversary by the Church of Our Saviour, Cincinnati, was marked with a contrasting event in the funeral of Charles Clement Spalding, a life long Churchman, for many years treasurer and for some time junior warden of the parish, a veteran railroad man, being commercial agent of the Rock Island road, with which he was connected for fifteen years. The services were conducted by the rector, the Rev. J. Hollister Lynch, assisted by Archdeacon Reade, and the body was taken to Dayton for interment. Mr. Spalding leaves a wife and a married daughter, Mrs. J. B. Smith of Los Angeles, Calif.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Convocation Meets at Salem

THE CONVOCATION of Southwestern Virginia met Tuesday morning, May 9th, in St. Paul's Church, Salem (Rev. T. K. Nelson, rec-

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tor), and was in session three days. Each morning a quiet hour was conducted by the Rev. J. B. Dunn of Lynchburg. The preacher on Tuesday night was the Rev. D. L. Gwathmey. Wednesday night the Rev. B. F. Drewery spoke most earnestly on his work in Franklin county. Thursday night was the missionary meeting.

On Tuesday afternoon the Rev. F. H. Craighill read a thoughtful essay on the "Heresy of Numbers," urging the clergy to consider some method of giving that which the Church has to give to those who so sorely need it. Wednesday afternoon the Rev. T. K. Nelson read a scholarly essay on "Miracles," which was followed by a full discussion from the floor. Thursday morning St. Paul's Church, Salem, was consecrated. Two business sessions were held each day.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Junior Auxiliary—Girls' Friendly Society

A MOST SUCCESSFUL meeting of the diocesan Junior Auxiliary was held in St. Luke's Church, Kalamazoo, May 13th, with Mrs. C. L. Bates of Hastings in the chair. Six new branches have been formed during the year and reports showed increased interest all over the diocese. Dean White gave an illuminating talk on Gifts. Mrs. G. E. Garbutt of Bowen's Mills talked on The Progress of Civilization in the Philippine Islands, and Miss Mary Powers, president of the Girls' Friendly Society, told how the two societies might cooperate. The president announced she must have four hundred presents for the Pine Ridge Agency, to be sent November 1st.

CONCURRENTLY was held the meeting of the Girls' Friendly Society in another room. The old officers were reelected. The holiday house this year will be at Camp Roger, of St. Mark's Church, Grand Rapids, July 15th to August 5th. Two new branches were reported, one at Kalamazoo and one at Ludington, with others in prospect. Membership has increased from 269 to 378. It was decided to meet with the Woman's Auxiliary next year, and plan a festival service for all branches.

Educational

ANNOUNCEMENT is made of the School of Church Music which will be held at Cambridge, Mass., this summer. It will extend over two weeks from June 23rd to July 8th, with headquarters at the Episcopal Theological School. A unique feature of the school will be a demonstration course in practical choir training and conducting to be given by Mr. A. Madeley Richardson, M.A., Mus.Doc., Oxon., late organist of Southwark Cathedral, London, instructor at the Institute of Musical Art, New York. The course will be illustrated by a Boy Choir and will be supplemented by a course of lectures by Dr. Richardson on selected topics. There will be a class in Plainsong with practice in rendering traditional melodies to the Psalms, Hymns, etc., led by Canon Charles N. Douglas of Fond du Lac. History of Church Music will be dealt with by Mr. Richard G. Appel. Opportunity will be given to hear some of the notable organs in the vicinity of Boston and to visit organ factories. There will be the usual series of organ recitals. A registration fee of \$5 charged to defray the expenses of the School, admits to all classes and privileges. Applications for registration and further information may be made to Mr. Richard G. Appel, Director, 15 Hillard street, Cambridge, Mass.

THE SUMMER SCHOOL of the Seabury Divinity School, Faribault, Minn., opens on

June 6th for a two weeks' session. The lecturers will be the Rev. Francis J. Hall, D.D., Some Doctrines of the Church; John E. Boodin, Ph.D., The Function of Religion; the Rt. Rev. F. A. McElwain, D.D., The Development of the Doctrinal Teaching of St. Paul; the Rev. Edwin B. Woodruff, M.A., Parish Finance; the Rev. Irving P. Johnson, D.D., Elements in the Development of the History of the Church; the Rev. Frederick F. Kramer, D.D., Prophecy and Apocalyptic. There will be five lectures in each course.

A registration fee of \$2 is payable in advance. Room and board \$1 per day or \$5 per week.

The clergy are urged to register before June 1st. In case of non-attendance the fee will be returned. There will be a daily celebration of the Holy Communion, and three lectures each day. The purpose of the Summer School is to give to the clergy an opportunity to come in touch with the latest development of theological thought. Walking, fishing, and tennis will afford recreation. Application should be made to the Rev. Frederick F. Kramer, D.D., Seabury Hall, Faribault, Minn.

THE ANNUAL reunion of the alumni of Berkeley Divinity School, Middletown, Conn., will be held on Tuesday, June 6th. The service in the chapel will be at 5:30 o'clock, the preacher being the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, of the class of 1888; and the alumni dinner will be served in the evening. Bishop Brewster will hold the ordination to the diaconate, in the Church of the Holy Trinity, on Wednesday, June 7th, Bishop Acheson being the preacher. The annual ordination of candidates for the priesthood will be held by Bishop Brewster, in Christ Church, Ansonia, on Tuesday, May 16th.

COMMENCEMENT at St. Katharine's School, Davenport, Iowa, will occur on June 6th. On the preceding days will be given the preparatory commencement on the 2nd; the commencement play on the 3rd; and the appropriate religious services with the baccalaureate sermon by the Bishop of Iowa on the 4th; and a musicale at 7:30 on the evening of the 5th. There are to be eight graduates.

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