

The State Historical Society

# The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—JUNE 17, 1916

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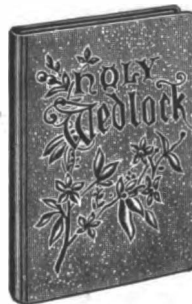
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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EXPERIENCE has shown that it is of little use to talk about his soul to a man with an empty stomach. First, he must be fed and cleansed and given some other habitation than the street. Except in cases of pure misfortune, the causes of the fall must be removed, or that fall will be repeated.—H. Rider Haggard.



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 17, 1916

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## EDITORIALS AND COMMENTS

### The Ministry of the Acolyte

THE news items in the Church papers record many instances, at this time of year, of acolyte festivals, at which neighborhood or diocesan groups of servers from many churches are brought together for a festival service. So widespread has been the introduction of servers into our churches in recent years, so general has been their acceptability where they have appeared, that some notice of their ministry and function may be timely.

The acolyte claims recognition purely on his merits. There is no esoteric dogma back of his appearance in the sanctuary. He is there to assist the priest in many little things, to make the service more seemly and dignified. He is there because the Church desires to recognize the lay ministry of a wholly non-sacerdotal sort which young men may render. Technically speaking, his position in the Church is on a footing with that of the chorister; the one renders service with his voice, the other with his hands. Divine worship can easily be rendered without either of them, but the seemliness of the service of the one is quite on a par with that of the other.

The right of laymen to perform both sorts of service has been challenged, not by men who might be termed sacerdotalists but by those who would vigorously repudiate that title. If anybody were to deny the fitness of introducing vested laymen into the chancel, for any purpose, one would suppose it would be those who might conceivably do so in order the more effectually to emphasize the separateness of the priesthood. Curiously enough, the criticism has come from the opposite school of thought. Denying or qualifying the sacerdotal character of the ministerial priesthood, these have, with curious inconsistency, denied to laymen the right to participate in divine worship as choristers and acolytes. The burden of insisting upon the true priesthood of the laity, which was once a puritan dogma, is now thrust upon "sacerdotalists." Vested choristers vindicated their right to a recognized place in divine service a generation ago, not without serious opposition; acolytes, though plentifully accepted to-day, are still challenged in some parts of the Church.

There is a curious inconsistency in the Protestant religion in that it cries against "sacerdotalism" and also practises it to an unwarranted degree. The idea that a layman is not fit to enter the sanctuary is the sublimest extreme of sacerdotalism—far beyond what the wildest exponent of "priestcraft" ever dreamed of. If it were simply the undue exaltation of the priestly order this would be bad enough, for we Anglicans have no intention of reverting to a system of "priestcraft" even though the priests be Protestants of intensest degree; but it comes also perilously near to a denial of the priesthood of the laity, which we are bound to maintain.

The priesthood of the laity requires more than an academic statement of the doctrine to justify it to the people. It must have articulate expression, if it is to be brought home to the minds and souls of the members of the congregation. There is always a danger that the articulate expression may be taken

to be the whole range of its operation. That danger is inherent. It is seen in what, under mediaeval conditions, were known as "Mass priests." To celebrate the Holy Mysteries is indeed a principal function of the priesthood. But it is not the only duty devolving upon priests, nor is their conduct of public worship the final bond of interest which the laity have in them. Otherwise misconduct could not be a case for disciplinary action in accordance with our canons. The private life of a priest must fall under the review of the whole Church, if necessity arises.

So it is with the priesthood of the laity. It also is by no means confined to serving at the altar, to acting as lay reader, or church warden, or such similar duty. Laymen also are amenable to the discipline of the Church, although with us to a much less degree than, possibly, is salutary. There is still the ban of excommunication which can be enforced and is enforced more frequently than people suppose.

It has been the genius of the Catholic Church to make large use of laymen in the public services. The almost universal use of cottas for choristers in American churches testifies to the true priesthood of the laity and their rights in divine worship. But it is usually forgotten that the monastic orders began with laymen. The choir offices were conducted entirely by laymen, or by lay women. At High Matins, in the Cathedral church of Salisbury, in the Latin rite, there were no less than seventy people employed in various duties, quite apart from the singing men of the choir. But even the magnificent church of Sarum never had seventy men in holy orders on its staff.

The legal and canonical aspect of the case need not detain us. Law, where it is good, is but the crystallized expression of the people's will. But law always supposes that there has been some grave irregularity that needs repression. No one seriously contends that choir men or boys have overstepped the unwritten conventions which surround their duties. And there has been no need to legislate in order to forbid an acolyte from acting as a deacon. Neither the Roman nor the American Church has felt the slightest need to restrain the exuberant fancy of these lay assistants. It speaks well for the loyalty of these good men that nothing more is needed for their guidance than the authority of the parish priest. And so we will not linger over the legal defences of their employment in Church services.

Rather would we turn to see how well they may be employed. The Greek term, *acolyte*, reminds us that we of the West have taken over these servers from the Eastern Church. Not only so, but they were taken over while the language of the Roman Church was still the Greek, and not the Latin tongue. To all intents and purposes this means that in the Western Church the use of lay assistants came with the introduction of Christianity itself. The acolyte is but a follower, one who waits upon another. He is a personal attendant on the priest. He does such work as leaves the priest free to wait upon our God without distraction. But he does nothing that requires the action of a priest, or is in any way an exhibition of the grace of holy orders in its outward expression. So his

duties fall into two very distinct classes: those connected with the administration of the sacraments, and those connected with choir offices or processions.

At the Eucharist an acolyte saves the priest from many steps. He brings the bread and cruets from the credence. He takes the offerings from the wardens. He lights and extinguishes the candles. He carries the book and places it where it is needed. He leads the responses.

The Eastern Church has limited the acolytes to boys. The Western Church has no age limit. At a "low" or plain celebration one expects to find only one acolyte in attendance. But where the service is ornately rendered, with a great degree of music and ceremonial, there may be many more quite fittingly employed. Their duties have been clearly organized.

Again at baptisms acolytes are very useful. Not only may they carry the white stole, if the priest changes from the violet to white after the Renunciations, but they may hold the shell and its napkin in readiness for the administration of the sacrament, take the book from the priest as he baptizes, and, perhaps, carry the lighted candle, whose restoration is being widely made. It is part of the acolyte's duties to see that the font is ready, and that it is restored to its usual condition when the service is completed. But in all his actions still he typifies the faithful sympathizing actively in the conversion of the world to Christ our Lord.

When we come to choir offices and processions, the server becomes once more an active worshipper, dividing with the officiant the conduct of the service. For these are, in origin, lay services. To read the service is not distinctively a priestly office, even for the priest himself. If capable of doing so, there is no reason why the server should not read one or both lessons, a practice that is common in England though little in vogue in this country. But unless the office is rendered chorally, with procession and incense, there is here little work for servers. Their presence does, however, symbolize the active participation of every member of the Church in his vocation and ministry in carrying to the ends of the world the Gospel message, that Christ was born and died to take away the sins of the whole world. With that message the Church sets forth upon her way. With that message she returns to the sanctuary whence she started. And she goes as an army terrible with banners, the Cross carried at her head.

All this has reference only to the work of organizing the public expression of the Church's recognition of the Priesthood of the Laity. All are called to be saints. But it passes comprehension why any man should wish to stifle that witness and, still more, why laymen's services should be suspected of an occult "sacerdotalism."

**P**ERHAPS it never was so difficult to resist writing a political editorial as it is this week; the time-honored policy of abstention from party politics makes it impossible for THE LIVING CHURCH to take sides between candidates who are to make the presidential contest or between their parties.

But the withdrawal of Mr. Roosevelt from the field which, though only tentative and subject to reconsideration, is complete for the time being, makes it possible for us to write concerning him as we could not and would not do if he were an active candidate.

The reason why great numbers of citizens who sympathize with progressive principles have not allied themselves with the Progressive party is because they refuse to put idolatry first and principles second. And the preposterous form that Mr. Roosevelt's leadership has assumed has probably set back for many years the realization of the principles that he has avowed.

For when Mr. Roosevelt is constructive we venture to say that he carries an enormous majority of the American people with him. But his inability to be just to other men, his sad failure in the necessary task of promoting "team work" which is so essential in a democracy, the violence of his denunciations whenever one is so unhappy as to differ with him, the exaggeration to which he is so prone, are characteristics to which the American people simply will not submit. As the head of an absolute monarchy Mr. Roosevelt would be ideal. As first among citizens in a democracy, and executive for an hundred million people whose variations in ideals must be reckoned with, the defects of his character seem to great numbers of Americans too pronounced to enable them to give him their confidence. He has allowed these defects to grow upon him, so that the Roosevelt of 1916 is a totally different man from the Roosevelt whom so many

of us enthusiastically supported in 1904. His personal magnetism is undoubtedly a unique force in American politics, such as has scarcely been equalled in our history, and his personal following is certainly greater than that of any character in our history since the days when parties grew out of personal discipleship of particular men. But to thinking Americans the support of principles rather than of men must appear as a prior duty. We reject idolatry.

The temptation to write of the candidates and parties that remain we must resist. A Church paper need not be neutral to public questions between elections, but undoubtedly it ought to be as between parties and candidates when elections draw near. THE LIVING CHURCH will have nothing to say that can be construed as taking sides in the contest that is now beginning.

That General Convention will hold its sessions on the very eve of the election, when passions will have reached a white heat, we deem most unfortunate. It will require the firm determination of the coolest heads in the convention to keep party politics effectually out of it.

**A** CIRCULAR recently issued on behalf of the Federal Council of Churches gives some information in regard to American activities in war relief that should sink deep into American consciousness. We read:

**Comparative Activities in War Relief** "The Belgian Minister of Finance stated recently that our country (which is unquestionably making money out of the war) had given seven millions directly to Belgium. In other words, *only seven cents per capita*; while New Zealand, bearing its own war burdens as part of the British Empire, had given a *dollar and a quarter per capita* to Belgian relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given *millions of pounds* besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the Commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears.

"The American Serbian Relief Committee has raised about \$260,000. The British Serbian Relief Committee three months ago had raised a *million and a half pounds* (7,500,000), and France two *million francs* (\$400,000).

"To the Armenians we have given about \$1.00 for each sufferer, covering the entire period, and this is largely money from two or three large givers. It has not touched our people as a whole.

"This is a pretty fair indication of the way war relief is being contributed in other countries besides America. It should be said that the Jews of America have given in aid of their people generously."

It hardly seems credible that America, which has so long supposed, at least, that it led the world in benevolence, should, at this supreme test, have fallen down, by comparison, so conspicuously. The total amount sent from this country for war relief runs, of course, into large figures, and some have contributed large sums, but divided among the whole population it amounts to strangely little.

The Federal Council urges upon churches a vigorous corporate effort to extend relief, and makes the following suggestions:

"1. Appoint a committee of your church to develop a continuous interest in the movement.

"2. Consult with other pastors and laymen and secure the appointment of a Community Committee for continuous service.

"3. Make special appeals in behalf of the suffering children of Europe to the Sunday school children, the young people, and the day school children.

"4. Organize interest through other groups and organizations in the church and in the community.

"5. Give one immediate special Sunday to a presentation of this great cause, unless you have already done so, and in this connection we would suggest Citizenship Sunday, July 2nd, as a suitable opportunity.

"6. Interview people of means for substantial contributions."

As assistance in this work an admirably expressed circular has been issued which is offered for general circulation in churches at \$5.00 per hundred, which is stated to be only the cost of printing. These may be obtained on application to the general secretary, the Rev. Charles S. Macfarland, 105 East Twenty-second street, New York.

WE are fighting for the freedom of the whole world," says the Bishop of London, "and I am surprised that America does not see it more clearly."

Americans, in great numbers, do see and recognize the fact. But "America" is only the people within it; and so long as not all of them agree with the Bishop of London, or with, probably, the majority of their own fellow citizens, it is impossible for their national government to go beyond the limits of a rigid neutrality.

**America's  
Neutrality**

Such is one of the inevitable characteristics of a democracy.

THE election of the Rev. Irving P. Johnson, D.D., to be Bishop Coadjutor of Colorado, carrying with it the entire administration of the diocese, is one that is full of promise for the future of the diocese. Professor Johnson is recognized as one of the ablest of the middle western clergy and is amply qualified to grapple with the difficult questions that must befall him in the episcopate of Colorado.

That the faculty of Seabury should twice be depleted within as many years by elections to the episcopate is also a testimonial to the intellectual strength of that institution; while Gethsemane Church, Minneapolis, of which Dr. Johnson was rector until two or three years ago, now sends her third rector into the episcopate.

WRITING of the Regional Conferences that followed the Panama Congress, in three of which our delegates participated as members, the *Christian Herald* says:

"These conferences endeavor to put into practice on particular fields the results of the general discussions at Panama. The most significant movement was the formation of the 'Evangelical Union of Porto Rico,' in which practically all the denominations of the island unite. They will hereafter be known as churches of the Evangelical Union."

The same thing is to be said also of the result in Cuba.

IS cleanliness next to godliness?

Archdeacon Stuck seems to have struck a popular note when, in his Columbia address, he appears to have questioned it.

Or perhaps all the world loves a heretic so dearly that the daring avowal of rank heresy like this is enough to make a friend of anybody.

**Archdeacon Stuck's  
Address**

One remembers how Father Benson was rather reproved on one occasion with the same motto. "Yes," he replied, "next."

A LETTER from the rector at Dresden, Germany, the Rev. J. C. Welwood, expresses thanks for a remittance sent to him from THE LIVING CHURCH WAR RELIEF FUND under date of March 30th, which he received on May 3rd. He mentions special cases which he is relieving from this fund, and states that a part is applied to the expenses of the church.

**A Letter from  
Dresden**

"As people are encouraged to help those who try to help themselves," he says, "I must tell you how splendidly our congregation responded to the Easter appeal. We held services at eight, eleven, and five, with attendances of twelve, sixty-four, and fifty. The offertory for the day was two thousand marks! With the balance on hand, and the weekly returns, that, I think, will carry us along for nearly, if not quite, a year. I fear international complications may prevent the continuance of the services as long as that. Just now (i. e., May 3rd) we are very much perturbed. But even if we all must leave the country, there are expenses for taxes, street cleaning, insurance, water rates, etc., which will require constant outgo. I shall stay here as long as allowed to if friendly relations are interrupted. If, later, the strain should prove too great and a situation of actual hostility follow, I shall naturally apply for leave of absence, which I think the government will grant me. The feeling against America is intense but has in no instance shown itself in any hostile act of any consequence as far as I know."

Mr. Welwood also states a need that some may be willing to supply. He says:

"Some of our duplicate library books—fiction—I have sent to Lieutenant Babczynsky, *Prisonnier de Guerre*, Corte en Corse, France. If anyone is disposed to send him good English books, he can find use for them. Time hangs heavy on prisoners' hands, and in the

camp mentioned several officers are studying English or brushing up in it."

We think there will be no difficulty in sending books by parcels post for the purpose mentioned, provided it is made certain that no part of the contents of the package contain such books as, by reason of their nature, would be rejected by the French censor or would be objectionable to the Germans themselves. It will be appreciated that some embarrassment might be caused if an attempt were made to send that which was not entirely proper in response to this request. It will also be remembered that these are German prisoners of war in France, and the English books they would probably desire to receive would naturally be confined to fiction of a character that did not extend into war subjects.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period March 4th to June 10th, since the publication of the last balance sheet in THE LIVING CHURCH of March 4th, p. 625:

		RECEIPTS	
Balance Sheet of War Relief	February 26th—Balance on hand.....	\$	48.61
	Acknowledged March 4th to June 10th, inclusive .....		4,611.73
			\$4,660.34
		APPROPRIATIONS	
February 26th to June 10th, inclusive:			
Transmitted to Paris .....	\$2,086.54		
"    Munich .....	802.61		
"    Geneva .....	827.65		
"    Rome .....	325.00		
"    Dresden .....	425.00		
"    Florence .....	150.00		
June 10th—Balance on hand.....	43.54		
			\$4,660.34

The following is the list of the total appropriations from the fund since its inception; the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland and the amounts in dollars direct from Milwaukee:

To Paris .....	\$ 7,648.74	and	10,926.00 francs
" Geneva .....	2,157.02	"	8,882.00 "
" Lausanne .....		"	10,158.12 "
" Rome .....	1,405.00	"	11,500.00 "
" Munich .....	1,781.48	"	3,882.75 "
" Florence .....	681.69	"	3,500.00 "
" Dresden .....	953.00	"	5,163.75 "
" Nice .....	478.00	"	328.00 "
			\$15,104.93 and 54,340.62 francs

THE following are the contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 12th:

St. James' Church, Hendersonville, N. C. ....	\$	17.75
M. R. A., Boston, Mass. ....		25.00
J. C. Wilson, Canton, N. Y. ....		4.00
Rev. H. F. Rockwell, New York City .....		5.00
"Araby for June" .....		1.00
Episcopal Church, Lexington, N. C. ....		4.70
Grace Church, Madison, Wis. ....		25.00
"A Reader," Lynn, Mass. ....		2.00
Rev. Ernest H. Price, Elko, Nev. ....		14.00
Grace Church, Carthage, N. Y. ....		20.83
"Gratitude," Washington, D. C. ....		10.00
Grace Church (D. A. R. Service), Mexico, N. Y. ....		4.81
Mr. and Mrs. W. Bradford Allen, Farmington, Conn.† .....		10.00
Anon. ‡ .....		1.00
T. McCrady, Pittsburgh, Pa. † .....		4.00
Trinity Church, Saco, Maine ** .....		5.00
Total for the week .....	\$	154.09
Previously acknowledged .....		25,255.80
		\$25,409.89

- \* For Belgian relief.
- † For work in Paris.
- ‡ For children.
- § One-half for Belgian orphans; one-half for French orphans.
- \*\* For work in Munich.

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

**ANSWERS TO CORRESPONDENTS**

PRESBYTER EPSILON.—Several of our theological seminaries confer degrees after non-resident courses under proper restrictions. We recommend such study only in connection with the recognized seminaries, nor can we recommend any institution, other than these, that confers degrees as a result of non-resident study.

IN OUR life we should do three things. To gain the victory over our passions—"Live soberly"; to respect the claims of our neighbors—"Live righteously"; to derive our motives from the highest source—"Live godly."—*Reynolds*.

# BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



**F**R. DIOGO CASSELS, rector of St. John Evangelist's Church, Gaia, Portugal, and acting head of the Lusitanian Old Catholic Church of Portugal, presents an interesting statement of religious conditions in the Portuguese Republic to-day, with an urgent appeal for the

consecration of a native-born bishop, that the immediate opportunities for missionary activity be not lost. There are only ten congregations, with two thousand adherents and a thousand children in the schools.

I quote certain passages from his letter:

"When Portugal adopted a republican form of government in 1910, full religious liberty was declared in theory, but in reality impediments were placed on the exercise of the Christian religion, although freethinkers are allowed publicity to carry on their anti-religious propaganda and to brandish their blasphemous banners with the words 'No God, no Religion' at civic processions in the streets of the cities. Hymn-singing and the carrying of any Christian emblems or banners in the streets is now entirely prohibited! The ringing of church bells, or divine worship after sunset, is also prohibited, unless especially authorized.

"There are a number of country parishes in different parts of Portugal which have formed 'Sociétés de Culte,' are asking for a vernacular Liturgy, and a married clergy independent of Rome, and if we were able to supply them with priests we know that many other parishes would follow their example and join the Lusitanian Church, as Article 18 of the Law of Separation of the Churches from the State gives liberty to the parishioners to belong to any denomination they may prefer, and to remain in possession of the parish churches, so long as they are kept in repair.

"Several parishes have sent invitations to the Reformers to conduct Old Catholic services in their parish churches. Some of the parochial clergy, several of whom were married in the Lusitanian Church, have made inquiries as to the possibility of their joining us with all their parishioners, parish councils, and church buildings, and have expressed a desire to use our Liturgy and formulae, but they will not accept any foreign oversight or control."

The Lusitanian Church, like the Spanish Old Catholic Church, has been in close relation with Irish bishops; and this fact has colored some of its official utterances; but the Continental Old Catholic bishops have expressed their hearty sympathy and their confidence in the essential Catholicity of the Lusitanian Prayer Book and canons.

THE LUNATIC "chain prayer," with its threat and promise, reached one of our clergy the other day, with this prelude:

"DEAR FRIEND:

"I received the following from my friend Mr. G. Lester Williams of New York City, who received it from Mr. P. Beeber of Williamsport, Pa., who received it from Mr. A. T. Baldwin of Detroit, Mich., who received it from Mr. F. W. Field, who received it from Mr. John A. Mathews, who received it from Mr. E. L. French, who received it from Mr. Geo. A. Turville, who received it from Mr. C. C. Ramsey, who received it from Mr. Jas. H. Childs, who received it from Mr. Jos. H. Holes, who received it from Mr. R. E. Hansom, who received it from Mr. Andrew W. Porter, who received it from Mr. John P. Hollingsworth, who received it from Mr. Thos. Cadwallader, who received it from Mr. Walter W. Cox, who received it from Mr. John W. Geary, who received it from Mr. Jos. Leiter, who received it from Mr. John W. Blabon, who received it from Mr. A. D. Thompson, who received it from Mr. Albert Ordean, who received it from Mr. R. M. Wyerhauser, who received it from Mr. E. A. Merrill, who received it from Mr. W. W. Prindle, who received it from Mr. N. N. Knox, who received it from Mr. Herbert W. Brown, who received it from Mr. G. A. Tomlinson, who received it from Mr. William B. Castle, who received it from Mr. W. B. Smith, who received it from Mr. Wm. A. Land, who received it from Mr. Theo. W. Griggs, who received it from Mr. G. A. McPherson, who received it from Mr. Wallace G. Winter of Chicago, with the request that I send it to nine (9) other persons in nine (9) days. I am complying with said request, and therefore, send it to you.

"Trusting that you will realize its promises, I am

"Yours very truly,

"ALLAN L. WALKER."

THE BROOKLYN *Times* publishes this story, which will interest readers of THE LIVING CHURCH, especially when they realize that the hero is Fr. Field, S.S.J.E.

"Down in Nassau, in the Bahamas, a negro lad of ten years swallowed, or started to swallow, a seed of the native sapodilla, and it caught. The seed is nearly an inch long, with a barb on each end, and the barbs held it fast in the boy's bronchial tubes. The local surgeons were unable to aid him, no steamers were plying between a nearer port than New York, and the victim's parents were too poor, anyway, to employ skilled aid.

"An Episcopal clergyman of Boston, whose name is Charles N. Field, heard of the case and went to the rescue. He arranged to have the boy sent here on a liner that stopped in the Bahamas; he cut the red tape at the Customs House, Ellis Island, and Quarantine, and he got that boy to St. Luke's Hospital just twenty-four hours before death was due, according to the specialists who now have him in charge. They say the obstruction will be removed and the boy will live.

"Ten years ago, who would have thought the life of an illiterate negro in an alien country worth saving at such a cost? What physician would even have estimated the possibility of an operation outside the charity hospital in the community in which he resided? The fact that modern surgery is advanced far enough to accomplish such remarkable work, and the more important fact that men of the type of Charles N. Field are here to stretch the limit to save a human being from unnecessary death, is the best proof available that the world can be made worth while for all, if individual responsibility for its condition is shouldered by all."

I NOTE WITH interest that the Officers' Mess of the American Legion in the Canadian army, otherwise known as the 97th Battalion, is made up solely of total abstainers. The Colonel, the Rev. C. Seymour Bullock, sometime Unitarian minister in Ottawa, holds the contingent resignation of every officer, to become operative automatically if that officer takes to drink or immorality. Every man in the whole battalion of 1,200 is an American citizen, and four other battalions are now forming. The badge is a maple leaf bearing the arms of George Washington. It is to be remembered that during our Civil War 48,000 Canadians crossed the line to fight in the Union army, of whom 18,000 died in service.

"THE LATE Bishop Hare," said a Sioux Falls physician, "used, very reasonably, to impute skepticism to misunderstanding.

"He once told me about a Philadelphia business man of skeptical tendencies, who said to him:

"My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape and the vast number of animals it contained, but when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say, my faith breaks down."

"P. E." HAS A NEW and startling interpretation in the *Journal des Débats* of April 29th. Reprinting the manifesto of sympathy with the Allies, signed by five hundred distinguished Americans, the Parisian newspaper adds a brief description of each signer after his name. I quote two:

"L. B. BREWER, évêque (professeur épistolaire) de Montana.

"CHAUNCEY B. BREWSTER, évêque (professeur épistolaire) de Connecticut."

Some other bishops are described simply as *ecclesiastiques*. One gentleman appears as *ancien gouverneur de l'île de Rhodes, Providence*.

A PAPER FROM Lahore, India, the *Civil and Military Gazette* of April 1, 1916, giving the outline of the great conspiracy case there, when a revolution was planned but ignominiously collapsed, says ingenuously: "Some of the gang were armed, and fortified with a harmonium." Organized sedition!

IS PROHIBITION a failure? In Spokane, the first four months of the enforcement of a "dry" law show a saving of \$15,078 on county expenses, largely in court and poor-farm costs.



## LONDON DIOCESAN CONFERENCE

## Impressive Address Is Delivered by the Bishop

ARCHBISHOP OF CANTERBURY  
ADDRESSES S. P. G.The Living Church News Bureau }  
London, May 22, 1916 }

THE annual London Diocesan Conference was held at the Church House, Westminster, last week. The President's very vigorous and stirring address was mainly devoted to the subject of the Church's Call to the Nation in the coming Mission.

The Church, the Bishop said, ought to have a message to the nation at such a crisis in its history as this. It was for the Church to breathe into our people the spirit of fortitude which they need. We were fighting for the freedom of the whole world, and "I am surprised," said the Bishop of London, "that America does not see it more clearly." It was for the sanctity of treaties and national honor that our men were fighting and dying to-day. But further:

During the war it had been made clear that the struggle was between all that was to be understood by the phrase the "Nailed Hand" and what was involved in the "Mailed Fist"—the doctrine that "Might is Right" in a world that they once hoped might be Christian. The first message of the Church to the Nation, therefore, must be:

"On to the end; listen not for a moment to proposals for a patched-up peace, which would mean that the children now in the cradle will have to do it all over again in twenty years' time. (Applause.) Fortitude to the end! If that is not the message of the Church, we are not doing our duty to the nation at this crisis of its history."

The Bishop urged that Church people, both clergy and laity, should back up the men at the front and the women they have left behind to the full limit of their power. Do they of the clergy, he asked, sit up at night if necessary to write letters to those who are in the trenches? He himself should feel it on his conscience if he did not answer every letter from the trenches by return post, and he got many. The women should also be made to feel that they had a friend behind them.

The Bishop here alluded with approval to the idea of the vicar of South Hackney, who had set up a Roll of Honor in every street in the parish, and underneath it a prayer for those at the front which the people were asked to learn and to say daily. Vases were placed at the side which they kept filled with flowers. The clergy and people visited these places every Sunday, when a short service was held; and large crowds gathered who were invited to a subsequent service in church.

He hoped one result of the Conference would be a great revival of intercession in the diocese. Again, it was their duty to keep the nation in a Christian spirit. Then it was essential to keep very bright the hope of the other life; to bring home to the nation the view that death is not the ultimate calamity and the end of all. Further, the Church must continually show the nation that the war is meant to be a purifying trial, and even a chastisement. We must face our sins as a nation frankly. The nation was forgetting the majesty of God. And the national drink bill convicted us of sin. Alluding to the ravages of fleshly lust in the nation as shown by the report of the Commission on Venereal Diseases, the Bishop said:

"We are nothing if not a fighting Church, and if people think

I am going to do nothing while there is an open moral sewer in London they are making a great mistake. If music halls are to be places of assignation and cinema shows are to injure the minds of the children I have yet to learn what is the good of the Church. In the old days the Church fought to the death through unpopularity and persecution for real principles. I am afraid that in some ways we are getting too much at peace with the world. I am trying negotiations first, but if that fails I shall call on the whole Church in London to stand by me and see whether we Christians are to be masters in our own household or not."

He reminded the Conference that the London County Council had accepted a motion instructing the Theatres Committee to report as to the advisability of abolishing "promenades" in music halls, and he wanted members of the Conference to strengthen the hands of those who were pressing this matter by informing their County Council members that they would watch their votes and expect to find that they were sound on a great moral question. He also referred to our failure as a people to gain a sense of the responsibility of the Empire. If the British Empire was not to go the way of the great empires of the past there must be a great growth of the missionary spirit.

Continuing, the Bishop said, the nation had to be called to repent in regard to all these things, but it would not hear the message of a "self-complacent" Church. Therefore, before they could preach to the masses of the people they had to see what they as Church people had to repent of. First of all, it had to be admitted that the Church in her members had failed in teaching the *sacramental religion* outlined in the Prayer Book. Another matter for repentance was the Church's want of touch with the labor world. And

they must be a united brotherhood themselves. What were they to think of parishes which utterly refused to cooperate with other parishes in the great scheme for financing that diocese? What about sloth? Had they no parishes in which nothing was done? This mission must go deep. They must be prepared to "scrap" everything that was in the way of the spread of the Gospel of Christ. Undoubtedly the bishops must lead the way in the repentance of the Church, and they were going to begin having devotional meetings at Lambeth Palace in the following week. Next, the other clergy must recall their commission given at ordination and ask themselves how far they had fulfilled it. They in the London diocese were to begin the next night the retreats for priests at Fulham Palace, first with the old men. The arrangement was for the whole clergy of the diocese to come, forty at a time, and spend the best part of three days alone with God. As to retreats for the laity, there would be arrangements as far as possible in actual connection with the mission. The immediate thing was for the laity to realize their own priesthood in the Mystical Body of Christ. The Bishop believed that if the doctrine of the priesthood in the Church of England was properly understood there would scarcely be any Protestant Dissenters left in this country, and many of their divisions would be healed.

A motion was adopted by the Conference calling for the active cooperation of the whole clergy and laity in the National Mission. Prebendary Boyd, vicar of St. Paul's, Knightsbridge, in seconding the resolution, made a striking and admirable speech. When people spoke of the failure of the Church in England it was as well to bear in mind, he said, that what was meant was the failure of the individual members of the Church, and further, that the Church system as a whole had never really been tried in this country since the sixteenth century. It had been used piecemeal. Although Holy Baptism had been taught as necessary to salvation, the Sacrament of the Altar had not been taught as an obligation to all. There had been division in their teaching about Confirmation, although by implication the Church placed it on the same footing as Baptism. As to Holy Orders, there had been no systematic teaching of the clergy, with the result that they "did not know their business." In regard to the Sacrament of Penance the Church in practice had shown up extremely bad in this war. The Prebendary believed that if from the first the Prayer Book had been taken and used at "its face value," the Church of Rome would not have had "a chance to exist" in this country, for every kind of help that the soul of a Christian could fairly ask for would have been supplied "in a far more effectual way by the Catholic Church of this country." He believed that through this call to the nation the Church could be renewed.

There took place an animated debate over the precise wording of a resolution respecting Sunday observance. The Rev. T. A. Lacey sought by two amendments to set forth the right Christian view and the true Church position. He criticised the original motion as confusing cause and effect and tending to promote Sabbatarianism. What the Church must do, he said, was to teach the people of England the true principles of Sunday observance—they were to be taught that the first day of the week, the day of our Lord's Resurrection, was set apart by an ordinance of the Catholic Church, not like the Jewish Sabbath, for rest, but for stupendous activity in the service of God. A layman of the Conference contended that Mr. Lacey's views made in part for the abolition of the Fourth Commandment. He was answered by another layman, who pointed out that the interpretation of the Commandment for Christians was made clear in the Church Catechism and at the Savoy Conference. Finally agreement was secured by the following amendment, which was carried:

"That in the opinion of this Conference the neglect of the observance of Sunday as a day of worship and rest is a matter which requires special attention in reference to the proposed National Call to Repentance and Hope, and shows the necessity of clear teaching of the true principles of Sunday observance."

The annual meeting of the S. P. G., in connection with the 215th anniversary, was notable for the large attendance—the Great Hall of the Church House being fully occupied—and for the Archbishop of Canterbury's speech. We were, he said, in a great day of the Lord, when the inhabitants of the world may learn righteousness by trying to learn a right use of this visitation of the Lord. In history the times of great upheaval, of war, of terror, of calamity, had been the very times which had produced our greatest thoughts and prayers and devotional works and most marked missionary progress.

The Archbishop alluded to the times in which the Sacramentaries of Leo, Gelasius, and Gregory began to be produced—the "quarries" whence the Prayer Book was hewn. The lives of those three great Bishops were spent amid the clash of arms, in a world of strife. And think of the stripes and terrors that filled Italy when our own St. Augustine undertook his mission to England; or, again, the circumstances in which the Goths were converted to Christianity. Nor was there need to go back so far. The years 1792 to 1804 were years of extreme tension and dire distress in England, and in 1804 all our people were in apprehension of a Napoleonic invasion. Yet



that period presented a phenomenon of spiritual effort. He quoted Bishop Lightfoot's saying, "History is a wonderful cordial for drooping courage." They might be full of hope for what was now happening in the world. In the past it had been difficult to move large numbers of English Church people to zeal for foreign missions. But with the widening of horizons through the war there was coming about a deepening of thought and a wide vision. Patriotism was seen to resolve itself into a wide fellowship for a great and true cause, and not a mere desire for the expansion of the British Empire.

The Albert Hall evening meeting was again a great success. The chair was taken by the Bishop of New Westminster, and the other speakers included the Bishop of Natal and the Bishop of Qu' Appelle.

The London correspondent of the *Sussex Daily News* (Brighton) writes concerning the Rev. R. J. Campbell, who, by the bye, began his career as a Protestant preacher at a chapel in that great seaside resort. Nobody, he says, has been surprised at the cautious attitude taken up by Mr. Campbell in reply to the "innocent little request" made by a former co-religionist, one Mr. Jones, that he should explain the interpretation he puts upon his ordination to deacon's orders in the Church.

"It is understood," says this journalist, "that the ex-minister of the City Temple has acted on the advice of episcopal friends in declining to commit himself hastily, and he is said to be writing his 'plain statement' in close association with the Bishops of Oxford and Birmingham. Those who are in touch with Mr. Campbell prophesy that his view on ordination will be found to resemble closely Dr. Gore's position as outlined in *Orders and Unity*."

Queen Alexandra has expressed her intention of paying a visit to the *tableaux*, organized by the S. P. G., which are to be presented in St. Martin's Churchyard, Trafalgar Square. Scenes from Russian and Serbian history, especially in connection with their religious life, will be depicted, and Eastern Church music will be given by a choir and orchestra.

A carved oak reredos and a brass tablet are to be erected in Heigham parish church, Norfolk, in memory of Nurse Edith Cavell, whose family were connected with that church.

The Archbishop of Canterbury made a brief visit to our troops and their chaplains in France last week.

J. G. HALL.

## FEELING TOWARD CATHOLICITY

A SIGNIFICANT illustration of the wide-spread feeling toward Catholicity on the part of representative Protestants is contained in the London letter of the *Homiletic Review* for June. Among the many suggestive criticisms made by the Rev. J. H. Shakespeare, President of the National Free Church Council of England, none, says this report, are more interesting than those by the representatives of what has come to be termed the new, or free, Catholicism.

"Dr. Orchard, for instance, he says, insists that the Free Churches will gain nothing by their union if they merely use it to reinforce their opposition to the Catholic doctrine of the Church and the Catholic ideal of worship. Just because the Free Churches are free, it is their vocation to replace a mechanical priesthood and magical sacraments by a truly representative priesthood and deeply mystical sacraments. He deprecates every form of alliance with the state, and advocates the Franciscan ideal of a ministry willing to face poverty for the sake of the Kingdom of God, and to seek independence by means of a self-supporting order.

"Another Free Catholic of a somewhat different type, the Rev. J. M. Lloyd Thomas of Birmingham, goes further and says that a United Free Church, so far from putting an end to sectarianism, would entrench its spirit more firmly than ever, unless the movement be freed from all political and separatist bias. Mr. Thomas pleads for absolute creedal freedom combined with loyalty to true Catholic continuity. He stands for the retention and recovery of all true and fruitful Catholic symbolism in worship, and for a free Christian Church which pays its homage to the man in the pulpit but to 'the unseen Real Presence, witnessed by the altar and proving the efficacy and fruitfulness of its own sacraments.' Whatever one's natural religious predilections, these criticisms are worth pondering. A union based upon negations and entered into for the purpose of being stronger to meet a common opponent is essentially uncatholic and unchristian, and can issue only in the substitution of one huge sect for half a dozen small ones. A Church it can never be."

A MAN OF a nice sense of honor is one who is punctilious in doing things which he could not be punished for neglecting, and whose neglect would arouse but little disapprobation.—C. Mercier.

## ARCHDEACON STUCK'S SERMON AT COLUMBIA UNIVERSITY

Unique Discourse Is Subject of Much Comment

DEGREE CONFERRED ON BISHOP HALL

New York Office of The Living Church }  
11 West 45th Street }  
New York, June 12, 1916 }

OF the baccalaureate sermon preached by Archdeacon Stuck of Alaska at Columbia University, Sunday June 4th, it may be said that not in many years has such a sermon been heard from a metropolitan pulpit. It challenged the attention of the great audience of 2,500 students, guests and members of the faculty present. It has been discussed, far and wide, since reports of it.

"I have always had a sort of dread," he said, "of trained sociologists, of anthropologists with a turn for practical benevolence, of political economists, of psychological pedagogues, and graduates in similar subjects. With their experimental laboratories, their card indexes and filing cabinets, their tabulations of statistics, their reduction of people to categories; with that last glorious achievement of theirs, the plotting of a curve, they are always in danger of evacuating the human personal element out of their work and thinking of men and women in algebraic formulae. Some of them lay tribes and races as ruthlessly under the tyranny of curves as the mediæval popes laid the nations of Christendom under interdicts.

"As soon as philanthropy becomes professionalized it takes to itself a marvellous change; it no longer evokes gratitude, it provokes antagonism, and we are almost at once confronted with the sarcasm about

"Organized charity, skimped and iced,  
In the name of a cautious, statistical Christ."

"The relief granted may be just as real, just as necessary, but the whole spirit is different, the whole attitude is changed; any sort of warm human sympathy seems destroyed, and the obligation presses intolerably upon the sensitive recipient."

At the commencement exercises of Columbia University, held on Wednesday, the great number of 2,007 degrees were granted.

The degree of Doctor of Sacred Theology was conferred upon Bishop Hall of Vermont. Later, at the luncheon, Dr. Hall said:

"As an Englishman by accident of birth, and an American by virtue of choice, as well as an Oxonian, I should most earnestly and profoundly deprecate any such action as I have heard suggested, that the Rhodes scholarships in Germany, awarded by nomination of the Kaiser, be wholly withdrawn and applied elsewhere. Surely the intercourse of scholars of these two great nations may be of untold benefit in the future, both to the countries they represent and, through them, to the world at large."

The preachers in the Cathedral of St. John the Divine during the summer will be as follows:

June 18th—11 A. M., the Very Rev. Dean Grosvenor (ordination). 4 P. M., the Rev. Dr. Kenneth S. Guthrie.  
June 25th—11 A. M., the Rev. Canon George F. Nelson. 4 P. M., the Rev. Pascal Harrower.  
July 4th—11 A. M. and 4 P. M., the Rev. Dr. Robert Johnston.  
July 9th—11 A. M. and 4 P. M., the Rev. William H. Garth.  
July 16th—11 A. M. and 4 P. M., the Rt. Rev. John N. McCormick, who also preaches on the two Sundays following.  
August 6th—The Dean.  
August 13th—11 A. M. and 4 P. M., the Rev. Chaplain H. Percy Silver.  
August 20th—The Dean.  
August 27th—11 A. M. and 4 P. M., the Rev. Chaplain H. Percy Silver.

One thousand Knights Templar, including the Grand Commandery of the state of New York, attended a special service in the Cathedral of St. John the Divine on Sunday afternoon, June 4th. The officiating clergymen were the Rev. Dr. George F. Nelson, the Rev. Robert Ellis Jones, and the Rev. E. Briggs Nash. The sermon was preached by the Very Eminent and Rev. Dr. Henry R. Freeman, Grand Prelate of the Grand Encampment of the United States. He is rector of St. John's Church, Troy, N. Y.

The Trinity ordinations in the diocese of New York will be held in the Cathedral of St. John the Divine on Sunday, June 18th, at 11 o'clock. The Rt. Rev. Dr. David H. Greer, Bishop of the diocese, will officiate, and the Very Rev. William M. Grosvenor, Dean of the Cathedral, will preach the sermon.

As a token of affection for the late Dean Van Amringe, Columbia alumni have decided to erect a permanent memorial to be known as the "Van Amringe Quadrangle."

The plan contemplates a large space surrounded by one of the brick walks for

which the university campus is noted. Within the inclosure there will be rows of stately trees, evergreen hedges, sunken lawns, stone seats, a large pool or fountain, and, as a prominent feature, an enlargement of the Partridge bust of "Van Am." The cost of the quadrangle will be about \$25,000.

Dean Van Amringe, who died last September, had been connected with Columbia College in an official capacity for more than fifty years. He was a devoted Churchman, and for many years was deeply interested in the affairs of the General Theological Seminary and other educational institutions. He was a vestryman of Trinity Church.

**AN ARTISTIC CRECHE**

**I**NFORMATION comes to us from Churchmen of New York of a movement to supply a really artistic and properly modeled crèche for use in churches and Sunday schools at Christmas time. For the purpose of making such an article properly it has been determined that Miss J. M. Lawson, an English sculptress of the highest reputation, will model the figures. The scheme is after the design of William Horatio Day, who will also superintend the work in its decorative details.

The design, of course, embraces the stable with the Holy Family and the shepherds. The radiance of the Star falls upon the figure of the Christ Child. The background shows the train of the Magi approaching in the distance. At Epiphany the stable, with its cattle, and the shepherds, are removed and there is substituted the House, with the adoring kings and their retinue.

It is the hope and ambition of the artists to give to the American Church a creation of intrinsic beauty and religious feeling, worthy to symbolize the Incarnation; to help children and their elders to visualize the great central doctrine of the Faith; to supply something to divert the mind from the mythical Santa Claus and the barbaric glitter of the Christmas tree; and at the same time, by its charm and beauty, to teach the true meaning of the joyous festival.

Those who are in touch with the work believe that a marked advance is being made upon anything that has heretofore been available, and it is asked that any who desire information in regard to the matter will very kindly address William Horatio Day, 136 West Ninety-first street, New York,

**THE TRIUNE GOD**

O Holy Father, by Thy mighty will  
 From void and darkness came the sky and sea  
 And earth, then man, Thy wishes to fulfil,  
 And Thou didst find 'twas good, so let it be.  
 O Saviour, Thou didst leave Thy Father's throne  
 And come to earth, Thy precious Blood to shed  
 Upon the Cross, with suffering to atone,  
 And crown of Thorns upon Thy sacred Head.  
 O Holy Spirit, with Thy sacred fire  
 Enduing weary souls with heavenly light,  
 Dost shed Thy sevenfold gifts, and hearts inspire  
 With all the glory of Thy strength and might.

O Triune God, Thy glory manifest,  
 O Father, Son, and Spirit, ever blest.

MAY KIDDER-CHASE.

**THERE IS** an honor in business that is the fine gold of it; that reckons with every man justly; that loves light; that regards kindness and fairness more highly than goods or prices or profit. It becomes a man more than his furnishings or his house. It speaks for him in the heart of everyone. His friendships are serene and secure. His strength is like a young tree by a river.—Anonymous.

**CONSECRATION OF CHURCH AT  
 NEWTON CENTRE, MASS.**

Building Is in English Perpendicular Gothic Style

**CONFERENCE FOR CHURCH WORK  
 AT CAMBRIDGE**

The Living Church News Bureau }  
 Boston, June 12, 1916 }

**O**N Expectation Sunday the Suffragan Bishop, representing the Bishop, who has been temporarily obliged to remain at home, owing to an accident, consecrated the new Trinity Church, at Newton Centre. The Rev. E. T. Sullivan, the rector, and the Rev. Dr. G. A. Strong also took part in the service. When this parish was a mission, Bishop Babcock, who was then a student in the Cambridge School, was for a time in charge of the services.

This church has been the Rev. Mr. Sullivan's only cure. It was opened for services on Palm Sunday.

The erection of this beautiful specimen of English perpendicular Gothic at a cost of \$85,000, and the completion of it without debt was accompanied by a series of surprises, and culminated in one or two episodes that were almost dramatic. A much less expensive building was contemplated in the beginning; but ideals grew as the plans were being worked out; the people of the parish responded generously, and at the critical moment a great-hearted friend gave \$20,000, and loaned an additional \$25,000 for twenty years without interest. But the opening day brought another surprise. At that first service the rector announced the cancellation of the loan of \$25,000, and held up to view the release of the mortgage, duly executed. There remained a deficit of \$5,000 in the building fund and a mortgage of \$2,500 on the recently erected parish house. The people of the parish with one accord immediately determined to raise the remaining indebtedness by Easter Day, which was the next Sunday, so that the church could be consecrated if possible on the first Sunday in June, the rector's twenty-fifth anniversary.

One friend immediately offered half of the \$7,500, provided the rest was raised by Easter; and on Easter Day he sent not only the \$3,750

he promised but \$1,250 additional in case it were needed to secure the whole amount. He had previously given \$4,000 toward the building. There was great enthusiasm among the people to accomplish the result; and to the utter astonishment of everybody the sum of \$12,000 was placed on the alms basons on Easter Day. And this was independent of the contingent sum of \$1,250. With great satisfaction that check was returned to the donor.

The architect, Mr. George W. Chickering of Boston, has achieved a notable result. In its dignity, symmetry, simplicity, and beauty the church embodies the best traditions of the English perpendicular Gothic. It is wholly without ornament except the exquisitely carved pinnacles, the work of John Evans & Co., which carving was done on the ground under the personal supervision of Mr. Evans, who was a member of the building committee.

The interior was wholly in charge of Mr. Robert Casson of Irving & Casson, who also was a member of the building committee.

It would be impossible in the limits of this letter to give even a resume of the varied and extensive programme of the Conference for Church Work, to be held at the Cambridge Theological School, from June 23rd to July 8th. The conference and its purpose of instruction and training in the spirit and method of Church work are well-known among all our workers. As stated in the prospectus: "It aims to bring together, for mutual help, leaders in the thought and action of the Church, and all those who are doing or intend to do Church work, but feel the need of better preparation. It is for everyone who wishes to render higher service in the extension and development of the Kingdom of God." Beside the courses of instruction, there are many services and sermons and manifold opportunities for pleasure trips to places of historical interest. The committee in



TRINITY CHURCH, NEWTON CENTRE, MASS.  
 Consecrated the Sunday after Ascension

charge contains Bishops Lawrence, Parker, and Perry and the Rev. Samuel Hart, D.D., the Rev. H. E. W. Fosbrooke, D.D., the Rev. Harry Beal, and a number of laymen. Among the speakers are Father Huntington, O.H.C., the Rev. C. S. Lewis, Dr. W. H. Jefferys, and the Very Rev. F. L. Vernon, D.D. A valuable adjunct of the conference is the Summer School of Church Music, intended for instruction and training in practical church music. Such subjects as Practical Choir Training and Conducting, Planning, and The History of Church Music will be treated, by A. Madeley Richardson, M.A., Mus.Doc. Oxon., lately organist at Southwark Cathedral, London; the Rev. Canon C. W. Douglas of Fond du Lac; and Mr. Richard G. Appel of the Cambridge Theological School. A choir is to be organized for the daily services in St. John's Chapel, under the direction of Mr. Appel, the organist there, and will give opportunity for regular practice in chorus singing. An opportunity will also be given for regular instruction in Plainsong accompanied by Canon Douglas. Altogether, a most helpful and inspiring fortnight is provided and no doubt a good attendance may be anticipated.

For several days the Bishop was confined to his country house in Milton, as the result of a severe shaking up, received when he tripped and fell during a recent visit to the Mothers' Rest of the City Mission, at Revere. Owing to his exhausting labors for the Church Pension Fund, his physician, while not alarmed at the result of the fall, felt that the Bishop should take a complete rest. After a few days he was allowed to leave his bed and walk a little and it is hoped that he will soon be completely recovered and able to go to Bar Harbor, Maine, with his family.

At St. John's Church, Roxbury, the annual festival of the parochial guild of St. Vincent took place on Ascension evening.

**St. John's, Roxbury** Five candidates were admitted as servers and two servers were admitted as members of the guild. Solemn Vespers were sung and a sermon was preached by the Rev. Brian C. Roberts of Westborough. A number of members from other guilds of acolytes in greater Boston attended the service and were in the solemn procession. After the service there was a supper and dancing in the parish hall. On Easter Day, in this church, an old custom of standing at the *Sursum Corda* was restored. The Rev. F. W. Fitts says: "The inspiring effect made us wish we had done it long ago. . . . Some may find it not only uplifting to the soul to raise the body by standing, but also a restful change to stand at this point, thus breaking a long period of kneeling." This practice is admirable and could be followed with advantage in all parishes, both at low and high celebrations.

The Dean of St. Paul's Cathedral has been asked by a committee of men of the Cathedral to conduct one or more retreats for

**Retreats for Men** men, as a result of the deep impression of the retreat held during the Week of Prayer and Preaching. The first one will be held at the Rest House, Swansea, the week-end of July 1st to 3rd. "The beauty of the village of Swansea and the opportunity of retirement thus offered," says the Dean, "offer an ideal setting for the retreat." Speaking of the Day of Recollection, held on Ascension, he says: "The spirit of the day was marked by an unusual sense of devoutness, of reality, and perhaps can best be expressed by what one woman said: 'It had never occurred to me before that I could think of holy things in the midst of all the claims and distractions of my daily work, but to-day I have felt a Presence, all day long, and I know it is possible to find a place of quiet within one's self, and that nothing need disturb one there.' We believe that the results of this day justify us in continuing this practice, and we hope from time to time to appoint a Day of Recollection for working folk and those others whose daily duties make it impossible for them to set aside a whole day for a day of quiet or recollection." Last year on Ascension the number of worshippers at the Cathedral was 286, whereas in 1916 there were 727 present at the services.

The Rev. Allan Whittemore, recently ordained priest and a son of the late rector of All Saints' Church, Ashmont, celebrated his first Communion in that church a few days ago.

**A Novitiate of the Holy Cross** He was assisted by the Rev. A. W. P. Wylie as deacon and the Rev. F. M. Banfil as sub-deacon. The sermon was preached by the Rev. Frank Gavin of Cincinnati. Mr. Whittemore will soon go to Holy Cross monastery to begin his novitiate for the order. JOHN HIGGINSON CABOT.

GOD IS GIRDLING every man for a place and a calling, in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. The truth I propose then for your consideration is this: "That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." Many persons, I am well aware, never think of any such thing. They suppose that, for most men, life is a necessarily stale and common affair. What it means for them they do not know, and they scarcely conceive that it means anything.—*Bushnell.*

THE TIME to begin is *now*—to-day.

## COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

### Interesting Meeting of Alumni Association

#### MOVEMENT FOR REFORM IN DIVORCE LEGISLATION

The Living Church News Bureau }  
Philadelphia, June 12, 1916 }

A LARGE congregation joined in the services in the Church of the Atonement on the occasion of the fifty-first annual commencement of the Philadelphia Divinity School last Thursday morning. In the procession which formed in the parish house and marched into the church led by the choir of the parish, were Bishops Rhinelander and Garland, the faculty of the school, the joint boards, and several of the alumni. A service specially arranged for this occasion was read by the Dean of the school and the Rev. Dr. Perry. The Rev. Messrs. Morris and Medary acted as masters of ceremony.

After the reading of the service eleven candidates for diplomas were conducted into the choir and there presented to the Bishop by the Dean, the Rev. George G. Bartlett, to receive their diplomas. Of the graduating class Messrs. Douchette Redman Clarke, Herbert Boyce Satcher, and Granville Taylor, A.B., having attained a standing of nine or over, were presented to the Bishop and received the degree of Bachelor of Sacred Theology. The degree of Master of Sacred Theology was conferred on the Rev. Arthur Adams, Ph.D., of Trinity College. The preacher was the Rev. George William Douglas, D.D., who presented in a forceful way the work of the ministry and the qualifications necessary for the successful conduct of that work. He referred chiefly to the need for the minister finding out the Mind of the Master, and being guided by that.

At the close of the exercises in the church a large part of the congregation, with the graduates, students, faculty, and boards, repaired to the school where a luncheon was served. At six o'clock, as is the custom, a supper was served to all the guests of the day by the alumni association. The afternoon was devoted to visiting, alumni association meeting, and reception by the Dean and Mrs. Bartlett. In the evening an essay was read by the Rev. Walter A. Matos.

The afternoon meeting of the alumni association was full of interest. The committee appointed last year to raise funds for the publication of the Japanese paper for the younger clergy in Japan reported that a portion of the \$300 necessary has been secured. An appeal was made to the members to complete the amount, and additional funds amounting in all to \$240 were subscribed. It was decided to make personal appeals for the balance. Announcement was made that the joint boards had reappointed the Rev. Dr. Yerkes as instructor in the History of Religion for another two years, with increased salary; the Rev. Dr. Mitman, as instructor in Religious Pedagogy; and that a course on Missions would be provided next year. For this course the faculty of the school are empowered to select a lecturer. The Rev. G. N. Holcomb has also been appointed to give a course of instructions in preparation for the rural ministry.

Bishop Suffragan Garland reported that Dr. John Falkner, who has been a member of the board of trustees for many years, had resigned, and the Rev. Harry P. Nichols, D.D., has been elected in his stead. Also that the place of Mr. Charles Barney has been filled by election of Mr. W. W. Frazier, Jr., and that the Rev. Francis Taitt as the alumni nominee was elected on the board. Upon the suspension of the by-laws, an election was gone into for an alumni nominee to fill the vacancy on the board, and the Rev. Henry Medary was elected.

The Bishop also reported that efforts to remove the school to another location had been suspended upon the request of Bishop Lawrence, but that now, the diocese, having raised about \$750,000 for the Pension Fund the effort for the removal of the school should be resumed. It was reported that the Rev. Dr. Douglas had volunteered to deliver a series of lectures on preaching in the school. This is the second year for this course.

The election of officers resulted in the choice of the Rev. Dr. Foley as president, the Rev. Messrs. C. C. Parker, M. A. Shipley, Jr., and John Knight Shryock, vice-presidents; the Rev. N. B. Groton, secretary, and the Rev. Richard J. Morris, treasurer.

The beautiful Church of St. John the Evangelist, Lansdowne, was the place of the annual spring meeting of the Philadelphia local assembly of the Brotherhood of St. Andrew, Saturday afternoon and evening, June 3rd. The juniors met in the parish hall, and considered Preparedness: What It Should Mean to the Junior. A number of the members joined in the discussion. Evensong was said in the church with an address by the chaplain, the Rev. Alfred R. Berkely, who made an appeal for young men for the ministry. A severe storm as the men were leaving the church prevented an out-

Brotherhood of  
St. Andrew

door luncheon which had been prepared by the ladies of the parish. Instead it was given in the parish house, and was much enjoyed. In the evening the afternoon subject was continued.

A most delightful day was enjoyed by seventy-eight of the clergy of the diocese in Burholme Park, near Fox Chase, Monday, June 5th.

**A Holiday for the Clergy**

Through the hospitality of Mrs. Bawn, dinner was served at noon in the park, and later in the day a reception given the clergy at the home of their host. In the afternoon many of the clergy indulged in a game of baseball.

The graduating exercises of the Episcopal Academy and the DeLancey School were held in Witherspoon Hall on Tuesday evening last. The principle address was delivered by Archdeacon Stuck. A very large class was presented to the Bishop for diplomas, and many of the class and members of the lower classes were awarded certificates of commendations. Since the merger of the schools rapid progress has been made in the development of these old schools.

**Episcopal Academy and De Lancy School**

The law association of Philadelphia has launched a movement to reform the state divorce laws. For some years this evil has been rapidly growing in the city. During the past few months the number of divorces granted by the local courts has brought shame upon our city. Some features of the present law were passed in 1913. Under this law only one year's residence in the state is required. Also notice only by publication is demanded. As the hearings may be secret under the present law, the lack of personal notice has opened the way for serious abuses. A petition will be sent to the State Bar Association to have the law repealed, and another and more satisfactory one substituted.

**Divorce Reform**

On Ascension Day the Church of the Ascension observed its thirty-sixth anniversary during the present rectorship. The parish paper, the *Ascension News*, devotes a large part of the current issue to a historical review, and points out the great possibilities under the new arrangement with the diocese for the diocesan house. For some years, owing to the changed character of the neighborhood, the work in that parish has declined, but the rector and people seem to be hopeful now for the future.

**Church of the Ascension**

The June issue of *Christ Church Chimes* tells of a large work under the head of "Poor Children Outing Fund," which the parish has carried on for some years. Offerings are received for this purpose, and the children from all parts of the city and from institutions are given a week's outing in the country. Along this same line the city missions are asking for aid. A letter has been sent out to all the parishes telling how a child can be sent away for a week or can be provided with some necessity of life for a given sum.

**Children's Outings**

EDWARD JAMES MCHENRY.

**THE CRUCIFER**

"They turned not when they went; they went every one straight forward" (Ezek. 1:9).

**Faithful and true:**

Child thou in years, with man's stature and bearing,  
Grave, earnest face thy young spirit declaring,  
Coming in view.

**Passing along:**

Slow with the sign of salvation advancing,  
Never to right nor to left of thee glancing,  
Silent and strong.

**Higher and higher:**

Calm are thy lineaments, rapt and unheeding,  
Upward thy white-robed followers leading  
Into the choir.

**Faithful, in truth:**

Not only this station worthily filling,  
For other calls on thee patient and willing,  
Trustworthy youth.

**God keep thee true,**

Forth on thy journey so earnestly faring,  
Ever the sign of the Crucified bearing,  
All thy life through.

MARY McENNERY EHRHARD.

DESPITE THE glorious days behind us with their glamour and mighty deeds, material and spiritual, yet we stand just before the dawn of the greatest day. We must gird ourselves to the battle. The kingdom of God must be set up in the empire of the world. Here we see fulfilment of prophecy—man has traveled westward since the beginning of his story and we stand at the farthest limit of the West. To our West the whole creation faces, on us the eyes of the whole world rest. Will we measure up to our opportunity? May the good God give us grace to do what the Lord requires of us—to do justly, to love mercy, and to walk humbly with our God.—*Bishop Hunting.*

**"PREPAREDNESS" IN CHICAGO**

**Some of the Church Clergy March in Parade**

**BOARD OF MISSIONS ASSUMES RESPONSIBILITY FOR CATHEDRAL SHELTER**

The Living Church News Bureau }  
Chicago, June 12, 1916 }

AS was expected the Chicago Preparedness Parade was greater than all other similar preparedness parades. Over 140,000 men and women marched in this memorable parade which began in the morning and lasted well into the night. The parade was planned and organized in about two weeks' time. Its precision and orderliness were most evident. A prominent Churchman, Mr. Angus Hibbard, vice-president of the Chicago Telephone Company, was very active in the important preliminary work of organization. The spirit of the thousands who marched and of the tens of thousands who sat at the windows on the route, or who sat or stood three deep on the curb was earnest and enthusiastic, expressing rightly the patriotism of a people who do not want to fight, but who are determined to be ready to fight that liberty, righteousness, justice, and truth may prevail.

Some of the units who marched deserve special mention. Perhaps that which evoked most favorable comment was the cadet corps of students from the University of Illinois, some 1,500 strong. The thousands of men and women employees of the Chicago Telephone Company, of the Stock Yards, and of the large department stores made a splendid showing. The units of professional men were not very strong. Aside from individuals who may have marched with other units there were just eighty clergy of all creeds who marched in the clergymen's division. Bishop Fallows of the Reformed Episcopal Church, a veteran of the Civil War, was the marshal of the clerical division, and did his part well. The ministers of the Presbyterian and Methodist churches predominated. Our own clergy came next. Of these there were eight: in the order of their marching, the Rev. E. J. Randall, standard bearer, and the Rev. Messrs. A. S. Morrison, Oscar Homburger, H. B. Gwyn, F. E. Wilson, Arnold Lutton, D. C. Beatty, and H. L. Cawthorne. The proportion of our men was good. But the number of clergy who marched in Chicago, compared with the number who marched in Boston was small. The clergymen's division fell in at one o'clock, and marched for about an hour and a half, disbanding on Jackson boulevard, just west of the river.

At the meeting of the board of missions on Thursday, June 8th, the Rev. F. E. Brandt was reelected secretary, and Mr. F. F. Ainsworth treasurer. At the instance of the northeastern deanery the board voted to accept the Cathedral Shelter as its responsibility, and the Bishop appointed, as the committee in charge on behalf of the board, the Rev. N. O. Hutton, the Rev. F. R. Godolphin, the Hon. Jesse Holdom, and Mr. Courtenay Barber. It is expected that the Shelter will have the active support of many laymen, and that the Church Club will be asked to assist in placing this important work on a secure foundation. Appropriations were made for the Cathedral City Missions, for the Sisters of St. Mary at the Mission House, for the deaconesses, and for missionary clergy. Progress was reported by the committee on Church work at the University of Chicago, and after considering the report of the special committee on Italian work it was decided to continue the work among the Italians. The Rev. H. W. Prince will continue as secretary of the executive committee.

**Board of Missions**

Mr. Hiram Coombs, who died on Monday, May 29th, at Oak Park, was well known as a resident of that suburb, as a communicant of Grace Church, and as an active layman of the diocese. Mr. Coombs was born in England in 1855. Coming to Chicago the year following the great fire, he entered the office of the county treasurer, where he became an expert in real estate titles in taxes. He was identified with the upbuilding of the city since 1880, in the time of its most rapid growth. The Rev. E. V. Shayler assisted the rector, the Rev. G. R. Godolphin, at the burial, which was from Grace Church.

**Death of Mr. Hiram Coombs**

When the new Municipal Tuberculosis Sanitarium was opened last fall, the Cathedral staff began work there. A priest went out to minister to the sick as often as he could be spared from the pressing work at the Cathedral and at other city institutions, and a deaconess went each week. When the Rev. E. A. Severance came, the Rev. E. A. Bazett-Jones was assigned to regular service at the sanitarium, and he and a deaconess minister there every Thursday. During the first weeks very few communicants were found, but later many more have been found, including the head nurse and her assist-

**New Tuberculosis Sanitarium**

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ant. On the first Sunday in May there were eighty at the morning service.

Mrs. J. C. Farwell, a devoted member of Christ Church, Woodlawn, who died recently, had spent her entire life in Woodlawn and had endeared herself to everyone who knew her. She had been identified with this parish since its beginning, and was present as a little girl at the first meeting held with Dr. Rushton to organize the mission in 1886, from which the parish has grown. She was active in the work of the mission, and after the parish was formed was one of the first teachers in the Sunday school. She was married there and her children were all baptized there.

Bishop Sumner, who has been visiting Chicago recently, preached at St. George's Church, Chicago, on the Sunday after Ascension Day. The Bishop began his ministry at St. George's, and was warmly welcomed at his old charge.—At the Church of the Redeemer

there were four services on Ascension Day, two of them celebrations of the Holy Communion. On the eve of Ascension Day there was solemn Evensong, which was attended by many from neighboring congregations. An offering was made for the Armenian sufferers.—On the Sunday after Ascension, Trinity Commandery N. 80, Knights Templar, attended Emmanuel Church, La Grange. The commandery was led by the Lyons Township High School band. The sermon was preached by the Rev. L. W. Stryker, the rector. H. B. GWYN.

### COADJUTOR ELECTED IN COLORADO

THE election of the Rev. Irving P. Johnson, D.D., as Bishop Coadjutor of the diocese, was the principal feature of the Colorado diocesan council, which was in session last week at the Cathedral. The election occurred on the sixth ballot, after



THE REV. I. P. JOHNSON, D.D.

the clergy had elected the Rev. Harvey Officer of the Order of the Holy Cross and the laity had refused confirmation.

Dr. Johnson was nominated by Dean Hart and Fr. Officer by the Rev. G. A. C. Lehman. Others placed in nomination were Bishop Longley, the Rev. Arthur Moulton of Lawrence, Mass., the Rev. Edgar Jones, rector of St. Thomas', St. John's, Newfoundland, and the Rev. Dr. George Craig Stewart of Chicago. A few scattering votes were recorded, including some for the Rev. H. S. Foster of Denver, but from the start the clergy were chiefly divided between Dr. Johnson and Fr. Officer. The latter was elected on the third ballot of the clergy, receiving 27 out of 38 votes, being one more than the necessary two-thirds.

The election was not confirmed by the laity, and further balloting was postponed until after lunch.

The council re-assembling, the clergy and laity voted concurrently, and Dr. Johnson was elected on the sixth ballot. A committee to notify him consists of the Rev. C. H. Marshall and Mr. A. D. Parker.

The following is the table of the first two ballots:

	Votes on first ballot	Votes on second ballot
Rev. Irving P. Johnson.....	12	13
Bishop Burch.....	1	..
Rev. Arthur Moulton.....	3	1
Rev. Harvey Officer, O.H.C. ....	16	21
Rev. George Craig Stewart.....	1	..
Bishop Longley.....	3	3
Rev. Edgar Jones.....	..	..
Rev. H. S. Foster.....	2	..
	38	38

### SEA SONGS

There's salt in the heart's-blood of every man  
And therefore can

No man ignore the sea, as he may know  
Who stands on any shore where breakers roar  
And asks his own heart why it shakes him so.

Our kinsman the sea calls challenge to falls  
In wrestled bouts whose stakes are life and death:  
And lo, in us the whole of each tense soul

Reëchoes to our kinsman's lightest breath;  
Salt waves, salt blood, sea music, all the three  
Proclaim that we are kinsmen of the sea.

Men are to God as waves to ocean are.

But waves are far

Wiser than men and know their source and home,  
Till every scornful surge the great winds urge  
Mocks all mankind across the wastes of foam.

Men forget God, but, lo, no wave may go  
Forgetful of the plain and the abyss:

In forms of foam or flame the Ocean-Name  
By the great singing surges symbolled is:  
The most minutest ripple that sets free  
Sibilant whispers names the ocean-sea.

I do not know the stars nor hear the strong  
Angelic song

As David did, nor see great visions dim  
Vouchsafed Isaiah's eyes in wondrous skies,  
Of wheels and mystic light and cherubim;

But, look you, the waves ride in joyous pride  
Not without meaning to me and the vast  
Immeasurable main in symbols plain

Holds certain teachings. After time is past  
Some day of upper sky my song may be  
But now I know earth's lower sky—the sea.

If I might live and die upon a shore  
Where the waves roar

Sounding on ever without pause or halt,  
And I might add to these the rushing breeze  
And satisfy my nostrils with its salt

And if mine eyes might range the endless change  
Of lustrous leagues on leagues of rolling sea

And I might lead a life of reckless strife  
With winds and waves and waters wild and free,

In silence then I were content to be  
Needing no other music but the sea.

If I might ride the roaring seven seas  
And feel the breeze

Salt on my face and hear the trumpet-sound  
When the storm wakes, and see stretched endlessly

The long horizon where the sky dips round,  
Then could I quiet keep. But since the deep

Calls ever, though afar the surges roll  
And all waves are alive, so must I strive

To voice the calling of the Ocean-soul  
In crested stanzas rolling slow and grave,  
Rising and falling like an ocean-wave.

So I make certain songs which, like curved shells,  
Are things where dwells

The murmur of the ocean, faint but sure.  
Not without care and thought the dream that wrought

The changing echoes that do here endure.  
Wherefore the mighty sea even to me,

Who held all inland life as banishment,  
A rich gift doth allow: for, lo, I now

Can leave the ocean shore yet be content,  
Bearing its secret in the heart of me

Which, like a shell, makes singing of the sea.

LOUIS TUCKER.



## A Posie from a Royal Garden \*

By the Rt. Rev. CHARLES H. BRENT, D. D.  
Bishop of the Philippine Islands

THIS fair Posie, in which the lily kisses the passion flower and the rose presses its proud petals against the lowly forget-me-not, declares the mystic fragrance and grace of "Mary ever Blessed, Mother of our Lord Jesus Christ; and in Him of all the Faithful," as the dedication phrases it. Christians, men especially, need to know her in all the power of her compelling, rebuking, appealing whiteness. Foremost among our Saviour's worshippers and followers she ever stands. Just because of this she is the nearest and dearest and most available of all saints. The distance in time from us of her life on earth is not an ocean of separation reducing her to a wraith, but an ocean of union whose friendly winds and waves bear her, with all God's great ones, to us and us to them in what the time-honored phrase calls the Communion of Saints.

Art has paid the Blessed Virgin a fuller and more worthy tribute than literature. Art has been, on the whole, chaste and delicate where literature, especially devotional literature, has been wild and unrestrained and crude. This "Posie" is a step toward redeeming the literary and devotional portrayal of the Madonna, both because of the purity of its own expression and the aptness of the quotations with which it is enriched. Its chief value consists in its quiet language, its penetrating insight, its intimate touch. It preserves Mary as a true woman and interprets the Madonnas of Raphael, della Robbia, and such like, making them our own, for our time. A modern poet † in his "Slumber Songs of the Madonna" gives us the same sort of new foothold in her life that the *Posie from a Royal Garden* does:

"Dante saw the great white rose  
Half unclosed;  
Dante saw the golden bees  
Gathering from its heart of gold  
Sweets untold,  
Love's most honeyed harmonies.

"Dante saw the three-fold bow  
Strangely glow,  
Saw the Rainbow Vision rise,  
And the Flame that wore the crown  
Bending down  
O'er the flowers of Paradise.

"Something yet remained, it seems;  
In his dreams  
Dante missed—as angels may  
In their white and burning bliss—  
Some small kiss  
Mortals meet with every day.

"Italy in splendor faints  
'Neath her saints!  
O, her great Madonnas, too,  
Faces calm as any moon  
Glow in June,  
Hooded with the night's deep blue!

"What remains? I pass and hear  
Everywhere,  
Ay, or see in silent eyes  
Just the song she still would sing  
Thus a-swing  
O'er the cradle where He lies."

"Sleep, little baby, I love thee.  
Sleep, little king, I am bending above thee.  
How should I know what to sing  
Here in my arms as I swing thee to sleep?  
Hushaby low,  
Rockaby so,  
Kings may have wonderful jewels to bring,  
Mother has only a kiss for her king!  
Why should my singing so make me to weep?  
Only I know that I love thee, I love thee,  
Love thee, my little one, sleep."

The intervening songs are equally exquisite, but I shall quote only one more—the last:

"But now you are mine, all mine,  
And your feet can lie on my hand so small,  
And your tiny hands in my heart can twine,  
And you cannot walk, so you never shall fall.

Or be pierced by the thorns beside the door,  
Or the nails that lie upon Joseph's floor;  
Through sun and rain, through shadow and shine,  
You are mine, all mine!"

"And Jesus . . . shewed me ghostly sight of her: right as I had seen her before little and simple, as He shewed her high and noble and glorious and pleasing to Him above all creatures." The vision of Julian of Norwich gives the motif of the Posie. The first flower that peeps itself into our notice is the rosebud—in view of a common use in society of this term for girlhood, what a new and purifying influence for the débutante is to be found here!—the rosebud which fulfils its highest promise and enhances its beauty by losing itself in a whole garden of flowers.

The book is not one of epigrams or striking sayings which offer material for quotation. The even tread of its procession of flowers is its charm. And yet you can with profit pluck individual blossoms:

"The analogy of the early spring may be taken to show what blessings may be wrapt up in an early call in the life of anyone. The spring time of glad blossoms is the cradle of all summer blessings, as well as of the joys of harvest, and of ingathered fruits to cheer and sustain us and others during the long winter months. Every Divine call holds in its cradle infinite possibilities."

Out of the spring time of the Annunciation grows the Incarnation in its perennial beauty and might:

"Praise is called forth by a right understanding of any vision of truth, any glimpse, however small, which strikes home to our inmost being. Blessed Mary's praise, and the praise of every Christian man, woman, and child is called forth by a true understanding of what he or she is, and what God is. . . . Souls who can find joy in dreariest surroundings exhale a holy influence which brings a gladdening light to others. Such souls shine unconsciously; their bright hearts do a great work for God."

The *Magnificat* can never be less than the greatest hymn of praise of the Church's greatest saint, kindling into flame; every eventide, the myriad twinkling lights of praise in the Church's myriad little saints.

"Every woman comes into the world with an inherent gift of motherhood. It is her crown. All are not called to natural motherhood, but all have the gift which may be used in both moral and spiritual spheres. Every woman may take her part in some way, in the right development of the race, in that 'making for righteousness' for which alone we are in the world." Motherhood is on a par with fatherhood. The Incarnation made it so, if it was not already inherently equal. The Virgin Birth is not a meaningless phenomenon but God's witness to woman's unique place in His economy as well as to the unique character of the Virgin-Born. For the Christ to have leaped into time without using woman as the gateway is unthinkable, God and man being what we know each to be. "Julian, the fourteenth-century mystic, in her teachings on Divine Love, delights to linger on the thought of the Motherhood of Jesus. 'He is our Mother,' she says, 'both in nature and grace.'" "Is it fanciful to think that as our Lord came to show us the Father, so He permitted His dear-worthy Mother to reveal to us the tender Motherliness of God! and that sanctified family life of earth, with its great limitations and exclusiveness, should lead souls upward to the family life of Heaven, which has no spot or wrinkle, but is noble in its inclusiveness, its expansiveness, and its beauty? I think not. These are surely Divine answers to the needs of the human heart."

"Ah! Mary, pierced with sorrow,  
Remember, reach and save  
The soul that comes to-morrow  
Before the God that gave!

"Since each was born of woman,  
For each at utter need,  
True comrade and true foeman—  
Madonna, Intercede!"—*Rudyard Kipling.*

\* *A Posie from a Royal Garden: suggesting some practical lessons for our own time drawn from the life of the Blessed Virgin Mary.* Longmans, Green, & Co. Price 90 cents; by mail 95 cents.

† Alfred Noyes.

"There may be someone who will point to the danger of such devotion, and I do not gainsay that every beautiful gift of God has its danger as well as its blessing. But, at the best,

human nature is ignorant and childish, and who is there among us who can claim exemption from frequent erring and straying from the paths of wisdom?"

In the last glimpse in Scripture we have of the Blessed Virgin, she is merged into the whole Church, that she may be found by everyone in every age (Acts 1:14). The mode of our approach to her may differ with times and peoples. But to fail to know her, whom the angel Gabriel greeted, as never before or since woman has been greeted, with words shortly after echoed by her own kinswoman, is to impoverish Christian life. The saints are for our present fellowship after mystic, that is, incomparably real and full, fashion. Every act of appreciative memory of them, every recognition of our family kinship with them, every thanksgiving to God for them, forms part of our communion with them. They are too near to us, and too far, to be reached by a formula. Part and parcel of our very life, their personality touches ours, and ours theirs, at a thousand points. The question soars high above the limitations, definitions, and contradictions of warring schools of religious and psychic thought, and marks us inhabitants of time as possessing, and being possessed by, the whole company of heaven.

As we close this little book, the room of our reading is filled with the sweet smell as of a whole garden of flowers, and the eye seems to rest on the appealing, dainty blossoms of loyalty, the forget-me-not.

### BURIAL SERVICES FOR THE REV. GUY P. BURLESON

THE sad story of the drowning of the Rev. Guy P. Burleson, rector at Auburn, N. Y., on Memorial Day, was told in THE LIVING CHURCH last week. The body has not yet been recovered, but the burial service was rendered at his late parish church, St. John's, on Saturday, June 10th. Both the Central New York bishops, with twenty of the clergy and a large congregation, were present.

At 7:30 the Holy Eucharist was celebrated by one brother of the deceased priest, the Rev. John K. Burleson, D.D., assisted by another brother, the Rev. Hugh L. Burleson, D.D. The members of the family, the vestry of the parish, and a few special friends were present. There was a second celebration at 8:30 taken by the Rev. N. T. Houser, rector of St. Peter's Church, Auburn, and assisted by the Rev. W. A. Render of Truemensburg.

The main service followed. The church was full. The sentences from the burial office were read by the Rev. C. R. Allison, rector of Trinity Church, Rochester, a college friend and fraternity brother of the deceased priest. The lesson was read by the Rev. G. DeW. Dowling, D.D., rector of Christ Church, Pittsford, formerly Dean of Fargo. Bishop Fiske offered memorial prayers and then, preceded by an introit, the Bishop of Central New York celebrated Holy Communion and made a brief address. Dr. H. L. Burleson was epistoler and Bishop Fiske gospeller. The ministers of Auburn attended in a body and there were deputations from many civic associations. The whole service breathed triumphant faith. The members of the widow's family from Geneva were in attendance, and of Mr. Burleson's family, his two brothers already named and Mrs. H. L. Burleson were present.

It is said that several weeks may possibly elapse before the body can be found, there being no clue to the approximate place in which the accident occurred.

In the state penitentiary at Auburn, N. Y., on Sunday, June 4th, was held an unusual service, conducted at the request of the prisoners themselves in memory of Mr. Burleson.

For some years Mr. Burleson had been doing quiet but effective work among the prisoners, presenting at the Bishop's last visit to Auburn nine of them for confirmation in the prison chapel. He had also established a branch of the Brotherhood of St. Andrew, numbering some dozen members. At the instance of the Brotherhood this memorial service was held.

As one entered the large and rather bare chapel of the prison, with its cross-barred windows, there stretched before him the gray backs of hundreds of prisoners, black and white, old and young, all intent upon the services which were being held. The chaplain, a Methodist minister, gave a discriminating and earnest address. Hymns of faith and hope were sung, and at the close of the service the members of the Brotherhood were asked to stand while the chaplain read, most reverently, the opening sentences of the burial office and the prayer beginning "Al-

mighty God, with whom do live the spirits of those who depart hence in the Lord."

Perhaps this was the first occasion when one of our priests has thus been remembered within the walls of a state prison, and it was a fitting tribute to the manly and Christian spirit in which the work among them had been done. Touching as was the grief in his own parish, it is doubtful whether anywhere in Auburn was there more heartfelt mourning than that of these men, to whom Mr. Burleson had been so helpful a link with the world outside—and with the world above.

The following resolutions, read at the service, were prepared and passed by this Brotherhood of prison men:

"WHEREAS, It has pleased Almighty God to call to his Eternal Home our beloved Spiritual Director, the Rev. Guy Pomeroy Burleson; and

"WHEREAS, He lost his life in the evident self-sacrificing, heroic act of trying to save another; and

"WHEREAS, He has, with unswerving devotion, ministered to our spiritual welfare; advised with us as to the ways and means of furthering our efforts toward the spread of Christ's Kingdom among men, especially young men; therefore be it

"Resolved, That Branch No. 2 of St. John's Chapter No. 1065 of the Brotherhood of St. Andrew, in meeting assembled, do extend to his family our sincere and heart-felt sympathy in their great bereavement; our prayer that our Heavenly Father will remember them in mercy; endure their souls with patience under their affliction, and with resignation to His blessed will; comfort them with a sense of His goodness; lift up His countenance upon them and give them peace; and our verdict that no one ever has, or ever will face their Maker more deserving of

"'Well done, good and faithful servant,  
enter thou into eternal rest.'"

### IF THE GOOD SAMARITAN HAD ARRIVED EARLIER

SUPPOSE THE Good Samaritan had arrived while the robbers were attacking their victim. What should he have done to merit the approval of Jesus?

In the first place, he might have done nothing. His interest might have been highly scientific. If he had been thoroughly modern he might have made a study of their thumb-marks so as to be able to identify the perpetrators of similar robberies in the future.

Can anyone hold that this would be an application of the principle of neighborliness? Would scientific interest in robbery justify a refusal to defend the robbed?

In the second place, the Good Samaritan, when he came upon the traveler struggling with the robbers, might have said to himself, "Here is a proverbial opportunity to recoup myself from various losses in business." And so he might have taken the traveler's baggage and gone on his way to Jericho.

Would Jesus have told the lawyer to go and do likewise?

Does the question seem silly?

What about the efforts of neutral powers to seize the foreign commerce of warring nations?

Or, in the third place, the Good Samaritan might have said: "This is certainly a sad occasion, but my obligation as a good Samaritan is one of amelioration. I will therefore find a shady place where I may wait until the robbers finish their work, and then I shall be ready to care for the wounded and perform the other duties which are expected of good Samaritans."

Can any sane man think that Jesus would have advised such conduct? Would not the very spirit of Calvary itself have induced this man to help the unfortunate traveler defend himself?

Love is not limited to the Red Cross service.

Just how far we should interfere in other people's quarrels must be left to the wisdom which our trained experts may show us.

But no man is a Christian who believes that anything injurious is right. No man has the spirit of Christ who is content to permit wrong to live quietly.

Social service is the duty of good Samaritans. Jesus promises social regeneration, even though it be at the cost of one's own perquisites, privilege, and person.—SHAILER MATHEWS, D.D., in *Biblical World*.

EVERY MAN'S own inner state, if closely watched, would bear to him abundant witness of a fall. Nothing else can solve the paradox of his greatness and his littleness.—*Bishop Wilberforce*.

WORN SPIRIT, is it night with thee?

And art thou weary grown,

Thus tossing on life's troubled sea

Where fiercest winds have blown?

Be still! The day is breaking fast!

Thy Lord shall soon appear,

The darkest hour speaks midnight past,

The sunrise draweth near.

—*Eliza J. Wheeler*.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

DIVISIONS OF CHRISTIAN WORK

It now seems fairly established, as declared by the report of the Pennsylvania Social Service Commission, that Christian work falls easily into three divisions, namely, missions, religious education, and social service. The diocese has already organized its work along these lines and we believe that the time is not far distant when parishes will also carry on their active work under these three principal heads.

Social service, which is the latest and perhaps the widest in meaning of these terms, has yet to assume its rightful place. That it has not done so is not due to the fact that there is no social service work going on in the parishes, for every parish is doing social service work, but, except in a few instances, the work does not come under the definite heading of social service. In spite of the possible ambiguity of meaning it would seem that this term has come to stay and that therefore parochial activity of this nature should take on a more definitely organized and specific form. The general Church is well organized for social service; in fact it is now provided with a joint Commission on Social Service, provincial commissions, and over eighty diocesan commissions. This development, however, still lacks completion. At present it is somewhat like an army composed of a general staff and of commissioned officers, but containing no enlisted men. The parish must form not only the recruiting station for the army of social workers but also, to change the simile, it is the firing line where a considerable amount of the fighting is to be done. To recruit the army and to carry on the fight the Commission, therefore, recommends the appointment in each parish of a parochial social service committee, similar to those established in other dioceses, such as New York and Chicago. The former has now forty and the latter thirty-four parochial social service committees.

PHILADELPHIA CITY MISSION STATISTICS

Under the head of "Social Service Department," the City Mission of Philadelphia, which has its headquarters in Old St. Paul's Church, makes the following report:

New applications for aid .....	1,166
Families aided .....	2,335
Visits by social workers.....	7,312
Grocery orders .....	985
Milk orders .....	9,133
Ice orders .....	1,871
Coal orders .....	821
Shoes, pairs .....	318
Clothing, pieces .....	4,215
Persons sent on summer outings.....	821
Positions obtained .....	1,335
Number of guests admitted and remaining in the James C. Smith Memorial Home, Oakbourne...	526
Number of guests admitted and remaining in the Home for Consumptives, Chestnut Hill.....	349
Tubercular patients receiving medical aid and sick diet in their own homes.....	334
Tubercular patients placed in other institutions..	169

The Bishop is president and the Rev. H. Cresson McHenry is acting secretary.

THE CHURCH'S SOCIAL FUNCTION

In his lecture on The Social Function of the Church, Gaylord S. White of the Union Settlement described the methods by which the Church exercises her functions as—

(a) Inspirational. The Church a specialist in religion. Her work is to mediate to men ethical and religious values. She must interpret life in spiritual terms, and must ever stand for justice, righteousness, and love.

(b) Practical. This is the work of translating the inspiration into social action. The Church must know conditions. She should supply workers; organize new agencies to meet conditions only when existing agencies are insufficient, and may sometimes become center of social life of a neighborhood or community. She should stand ready to cooperate with all agencies for the highest social ends.

AGAINST TREATING IN SALOONS

Here are some words from the Josephinum Weekly upon which social workers may ponder long and carefully:

"One of the greatest abuses of the liquor privileges in America to-day is the American treating habit so general in saloons. An American habit, and only an American habit; and so strong has it become that it is now proving one of the strongest arguments for the prohibition advocates. This treating is unknown in most, if not all, European countries. Germany has placed an absolutely severe ban on the treating in saloons.

"Treating makes, has made, and continues daily to make, drunkards, spendthrifts, reckless, unscrupulous characters of drinker and seller, and is perhaps a worse evil and a more baneful feature of many, very many saloons than the diabolically uncouth language and the slander which is hatched out or dealt out in those places.

"To pass laws and to enforce them to prevent treating in saloons, to arouse agitation showing the foolishness and terrible consequences of the habit of treating in saloons, reforms along these lines will bring about unmeasurable good."

SPECIAL PROBLEMS OF THE CITIES

In announcing that henceforth it would be "The Journal of Municipal and Social Progress," *Welfare*, a Seattle publication, said:

"Mark well the word 'Municipal.' The aggregations of people that make up our towns and cities make up at the same time our largest social problems; it is in the cities that the great social tasks of the modern world are to be found. But intelligence is of such a sort that it, too, appears where social pressures are so great that old ways no longer suffice. If the tasks arise in the city, intelligence arises there also; and the 'city is the hope of democracy.'"

A PIONEER SOCIAL SERVICE WORKER

Josiah Strong, one of the pioneers of the movement to interest religious bodies in social service, is dead. He was one of the most popular writers on this subject in the whole country, his one book entitled *Our Country* having reached a circulation of 176,000 copies. Others of his books had wide circulation, many of them reaching 50,000 and 60,000. He was also a successful pamphleteer and preacher. His work began as secretary of the Evangelical Alliance, but in 1898 he organized the American Institute of Social Service, of which he continued to be president until his death a few weeks ago.

COLORADO SUPREME COURT HAMPERS JUDGE LINDSEY

Declaring that the jurisdiction and power of the Juvenile Court of Denver has been ruined by recent decisions of the Supreme Court which deprived him of the right to hear cases involving adults, thus defeating, in his opinion, the very purpose for which it was created, Judge Ben Lindsey has announced that he would demand the abolition of the tribunal. His next step will be to ask the legislature to restore the powers of the court formerly possessed or to pass a bill conferring the remaining powers of the court on other bodies, thus doing away with the Juvenile Court.

CHICAGO and Berlin are about the same size. Consider, *Chicago Commerce* says, the strain upon Chicago's municipal and private resources if she were enduring the experience of the German capital which, since the war began, has paid out for aid of soldiers' families \$25,823,000. And think of the great port of Hamburg, which in state and city has a budget deficit of more than \$25,000,000. When civic heroism like this is appreciated the appeals to Chicago of its own United Charities are measured but in pennies.

SPRINGFIELD, Mo., has adopted the commission form of government, making it, according to the census statistics, the four hundred and third city so to do.



# 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.

## MARRIAGE LEGISLATION

To the Editor of *The Living Church*:

I AM quite sure that the fourteen members of the Commission on Holy Matrimony who signed the report on that subject were quite able to answer the challenge of Dr. McKim for "great luminaries of scholarship" to buttress their position. Nevertheless, as one who has thought, and read, and written much on the matter, I crave to be allowed to reply to some statements of the doctor's letter. The assertion that the proposed canon is "revolutionary" may justly be characterized as extraordinary. Dr. McKim cannot be ignorant of the fact that the Anglican communion, in its corporate and synodical capacity, reformed and unreformed, never, in all its long history of eighteen or more centuries, or in any of its branches (with the exception of our own), has allowed that any genuine marriage was dissoluble. It was only in the year 1808 that a resolution, not a canon, of the small American branch of that day, with only one hundred and sixty-nine names on the clergy list (exclusive of Virginia, which made no return), forbade marriage by her ministers to "any person who is divorced unless it be on account of the other party having been guilty of adultery." Thus, apart from its casting to the winds the interpretation and rule of the whole Western Church "from the beginning," this little American synod, composed of only fourteen clerical and thirteen lay deputies, and two bishops (White and Claggett), acted on the principle that a marriage dissolved by adultery could be dissolved only for *one* of the parties, while it was still binding on the other, an irrational assumption which the civil power was not so illogical as to accept.

Surely Dr. McKim must know also that the whole Western Church, Latin as well as Anglican, with this sad exception, has never by corporate action accepted this principle, even if the Latin portion, for several centuries, has sophistically and disgracefully yielded again and again to worldly power or influence by the decision of her courts in individual cases.

Yet in face of these facts Dr. McKim declares this all but unanimous recommendation of this learned commission of the General Convention a "revolutionary" proceeding. A revolution it may be in the sense that the putting down of slavery in the South was a revolution; which others would regard rather as a restoration of that which was a traditional right and privilege, guaranteed alike by the letter and the spirit of the Declaration of American Independence. If then this proposed canon is indeed revolutionary, it is only so in removing from the Church's statute book a dark blot which found its first entrance one hundred and eight years ago when the Church was small and weak, and not possessed of the necessary learning to guard her from making mistakes.

Dr. McKim names, without quoting, several eminent critics as his authority on the exceptive clause of St. Matthew 5: 32 and 19: 9 ("except it be for fornication"). This is not the place to name or quote other names who take a different view, but I may be permitted to call attention to one fundamental fact in addition to that which I have just stated concerning the traditional teaching and rule of the whole Western Church. It is this, that even granting the genuineness of the confessedly doubtful text and the equally doubtful interpretation of our Lord's alleged words ("except, etc."), it is only by a logical and grammatical twist that the passage can be construed to sanction remarriage for either party instead of "putting away."

Though both our Lord and His apostles recognize in certain extreme cases the right of "putting away" that is, *a menso et thoro*, a mere legal separation—the challenge may be freely given to point out a solitary passage in the New Testament where remarriage is definitely and in so many words, and not by an *obiter dictum*, declared to be allowable. On the other hand, our Lord Himself condemns such remarriage in two instances in the most unqualified way. (See St. Mark 10: 11, 12; St. Luke 16: 18.) It is hard to conceive of language more definite. In other words this great pyramid of legislative license is poised, not on the broad base of positive permission of our Lord or of His Apostles, but on the needle-like apex of a solitary and uncertain text of doubtful meaning, which contains no hint whatever concerning remarriage of "the innocent party," but only of "putting away," and of her that "is put away."

All honor to the members of the Commission for their courage and practical wisdom in taking the stand which they have done. In some cases, if I mistake not, this has been the result of practical, quite as much as theological and critical, reasons. They have learnt by a hard experience that no line can be drawn forbidding remarriage short of that which forbids it to *both* parties, and for any cause arising after marriage. The assertion is frequently made that where the strict law of Christ is enforced, to use the language quoted

by Dr. McKim, "a general dissolution of manners" follows. This has even been said of South Carolina where, to her great honor, no divorce from the bond has ever been legally granted in all her history. I believe it is grossly untrue of her, and is exaggerated of foreign lands. But even granting that licentiousness did exist in such lands, it is not to be compared for a moment to the open licentiousness and cruelty practised by the "tandem polygamy" of the 72,062 divorces granted in the year 1906 alone in these United States, an increase, according to the latest government report, of 30 per cent. every five years. It seems to be overlooked by those who make this objection that the secret licentiousness which is kept in check by law, and dares not show its face in the open, is a very different condition from that which is condoned by the law, and smiled upon by "society," and by the indifferent or anti-Christian multitude.

When men like Dr. Felix Adler, and the late Bishops Doane and Potter, had forced upon them, not by theological bias, but by the hard and bitter facts all around them, that there is no logical stopping place in the downward grade towards home and family degradation, short of absolute prohibition of remarriage, we may be sure that they found the only remedy possible for even checking the dreadful epidemic which is undermining American society.

Our present canon has doubtless done something to check this great evil, but it is well known that the exception allowed by the canon, presuming as it does to override the highest law of the Prayer Book, can be made, and is made sometimes, an open door, and even an encouragement, to unlawful marriage. One great practical and growing difficulty we have today in dealing rightly with this evil is that which was felt keenly by Lincoln in regard to the kindred evil of slavery. So many people, good and pure themselves, are directly or indirectly, through friends and relatives, personally interested in letting the law remain as it is. But when "the foundations are cast down," we must boldly ask with the Psalmist, "What hath the righteous done?" or, as another version has it, "What can the righteous do?" The chief responsibility after all rests with professing Christians, and not with the untaught and unbelieving multitude. The Church of God must keep her conscience and her skirts clean, even though the State may think that it must license, if not approve of, "tandem polygamy."

Summit, N. J., June 10, 1916.

WALKER GWYNNE.

To the Editor of *The Living Church*:

IT is a pity that the Joint Commission on Marriage Legislation did not take up the question of the propriety of solemnizing the marriage of a baptized with an unbaptized person or between two unbaptized.

Some years ago I submitted the question to a very learned and distinguished priest, who is well known and recognized as a pillar of orthodoxy, and the following is the answer I received from him:

"About the marriage of persons unbaptized, Bishop Niles taught me long ago, when I was in the mind to refuse such cases and had once done so, that to give the Church's blessing to a Sacrament of the Patriarchal Covenant, not in itself Christian, nor based on any Christian truth or fact (though much glorified to Christians, by the discovery that it is, and always *was*, a type of a great New Testament and Christian fact, the union of Christ and His Church) was not inconsistent with Christian principles, but was rather to be considered (along with *taking money* from good heathen, which at that time I was minded to refuse also) as a case of 'not quenching the smoking flax,' *i. e.*, of encouraging rather than snubbing any drawings of untrained consciences toward a recognition of any Christian claims and facts. I should venture to offer as an illustration our Lord's working a miracle of healing for the servant of the good centurion, not, apparently, a proselyte. If he had been that, those who presented his plea would surely have stated it.

"I am aware that Roman theology would scorn the idea that heathen marriage is sacramental. For my own part, I hold that there is no ground for distinguishing, though I know the great Bishop of Vermont does, between marriages of Christians and marriages of non-Christians. In both cases the parties themselves are the ministers, and the priest only confirms with a blessing the vow and covenant betwixt them made, by their own act, equally valid under the *divine* law without *any* act of priest or *civil* authority, with a primitive divine sanction. I was taught by the late Bishop Williams of Connecticut, and I value the teaching, that the primitive covenant with *all* men in Adam (and in Noah?) was *never* abrogated, by either the Abrahamic or the Christian."



This satisfied me that such marriages are fit for solemnization by the Church, and brings out the fact apparently ignored or forgotten, by many who talk grandiloquently about the Sacrament of Marriage, that there is only one kind of marriage, the one instituted by God in the beginning, "the life-long union of one man with one woman, to the exclusion of all others on either side." This applies to the heathen as well as to the Christian; only, with the former, marriage has been degraded and defiled through ignorance of what it is and the obligations it involves, while with the latter, it has been "adorned and beautified," and restored by a true teaching as to what it is, and its obligations and responsibilities. The monogamous, fundamental principle of marriage had been lost sight of, we find, in patriarchal times, so that marriage was violated by polygamy and concubinage. It is worth noticing in this connection, that the model example of conjugal fidelity drawn from the Old Testament, referred to in the marriage service, is that of Isaac and Rebecca, which was neither violated by polygamy nor concubinage. By the time of our Lord's advent, polygamy had apparently ceased among the Jews, a proof that as men attain to a true knowledge of God they likewise attain to a true knowledge of that great institution founded by God "in the time of man's innocency." The great contribution which our Lord added was its indissolubility, as a fundamental principle.

I believe that a majority of our priests do not refuse to bless a marriage simply because one or both parties are unbaptized. However, it would be well to have this question settled by authority. I am moreover in favor of a different form when the marriage is between baptized and unbaptized, for the present one clearly contemplates both parties as baptized, and by comparison with the English Book a reception of the Holy Communion at the earliest opportunity as the complement of the solemnizing of their union.

Respectfully,

La Grande, Ore., June 5, 1916.

URTON H. GIBBS.

"AMERICA AND ENGLAND"

To the Editor of *The Living Church*:

USUALLY I find myself in complete accord with the sentiments that emanate from the columns of your ably edited journal: but I must, perforce, take issue with you and your views regarding what should be the attitude of the approaching General Convention as to the issue of the European war. You cite the action of that body at the close of the war of the Rebellion, with reference to the welcome accorded, largely through the influence of the two great Northern and Southern bishops, Hopkins and Atkinson, to our returning brethren, who, though they left us on a matter of principle very dear to their hearts, came back in peace, though we parted in war. And you instance this as apposite to the present situation, while my contention is that the cases are by no means parallel. Our strife was a purely domestic one—an unhappy family quarrel, long since forever healed in the closing of the bloody chasm.

And this, in spite of the fact that Mr. Gladstone, in grievous error, speaking for England, in so far espousing the Southern side, thought that "Jefferson Davis had created a nation," and that the British people, who have sometimes been derisively styled "a nation of shopkeepers," allowed the sympathies of their too sensitive pocket nerve to cling to the Cotton States, when it took all the superb eloquence of Henry Ward Beecher and the wise statesmanship of our Minister, Charles Francis Adams, to uphold our martyred Abraham Lincoln in keeping us out of war with our dear Mother Country.

To go farther back, there is no parallel to the present situation in our attitude toward Great Britain in the Revolutionary War, which was waged for Independence from a tyrannous king. It was a reassertion of the same inalienable rights that were wrested from the infamous King John by Archbishop Stephen Langton and his associate barons at glorious Runnymede, in Magna Charta, whereof the first splendid clause reads, "The Church of England shall be free."

But the present most hideous of all wars, along "our far-flung battle line," is being waged far in its second year, with a virulence heretofore unexampled, led by the implacable Kaiser, who most wantonly violated the law of nations, and broke his own solemn treaty pledge in crossing the Belgian border, treating it contemptuously as "a scrap of paper," which caused Great Britain to come instantly to the rescue of her ally, that unhappy people, whose agonies, with those of equally miserable Poland, fairly rival those inflicted by the Spanish Inquisition and the detestable Duke of Alva in the Netherlands, in the Middle Ages. The absolute truthfulness of these facts is abundantly demonstrated by the Royal Commission presided over by the present Marquis Lord Bryce (or, as he is more familiarly and affectionately known in this Capital City, Mr. Bryce), the beloved Ambassador of Great Britain, whose bare word carries conviction wherever the English tongue is spoken.

Surely, such an utterly anomalous state of the world's affairs as this, subversive of all Christianity, and, indeed, of civilization itself, which has, within a few days, culminated (if, indeed, there shall not hereafter be other culminations) in the wanton slaughter of England's great commander-in-chief, off the coast of Scotland, calls, not for a silence from Christian lips, that should be reprobated not simply as conservative (a term too frequently and justly applied to our

communion), but as *craven*, when all the world about us is weeping tears of sympathetic agony.

And, furthermore, I challenge your assertion that the supposed rights of a *minority* should be guarded in this respect. This undoubtedly demonstrates that the great prepondering *majority*, not only in the Church and the General Convention, but of this entire commonwealth, are sympathetic with the Allies. And I claim that *their rights*, which as it seems to me, are the claims of humanity itself the world over, have the far better claim. The old maxim, "*Vox populi, Vox Dei*," is, unhappily, not always, in the light of popular elections, a truthful one; but here I deem it to be unquestionably so.

Although America has come to be the veritable melting pot of the nations, amalgamating, with phenomenal results, "Jews, Turks, infidels, and heretics," and sometimes the very offscourings of creation, still our tap-root and *fons et origo* is Anglo-Saxon England, the spirit of whose fair institutions we are proud to perpetuate. And in expressing, through the highest legislative body of the Church in America, our sympathy with her, we shall not only be doing what in us lies to stand behind our Mother Country and Church (now our sister), long since reconciled and joyful in our separation, whose great-hearted Bishop of London, now doing chaplain duty in the trenches, has been enthusiastically welcomed in America, but we shall also recognize our former Revolutionary ally, that noble French nation, which has so abundantly and admirably demonstrated that the frivolity, with which she has been so long and truthfully charged, has been redeemed and wiped out in the blood of her brave and gallant people.

EDWARD LOWE TEMPLE.

Washington, D. C., June 8, 1916.

A CHEERFUL OPTIMIST

To the Editor of *The Living Church*:

WHAT Ails the Church?"

Dr. De Vries writes an essay and reads it to the alumni of the General Theological Seminary on this subject. He gives a "remedy" for the imaginary troubles of the Church. We do not know what his imagination has pictured as the ills of the Church or their cure, but we do know that his picture is illusory and his cure worthless, for the proper answer to his question is that nothing ails the Church.

The question is often asked in the Church papers, "Why do not people go to church?" The answer to that question is, They do. We have proved they do by a two years' investigation of the churches of New York and Brooklyn. Every Sunday in a different church, all kinds of churches, Jew, Roman, Christian Science, Presbyterian, Congregational, High Church, Low Church, Broad Church, all were filled with people at every service, morning, afternoon, and evening, it being often difficult to get a seat. There can be no doubt that people go to church, rich and poor, old and young, to the capacity of the churches, and whether the day be fair or not. Anyone who doubts this statement can verify it for himself if he will take the trouble.

Nothing ails the Church. She is all right: is not sick: has no ills and is doing her work right along with good results: good attendance: a large increase in membership: a good increase in offerings: new churches being built: new missions opened: old debts being paid off: her clergy in a fair way to get pensions: salaries on the increase: enthusiasm growing: new earnestness in devotions: a greater reverence to the sacrament: a better service: Church colleges and Church hospitals on the increase: social service inaugurated in many places: the unfortunate and the fallen cared for: the missionary spirit growing: Cathedrals going up in many dioceses: the Bible more diligently studied: the Sunday schools growing: the clergy more active with greater inspiration and better methods.

It looks pretty good. Compare the present with fifty years ago. How does it seem? Has there been progress or not? Isn't the Church doing pretty well, don't you think? Does she appear ill or dormant? Can you see anything that ails her? "Defects"? Of course there are defects. So long as humanity exists there will be defects in all that humans do. But many defects are and will be cured. Many have been. We all know of them and we know of some now waiting their cure. Have patience.

Perfection is difficult, but we can see plainly gains in many directions. The next fifty years will, we imagine, see a greater increase in the effectiveness of the Church and her ministrations and her condition than has come in the past fifty years. The signs point that way. Some people talk of divisions. Nonsense! There can be no division or disruption without adequate cause and there is no adequate cause. Shall a difference of opinion about what our Lord meant in His institution of the Lord's Supper be a cause of disruption? That would be foolishness. No one *knows*. No man can be a law unto another man. Let each hold to his belief and each be happy in it and all be happy together. It is a good sign that men differ. It shows earnestness and conscientiousness.

The "remedy"? When the patient is not sick no remedy is needed. But some men are so constituted that they must have remedies and take them, sick or not. If the Church needs any remedy at all, it is *optimism*. Cast out into utter darkness that grim trouble-maker Pessimism and let Optimism reign supreme and



most of the troubles of the Church will vanish like a fog before a noon-day sun.

Optimism is good for what ails you and it is harmless for what doesn't ail you. It invigorates the whole system; energizes the activities; widens the mind's scope; instills confidence; makes life cheerful; fills the heart with joy; the soul with hope; diffuses enthusiasm; it makes preachers' sermons hearable and readable; it forbids discouragement and banishes despair. Take it in large and frequently repeated doses. It will not hurt you. It is a great up-builder of the constitution. Nothing will help the Church better. It will build churches; start missions; put them on their feet; endow them; fill them with a hungry multitude eager for the Bread of Life.

You can have all you want of it. There is an inexhaustible mine where you can dig out your fill. It is not intrusive. It will not seek you, but if you call it will come to you and abide in you. It is better than all the gold and silver in the world and all the medicine. It is free. Try it.

H. S. THORNE, M.D.

### A CONFUSED ISSUE

To the Editor of *The Living Church*:

CLEAR thinking, or an effort to think clearly, is sometimes urged not merely as a desideratum but as a duty. I find in various issues of THE LIVING CHURCH, from the same pen, pleas to the effect that we build up very strong prejudices on the basis of arguments which, far from being clear, are not even inter-consistent. This writer, whose wit and facility of diction render his frequent contributions to your columns quite generally delightful, has, within two years, claimed our sympathy for "Holy Russia" as against German modernism, and, again, has based a similar claim on the democracy of England and France as opposed to German mediaevalism.

If this were quite clearly a war between orthodoxy and modernism we should all be taking sides in a moment. Or if the democracy of France (as portrayed in Rene Bazin's *Nun*) were in clear conflict with mediaevalism as presented by the Nun herself, we could rapidly align ourselves.

I, for instance, am quite sure that I stand for mediaevalism, if that word is taken to indicate the Faith which came to us intact through the Middle Ages, and that I stand against the apotheosis of the modern, which seems to find some expression in the utterances of the Church League.

But I can't quite think of Russia as democratic.

I am sure Nietzsche and his superman are not mediaeval—further from it by far than British trades-unionism.

About the only thing that seems quite clear, except that the Turks are not Christians and do not claim to be, is that a great many human beings are being killed and that no one set of them can quite agree as to why.

Catholics, Protestants, Jews, Moslems, and pagans are fighting on both sides. Would they be doing that if the questions at issue were clearly religious?

Autocrats, bureaucrats, aristocrats, plutocrats, and democrats are fighting on both sides. This does not suggest a clear-cut issue with all the democracy on one side. What it does seem to suggest is that the idea of artificial nationalisms has got almost every other sort of idea bound helpless. It suggests that the community of Christendom should become *once more* a tangible entity capable of definite self-expression.

Of course anyone who feels himself great enough and wise enough may form a detailed final judgment on the whole question forthwith. *Felix qui potuit rerum cognoscere causas*. He may say (though he cannot make me believe it) that Russia is democratic, that Nietzsche was mediaeval, that the Middle Ages were irreligious or Protestant, or even that bureaucracy is all right if only it enjoins prohibition.

But perhaps we are within our rights in protesting when such an one appears to assume that everything is so very clear that every honest man must think as he does.

Yours truly,  
Wakamatsu, Japan, May 24, 1916. JOHN COLE MCKIM.

### IS BAPTISM A NEGLIGIBLE QUANTITY?

To the Editor of *The Living Church*:

DOES this Church so regard it? This may seem an astonishing question, and yet the actual practice of the Church justifies one in asking it. It is true she says, "We receive this child into the congregation of Christ's flock," and that he is "regenerate and grafted into the body of Christ's Church." She thanks God that it hath "pleased thee to incorporate him into thy holy Church," and in her Catechism she says, "We are hereby made the children of grace." *i.e.*, in baptism.

In all this there is nothing hesitating or equivocal; the baptized person *is* a member of the Church. It is only by her acts that she says that unless the person is confirmed she has neither care nor responsibility for him.

A person is confirmed. We give him, when he leaves a parish, a letter of transfer. The canons demand it. A person who has come to the years of accountability and who, from some failure

rightly to understand his duty, has not seen his way to be confirmed and yet is seeking to live a Christian life and shows his attachment to the Church by regularly attending her worship—what do we do for him? We teach him by our own action that his baptism has given him no claim on us and that we have no claim on him. If this is not reducing baptism to a mere form, I know not what it is.

Now why should this not be remedied? Why not a canon which shall compel us to commend our baptized person to the parish whither he goes as what he is, a member of the Church?

I am quite sure that many a soul is lost to us because we attribute more value to a sacramental rite (of apostolic origin if you will) than to a sacrament most certainly ordained by Christ in words which are recorded. I write, Mr. Editor, in the hope that someone who sees what the rights of the (merely) baptized person are, will take up the matter.

HERBERT A. GRANTHAM.

St. Joseph's Rectory, Rome, N. Y.

### DR. MCKIM'S AMENDED TRANSLATION

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of April 29th the Rev. Dr. McKim has suggested as a preferable rendering of our Lord's words, "Verily I say unto you, one of you shall betray Me," what is rather a paraphrase than a translation of the questions. The real difficulty lies in the lesser flexibility of English as compared with Greek. To this rigidity there are two contributing factors: that with us negative questions almost invariably imply affirmative answers; and secondly, that with the verb "to be" we are further limited by inability to apply the auxiliary verb "to do." At St. Matt. 7: 16 the same form of question is rendered, "Do men gather?" and at 9: 15, "Can they fast?" It might be possible to turn the question in this instance, "Can it be I?" But nothing will save the rendering from a charge that it is stilted. In spite of all the grammarians, every-day speech puts it, "Can it be me?"

Some such reasons must have actuated the revisers in retaining the old rendering. In speech we convey our meaning by the accentuation. Cold print cannot indicate this guide to the meaning. A strong accent on "is" and a weaker accent on "I" makes it clear that the questioned doubts his share in the condition indicated by the questioner. As if to add further complications, the Greek also employs the indefinite pronoun. Without circumlocution it is impossible to render the negative answer implied by the Greek. "Not any wise I" scarcely makes sense. As a query, "Am any wise I?" is ridiculous. And we have yet the negative to deal with. The required answer means: "There is no possible connection between me and the act of betrayal."

As a paraphrase Dr. McKim's rendering is in point. But it is not so apposite as a translation.

R. B. NEVITT.

Cambridge, Kent, England, May 19, 1916.

### WOMEN AND VESTRIES

To the Editor of *The Living Church*:

IN the issue of two weeks ago I find in the answers to correspondence the fact stated that you know of no diocese where vestry-women are legal.

I do not know the legality of the matter, but I know that in Massachusetts women do serve on vestries in regularly organized parishes. From personal knowledge I know they do at the Church of the Ascension, East Cambridge.

I hope that some of our Massachusetts men will write and tell us when and why the canon was changed. It is especially interesting just now to the women of the Church in Massachusetts as at the recent diocesan convention a duly elected woman was sent as a delegate and was refused her place as the Bishop ruled that laymen did not mean laywomen. It was ruled that the canon would have to be changed if women were to be delegates.

One's sense of humor is tickled at the idea of women serving on our vestries and yet not being eligible for delegates.

Yours truly,

ALICE GREENOUGH.

Cambridge, Mass.

### A CORRECTION

To the Editor of *The Living Church*:

WILL you kindly correct the statement which I saw in your paper last week, viz.: "That a large gift was given to the new Church Home for the Aged (last year) by Mrs. Robert H. Lawrence."

The gift of \$65,000 was given from the Thomas E. Wells estate, through an appeal I made for the new home to a group of women when the late Thomas E. Wells' daughter was present, and was so impressed that she interested her family in behalf of the new home.

Very sincerely,

Chicago, June 10, 1916.

ALICE S. G. LAWRENCE,  
(Mrs. Robert H. Lawrence.)

WE LEARN to treasure what is above this earth.—Goethe.



**THE BIBLE**

*The Moral Leaders of Israel.* By Herbert L. Willett, Ph.D., Professor of Old Testament Language and Literature in the University of Chicago. Volume I. Chicago: The Disciples Publication Society, 1916. 255 pages.

*Lessons on the Celebrities of Hebrew Story.* By H. F. B. Compston and H. A. Lester. London: Longmans, Green, & Company, 1915. 112 pages, with a map. Price 50 cents net.

For many a long year the Old Testament has been a dark continent in education, even in religious education, but now it is coming to its own and experts in religious pedagogy are recognizing its value in instilling the fundamental principles of religion and in the ethical training of the young. The vivid stories and noble heroes of the primitive days of God's religion on earth strongly appeal to the child's imagination, and with grown people, too, the Old Testament, rightly interpreted and rightly understood, is full of inspiration and power. Such a book, for instance, as George Adam Smith's *Isaiah*, its author possessed of the most reverent faith along with a keen, critical intelligence and thorough scholarship, has instructed and inspired many a modern Bible student. Indeed, the first volume is almost as thrilling as a novel, and there are those who have sat up nights to finish it.

The two books under review are among the recent contributions of Bible students for the instruction of the laity. Professor Willett's book contains a series of twenty-six lessons, carefully worked out, with the Prophets of Israel for its themes, including not only Isaiah, Amos, Hosea, Micah, etc., but also Moses, Samuel, Elisha, etc. With his thoroughness of scholarship, the writer has been able to give not only the very complete and instructive presentations of the great leaders of thought, action, and character in Israel, but also to apply their teachings and experiences to the problems of our own day. Now that all of us are beginning to learn that great truth which was confined to a few until recently, namely, that the chief office of the prophet is not to foretell the future but to teach and preach God's lessons, warnings, and helps for the duty of the hour to the people, we are finding as never before many effective helps in the prophets for our guidance in present-day problems. In this book these are admirably treated and so simply and clearly that their lessons go home to the average layman and do not for their understanding require the technical knowledge of a scholar. An appendix containing a series of questions on each chapter of the book, which are provided for the use of classes or as aids to individual study, makes this book not only valuable to the Church teacher in Bible class or Sunday school but also as an instrument for home department work.

The book on *Celebrities of Hebrew Story* is another of the excellent manuals of the London Diocesan Sunday School Series. It is intended for seniors and Bible classes. Herein is a very interesting point. This series undertakes to teach the chief materials of religious instruction by the most modern methods and in presentation is indeed one of the best of modern instruments in our own Church for Sunday school work. But child study and the contents of the child's mind do not seem to be as present to the admirably equipped writers and planners of this course as to the leaders in religious education in our own Church and other Christian bodies in America. Or perhaps the English estimate of the child's mind and its needs in its developing stages is different from ours, and it is true that the English child of more northern climate is slower both in physical and mental development than the American, as a rule. But even so it seems strange that, whereas American experts put hero lessons in the grades for juniors from nine to eleven, these English authors have placed them at the age of seniors of about seventeen years and older, and have so presented the subject and developed the lessons that they cannot be used for juniors. Similarly in this series the volume on the beginning of the Christian Church has been written for scholars of thirteen, whereas the standard curriculum of the General Board of Religious Education, along with the experts of other Christian bodies, treats this as a senior subject, suitable for children of fifteen and older. The consequence is that, while this series contains manuals of great pedagogic value, yet it is almost impossible to fit it into a standard subject-graded American Sunday school conducted on the lines advised by our most experienced leaders. Sunday schools which are not completely graded or do not use any one series will find these manuals extremely valuable and, again, they should be of special service in the work of the home department. Moreover a book such as this will come in very handily for very large Sunday schools with many adult pupils, where a new course is wanted each year and a fresh taking up of a topic treated ten years before in the junior department will afford many opportunities of enlarged and deeper instruction.

**SOCIAL PROBLEMS**

*Aristocracy and Justice.* By Paul Elmer More. New York: Houghton, Mifflin & Co. \$1.25, net.

Mr. More is the philosopher of the conservative element in American life. Those who are irritated by his point of view are apt to call him the philosopher of reaction; but this is not fair to him, his work, or his attitude, which may be summed up in a sentence or two taken from his chapter on "The New Morality"; Man "will believe that social justice is in itself desirable, but he will hold that it is far more important to preach first the responsibility of each man. He will admit that equality of opportunity is an ideal to be aimed at, but he will think this is a small thing in comparison with the universality of duty." There is really nothing new about this thought; it is individualism. What is new is the ability and literary charm with which Mr. More restates the old ideas at a time when others have the public ear. The fact that they nearly all appeared in the *Unpopular Review* before being brought together in this volume of Shelburne Essays shows that they were somewhat out of accord with the prevailing mode of thought and discussion—or rather, one should say, of the utterances on such subjects. No doubt there are many people who believe as does Mr. More; but the vogue to-day is far more radical and evolutionary, not to say revolutionary and emotional. Mr. More thinks we are a nation of sentimentalist and have allowed what he denominates our "excessive interest in humanitarianism" to obtain a dangerous preëminence over our judgment. This condition, although by no means exclusively American, is, he maintains, a recrudescence of the equalitarian sentiment which culminated during the eighteenth century in the inflammatory writings of Rousseau, and which led inevitably to the French Revolution. With force and might he maintains that we are forgetting at this distance of time the horrible lesson in France and that Americans are drifting toward a similar debacle. We are too ready, he believes, to shift the burden from the criminal to society and to sentimentalize failure and crime into a mere plea for compassion. Pity has triumphed over common sense and justice. Sympathy, of course, is not to be wholly banished. Mr. More is not a disciple of Hobbes or Mandeville, and he expressly disclaims Nietzsche. What he contends for is reversion to that older conception of human character and duty which laid chief stress, not on man's obligation to man, but on the supreme duty of man to himself in his personal relation to God. What we need is not more democracy, "but better democracy—not socialism, feminism, or the other blatant isms that would reduce all to a common level of mediocrity, but a democracy guided by the rational judgment and will of a natural aristocracy."

In his concluding chapter on "The Philosophy of the War" he says: "For if anything is sure in this mortal life, it is that if a man thinks the truth, he will in the end find the peace of self-possession; and that if a man thinks untruth, he shall be a prey to the fluctuations of passion."  
C. R. W.

**MISCELLANEOUS**

*Through the Jews to God.* By S. C. Kirkpatrick. Pp. xii + 150. London: S. P. C. K. New York: Edwin S. Gorham. \$1.40.

This is a brief history of Judaism from the earliest times to the present day, by one who spent a long time in the ghetto and had special opportunities of appreciating the Jewish point of view. It is in addition a simple appeal for a Christian understanding of the Jew, containing much information about Jewish religious customs and ceremonies, which is not of easy access to the general reader, and as such is highly recommended  
S. A. B. M.

*The Longshoreman.* By Charles D. Barnes. New York: The Survey Associates.

This is another of those intensive social studies carried forward under the Russell Sage Foundation and published through its cooperation. In the preface prepared by John M. Glenn, the general director of the foundation, the well-known Churchman (identified with Trinity parish, New York), it is pointed out that in this survey are to be found described some of the conditions which have produced, and which will continue to produce, until adequately corrected, "the distress and dislocation of healthy community life" through the forms of intermittent and casual labor, due partly to special features of the shipping trade and partly to over competition of labor.

This study of Mr. Barnes (the director of the New York Public Employment Bureau) was carried on under the direction of Pauline Goldmark.

One observation of Mr. Glenn deserves consideration. It is that "the responsibility for practical action would seem to rest primarily on the employers of longshore labor, and on the concerted action of the longshoremen themselves."



SARAH S. PRATT, EDITOR

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

UNDER the cherry-tree not long ago an uncompromising Churchwoman tried ingeniously to pin her listener down to a definite expression:

"What is your idea of 'the pomp and vanity of this wicked world' that we are supposed to forsake in baptism?"

When considered under a leafy canopy with iris and peonies near by and spring shrubbery shutting one off from the world, one doesn't see the ethical limitations of things so well, so one hedges a bit.

"What do *you* call pomps and vanities?" this severe, catechism-guided friend repeats.

"Why!—pomps and vanities are—let me see! Well—show-windows and things one can't afford—and—eating too much."

"No. Eating too much belongs to 'the sinful lusts of the flesh.' Now the Prayer Book has *not* been revised as yet and the catechism is *still* the catechism; and people still promise—yes, they not only promise, they *vow* that their children shall forsake the 'pomp and vanity of this wicked world and all the sinful desires of the flesh.' And just how do they keep this promise?" She moved into another chair. "They begin by training their children from very infancy right into the *jaws* of the pomps and vanities."

"Oh, I don't know," I interjected rather feebly, my eye on a robin drinking near the grape-vine. "I believe children are trained reasonably well considering the temptations."

"And who *does* the tempting?" she almost shouted. "Who has them taught to dance fancy dances while they are babies? Who takes them to picture shows? Who lets them read trash? Who dresses them like the fairies in Grimm? Who lets them stay away from Sunday school because they've been up late dancing the night before? Who but their mothers? Why, the Juniors of St. Mary's parish have gone to pieces—that is, the society has—because there is always a matinee or some 'pomp and vanity' planned for every Saturday."

"Well!" I said, brushing off an ant, "that happens to be a fashionable parish. But there are hundreds of good little Juniors in the Church—God bless them—and 'may their tribe increase!'"

"And haven't fashionable children souls? Wasn't the catechism intended for them too? Why, I heard a girl say lately that she would not go to a certain place because she would not travel in an interurban—always went in her own car. Isn't that 'pomp' for you?"

"That's no sin; personally I would prefer the occasional society of the human race to that of the exclusive society of my own family, but that is no infraction of the catechism. My dear, you are straying from the point."

"Well, of course that is only a straw showing that the wind is blowing us—a generation of snobbish, selfish — Would you call dancing fancy solo dances, in thinnish costume, on a Friday in Lent, a 'pomp and vanity'?"

"Yes," murmured the listener reluctantly, knowing well who had done this, "I suppose that would be classed as one."

"You can't get the Bishop to tell you what it means—you can't get Father Andrews. I've tried both of them—they get out of it some way. They won't come out and preach against such things—that is where we differ from the sectarians. They preach against them and are not afraid to."

"My dear Amy! They preach against them and their people *do them anyhow*; we wisely know that our people are *going to do them* and so we don't preach against them. Don't worry—these girls will take *our* places some day."

"No, no," she answered vehemently. "They have not the training; half of them are confirmed without knowing the catechism. They don't know what a pomp and vanity is. How can they be expected to avoid them? Of course," she said, rising to go, "it all has its root in luxury. Money is lavished on our youth and the Church is neglected. People should live more simply."

"That's the reason I don't keep a car—I want to live the simple life." I pinned a spray of deutzia on her coat. "But

I know a woman who says she can't afford to give five dollars to the United Offering and yet has just paid twenty-five hundred for a 'Pomp'—otherwise called an electric."

She turned red and began to laugh.

"I don't get much more comfort from you than I did from the clergy," she said, opening the door of her beautiful car. "But I do wish that some responsible person would make a list of the pomps and vanities to be avoided by Church people."

"Unless my cherry-tree is included in the list," I called, "it will not affect me much. Goodbye."

"TWO VERY SAFE TESTS of the success of an Auxiliary are the volume of work done and the size of the weekly attendance." So writes the secretary, Edith S. Whidden, of the Auxiliary of All Hallows' Church, Wyncote, Pa. The secretary then goes on to review in detail the various things accomplished which mark this just completed year as a banner one in the history of this society. Perhaps some of the success may be traced to the inspiration of the first meeting, when every branch of mission work was discussed by various members. This of itself was a fine initiative stimulus and resulted in the Auxiliary accomplishing in the course of its year's generosities the following:

Box for domestic missionary valued at \$250.

Box fancy articles sent to Emmanuel Church, Quakertown, Pa.

Three hundred Christmas cards sent to Calvary Church Sunday school, Havana.

For the Seamen's Institute there were knitted during the winter many scarfs and wristlets.

Two boxes of clothing to St. Martha's House, Philadelphia, and one to the House of the Holy Child.

Supplies for hospital work to St. Agnes' Hospital, Raleigh.

Materials for fancy work to Mrs. Wetmore at Christ School, Arden.

Box to St. Andrew's School, Sewanee.

Box of clothing for two children of Indian worker, Rosebud.

Box for Miss Ridgely's School of Bethany, Cape Mount, Africa.

All this is the work of an Auxiliary of forty members at twenty-five meetings at which there was an average attendance of twenty-five. The Juniors of this same parish number fifty-five. Among the industries of the Juniors are included twenty-two pieces of doll's furniture.

LAST YEAR this page printed a letter from Miss Anna Phillips describing the burial of the devoted missionary, the Rev. Hachaliah Burt, Crow Creek Mission. Now comes a letter telling about a recent visit to this mission.

"Mrs. Burt wished me to come at this time," writes Miss Phillips, "because of the deferred Easter ceremonies. It is the custom of the Indians to have a special service in the cemetery on Easter Day, when they decorate the graves. This year Easter was so stormy that out-door services were impossible, so they were put off for two weeks.

"The first event after my arrival was the dinner and sale given by the Indian women. As this was 'Issue week,' Indians from all over the Reservation would be at the Agency, so they thought it a good time to give the dinner. They held it at Exhibit Hall, where they have their fair. Of course we went to it and had a good dinner, for the Indian women are good cooks. They were delighted when they found they had made \$80. The next week they held their Sunday services. The children from the Government school brought their Lenten boxes. When these were opened it was found that from Christ's Church—with a few outside contributions—the offering was \$100. The Indians are generous givers. In the morning at the Holy Eucharist the church was filled, seats put into the aisles; of the school children only three who had been confirmed remaining. After dinner, back into the church for the baptism of three Indian babies.

"Next came the service at the cemetery, which lies on the top of a hill. We formed in procession at the church and walked up the hill, going first to the grave of the Rev. Mr. Burt, where a halt was made and hymns were sung. Then the procession wound among the graves singing hymns, then back again to Mr. Burt's resting-place, where there was a service in the Dakota tongue, and addresses

by Indians in the same speech. When we arrived at the hill the graves were aglow with flowers which had been placed there between services. One cannot get natural flowers here at Easter, so Miss Blanchard, Mrs. Burt's sister, has for several years made paper flowers and sold them to the Indians. All that she earns from this sale she gives to the Auxiliary. These flowers are a perfect imitation and the Indians set great store by them. In the evening the service was in English, but the morning service is always in Dakotah. On Tuesday the Auxiliary met at the Mission House, and you rarely see such a happy and busy set of women. I think we are apt to think of the Indians as stolid and sober—on the contrary, they are full of fun and vivacity. The women make garments, quilts, etc., the money going to the Auxiliary.

"The Reverend Mr. Mounsey, who has charge of St. John's, was to take me home to Chamberlain in the mission auto, intending to have service there in the evening, but the rain upset our plans and we dared not risk an auto on this 'gumbo' soil, and we had to go in a buggy. I am so fond of all at the Mission House and they make me feel that I belong to them."

THE ORDER of the Daughters of the King has sent out the following notice concerning its coming triennial:

"The opening service of the General Convention of the Church will be held in St. Louis, Mo., on Wednesday, October 11, 1916.

"As we all know, the triennial convention of the Order is always held at the same time and in the same place; and, as the distance, for many of us, will be great and the traveling expenses heavy, it has been thought wise to place the dates of the triennial convention within the week of the opening of the General Convention, in order that we may take advantage of the special rates granted by all railroads. The dates for the triennial convention of the Daughters of the King have been placed, therefore, on October 14, 15, 16, and 17, 1916.

"The Council of the Order has spared no pains in trying to make this triennial in St. Louis both interesting and instructive; and the most successful, from every point of view, that has ever been held. The Council cannot, however, do this of itself; and, unless every Daughter does her share of work to bring this about, the result hoped for may not be realized. Can we not all bestir ourselves in this matter now? And can we not begin to make our plans early, in order that many of our chapters may be able to send delegates and visitors? Every diocese, or local assembly of the Order, should send at least one delegate and let her attend with full instructions as to how to vote on all important questions.

"A large and enthusiastic meeting is looked for, and let us all join in the services and business sessions with hearts and minds ready to receive and to profit by all that we shall hear at these meetings of spiritual benefit and uplift. The prayers of every Daughter of the King, and of every Junior Daughter as well, are asked, in order that we may be successful in spreading the Kingdom of God in the world, and in enlarging our own spiritual horizons."

THE ANSWER to this charade is a word often heard, but nobody but an ingenious Churchwoman would have tried to make a charade out of it.

"I dreamed of the Orient, and of a bird  
Most wondrously formed and most rare;  
Whose product is used even now when we wish  
The great treasures of earth to compare.  
My second was sick, and therefore not pleased  
When my third tried to picture my whole:  
That world renowned circle whose labors shall stand  
While the years of Eternity roll.  
My four and my five are three-fourths of a name  
So dear to each fond mother's heart,  
The name of the woman who was given by God  
In the world's greatest Drama a part.  
Now, the Life which began on one glad Christmas night,  
And which ended on Olivet's brow,  
Must be brought closely home to a sin suffering world,  
As an indwelling Presence, and *Now!*  
And this is the world of our glorious My whole.  
God bless It wherever It be.  
In our cold northern clime, on Ind's 'coral strands,'  
Or in isles of the far Southern sea."

**A MISSION PRAYER**

BY REV. HARVEY OFFICER, O.H.C.

**A**Lmighty GOD, who hast given Thy Son Jesus Christ to be the Way, the Truth, and the Life; Grant us perfectly to know that, without the Way there is no going; without the Truth there is no knowing; without the Life there is no living. Help us to know that Truth, to walk in that Way, to live by that Life, that we may come at last to the Life Everlasting, through the same Jesus Christ, our Lord. *Amen.*

THEY WHO LACK self-control are all their lives fighting with difficulties of their own making.—*Smiles.*

**MERRINESS IN GOD**

BY VIRGINIA PERCIVAL GWYN

**T**HERE is a phrase of good Sir Thomas More that has been continually repeating itself to one for many years, "merriness in God." The response to this phrase is often seen. Those urbane souls who live in the radiance of God's love have a charming mirthfulness in all the situations of life as if there were ever present to their minds the words, "He that sitteth in the heavens shall laugh." They seem to have an unalterable gaiety and enviable repose, equanimity. Their souls, like that of St. Francis, go out in a burst of tenderness and blessing to everything, bird, beast, and flower, water, sun, and sky, child and sufferer. They know the sorrows of nature as well as its joys; they live at the heart of human suffering in this wonderful world—and yet they are blissful. That does not imply that they are comfortable, for in aspiring to perfect happiness, their only wish is, that they may be with God. Such merry souls are free, unhampered, cheerful, amid any imperfection, any set-back, for they realize that the saints are the sinners who have kept on trying.

Contrast with such, the fretfulness, the dour self-consciousness, of some Christians, those who are always taking their moral temperature—and yours too—and their spiritual pulse. Theirs is a deliberate rigidity of piety. Their excellence is stiff, starchy, it crackles, and so makes a noise that forces your attention to them, for they want to have their "say" to you. These are what Darwin terms the "fact-grinders" of religion. They are unable to appreciate the careless ways of a Brother Juniper, when he proved so bad a cook. They are always telling you of the blunders of the good. Most of us, however, realize that the saint is a human being, but that he differs from many of his fellow human beings in having his affections set on things above, not on the things on the earth.

"To live with saints in heaven is bliss and glory,  
To live with saints on earth—that's another story!"

But don't the fact-grinding Christians make Christianity painfully drab and unromantic? Are not their ventures of faith very timid and questioning? The merry, mirthful Christian has perspective. He has a boundless, cloudless view to Shelley's "peaks divine." He sees,

"Through all this fleshly dress  
Bright shoots of everlastingness."

The cheerful Christian uses the hurrying moments of the distracting hours, at which most of us so desperately and feverishly clutch, to behold the blue vast of heaven. He continually is able to see God "gilding pale streams with heavenly alchemy." Surely there is an epicureanism in sanctity in which the seeing eye of the soul has a pure delight. The glum person, however, dismisses such as mere idealism. "We do our duty; we work and grind in the mill of life, and you know nothing of what we have to endure," they say with analytical self-pity. Pippa, singing away amid the whirr and dust of the silk mills, "God's in his heaven," they dismiss as fiction, the dream of a poet, who has forgotten to face the actualities of life. "My cross is a heavy one," they say, wailing their way from cloud to cloud. Dare we suggest to such a complainer, "You forget the joy that is yet before you in the enduring of the cross."

After all, who cares to make his life one of prudential virtues only? There is an opportunity for most of us to treasure therein "accrued liabilities" for the refreshment and support of others. Doubtless many of us are reeds broken in the wind of our storm-swept life, but into these broken reeds God may blow the songs of Sion, the only way to make sweet music. Who loves, suffers. And if we suffer with Him, we shall also reign with him.

**HER EYES**

Some vow their true love's eyes are blue  
As gentians in September,  
My mistress looked me through and through,  
Yet can I not remember,  
Whether her eyes are brown or gray—  
(Pray do not let her hear it!)  
I think of mountain brooks—  
Her eyes? I saw her spirit!

CHRISTOPHER SERGEANT.

THERE IS something more awful in happiness than in sorrow, the latter being earthly and finite, the former composed of the substance and texture of Eternity, so that spirits still embodied may well tremble at it.—*Nathaniel Hawthorne.*



## Church Calendar



- 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

- June 18—Montana Dioc. Conv., Incarnation Church, Great Falls.  
 " 21—Vermont Dioc. 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. Hulise, D.D. (Durling 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. ALWARD CHAMBERLAINE, Archdeacon of Boise and Southwestern Idaho, has been appointed Dean of St. Michael's Cathedral, Boise, Idaho, by Bishop Funsten, at the request of the Chapter and members of the Cathedral congregation. Six months ago Archdeacon Chamberlaine assumed temporary charge of this work, upon the resignation of Dean E. P. Smith, who removed to the diocese of Rhode Island.

THE Rev. J. HARRY CHESLEY has accepted the appointment made by the Bishop, as assistant minister to Trinity Cathedral, Easton, Pa., and will enter upon his duties about the 15th of June, succeeding the Rev. H. B. Bryan.

THE vacancy created in Susquehanna parish, Maryland, by the resignation of the Rev. Clarence M. Conant has been filled by the election of the Rev. J. H. GARNER, who will assume charge of the parish the first of July.

THE Rev. JAMES D. CUMMINS has accepted the rectorate of St. Paul's parish, Centerville, Md., made vacant by the resignation of the Rev. A. B. Conger, and will take charge June 15th.

THE Rev. CHARLES P. DEMIS, assistant superintendent of the Seamen's Church Institute, New York, has resigned. He has accepted an appointment to be superintendent of the Seamen's Church Institute, San Francisco, to date from June 10th.

THE Rev. FRANK H. HALLOCK has accepted the rectorship of Christ Church, Schenectady, N. Y., and entered upon his duties. He may be addressed at 970 State street.

BISHOP KINSMAN has withdrawn his name from the list of nominees for the Deanship of the General Theological Seminary.

THE Very Rev. HENRY F. KLOMAN, Dean of Gethsemane Cathedral, Fargo, N. D., has been made registrar of the district of North Dakota, and all journals and other matter intended for the registrar of that jurisdiction should be addressed to Dean Kroman.

THE Rev. GILBERT MARSHALL FOXWELL after an illness of several months brought on by overwork and culminating in an operation for mastoiditis is recovering and on the advice of his physician has left for his cottage at South Blue Hill, Maine. He has resigned the rectorship of Gethsemane Church, Minneapolis, in order to have a perfect rest through the summer and expects to be ready to take up active work September 1st. Until that time his address will be "Half-Acre," South Blue Hill, Maine. Mr. Foxwell is a member of the Standing Committee of the diocese of Minnesota, a trustee of St. Barna-

### TRINITY SUNDAY

St. John 3:10—"Art thou a master of Israel and knowest not these things?"

Oh, teacher wise, because so humble, wise  
 Because sincere! to cast the fond conceits  
 Of men aside, and thread the darken'd streets  
 To seek the light which shone from Jesus' eyes.  
 Wise—for these timid steps make firm the feet  
 Which stand for justice when the Council rave  
 For murder; yea, lead onward to the grave,  
 The champion of the dead in dark defeat.

Oh, Nicodemus, hast thou not the key  
 For us, beset with doubts, whereby we go  
 Humbly to Christ that He may sweetly show  
 The meaning of each sacred mystery?  
 The quest, begun with trembling in the night,  
 Shall end with joy in Heaven's eternal light.

HERBERT H. GOWEN.

bas' Hospital, Minneapolis, and the vice-president and executive officer (the Bishop of Minnesota being president) of the Minneapolis Church Extension Society.

THE Rev. Dr. JOSEPH MCCOMAS, rector of St. Ann's Church, Annapolis, Md., has been appointed senior curate of Trinity Church, New York. Dr. McComas goes to Old Trinity after a rectorship of sixteen years in Annapolis. The work of his parish was closely, though not officially, identified with the life and activity of the U. S. Naval Academy. Dr. McComas will assume his duties at Old Trinity in September of this year.

THE Rev. STEPHEN E. MCGINLEY of Christ Church, Cody, Wyo., has accepted the call to the rectorship of St. Andrew's, Baltimore, Md., and will take charge on September 1st.

THE Rev. CHARLES T. MURPHY, who has for nearly ten years been rector of St. Athanasius' Church, Los Angeles, has resigned, to take charge of Holy Trinity Church, Covina, in the same diocese.

THE Rev. HENRY BUCKLAND OLIMSTED, curate in St. Paul's Church, New Haven, Conn., has accepted a call to the rectorship of Christ Church, Guilford, and will enter upon his new duties August 1st.

THE Rev. HENRY C. PARKMAN has resigned St. Peter's Church, Lewes, Del., and has accepted a call to the Transfiguration, West Arlington, Baltimore, where he will on July 1st begin work in succession to the Rev. Samuel Steinmetz.

THE Rev. NICHOLAS RIGHTOR, who was recently called by the rector and vestry of Christ Church, Savannah, Ga., to become the assistant rector and priest in charge of St. Michael's Chapel, has changed his street address to 117 Park avenue West, Savannah.

## Summer Addresses

THE summer address of the Very Rev. WILLIAM ALEX. BARR, D.D., will be Keswick, Va.

THE Rev. EDWIN G. HUNTER will have charge of Christ Church, Pensacola, Fla., from June 15th to September 15th, during the absence of the rector. Address, 719 North Barcelona street.

THE Rev. A. GEORGE E. JENNER, rector of St. Ann's, Boston, has been appointed special preacher at All Saints' Cathedral, Halifax, Nova Scotia, for the months of July and August. His address will be 44 Ingle street. During his absence the Rev. H. W. Barber will officiate each Sunday at St. Ann's.

### 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, chormasters 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.

### CAUTION

LATHROP.—DEAN LATHROP, of All Saints' Cathedral, Milwaukee, asks to have notice given that letters received from Michigan and from Illinois state that some man is masquerading as his brother and has borrowed money from clergy-

men in both places and probably in others. The Dean states that the man is not his brother, and asks that any one to whom application should be made will have the man arrested and wire the Dean at his expense. Address VERY REV. CHARLES N. LATHROP, 637 Marshall street, Milwaukee, Wis.

### ORDINATIONS

#### DEACONS

CONNECTICUT.—The sixty-second annual ordination of deacons from the Berkeley Divinity School was held in the Church of the Holy Trinity, Middletown, June 7th. The following were ordered by Bishop Brewster: JOSEPH N. BARNETT, a graduate of the school; KING LEE, a Chinaman; DR. WILLIAM P. MCCUNE of Yale, and HAROLD E. SAWYER of Trinity College. Bishop Acheson preached the sermon. Mr. Barnett is to be curate in St. George's Church, New York; Mr. Sawyer, curate in the Church of the Redeemer, Morristown, N. J.; Dr. McCune will spend a year in study as a fellow of the General Theological Seminary, and Mr. Lee is soon to return to China to enter upon missionary work there.

MASSACHUSETTS.—On the morning of Ascension Day, Bishop Lawrence ordained nine theological students to the diaconate at a special service held in St. John's Memorial Chapel, Cambridge. Seven of the deacons are members of the graduating class of the Episcopal Theological School, and two are Massachusetts candidates studying at the General Seminary, New York. The names of those who were ordained, with the names of the presenting clergymen, follow: WARREN N. BIXBY of Norwich, N. Y., by the Rev. Samuel Jobe, rector of St. Peter's, Cambridge; JOSEPH G. CAREY of Saratoga Springs, N. Y., by Dr. Alexander Mann, rector of Trinity Church, Boston; WOLCOTT CUTLER of Belmont, by the Rev. Professor H. E. W. Fosbroke, D.D.; JOHN W. DAY of Dorchester, by the Rev. Frank D. Bullock, rector of St. Mark's, Dorchester; RAYMOND A. HERON of Blossburg, Pa., by the Rev. R. F. Cheney, vicar of St. Mark's, Southborough; ARTHUR C. PEABODY of Madison, Wis., by the Rev. F. J. Walton of the Cathedral Church of St. Paul, Boston; MALCOLM E. PEABODY of Groton, by his father, Dr. Endicott Peabody, headmaster of Groton School; CYRIL B. HARRIS of New York, by his father, the Rev. George D. Harris, rector of St. James', Fall River; and JOHN C. POLAND, Jr., of New York, by the Rev. Howard S. Wilkinson, rector of Emmanuel Church, West Roxbury. The Rev. Endicott Peabody, D.D., '84, preached the ordination sermon.

MISSOURI.—On the morning of May 14th Bishop Johnson ordained to the diaconate Mr. AUGUSTUS P. REIN at St. Timothy's Church, St. Louis. He was presented by the Rev. R. M. Hogarth, the Rev. B. T. Kemerer preaching the sermon.

WEST MISSOURI.—About a dozen of the clergy of the diocese and several from other jurisdictions assembled in Grace Church, Kansas City, on Wednesday morning, June 7th, to take part in the ordination of Mr. FULLER SWIFT as deacon. The sermon was by the Rev. R. N. Spencer, rector of Trinity Church, Kansas City, and the candidate was presented to Bishop Partridge by the Rev. E. J. Craft.

WEST TEXAS.—On Sunday, June 4th, Bishop Capers ordained Mr. CLARENCE H. HORNER to the diaconate in St. Mark's Church, San Antonio. The candidate was presented by the Rev. J. W. Woessner, and the sermon was preached by Bishop Capers. Mr. Horner, a son of Mr. Herman Horner of San Antonio, belongs to a family long identified with the work of the Church in this diocese. He is the second graduate of the West Texas Military Academy to enter the ministry. He received his theological training at Sewanee and the General Seminary, from which



he graduated last month. He has been appointed to the charge of the missions at San Marcos and Lockhart.

**PRIESTS AND DEACONS**

**CHICAGO.**—On Wednesday, June 7th, at Emmanuel Church, La Grange, Bishop Anderson ordained Mr. GEORGE DUDLEY BARR, Mr. WILLIAM HENRY BOND, and Mr. FRANK VICTOR HOAG to the diaconate, and the Rev. HUGH MILLIKIN MACWHORTER to the priesthood. All the ordinands are graduates of the Western Theological Seminary. The Rev. Charles H. Young, rector of Christ Church, Chicago, preached. The presenters were the Rev. Gardner A. MacWhorter, the Rev. George C. Stewart, L.H.D., the Rev. Canon H. G. Moore, and the Rev. Charles H. Young. The Rev. E. H. Merriman, the Rev. L. H. Stryker, the Rev. F. S. Fleming, and the Rev. Gardner MacWhorter, a brother of the candidate, assisted the Bishop in the ordination of the Rev. Hugh M. MacWhorter to the priesthood. Notwithstanding most inclement weather, a large congregation was present, and many clergy besides those who officiated. Those made deacons have all done good, effective work in the diocese, and have been appointed by the Bishop as follows: The Rev. W. H. Bond to St. James', Dundee, and St. John's, Algonquin; the Rev. George D. Barr, curate at St. Peter's, Chicago; the Rev. F. Victor Hoag to St. Mark's, Geneva, and the work at St. Charles. The Rev. Hugh MacWhorter continues as curate at the Church of the Atonement, Edgewater. The Rev. F. Victor Hoag, one of the deacons, is the son of Mr. F. D. Hoag, a vestryman at Emmanuel Church, where the ordination was held.

**FOND DU LAC.**—On June 4, 1916, the Sunday after the Ascension, in St. Paul's Cathedral, Fond du Lac, by the Bishop of Fond du Lac, the Rt. Rev. Reginald H. Weller, D.D., the following were ordered deacons: Messrs. CHARLES ABBOTT FORBES, B.A., ARNOLD GORDON FOWKES, and JAY GOLD SEACORD. There were also raised to the priesthood the following: Rev. PERCY ROBERT DEACON and the Rev. LORENZO DI SANO. The candidates, all of whom are graduates of Nashotah House, were presented by the Very Rev. Bernard Iddings Bell, Dean of Fond du Lac. The sermon was preached by the Rev. Charles Winfred Douglas, Canon of St. Paul's Cathedral, who, with Dean Bell, assisted in the imposition of hands.

**NEWARK.**—An unusual ordination service was held in St. Barnabas' Church, Newark, N. J., on Sunday, June 4th. One family was represented in the chancel by a bishop, a priest, a deacon, and a candidate for holy orders. Another family was represented in the same service by a priest who presented his son for ordination to the diaconate. The ordinand was the Rt. Rev. Dr. James S. Darlington, Bishop of Harrisburg. His son, the Rev. GILBERT S. B. DARLINGTON, was advanced to the priesthood, being presented by his brother, the Rev. Henry V. B. Darlington, rector of the parish. Mr. Elliott C. B. Darlington, a candidate, will enter the junior class of the General Theological Seminary next September. The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, N. Y., presented his son, Mr. CYRIL EDMUND BENTLEY, and Mr. G. H. SUMNER and Mr. HERBERT CONNOP for ordination to the diaconate. The sermon was preached by the Rev. Professor Dickinson S. Miller of the General Theological Seminary. Mr. Darlington was graduated from Columbia University and the General Theological Seminary. He spent his diaconate at the Church of the Redeemer, Brooklyn, N. Y. Mr. Bentley and Mr. Connop were recently graduated from the General Theological Seminary, and Mr. Sumner from the Seabury Divinity School.

**PRIESTS**

**CALIFORNIA.**—The Rev. CHARLES AUGUSTUS VERLEGER, deacon, was advanced to the priesthood by the Bishop of California in St. Paul's Church, San Francisco, on Ascension Day, the service beginning at 10:30 A. M. The Litany was said by the Rev. Dr. Powell, Professor in the Church Divinity School of the Pacific; the Rev. H. E. Montgomery, rector of Trinity Church, Menlo Park, was the epistoler; the gospeller was the Rev. C. L. Miel, rector of St. Peter's Church, San Francisco; the preacher was the Ven. John A. Emery, Archdeacon of the diocese; and the candidate was presented by the Rev. W. E. Couper, rector of the church in which the service was held. The Rev. Mr. Verleger will continue his work as rector of St. Peter's Church, Redwood City, where he has done good work as a deacon.

**DULUTH.**—An ordination service was held in Trinity Cathedral, Duluth, Thursday morning, June 8th. The Rev. W. K. BOYLE of the Indian field, and the Rev. GEORGE H. SWIFT, deacons, were advanced to the priesthood. The Rev. E. S. Murphy, registrar of the diocese, preached the sermon, the Rev. James G. Ward presented the candidates, Vicar MacLean read the Epistle, the Rev. E. C. Kah-O-Sed read the Gospel. These clergy with Dr. Ryan and Dr. Coolbaugh united in the laying on of hands. The young priests will continue in their present fields, where they have been doing splendid work.

**DEGREES CONFERRED**

**CAMPBELL COLLEGE, Holton, Kan.**—The honorary degree of Doctor of Divinity on the Rev. CHARLES L. W. REESE, rector of Grace Church, Ellensburg, Wash.

**COLUMBIA UNIVERSITY.**—On Wednesday, June 7th, the degree of Doctor of Sacred Theology upon the Rt. Rev. A. C. A. HALL, Bishop of Vermont.

**NEW YORK UNIVERSITY.**—Doctor of Philosophy on the Rev. WILLIAM BERTRAND STEVENS, rector of St. Ann's Church, New York (June 7, 1916).

**MARRIED**

**DEWEES-BRUSH.** On Thursday, June 8th, in Christ Church, Susquehanna, Pa., by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, the Rev. THEODORE JOHN DEWEES, rector of Christ Church, Binghamton, N. Y., to FRANCES IONE, daughter of Catharine and the late Fernando Elbert BRUSH, of Susquehanna. The Holy Eucharist was celebrated by the Rev. Joseph S. Hinks, rector of the parish.

**DIED**

**HAMILTON.**—On Ascension Day, in his sixty-seventh year, the Rev. ROBERT GEORGE HAMILTON. Funeral services at St. John's Church, Powell, Wyoming, on Monday, June 5th.

**MAPP.**—On the afternoon of Ascension Day, GEORGE SCARBURG MAPP, after an illness of three days, aged sixty-eight, a communicant, vestryman, and senior warden of old St. George's Church, Pungoteague, Va. Funeral services from the house on Saturday afternoon were conducted by his rector, the Rev. Phillips S. Gilman. Interment in Onancock cemetery.

**MUNDY.**—At his home in Syracuse, N. Y., on Thursday, June 8th, the Rev. EZEKIEL WILSON MUNDY, Litt. D., a retired priest. Funeral service June 10th, the Rev. W. H. Casey officiating. Dr. Mundy leaves a wife, two daughters, and a son.

**PHILLIPS.**—At Oak Grove Hospital, Flint, Mich., on Sunday evening, June 4, 1916, after a lingering illness, borne with Christian patience and fortitude, Mrs. BEATRICE MONICA A. ROBINSON, aged 25 years and 14 days, dearly beloved daughter of the Rev. and Mrs. Percy G. H. Robinson of Wyandotte, Mich. The funeral service was held in St. Paul's Cathedral, Detroit, on Wednesday, June 7th, at 2:30 P. M., the Rev. W. A. Atkinson, rector of St. Matthias' Church, assisted by the Rev. Canon McCarroll, of the Cathedral, officiating. Interment was at Wood Lawn Cemetery, Detroit.

"May her soul rest in peace, and may light perpetual shine upon her."

**TATLOCK.**—In an accident near Danbury, Conn., on May 27th, Miss JEAN WILLARD TATLOCK, a daughter of the late Rev. Dr. William Tatlock, rector of St. John's Church, Stamford, Conn. Miss Tatlock was head of the classical department of Miss Spence's School in New York City. She is survived by her mother, a sister, and a brother. Funeral from Calvary Church, New York, on Decoration Day.

**MEMORIAL**

**HENRY A. WILLIAMSON**

The local chapter of the Cathedral at a recent meeting adopted the following minute concerning the late HENRY A. WILLIAMSON, whose death occurred at his home in Quincy, in February:

The death of Mr. Williamson removes from among us the most familiar figure in the Cathedral congregation. Oldest member of the Church, he was also one of the oldest in active service. He was elected one of the wardens in 1863, and served thereafter as treasurer and in other offices until a few years ago. From the beginning he was a regular worshipper and a devout communicant. He spent much of his time and of his increasing wealth in support of the Church, and revealed in his life a keen and unflinching interest in all that pertained to it. Always a man of large affairs, he never seemed too busy to perform the duties of a vestryman, or of a representative of the congregation in diocesan or general Church matters. He was a delegate to the General Convention every session from the formation of the diocese of Quincy, in 1877, to the New York Convention, three years ago, when he was far past eighty years of age. He was a valued member of the Standing Committee for a long period, and could always be counted upon to attend the meetings. St. Mary's School at Knoxville found him a faithful and liberal friend, as did also the other educational institutions under the Bishop's care. As he grew older, he took ever a deeper interest in the welfare of the Cathedral, increasing his pledge from time to time, and giving in many other ways with spontaneous generosity. The clergy, choir boys, and other helpers at the Church were frequent recipients of his unostenta-

tious gifts. He loved the people of the Church, and many an one, priest and layman alike, could tell of his timely aid in need and of his sympathy in affliction. The present members of the congregation will chiefly remember him, as Sunday after Sunday, his white head bowed with age, he reverently approached the altar, where, alas! they will see him no more. The peace of God was upon him in his years. May it be his portion forever!

WILLIAM OSMOND CONE, *Dean*,  
T. J. MACKOY,  
J. E. BLACKBURN,  
THOS. A. BROWN,  
F. H. WHITNEY,  
A. H. HASTINGS,  
J. W. EMERY,  
CHAS. E. WETZEL.

Quincy, Illinois.

**RETREATS AND QUIET DAYS**

**SWANSEA, MASS.**—A retreat for the clergy will be held at Christ Church, Swansea, Mass., beginning Monday evening, September 18th, and closing Thursday morning. Conductor, the Rev. Father Huntington, O.H.C. Those purposing to attend should apply for accommodation at Rest House, Swansea, to Mr. Clarence H. Poor, 45 Bromfield street, Boston, Mass. Charges \$3, or \$1 per day, if application is made for only part of the time. Further information can be obtained from Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I.

**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.

**ENERGETIC**, optimistic, constructive priest wanted for colonial parish. Stipend \$900 at first, with rectory and glebe. Splendid parish house. Horse and carriage in addition. Living cheap; loyal people; healthy climate. Credentials with application. Rev. D. WELLINGTON CURRAN, All Fifth Rectory, Mechanicsville, Md. (Diocese of Washington).

**PRIEST WANTED** for at least four weeks in July for Sunday and saints' day duty. State stipend and service accustomed to. Address WARDEN, 106 Regent avenue, Notre Dame de Grace, Montreal.

**POSITIONS WANTED—CLERICAL**

**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.

**PRIEST**, single, wants parish or mission for last Sunday in July and all August. Musical. Remuneration, collections only. Address CYD, 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.

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

**NEW YORK RECTOR** will take Sunday engagements near by. Write 292 Henry street, New York.

**POSITIONS OFFERED—MISCELLANEOUS**

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

**POSITIONS WANTED—MISCELLANEOUS**

**ORGANIST - CHOIRMASTER**, experienced, A.R.C.O. (examined by late Sir George Martin, St. Paul's Cathedral, London), desires change of position September 1st. Ambitious, artistic; choirtrainer, recitalist. Churchman. Address DIAPASON, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST** and choirmaster, F.A.G.O., Churchman, college graduate, accompanist, and successful in recitals, desires position. Excellent references. Address H. S. D., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position in September. Excellent references from two priests. Vocal specialist; communicant; young. Must have good organ. Salary \$800. Address Box 25, Essex, N. Y.

**EXPERIENCED** Organist-Cholrmaster desires change. Boy voice specialist. Highest references. English diplomas. Good Churchman. Address **CANTORIS**, care **LIVING CHURCH**, Milwaukee, Wis.

**ENGLISH LADY** desires position as governess or companion. French, music, drawing, elementary German, Latin. September or earlier. Address **M.**, Box 16, Shamrock, Wheeler county, Texas.

**REGISTERED NURSE**, experienced in travel and household management, desires position as companion or chaperone. References exchanged. Address **NOREL**, care **LIVING CHURCH**, Milwaukee, Wis.

**SOUTHERN LADY** of education and refinement desires position as companion and housekeeper. Highest references. Address **SOUTHERNER**, care **LIVING CHURCH**, Milwaukee, Wis.

**YOUNG WOMAN** with qualifications and experience would care for one child two years or older. Can tutor if desired. Address **REBEC**, care **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position. European experience. Boy voice specialist. Churchman. Highest references. Address **OPUS**, care **LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST** and **CHOIRMASTER** desires post. Salary to begin no object. Address **DAIRE**, care **LIVING CHURCH**, Milwaukee, Wis.

### PARISH AND CHURCH

**UNISON TUNE BOOK** of the American Revival. Thirty-four evangelistic Hymns and Tunes, such as the following: "O Jesu, Lord most merciful," "O Lamb of God, still keep me," "When morning glids the skies," "Blow ye the trumpet," "What a Friend we have in Jesus," "Holy God, we praise Thy Name," "Pass me not, O gentle Saviour," "Souls of men! why will ye scatter." An appendix with Directions and Programme of the "Parochial Mission Service" for week-night meetings. American Revival Tune Book, Patriotic binding. Also Popular Hymns and Chants, in Unison. Cloth bound. Either of the above, 10 cents, postpaid. Evening Prayer and Popular Hymns in Unison, \$5.00 per 100. Or copies of all three 25 cents, postpaid. Address **REV. J. M. RICH**, West Newton, Mass.

**AUSTIN ORGANS**.—The **CHOROPHONE** is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

**FOR SALE**.—**AT SACRIFICE**, silk vestments, five sets, green, purple, red, black, and old gold; also ciborium, pyx, processional cross, never used, girdle, alb, *Anglo-Catholic Library*, 81 vols., \$25; *Church Eclectic*, bound, 19 vols., and many other book bargains. Address **SEMINOLE**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

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

**SMALL PIPE ORGAN** in good condition wanted for use in our school chapel. Please write stating particulars and price desired to the **Rev. EDGAR H. GOULD**, St. Augustine's School, Raleigh, N. C.

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

**CHURCH DECORATIONS**, ornaments, altar frontals, vestments, etc., at moderate cost. **THOMAS RAYMOND BALL**, 61 West Forty-sixth street, New York City.

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. **CLARA CROOK**, 128 West Ninety-first street, New York.

**GUILD OF THE HOLY GHOST**. A devotional guild for communicants. Particulars, **Rev. F. J. BARWELL-WALKER**, Murphysboro, Ill.

**POST CARDS** of Churches, Cathedrals, and Missions. Send for catalogues. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

### UNLEAVENED BREAD—INCENSE

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

**SAIN'T MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

### CLERICAL OUTFITS

**CLERICAL TAILORING**.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits. For particulars of the Special (Oxford) light weight Cassock and Surplice see displayed advertisement on another page. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement Forms free. **MOWBRAYS**, Margaret street, London W. (and at Oxford), England.

### BOARDING—NEW JERSEY

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

### BOARDING—NEW YORK

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

### FOR RENT—NEW YORK

**EXCEPTIONAL** opportunity—rectory to rent. —Rector of parish about thirty miles from New York City would be glad to rent his rectory of nine rooms, bath, steam heat, water, with barn and grounds, on easy terms, to married Churchman, with whom the rector could board. R. R. station, three minutes walk; high healthy location, attractive scenery. Full particulars on application to "A. T.," care **LIVING CHURCH**, Milwaukee, Wis.

### WANTED—MISCELLANEOUS

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

### HEALTH RESORTS

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

### SUMMER BOARD—NEW JERSEY

**MENDHAM**.—Private family (graduate nurse) can accommodate two for summer months. Modern conveniences. Cool location. Near St. Mark's Church. Terms moderate. Address Box 21, Mendham, N. J.

### SUMMER RESORTS

**NASHOTAH MISSION**, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

### LITERARY

**PERSONS INQUIRING** for copies of *Before the Tabernacle* please address **SISTERS OF THE HOLY NATIVITY**, Fond du Lac, Wis.

### MUSIC

**WRITE US** for particulars regarding renting choral works. We purchase and rent used scores of Cantatas, Oratorios, and Operettas. **WESTERN MUSIC LIBRARY**, Room 7, 334 Wabash avenue, Chicago.

### EDUCATIONAL

**THE VEN. ERNEST N. BULLOCK** and his wife, **AMY H. W. BULLOCK, A.M., Ph.D.**, will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address Mrs. E. N. BULLOCK, Church Missions House, 281 Fourth avenue, New York, or College Club, 46 Commonwealth avenue, Boston.

### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *The Spirit of Missions*, \$1.00 a year.

### NOTICES

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

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

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

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

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

#### LOANS, GIFTS, AND GRANTS

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

#### CAMBRIDGE CONFERENCE

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

### INFORMATION AND PURCHASING BUREAU

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

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

### BOOKS RECEIVED

[All books noted in this column may be obtained of **The Young Churchman Co.**, Milwaukee, Wis.]

*Oxford University Press. New York.*

*The Chancel of English Churches.* The Altar, Keredos, Lenten Veil, Communion Table, Altar Rails, Houseling Cloth, Piscina, Credence, Sedilla, Aumbry, Sacrament House, Easter Sepulchre, Squint, etc. By **FRANCES BOND, M.A.** Author of *Gothic Architecture in England, Cathedrals of England and Wales, Screens and Galleries in English Churches, Fonts and Font Covers, Stalls and Tabernacle Work, Miscellanea, Dedications, Symbolism, Saints and Their Emblems, Westminster Abbey, Introduction to English Church Architecture.* With 229 illustrations.

**A. N. Marquis & Co.** 440 S. Dearborn street, Chicago, Ill.

*Who's Who in America, 1916-1917.* Vol. IX. A Bibliographical Dictionary of Notable Living Men and Women of the United States. Edited by **Albert Nelson Marquis.** \$5.00 net.

## ANNUAL CONVENTIONS

### SUMMARY

COLORADO elected a Bishop Coadjutor, successfully reconstructed its financial system, and revised its canons. It adopted the pension system and new assessment tables.—DULUTH adopted a pension canon, and appointed a committee to prepare for the Bishop's twentieth anniversary in 1917. A committee was also appointed to consider provision for a Bishop Coadjutor.—EASTON approved One Day's Income and adopted the pension system, providing for cooperation.—FOND DU LAC asks its new Archdeacon to give all his time to diocesan work. The council adopted a uniform system for mission Sunday schools; adopted a pension canon; and authorized for future council meetings a two-day session.—MAINE welcomed its new diocesan, voted resolutions memorial to Bishop Codman, laid on the table a resolution that women be made eligible as members.—WEST TEXAS endorsed Bishop Capers' appeal for \$50,000 for diocesan schools.—WEST VIRGINIA'S sessions through five days were devoted largely to diocesan routine, varied with services and social features. The council refused to accept Bishop Peterkin's resignation, and desired that he continue to occupy the episcopal residence. A third archdeacon was appointed, and provision made for a board of religious education.

### COLORADO

THE MEASURES effected by this council represent the culmination of two years of unremitting and exhausting effort on the part of devoted laymen, and offer an example of reconstruction unexcelled in the history of this or perhaps of any other diocese in the American Church. Amongst other things the canons have been entirely revised under the advice of Chancellor J. H. Pershing and the finances entirely reconstructed with the assistance of Treasurer J. H. Bradbury. A call for \$10,000 for diocesan deficits has been met almost in full by the parishes, provision has been made for \$4,000 annually for the stipend of a Coadjutor Bishop, for meeting in full the domestic and foreign apportionment and for increasing it every year; Wolfe Hall has been restored as a school for boys under Canon Holoran; and all this out of a chaos which two years ago spelt bankruptcy and despair.

The council opened with Holy Communion at 7:30 on Wednesday, June 6th, and continued through the afternoon of Thursday, when, after the election of a Bishop, a speech was made on Clergy Pensions by Bishop Thurston of Oklahoma. The Rev. A. H. Marsden preached.

The Woman's Auxiliary began their session the day before and heard a stimulating address by Miss Helen Brent on Work Amongst the Igorots, Miss Brent being the president of the Woman's Auxiliary of the Philippine Islands. The reports disclosed amongst improvements summarized above the fact that the Oakes Home was now valued at \$687,000, an increase within the year of \$77,000. There were fourteen delinquent parishes and missions, and these being temporarily disfranchised it was resolved that such disfranchisement should be omitted for this special occasion.

The Clergy Pension scheme was adopted. New assessment tables were ordered based on communicants and expenses, the total sum of the assessments being divided by the total members of the communicants first and next by the total sum spent for general church maintenance. After an average has been

taken distribution will be made through the parishes according to their reports.

The chancellor announced that no debts would henceforth be contracted by missions, the liability lying now upon the board of trustees, which represents the diocese financially.

On the Standing Committee J. H. Hudson's name replaces that A. D. Parker, who is removing from the diocese.

Deputies to General Convention—Clerical: Canon B. W. Bonell; The Rev. Messrs. Thomas Cassidy, G. H. Shutt, E. A. C. Lehman. Lay: Messrs. A. D. Parker, Sturgis, Rattle, Ponsford.

Alternates—The Ven. T. A. Schofield, the Rev. Messrs. Frank H. Touret, H. M. Walters, T. A. Stansfield. Lay: Messrs. Titsworth, Fraser, Nichols, Denison.

The council elected the Rev. Irving P. Johnson, D.D., as Bishop Coadjutor. A brief account of the election appears elsewhere.

### DULUTH

CONVENTION opened Tuesday evening, June 6th, with Vespers in Trinity Cathedral. The Bishop read a portion of his address at this time, the striking features of which were his advocacy of national preparedness and universal military training, and his advocacy of prohibition. Nearly the whole of the diocese is dry territory, the city of Duluth being one of the last strongholds of the liquor interests. The Bishop also strongly condemned sending representatives from the Church to the Panama Conference. He called it "ill considered and ill advised."

Wednesday morning the Holy Eucharist was celebrated by the Bishop, assisted by Dr. MacLean, vicar of the Cathedral, and the Rev. J. G. Ward of Cloquet. The Bishop paid a touching and beautiful tribute to the late Archdeacon Parshall and also mentioned the late James J. Hill as a benefactor of the diocese.

Immediately after this service the convention organized for business. The Rev. James G. Ward was reelected secretary of the diocese, and the Rev. S. J. Hedelund assistant secretary. Mr. J. W. Lyder was reelected treasurer. His report showed receipts the largest in the history of the diocese.

The Rev. W. E. Harmann was elected to fill the number of the Standing Committee depleted by the death of Archdeacon Parshall.

The Bishop reappointed the Rev. Messrs. T. P. Hudson, S. J. Hedelund, and W. E. Harmann as rural deans of the diocese.

The "Pension Fund" was adopted with suggested canon.

Dr. Rollit, the provincial secretary, addressed the convention, making a plea for the "One Day's Income Fund."

Deputies to General Convention—Clerical: The Rev. A. W. Ryan, D.D., the Rev. J. G. Ward, the Rev. F. C. Coolbaugh, D.D., the Rev. E. S. Murphy. Lay: Messrs. James A. Brown, Thomas S. Wood, T. W. Paine, George H. Crosby.

Alternates—Clerical: The Rev. Messrs. S. J. Hedelund, A. Carswell, T. P. Hudson, W. E. Harmann. Lay: W. E. Magner, J. M. Benson, O. H. Griggs, and C. E. Dickerman.

A resolution was introduced:

"WHEREAS, Next year, 1917, February 2nd, will mark the twentieth anniversary of the consecration of our beloved Bishop to the episcopate;

"Be it resolved, That the diocese mark this event in a fitting and appropriate manner;

"And resolved further, That a committee with Dr. Ryan as chairman be appointed to make proper preparations for this event."

This was carried unanimously.

The Bishop appointed a strong committee

of laymen to consider ways and means for the support of a Bishop Coadjutor, the said committee to report to the next convention.

A resolution was adopted urging the clergy to abstain from all spirituous liquors.

In the evening the Bishop and Mrs. Morrison gave a reception to the lay and clerical delegates and Church people of Duluth in Trinity hall.

### EASTON

BISHOP ADAMS was celebrant at the Holy Eucharist when the convention met in St. Peter's Church, Salisbury, Md., on Tuesday, June 6th. The Rev. Henry Davies, Ph.D., rector of Christ Church, Easton (St. Peter's parish), was the convention preacher. Twenty-five clergymen were present, and lay representatives from thirty parishes.

The General Board of Religious Education was represented on the floor by the Rev. Frederic Gardiner, L.H.D., of Philadelphia, whose address made special reference to the Province of Washington. The Rev. W. C. Hicks, the Provincial Secretary, presented the subject of General Missions.

At the evening session of the first day Bishop Adams read his annual address.

The convention adopted a resolution endorsing the One Day's Income plan. It also accepted the proposed Church Pension Fund, and appointed a committee of five laymen to raise the share of the diocese in the \$5,000,000 fund.

In the elections the secretary and his assistant were reelected, as well as the members of the Standing Committee.

Deputies to General Convention—Clerical: Rev. Henry B. Martin, D.D., Chestertown; Rev. Henry Davies, Ph.D., Easton; Rev. S. S. Hepburn, Kennedyville; Rev. W. Y. Beaven, Easton. Lay: Col. W. H. Gibson, Centerville; Messrs. E. S. Valliant, Church Hill; E. W. McMaster, Pocomoke City; M. V. Brewington, Salisbury.

Supplementary Delegates—Clerical: Rev. S. A. Potter, Berlin; Rev. P. B. Stauffer, Kennedyville; Rev. L. L. Williams, Pocomoke City; Rev. David Howard, Salisbury. Lay: Messrs. W. A. Smith, Denton; Oliver D. Collins, Snow Hill; H. J. Waters, Princess Anne; and J. S. McDaniel, St. Michaels.

Christ Church, Cambridge, was chosen as the place of meeting for the next convention, which meets June 5, 1917.

### FOND DU LAC

A PONTIFICAL celebration of the Holy Eucharist, the Bishop celebrating, Canon C. W. Douglas, deacon, Archdeacon E. Croft Gear, sub-deacon, marked the opening of the forty-second council at St. Paul's Cathedral, Fond du Lac, on the 6th of June. The service was wonderfully sung by the choir under the direction of the Rev. G. C. Story. Gounod's *Convent Mass* was the service sung. The business session opened at 10:30, and continued with but an hour's interruption until nine in the evening. The following was the most important business transacted:

On the recommendation of the board of missions it was decided that the new Archdeacon of Fond du Lac, to be appointed as successor to the Rev. Dr. Rogers, resigned, should be paid sufficient salary to enable him to devote his entire time to diocesan work. Heretofore the Archdeacons have always been men having parish work and doing diocesan work in spare moments. The apportionment for both diocesan and general missions was read, parish by parish, and for the most part gladly accepted. A resolution was adopted strongly urging the necessity of bending every effort toward raising the diocese's share of

the General Board of Missions' budget for this year, regardless of how people might feel about the Board's policies, and a committee of five was appointed to canvass the diocese to this end. This action was taken unanimously.

The Commission on Religious Education moved that a uniform system for mission Sunday schools be adopted, compulsory upon all places receiving aid from mission funds. Upon debate the compulsory feature was taken out, thus greatly weakening the effect of the proposal, which was to hold mission stations to a standard of diocesan efficiency. A resolution was unanimously adopted protesting vigorously against the neglect by the theological seminaries of proper training of ministers in religious education.

The Church Pension Fund was endorsed and a canon passed as requested by the Fund. This was done not unanimously but with a vigorous protest from the floor against the alleged un-Christianity of and lack of necessity for pensions based upon salaries received, which scheme it was maintained put a premium upon clerical covetousness. A memorial to General Convention was adopted, asking that pensions be given automatically at the age of sixty-eight.

A definition of Christian Social Service was unanimously endorsed by the council, which stated that the highest form of such service is the promotion of social justice, with equitable division of the fruits of industry. The council refused to endorse some "Principles of Industrial Justice" presented by a committee of the Provincial Synod, but did earnestly commend them to the careful consideration of the diocese. It was felt that further discussion and knowledge were necessary before any formal endorsement could be made. These principles included "a living wage as the minimum in every industry," "one day's rest in seven," "the rights of employers and employees to organize for the protection of their interests," "the frequent usefulness of collective bargaining as a means of securing industrial peace," and other similar principles. The discussion created much interest.

The Children's Home trustees made a most encouraging report, and a resolution of thanks for self-sacrificing labor was offered, adopted, and presented to the Rev. Dr. Rogers, the Rev. A. A. Burton, and Miss Mary Burton, the superintendent. The work especially of the last of these, a trained nurse who for a pittance has given her entire time to the work, was especially lauded.

A motion was adopted, at the request of the laity, authorizing a two-day session hereafter at the council.

The elections for General Convention after long and determined balloting resulted as follows:

**Delegates—Clerical:** The Rev. B. Talbot Rogers, D.D., Racine College; the Rev. Newell D. Stanley, Sheboygan Falls; the Rev. Campbell Gray, Rhineland; and the Ven. E. Croft Gear, Stevens Point. **Lay:** Messrs. George I. Middleton, Ripon; L. A. Pradt, Wausau; E. O. Brown, Rhineland; and William H. Roddis, Marshfield. Of these, Dr. Rogers and the laymen were deputies to the last convention from this diocese and Mr. Gray was delegate from Southern Florida.

**Alternates—Clerical:** The Rev. Messrs. Lucius D. Hopkins, Big Suamico; Doane Upjohn, Appleton; Harry D. Blackman, Algoma; Jay S. Budlong, Oshkosh. **Lay:** Messrs. Cleveland R. Keith, Oconto; William J. Paulsen, Chilton; James T. Armstrong, Oshkosh; Judge M. B. Rosenberg, Wausau.

The Standing Committee is the same as before.

## MAINE

THE RT. REV. BENJAMIN BREWSTER, D.D., until recently the Missionary Bishop of Western Colorado, arrived in Portland on Monday

morning, June 5th, and at once, without formal ceremony of induction, quietly entered upon his duties as diocesan. His first public appearance, officially, was as presiding officer at the annual meeting of the Maine Episcopal Missionary Society, in the Cathedral parish house Monday evening.

After a few collects had been read, Bishop Brewster addressed the gathering briefly but most heartily, after which the business of the evening was entered upon. The treasurer's report showed a balance in the treasury of about \$1,500.

Canon Plant addressed the society on The Call of Opportunity in the State of Maine, in which he referred to some unpleasant facts, viz., that of 1,348 places of worship in the state 268 were closed; that there were 107 communities without any place of worship; that of the 190,000 families in Maine 69,000 were not connected with any religious body; that 40,000 children attended no Sunday school; and that in some parts of the state Mormon missionaries were particularly active. There were addresses by several of the clergy on the missionary outlook in their respective fields, and Bishop Brewster, as the closing speaker, spoke most stimulatingly.

The convention opened on Wednesday, the 6th, with an early celebration of the Holy Communion, at which the Bishop, who was served by Dean Vernon and Canon Fowler, was the celebrant.

The convention, held in the Cathedral parish hall, began its work with the Bishop presiding. The Rev. W. F. Livingston of Halliwell was reelected secretary, and Mr. Charles B. Clarke of Portland was reelected treasurer. The Standing Committee were also reelected, and organized later on with the choice of the Rev. Charles F. Lee as president, and Mr. H. V. B. Nash of Wiscasset as secretary.

Upon nomination by the Bishop, the Rev. R. W. Plant of Gardiner was reelected an honorary Canon of the Cathedral for three years, and the Rev. Charles F. Lee for the unexpired portion of a like term, to fill the vacancy caused by the removal from the diocese of the Rev. Dr. Nicholson, now of Somerville, Mass.

**Deputies to General Convention—Clerical:** The Very Rev. F. L. Vernon, D.D., Dean of the Cathedral, and the Rev. Messrs. R. W. Plant of Gardiner, Edward D. Johnson of Brunswick, and Charles F. Lee of North East Harbor. **Lay:** Messrs. R. H. Gardiner of Gardiner, Charles B. Clark and Irving A. Avery of Portland, and John S. Hyde of Bath.

**Supplementary deputies—Clerical:** The Rev. Messrs. Philip Schuyler of Portland, A. C. Larned of Bar Harbor, A. E. Scott of Brownville Junction, and George B. Wood of Biddeford.

The deputies to General Convention were also chosen to represent the diocese in the provincial synod, should occasion require a meeting of that body.

The convention voted to approve the plan to make the church to be erected for St. Peter's Mission, East Deering (Canon Schuyler, priest in charge), a memorial to the late Bishop Codman, and to recommend the work thus represented to the diocese generally. The mission was admitted to union with the diocese.

A committee, of which Dean Vernon was chairman, was appointed to draw up a resolution in memory of the late diocesan, and the same, before the close of the convention, was feelingly adopted by a rising vote.

At noon business was suspended for prayers for general missions, which were read by the Rev. C. F. Lee.

Luncheon was served by the women of the Cathedral parish in the lower hall of the parish house, and the convention, re-convening in the afternoon, finished its business with dispatch. Canon Fowler, registrar of the diocese, reported on the State of the Church. The report showed that there were 14 self-

supporting parishes, 49 aided parishes and missions, and 18 summer chapels. There were 5,689 communicants reported a year ago, and only 5,562 for the convention year ending May 1st. The loss thus indicated, it was explained, was apparent only, and was caused by the revision of the communicant roll in certain parishes, where this had not been done for years. In reality, there was a gain of about two hundred.

A resolution proposing an amendment to the canons, making women eligible to membership in the convention, was laid on the table.

The convention was, from first to last, most harmonious, and by a strict attention to their duties the members were enabled to transact in one day a great deal of business.

## WEST TEXAS

AT THE COUNCIL which opened on Wednesday morning, May 31st, in Corpus Christi, Bishop Capers was celebrant. His address was a plea for Christian education in general, and especially that the Churchmen of the diocese would rally to save the Church schools within its borders, St. Mary's Hall and the West Texas Military Academy. These institutions, he said, "have a noble past. They have educated young men and young women who are now occupying positions of importance and usefulness in our own state." He traced their history and work and urged that "this council will not adjourn until such resolutions are past that will call for a contribution from the diocese of not less than \$50,000 for the purpose of meeting present financial emergencies and for the larger purpose of reducing the principal of the indebtedness of the West Texas Military Academy." He urged that when this matter should be under discussion, "Let us look at it in the very largest terms possible. Let us see a new West Texas, the population multiplying many fold, new towns and villages springing up into life, and the present cities developing mightily in wealth and numbers."

This part of the Bishop's address called forth a vigorous and general discussion which resulted in a resolution that the council records its solemn conviction that the maintenance and development of the diocesan schools are essential to the highest life of the Church in the diocese and that the council unanimously endorses the appeal of the Bishop Coadjutor for the sum of \$50,000 now needed to put the schools upon a secure and permanent foundation.

The committee on the State of the Church found that confirmations had increased by fifty-three over last year, and that the financial increase was over \$8,000. Special mention was made by this committee of the work done by Archdeacon Garden in holding parochial missions and thereby increasing the number of candidates for confirmation.

**Standing Committee:** The Rev. Messrs. J. W. Sykes, John Ridout, B. S. McKenzie; Messrs. O. J. Woodhull, A. W. Seeligson.

[Deputies and alternates to General Convention will be reported later.]

At the closing service the Rev. C. W. Cook of Laredo preached an inspiring sermon, after which Bishop Capers confirmed a class presented by the rector of the parish.

The council then adjourned to meet in Port Lavaca, May 9, 1917.

## WEST VIRGINIA

SESSIONS of the council were held from May 31st to June 4th, in Trinity Church, Martinsburg (Rev. Charles C. Durkee, rector), and were occupied almost entirely with the regular routine, objects outside of this line not even coming up for discussion on the floor, much less for action. The question of entering the Province of Washington was not brought up, partly because the synod does not meet again until after the next council,



and partly because there was no time for the discussion of the question. The various sections were quite fully represented by thirty-four out of the forty-one clergy, and about the same number of lay delegates. There was also a very full representation of the Woman's Auxiliary, which met on the second day of council, June 1st.

On Wednesday, May 31st, the opening day, the Holy Eucharist was celebrated by the Bishop Coadjutor, and the council sermon was preached by the Rev. A. H. Beavin. The council met in business session at noon, organized, and adjourned until the next morning. A luncheon was served in the parish house by the ladies of Trinity Church, and in the afternoon the entire clerical and lay delegation at council with the Woman's Auxiliary delegates were taken by automobile to Charles Town to attend the final exercises at the first commencement of St. Hilda's Hall, the new diocesan school for girls conducted by Miss Maria Pendleton Duvall, formerly of Stuart Hall, Staunton, Va. Supper was served by the ladies of Zion parish, Charles Town, in the parish hall there, and the delegation returned to Martinsburg in time for the evening service at eight o'clock. This was a service in the interest of Religious Education, and after the Litany addresses were made by the Rev. W. E. Gardner, D.D., and the Rev. S. U. Mitman, Ph.D., the former the General Secretary of the General Board of Religious Education, the latter the Field Secretary of the Province of Washington for the same work. Dr. Gardner spoke on "The Scope of Religious Education," and Dr. Mitman on "The Teacher's Opportunity."

On Ascension Day the Holy Eucharist was celebrated at 7:30 A. M. by the rector of Trinity Church, the Bishop Coadjutor, detained in Charles Town the preceding night, not being able to reach Martinsburg in time. Morning Prayer was said with a sermon by the Rev. R. E. L. Strider. In the evening at a service in the interest of diocesan missions there was a sermon by the Rev. W. T. Willis, followed by a report of the Diocesan Missionary Society by the secretary, the Rev. S. S. Moore, D.D. Friday, Morning Prayer was said, with a sermon by the Rev. Charles B. Mitchell, and Evening Prayer with a remarkably instructive and powerful sermon on Chinese mission work by the Rev. S. H. Littell of Hankow. There were business sessions also on Thursday and Friday, morning and afternoon, the ladies of the parish serving luncheon daily through the entire visit of council, except Sunday. Saturday a business session occupied nearly the whole morning and after lunch the delegates again entrained on automobiles for a trip to Antietam, Md., where the afternoon was spent viewing the beautiful valley and historic battlefield. The religious services and social features of the West Virginia council are always considered of equal importance with the conduct of the regular business affairs of the diocese, and received the usual attention at this meeting.

No business, beyond organization, adoption of rules, and appointment of some committees was transacted Wednesday. Ascension Day being the anniversary of Bishop Peterkin's consecration, the council telegraphed a message of love and greeting to him, his health being too feeble to permit his presence at council. Bishop Gravatt read a short message, or address, to the council written by Bishop Peterkin, having previously asked permission to omit a section referring to the necessity and wisdom of Bishop Peterkin's resignation; but a telegram was received from the Bishop refusing permission to omit the section. The council after considering Bishop Peterkin's message adopted unanimously resolutions requesting him to withdraw his resignation, which he has placed in the hands of the Presiding Bishop, and stating that "it is our desire that the Bishop continue to occupy the episcopal residence, and that we are unwilling to accept any rent for

the use of the same," and, "that while we appreciate the generosity of the Bishop in returning to the treasurer \$1,000 of his salary during the past year, we would urgently ask that in the future he retain his salary as it has been heretofore."

The mission work of the diocese having several years ago grown far beyond the capacity of the present force to care for it, some measure of relief was provided by the appointment of a new archdeacon to serve with Archdeacons W. P. Chrisman and B. M. Spurr, the two already in the field. Bishop Gravatt selected the Rev. Josiah Tidbal Carter of Ronceverte, rector of Greenbrier parish, for this honor, and Archdeacon Carter will shortly begin his labors in that section of the state lying between Clarksburg and Parkersburg.

The present Standing Committee of the diocese was reelected.

The Rev. J. S. Alfriend of the committee on parochial reports showed 11,157 baptized persons in the diocese, an increase of 553; 3,470 families, an increase of 199. There were 292 infants and 90 adults baptized in the past year, a total decrease of 104 from the year previous; 303 were confirmed, a decrease of 185 from the previous year. There were 131 marriages, 229 burials, 6,803 communicants, an increase of 259. Sunday schools suffered a loss of 99 scholars and 7 teachers, the present numbers being 3,683 with 468 teachers.

The privilege of the floor was accorded to the Rev. William Cleveland Hicks, representing the Province of Washington, who addressed the diocese in the interest of the Province of which it has not yet become a part, and also to the Rev. Paca Kennedy, Professor of Greek at the Alexandria Theological Seminary, who submitted a report of that institution.

On the recommendation of the Rev. W. H. Myers, chairman of the committee on Religious Education, provision was made for a board of religious education, to consist of the Bishop, Coadjutor, and Suffragan, if there be such, with other members appointed by the Bishop and elected by council.

Practically the entire time of the business sessions Friday was consumed in electing delegates, clerical and lay, with their alternates, for the General Convention. A long and spirited contest developed. There was no question of doctrines, or party division involved, only it was thought by some to be a mistake to send the same men each time and an effort was made to retire some of those who formerly have represented the diocese in favor of some new men. The effort was successful to the extent that one new clerical representative was elected, the Ven. W. P. Chrisman, Archdeacon, who after hours of unsuccessful balloting finally defeated the Rev. J. S. Alfriend and the Rev. J. S. Douglas, his opponents, the other three clerical delegates having been chosen without difficulty on the first ballot. A long contest of like nature also developed over the lay representatives. The delegates finally chosen were: Clerical, Dr. S. S. Moore, Parkersburg; Dr. R. D. Roller, Charleston; Dr. Jacob Brittingham, Wheeling; and Archdeacon W. P. Chrisman, Hansford. Lay: C. A. Miller, Martinsburg; Dr. G. A. Aschman and Mr. J. C. Brady, Wheeling; and Judge Frank Beckwith, Charles Town.

Alternates—Clerical: The Rev. J. S. Alfriend, Charles Town; Rev. J. S. Douglas, Huntington; Rev. C. B. Mitchell, Clarksburg; and Rev. R. E. L. Strider, Wheeling. Lay: Messrs. R. E. McCabe, Charleston; C. L. Thompson, Huntington; W. C. Gardner, Clover Lick; H. C. Page, Charles Town.

May 30, 1917, was adopted as the date for the next meeting of the council, and on the invitation of the rector, the Rev. C. B. Mitchell, Christ Church, Clarksburg, was settled upon as the place.

Sunday, June 4th, was the closing day. The Holy Communion was celebrated by the rector of the parish, the Rev. Charles C. Durkee. Morning Prayer was said and the Rev. Dudley Boogher of Parkersburg preached. Bishop Gravatt confirmed a class after the sermon. In the afternoon Bishop Gravatt, Archdeacon Chrisman, and the Rev. Charles C. Durkee, priest in charge, held a service in the historic and battle-scarred old church at Bunker Hill, the first church of any kind ever built in this valley or probably this state. A large congregation was present with numbers of visitors from Martinsburg. At 7:30 P. M. Evening Prayer was again said and the final sermon, the Bishop's charge, was delivered by Bishop Gravatt.

## Educational

ALL ARRANGEMENTS have been perfected for the Oregon Summer School for Clergy to be held at St. Helen's Hall, Portland, June 27th to 30th.

THE PRESENTATION by the Glee Club and school of the operetta *The Return of Proserpina*, together with *The Golden Sickle*, presented by the intermediate department of the College, were among the most attractive features of the closing exercises of All Saints' College, Vicksburg, Miss.

THE LIVINGSTON PARK SEMINARY, the Church school for girls of Rochester, N. Y., held its graduating exercises on Thursday evening, June 8th, at St. Luke's Church. The Rev. Edward P. Hart, rector of St. Mark's, made the address and the Rev. Samuel Tyler, the new rector of St. Luke's, awarded the medals, which are given instead of diplomas to the graduating class.

COMMENCEMENT exercises at St. Luke's Hospital, Kansas City, Mo., were held on Tuesday evening, June 6th. The programme was carried out in the nurses' home and was most satisfactory. The Rev. E. J. Craft, rector of St. George's Church, Kansas City, addressed the assemblage and Bishop Partridge was most happy in his talk to the nurses. Seven graduated.

THE VICKSBURG Industrial School for Negro Youths, the only institution working among colored people in the diocese of Mississippi, closed a very successful session on the evening of May 26th. The address and presentation of certificates were by Mr. Alex Fitz Hugh, of Vicksburg. Bishop Bratton was present and spoke of the splendid work and outlook for the school. A new principal has been elected to take the place of Archdeacon Middleton, resigned.

CLOSING EXERCISES of Holderness School for Boys, at Holderness, N. H., were held on June 6th and 7th. On the first evening there was held the annual ball. The following morning the tennis tournament took place. The Rev. William Porter Niles, a former instructor, gave an address at the chapel service. A ball game and concert occupied the afternoon and evening, the closing address being given by the Hon. Sherman E. Burroughs of Manchester.

AT THE closing exercises of the Akeley School, Grand Haven, Michigan, Bishop John N. McCormick delivered the commencement address. There were eight graduates.

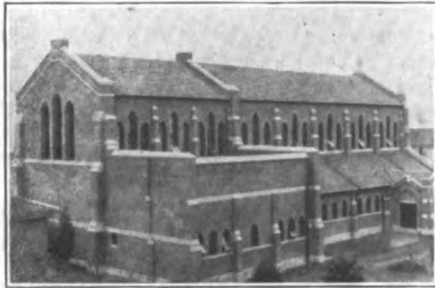
After luncheon, Mrs. James E. Wilkinson, who with the Rev. Dr. Wilkinson started the school over twenty-five years ago, was introduced and felicitated the school upon its progress. Cornelia was not prouder of her jewels than was Mrs. Wilkinson of these classes. Besides Mrs. Wilkinson only one other was present on the first and twenty-fifth anniversaries, Miss Rebecca Richmond of Grand Rapids.

(Continued on page 266)

# THE CHURCH AT WORK

## CONSECRATION OF CHURCH AT WUSIH, CHINA

ON MAY 10th the prayers and labors of many years were consummated when the Rev. G. F. Mosher of the Church of the Holy Cross, Wusih, in the diocese of Shanghai, at length saw his parish church consecrated. Most of the clergy of the diocese, both Chinese and American, were present. Owing to the heavy rain the out-of-doors procession had to be abandoned and the long line, headed by a crucifer and two acolytes bearing lights, marched down the north aisle of the church and made a station at the font which is just inside the



CHURCH OF THE HOLY CROSS  
Wusih, China

west door. Then in reverse order all marched up the central alley, which was bright with more than a score of banners, each representing a country chapel or a church guild. When the clergy were seated in the choir, a letter from the American donor of the building to the Christians of Wusih was read by the Rev. Robt. E. Wood of the Community of the Holy Saviour, Wuchang, and a Chinese translation of the same by the Rev. T. M. Tong. Then Morning Prayer was said by the Rev. Messrs. T. W. Nichols, Y. Y. Tsu, D. M. Koch, and T. M. Chang. The Holy Eucharist followed, being celebrated by the Bishop of the diocese, the Rt. Rev. F. R. Graves, D.D., the Rev. Z. S. Sung acting as epistoler and the Rt. Rev. D. T. Huntington, Bishop of Anking, as gospeller. The sermon was preached by the Rev. P. N. Tsu, the rector of the Church of Our Saviour, Shanghai, who began the work in Wusih some sixteen years ago. It is noticeable that all the Chinese clergy mentioned have been connected with the Church in Wusih and they are the most efficient and respected ones in the diocese.

The church is constructed of red bricks with white granite trimmings and is roofed with red tiles. The materials are of the very best quality and the workmanship is solid and reliable. The furniture, altar, credence table, bishop's chair, clergy and choir stalls, lectern, pulpit, and font are all very tastefully planned and handsomely executed in carved teak wood. There are chairs for over five hundred in the body of the church, exclusive of aisles and the Lady Chapel.

## FLORIDA'S COLORED CHURCHMEN IN CONVENTION

THE CONVENTION of the archdeaconry of Jacksonville held its third annual session this year in St. Philip's Church, Jacksonville, opening on Sunday night with Evensong and the Archdeacon's address. As the council of the diocese was to meet in the same city on the following Wednesday and Thursday, this was an unusually busy time for the Bishop. He was, however, able to be present both at the

opening of the business session on Monday morning and at the closing on Tuesday, and to preside at the separate meetings of the Woman's Auxiliary and Daughters of the King. On Monday morning, assisted by the Archdeacon, he celebrated the Holy Communion and delivered his annual address; after which followed organization. The officers are the same as last year.

This organization of the colored congregations of the diocese is already beginning to justify the wisdom of its existence. The Bishop last year expressed its purpose thus: "It seemed wise to me that the colored people should have an opportunity of getting together and discussing among themselves matters affecting their spiritual life and the mission work among their own people." One of the great drawbacks to the progress of the colored work in the South is the isolation of the different congregations. There is no opportunity for social intercourse, for exchange of experience, and for coöperation in meeting problems common to all. This convention is correcting all this, gradually, but surely.

The convention took notice that this was the thirtieth anniversary of Dr. Weed's consecration to the episcopate and passed a resolution, which the secretary was directed to send to him, recording its thankfulness for his "pious example, devoted labors, and wise leadership," and its prayer "that he be spared to us many years more." The convention also addressed a memorial to the Bishop praying that steps be taken to mark this anniversary year by aggressive missionary work and improvement and extension of the schools. The convention asked that the Archdeacon be relieved of parish duties or given a curate to assist him, so that he may be able to visit new points and establish congregations where conditions invite.

St. Philip's Church, where the convention was held, is the largest congregation in the archdeaconry, and under Archdeacon Spatches is steadily developing. A pipe organ, a gift in part of Mr. Carnegie's, has recently been installed and adds greatly to the music.

## AN ASCENSION DAY OBSERVANCE

ON THE MORNING of Ascension Day at St. Luke's Church, Baltimore (Rev. E. Dering Evans, rector), immediately following the celebration of the Holy Eucharist, the vested choir marched to the top of the church tower, while the congregation, headed by the clergy, went to the street directly under the tower. The choir then sang several Ascension hymns, and as they sang "Hail the Day that Sees Him Rise," they threw roses, pansies, and other cut flowers out to the waiting congregation below. The throwing of the flowers symbolized the blessings that flow from the ascended Lord to those of his children on earth. The service is similar to an ancient custom observed annually at Magdalen College, Oxford, England.

## FATAL FIRE AT ST. RAPHAEL'S HOUSE

THE LIVING CHURCH is grieved to report that St. Raphael's House and Hospital for Social Workers, Missionaries and Postulants, in the Tennessee mountains, in which so many were interested, has burned to the ground. One student gave up his life in the fire. The large household is completely destitute and in need of help, living in out-buildings for

shelter until a building to carry on the work can be erected.

Contributions of supplies should be sent to Archdeacon Windiate at St. Raphael's House, Monterey. Funds may be sent in care of Bishop Gailor. Destruction was very complete, and the appeal is for groceries, bedding, hospital supplies, new and old clothing, kitchen and household supplies, towels, etc., roofing, screening, and money to rebuild.

## CHURCH PENSION FUND

ONE OF THE pleasantest events in the campaign of the \$5,000,000 Reserve Fund was the luncheon which Bishop Lawrence personally gave to a number of Churchmen of New York City who have been associated with him in the campaign. The luncheon was held at the India House on Thursday, June 8th, and among the guests were Bishop Greer, Mr. J. Pierpont Morgan, Mr. William Fellowes Morgan, Mr. Stephen Baker, Mr. William E. Curtis, Mr. William H. Truesdale, Mr. James McLean, Mr. A. Fulton Cutting, Mr. Frederick G. Bourne, and Mr. Edmund L. Baylies, in all about thirty-five persons.

Bishop Lawrence summed up in a few words what had been accomplished in the first five months of the campaign, and expressed his deep gratitude to all those who had been so helpful to him in the undertaking. He stated that the gifts so far had been contributed from all parts of the country and that several dioceses had given proportionately as much as New York. He felt sure that in the fall, when the loose ends were picked up again, the response would be very encouraging.

Bishop Greer also spoke briefly, and mentioned two things, by-products he called them—which were of as much importance as the Fund itself; first, the tendency to unify the entire Church, and second, the probable tendency of the Pension Fund to raise the quality of candidates for the ministry.

The dioceses of Maine, New Hampshire, Massachusetts, Western Massachusetts, and Rhode Island, with the cordial consent of their diocesan committees, have been grouped together as a unit by the office of the Church Pension Fund, and Mr. Charles E. Mason, of Boston, has consented to be the representative of the Church Pension Fund to confer with the committees in these dioceses.

This grouping of dioceses under special representatives has been thought desirable in order to lighten the heavy burden upon the central office and to make the general organization throughout the country more efficient.

Mr. Mason, who is well-known in the business life of Boston, and who is a member-elect of the Board of Missions and a trustee of the Tuskegee Institute, volunteered to serve during the past winter as secretary to Bishop Lawrence and greatly assisted in that capacity in the effective work of the Fund.

## ONE DAY'S INCOME

FOR THE week ending Whitsunday the One Day's Income Fund was \$36,000. The largest parochial offering so far has come from Calvary Church, New York, and amounts to over \$1,600. This is over and above the parish's apportionment, which will itself be exceeded at least \$700. Splendid work has been done in Calvary's Sunday school, with the result that the Lenten offering was over \$1,100 and stands first in the diocese, being nearly treble what these children did last year. It is all the more remarkable in view of the fact that

the school is made up mainly of poor children of the East Side.

Several dioceses have appointed dates for diocese-wide offerings. Pennsylvania chooses Whitsunday, as does Bethlehem. Pittsburgh and North Carolina have named Trinity Sunday. Nebraska appoints the First Sunday after Trinity.

Pittsburgh's Central Missionary Committee has put out a forceful statement.

**PILGRIMAGE TO HOLY CROSS**

THE TWELFTH Albany Pilgrimage to Holy Cross, West Park, N. Y., takes place on July 15th and 16th. The purpose of this pilgrimage is to spend a night and a day in a house where the one great interest is to praise God in prayer and where the Christian ideal is held up as the true standard of life. There is also opportunity for much social contact among those in attendance and with the members of the Order of the Holy Cross. Any who may desire to attend this pilgrimage are asked to send their names and addresses to Mr. Edward S. Davies, 1108 Madison avenue, Albany, N. Y.

**DEATH OF REV. R. G. HAMILTON**

THE DEATH of the Rev. Robert George Hamilton occurred on Ascension Day at his residence in Powell, Wyoming. He was a retired priest of the diocese of Nebraska, but for some years had been a resident of Wyoming. Made deacon in 1874 by Bishop Horatio Potter, he was advanced to the priesthood in 1876 by Bishop Doane.

Among his former charges are St. Alban's Church, Fullerton, Nebraska, and St. Peter's Church, Neligh, in the same diocese, which he served until 1913.

Funeral services were held in St. John's Church, Powell, Wyoming, on Monday, June 5th, at ten o'clock.

**FALL RIVER PLANS CAMPAIGN**

One of the most interesting phases developed during the past week in Fall River, Massachusetts. Hundreds of communicants, many of whom are employed as operatives in the great cotton manufacturing mills in that city, have indicated their interest in the success of the campaign by taking an active part in organizing parish committees to promote the cause of the Church Pension Fund.

**DEATH OF REV. DR. E. W. MUNDY**

THE REV. EZEKIEL WILSON MUNDY, Litt.D., a retired priest of the Church, for many years prominent in the civic and literary life of Syracuse, died at his home in that city on Thursday afternoon, June 8th, after an illness of over a year. He had been librarian of the Syracuse Public Library for thirty-five years and librarian emeritus since last October, when he felt obliged to retire because of failing health.

In early life he entered the Baptist ministry, having prepared for that work in the University of Rochester and the Rochester Theological Seminary. In both institutions he won high rank as a student and public speaker. After sixteen years of very successful work as a Baptist minister, he began the study for holy orders in the Church under the late Bishop Huntington. He was ordained to the priesthood in 1884, and was placed in charge of a small mission in the town of Geddes, which later became St. Mark's Church, Syracuse, where he remained for ten years, till a vocal trouble made it difficult for him to conduct the services of the Church. From that time he gave his whole time to the Public Library. On January 15, 1873, Dr. Mundy married Miss Emily Kendall who survives him. He leaves three children, Miss Ethel Frances and Miss Emily King Mundy,

and Edward Kendall Mundy. He received the degree of Doctor of Literature from Syracuse University in 1904 and from the University of Rochester in 1910.

The funeral service was held on Saturday, June 10th, the Rev. William H. Casey, rector of Grace parish, Union Springs, N. Y., a life-long friend, officiating. The Mayor of the city and the trustees of the public library acted as honorary bearers.

**BEQUESTS**

BY THE WILL of Henry C. Huff, for many years a faithful member and one of the vestry of St. John's Church, Waverly, Baltimore, who died May 30th last, the vestry of that church is bequeathed a ground rent of \$60 in addition to \$100 for the perpetual care of the testator's lot in the cemetery of the church. At the death of certain beneficiaries, the church will also receive two ground rents of \$65 each and one of \$58.50.

**MEMORIALS AND GIFTS**

MR. AND MRS. J. F. WALTON have given \$2,500 to apply on the rectory fund of St. John's Church, Sturgis, Mich. (Rev. F. A. Patterson, rector.)

CALVARY CHURCH, Summit, N. J., has recently received a set of Communion vessels given by Messrs. Lyster and Fred Reighley in memory of their sister Caroline.

ON THE Second Sunday after Easter in the Church of the Good Shepherd, Binghamton, N. Y., there was dedicated a beautiful hand carved oak pulpit, in memory of Burton J. Snell, Jr., and on the Fourth Sunday after Easter a hand carved lectern, in memory of Eunice Maria Parke and Alberta Ruth Parke.

A RICHLY CARVED pulpit, the work of R. Geissler of New York City, has been placed in the Church of the Redeemer, Biloxi, Miss. (Rev. C. B. Crawford, rector), by Mrs. Clarisse Pendleton Tye of Sedgwick, Alberta, Canada, and Mrs. Ethel Fenner Dunbar of Biloxi in loving memory of their father and mother, Edward Clarence Fenner and Mattie E. Bowman Fenner.

IN ST. BARTHOLOMEW'S CHURCH, Brooklyn, N. Y., the rector, the Rev. Frank M. Townley, dedicated on Whitsunday three stained glass windows in memory of Mr. Claudius F. Beatty, one of the first wardens of the parish. The windows, which are the work of J. & R. Lamb, represent The Baptism of Christ; The Good Shepherd; and Christ Blessing Little Children.

THE INTERIOR of St. Mark's Church, Jonesboro, Ark. (Rev. C. F. Collins, rector), has been beautified with a marble font presented by the Sunday school; new carpets for the chancel and sanctuary; a fair linen cloth; a handsome eagle lectern and chancel rail, memorial to the late C. C. Conger, from Mrs. C. C. Conger; an altar rail, memorial to the late John B. Kennedy, from his daughter, Mrs. W. W. Cate; a brass alms bason, me-

morial to the late Joseph A. Dixon, from Miss Vivia M. Bennett.

A NOTEWORTHY occasion in St. Stephen's Memorial Church, Mt. Carmel, Pa. (Rev. Robert R. Morgan, rector), on Sunday evening, June 4th, was the presentation of a silk flag by the Hon. Lincoln S. Walter on behalf of local societies, who were present in large numbers at a special service. The Rev. Leroy F. Baker received the flag on behalf of the rector and the congregation. The preacher was the Rev. Cyrus Townsend Brady, LL.D. The musical part of the service was rendered by the combined choirs of fifty men and boys and thirty women and girls.

TRINITY CHURCH, Centralia, Pa., has been much improved by the introduction of new windows, part of which are memorial. Those commemorated are Margaret Bryson, Seth Thomas and son, James H. Thomas, John C. Smith, Leah Thomas and daughter. Other windows were presented by the Rev. R. R. Morgan, James A. and Delphina T. Simons, St. Mary's Guild, St. Agnes' Guild, Samuel R. Cartwright, John Milton Humphrey, and Bishop Darlington. The windows are subdued in color, each with a well designed symbol in the center, and at the bottom a panel with the name of the one memorialized or of the donor. Those presented by the Bishop are exceptions as to the name of the donor. The windows were in place on the Sunday after Ascension.

ON THE SUNDAY after Ascension Day, June 4th, the Chancellor of the University of the South, the Rt. Rev. Thos. F. Gailor, D. D., unveiled a memorial tablet, placed upon the walls of All Saints' Chapel, Sewanee, by the Delta Tau Delta Fraternity,

**IN PROUD MEMORY OF**

CHARLES WILLIAM LOARING CLARK  
Lieutenant in the Queen's Own Rifles of Canada  
Born in England, 13th January 1894  
Who upon the outbreak of the Great War  
went to the help of his Native Land  
and died of wounds received in the trenches  
somewhere in France  
17th June 1915

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An Undergraduate of the University  
A Postulant for Holy Orders.

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THE VERY generous gift of \$7,000 from Mr. and Mrs. William A. Morgan of Buffalo, N. Y., to the Church Charity Foundation (Church Home) of that city was announced at the monthly meeting of the board of associate managers last week. Of this sum, \$3,000 will be turned over to the board of managers to apply on the mortgage indebtedness, provided the balance, about an equal sum, is raised; \$1,000 is set aside as a fund for endowing a room or rooms, in either the orphanage or the Thornton Memorial, or in both, in the name of Mr. and Mrs. Morgan's four children. The exact disposition of this fund is left to the executive committee of the associate board, which will act in cooperation with the donors. The remaining \$3,000 is given to the associate board of women managers to use in whatever way that body de-

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cides, acting in consultation with the givers. It has been decided to set aside this fund as an endowment, using only the interest, until such time as the executive committee, with the approval of Mr. and Mrs. Morgan, decide upon a disposition of the money.

#### ALBANY

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

##### An Anniversary

WHITSUNDAY marked the twenty-second anniversary of the rectorship of the Rev. Edward T. Carroll, D.D., at St. Ann's Church, Amsterdam. The newly confirmed communicants of the week before made their first Communion at the early celebration. In the evening, the combined choirs of St. John's, Johnstown, and St. Ann's sang the fourth annual festival service, the final anthem being Handel's *Hallelujah Chorus*. The service is to be repeated in St. John's Church (Rev. W. W. Ellsworth, rector) on the evening of Trinity Sunday.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

##### Archdeacons—Pre-Convention Events

THE SPRING session of the archdeaconry of Scranton was held on June 5th and 6th, at Christ Church, Towanda (Rev. Percy T. Olton, rector). A conference for the clergy was conducted by Mr. John W. Wood of the Board of Missions on the first afternoon. The business session on the morning of the second day was followed by a luncheon and a conference on Religious Education, the Rev. Robert P. Kreitler leading.

THE ARCHDEACONRY of Reading held its session on June 7th and 8th in the Pro-Cathedral of the Nativity, South Bethlehem (Very Rev. Frederick W. Beekman, Dean.) The opening address was given by the Dean. On the following morning was held the business session, followed by luncheon and a quiet hour conducted by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk.

SEVERAL EVENTS preceding the convention of the diocese at Easton marked it as unique. Trinity Church invited the clergy and deputies to arrive a full day before the opening, and presented a programme laden with interesting addresses. Monday evening there was a mass meeting in the church, presided over by Bishop Talbot, and addressed by the Rev. Milo H. Gates, D.D., the Rev. Herbert Parrish, and Mr. John M. Glenn. The general subject was Parish Efficiency. At the celebration of the Holy Communion on Tuesday morning the Rev. Herbert Parrish gave a meditation. Later Archdeacon Durell gave a stereopticon lecture on the Missions of the Diocese, and the Rev. W. C. Hicks, secretary of the Province of Washington, delivered an address on Missions and Efficiency. The graduates of the General Theological Seminary had a reunion and luncheon at the Pomfret Club at one o'clock. The Rev. Robert P. Kreitler was elected president and the Rev. Ernest C. Tuthill, of Dorranceton, secretary. In the afternoon Mr. Monell Sayre addressed a meeting on the Church Pension Fund and the Rev. Archibald H. Bradshaw and Mrs. Bradshaw tendered a reception to the Bishop, his guests, and the members of the convention, in the rectory. A smoker and supper for the members of the convention was given Monday evening at the Pomfret Club.

#### CENTRAL NEW YORK

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##### A Successful Appeal

BISHOP FISKE has had a most gratifying response to his convention appeal for automobiles for the rural clergy. One was given during the session. Bishop Olmsted joined

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has been out of print in recent years. Its usefulness makes its reappearance most timely.

##### CHURCH TEACHING FOR CONFIRMATION CANDIDATES

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This volume is arranged in two parts—the first consists of an introduction dealing with the most practical method of preparation for Confirmation, and a series of ten instructions. The second part is devoted to practical hints for personal interviews, visits to parents, and the like.

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with the Bishop Coadjutor in presenting a second. A third has been provided by the Van Wagenen Missionary Fund for the missionary in Chenango county. Church people in Waterloo and Seneca counties are providing one, and the Woman's Auxiliary have given \$150 toward another. Four more are needed to put the rural work of the diocese on an efficient basis for aggressive work.

**CONNECTICUT**

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

**Anniversaries—Notes—Berkeley Alumni**

ON THE evening of Ascension Day the Memorial Church of the Holy Trinity, Westport, Conn., celebrated the twenty-fifth anniversary of the rectorate of the Rev. Kenneth Mackenzie. The Bishop of the diocese officiated, confirming a class of fifteen. At the reception following the parish presented the rector and Mrs. Mackenzie a purse in gold of over \$300.

St. JOHN'S CHURCH, East Hartford, celebrated on Saturday and Sunday, June 10th and 11th, the fiftieth anniversary of the organization of the parish and the beginning of the rectorship of the Rev. John James McCook, D.D., LL.D. On Saturday there was a public reception in the parish house. The rector preached an anniversary sermon on Sunday, and there was a special service in the afternoon at which Bishop Brewster made a congratulatory address. There was also an address by the Rt. Rev. Logan H. Roots, Bishop of Hankow. St. John's parish was legally organized May 13, 1865, and the Rev. John J. McCook, who was ordered deacon May 30, 1866, was then put in charge of the newly founded parish. The cornerstone of the church was laid June 6, 1867, and the building was consecrated June 22nd, two years later. August 6, 1905, the parish house was purchased and the building was reconstructed. In 1909 a recreation building was erected; 1910 saw the purchase of the camp ground on Lake Wangumbang and the camp established. During the present year the interior of the church has been restored and beautified.

AT THE annual meeting of All Saints' Church, Meriden (Rev. Francis S. Lippitt, rector), it was voted to increase substantially the rector's salary in recognition of the progress made under his rectorship of nearly four years.

AT THE annual meeting of the Berkeley Alumni Association, Bishop Lines was re-elected president; the Rev. Dr. William H. Vibbert and the Rev. Dr. Samuel Hart, active vice-presidents; the Rev. Arthur T. Gessner, secretary; and the Rev. Hervey B. Vanderborgt, treasurer.

BISHOP BREWSTER has accepted one of the vice-presidencies of the B. F. B. permanent blind relief war fund, No. 590 Fifth avenue, New York City.

**CUBA**

H. B. HULSE, D.D., Miss. Bp.

**The Cathedral—A Preaching Mission**

HOLY TRINITY CATHEDRAL, Havana, is making rapid progress. During the past winter the congregations were larger than ever and the interest in the work of the parish greater than in any other part of its history. For some time an effort has been making towards the erection in the Cathedral of an altar and a reredos as memorials to the late Bishop Whipple, who during his lifetime took so great and active interest in the work of the Church in Cuba. The work on the reredos was completed, with the exception of its decoration, shortly after the completion of the building. The brick foundation for the marble altar was placed at that time and has since been serving as a temporary altar. Recently, from an anonymous giver, has been re-

ceived a sufficient sum for the completion of the altar, upon which the work has already been begun. It is expected that it will be completed by the end of June. Another person, one of the parishioners of the Cathedral, has contributed means for the construction of the pulpit, and this will soon be placed in the Cathedral. It is also expected that in a short time the lecturn will be placed, the money to come from personal contributions. These will all follow the designs of the architects of the building. Almost enough money for the first payment upon a pipe organ is in hand.

BEGINNING with the Third Sunday in Lent, the Ven. C. M. Sturges, Archdeacon of Central Cuba, held a seven days' preaching mission in the Chapel Fieles a Jesus in Matanzas. The attendance was very large. This was the first series of this kind ever held by our Church in Cuba.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

**Auxiliary Meetings—Institution Service**

A MEETING of the Junior Auxiliary of the diocese was held in St. Anne's Church, Mid-

dletown (Rev. Percy L. Donaghay, rector), on Saturday, May 20th. In the absence of the Bishop an address was made by the Rev. Richard W. Trapnell, rector of St. Andrew's, Wilmington.

THE ANNUAL meeting of the Woman's Auxiliary was held in Immanuel Church, Wilmington (Rev. William H. Laird, rector), on Thursday, May 27th. The chief address was made by the Bishop of Cuba. The officers were all re-elected. The reports for the year were unusually satisfactory.

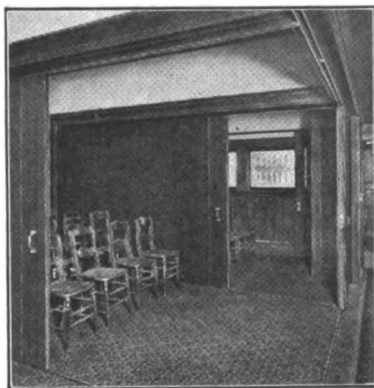
THE ANNUAL Sunday service at Old Christ Church, Broad Creek, was held on the Sunday after Ascension. Archdeacon Thompson was the preacher in place of the Bishop, who was absent for the first time since his coming to the diocese.

ON SUNDAY, June 4, 1916, the Rev. Samuel Steinmetz, until recently of the Church of the Transfiguration, West Arlington, Maryland, was instituted by Bishop Kinsman as rector of Calvary Church, Wilmington. On the following evening a large reception was held for the new rector who hopes soon to plan for the building of a new church.

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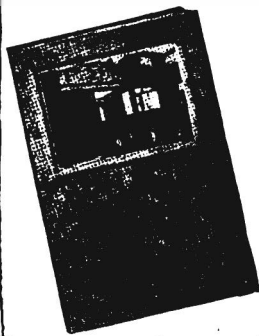
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## DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

## Auxiliary Meetings

THE DIOCESAN BRANCH of the Woman's Auxiliary met in Trinity Cathedral Thursday morning, June 8th, for a corporate Communion, the Bishop being celebrant. A committee was appointed to secure the United Offering before September. It was voted to hold an annual summer school of missions, omitting this year owing to the death of the Archdeacon Parshall, who was a prime mover in this work. An expression of deep sympathy was sent to Mrs. H. F. Parshall. The Junior Auxiliary also held an interesting session Thursday afternoon, being addressed by Bishop Morrison and the Rev. W. F. Kleinschmidt, curate of St. Paul's, Duluth.

## EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

## Material Improvements

CHRIST CHURCH, Easton, has recently made many improvements inside the Church and about the premises at an expense of several thousand dollars.

ST. PETER'S CHURCH, Salisbury, contemplates improvements in Church and Parish house, at an expense of about \$9,000, much of which has been raised.

ST. STEPHEN'S CHURCH, East New Market, will sell the present rectory and build another on the lot next to the Church.

## FOND DU LAC

R. H. WELLER, D.D. Bishop

## Woman's Auxiliary—Clergy in Conference

THE WOMAN'S AUXILIARY of the diocese met for its annual convention at Stevens Point on June 8th. A missions mass-meeting was held on the evening of the 7th, in the parish church, at which the speakers were Bishop Weller, on Recent Diocesan Developments, and the Very Rev. B. I. Bell, on Missions and Religious Education. Reports encouraging in their nature were received and plans laid for increased development. The annual meeting was changed from June until September. The place of next meeting was left to the officers.

ON THE morning after the diocesan council, June 7th, the Bishop met his clergy in conference at St. Paul's Cathedral. The Holy Eucharist was offered at nine, and at ten the clergy devoted two hours to the discussion of diocesan problems in religious education. The principal speakers were the Rev. Dr. Bradner, of the General Board of Religious Education, and the Rev. Fred Ingley, rector of St. Matthew's, Kenosha, and secretary of the provincial board of religious education. The small Sunday school, which Dr. Bradner defined as one having less than eight teachers, received most of the attention and the suggestions made were exceedingly practical and usable. The Bishop and Mrs. Weller extended to the delegates a reception at the episcopal residence on the evening of the convention day. The faculty of Grafton Hall assisted in receiving.

## LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

## Bishop's Anniversary—Empire Day

JUNE 7TH was the seventieth anniversary of the Bishop's birth and the entire diocese shared in an immense lawn fête at one of the most spacious and fashionable homes in Los Angeles. A birthday book was presented, and people from all parts of the diocese were given opportunity of subscribing to a fund which the Bishop proposed to donate to the work carried on under the management of Deaconesses Mary and Anna in the neighborhood settlement in Los Angeles. Bishop and

Mrs. Johnson received the guests, and several thousand dollars will go to this splendid work among the poor and needy, which embraces a kindergarten, open-air clinic (the first in California), free milk bureau, playground, school, and library, and ministers to over eight hundred families in a neighborhood composed of many nationalities.

RESIDENTS in Los Angeles of English birth and descent came together under the auspices of the Queen Alexandra Chapter of the Daughters of the Empire, at St. Paul's Pro-Cathedral on Sunday afternoon, May 21st, for a patriotic service. The Rev. William Bedford-Jones delivered the sermon.

## MAINE

BENJAMIN BREWSTER, D.D., Bishop

## Woman's Auxiliary—Church Club

THE ANNUAL meeting of the Maine branch of the Woman's Auxiliary was held in the Cathedral parish hall, Portland, on June 8th, the day following the annual convention. Mrs. Charles T. Ogden of Woodfords was elected president, and Miss Annie M. Merrill of Portland, corresponding secretary. The treasurer's report showed an increase in the box offering. A prominent feature was an address by the new diocesan.

THE ANNUAL meeting and banquet of the Church Club of Maine was held at the Lafayette Hotel, Portland, on the evening of convention day, June 7th. Robert De Wolfe was elected president, and Charles G. Sanborn secretary, both being residents of Portland. Upwards of ninety of the clergy and laity were present. The first speaker was the Very Rev. Frank L. Vernon, D.D., Dean of the Cathedral, who, referring to the celebration of the two hundredth anniversary that week of the founding of the city of Portland, spoke of the old-time spirit of individualism combined with the new corporate spirit which, he believed, was to characterize the religious activities of the new century now opening. Dean Vernon pledged to Bishop Brewster the loving cooperation of the clergy in the new work to which he had come as Bishop of Maine. He was followed by Mr. R. H. Gardiner, who welcomed the Bishop in the name of the laity. The closing speaker was Bishop Brewster, who made an inspiring address, saying, among other things, that no man was saving his own soul unless he was losing it in the general welfare. Mr. De Wolfe, who presided on the occasion, was very happy in his remarks as he successively presented the invited speakers.

## MARYLAND

JOHN G. MURRAY, D.D., Bishop

## Various Services

THE REV. PHILIP COOK was instituted into the rectorship of the Church of St. Michael and All Angels, Baltimore, on the morning of the Sunday after the Ascension, June 4th. The Bishop was the institutor, and the sermon was preached by the Very Rev. William M. Grosvenor, D.D., dean of the Cathedral of St. John the Divine, New York City, whose assistant the Rev. Mr. Cook formerly was, when Dr. Grosvenor was rector of the Church of the Incarnation, New York.

ON THE MORNING of Ascension Day at the Church of the Revelation, Baltimore, the rector, the Rev. Richard W. Hogue, held a memorial service for Chief Iron Tail, one of the party of Sioux Indians connected with the Buffalo Bill show which for several days had been exhibiting on the lot adjoining the Church. Chief Iron Tail, whose face is stamped upon the "Buffalo nickels," was taken ill during the show and died on his way to his home in South Dakota where he had asked to be taken in order to see his wife. He, as well as most of the thirty or more Indians comprising the party, was familiar

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with the services of the Church through the work of the Church Missions in South Dakota among the Sioux, and several of the party are members of the Church. The memorial service was attended by nearly all the Indians and a number of white people. The rector in his address spoke of the new era of peace, trust, and brotherhood which has opened between the Indian and the white race.

BEGINNING with June 4th and continuing throughout the summer, the Rev. Dr. Arthur C. Powell, rector of St. Mary's Church, Hampden, Baltimore, will hold open-air services Sunday evenings on the Church lawn. A special leaflet, containing the order of service, will be furnished to those who attend. The music will be of a familiar and popular character, and the address will last only five minutes, the whole service not lasting more than half an hour.

THE SPRING SESSION of the archdeaconry of Baltimore was held at the Diocesan House on June 6th, Archdeacon Peregrine Wroth presiding. Reports were made by the clergy of mission stations within the archdeaconry, and the Bishop made a short address.

MINNESOTA

S. C. EDSELL, D.D., Bishop  
FRANK A. MCELWAIN, D.D., Bp. Suffr.  
A Down Town Parish

CHRIST CHURCH, St. Paul, the oldest parish in Minnesota, and now a downtown Church, is making most encouraging headway in a difficult situation. It has in the past two years doubled its attendance in Sunday school, has increased its communicants by 142, its families by 100, and had 51 for confirmation this spring, the largest class in its entire history. It now has a choir of fifty boys and fifteen men, and a contract for a \$10,000 Hall organ was recently let, to be installed this coming October. All the money for this organ is subscribed, and by the generosity of the parishioners \$1,900 is being added to the endowment fund year by year. In this present rectorship a current debt of \$3,500 has also been cleared off.

MISSOURI

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

ST. PETER'S CHURCH, St. Louis (Rev. Z. B. T. Phillips, D.D., rector), has decided to spend during the summer \$20,000 on parish improvements, including the remodeling of the organ at a cost of \$10,500. The organ will be virtually rebuilt with movable console, electric pneumatic action, echo organ with chimes, harp, and other musical devices. It will be four-manual. A carved wood re-ros will enhance the beauty of the chancel.

ST. PAUL'S CHURCH, Overland Park, a small mission near St. Louis, is to be in charge of the Rev. A. P. Rein, recently ordained to the diaconate. Mr. Rein, who has for years been a lay reader and through whose efforts St. Timothy's Church, St. Louis, was started, intends to continue in his business, and will contribute the remuneration received from Overland Park to missionary work.

NEVADA

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

Growth at Winnemucca—Committee on Social Service—More Clergy

AT A MEETING of the Council of Advice held May 22nd, the Bishop announced that through the gift of a communicant of St. Mary's, Winnemucca, the mission had been able to procure two lots in a more desirable part of the town, to which the church will be moved. This enlarges the property of the mission so that the contemplated rectory and

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parish hall can be built on the same lots as the church.

AT THIS same meeting, the members of the Council of Advice were appointed by the Bishop as members of a committee on social service with the Rev. Lloyd B. Thomas as secretary. This will make it possible to have a meeting of this committee whenever the council is called together. Between meetings, the secretary will attend to the executive work of the committee.

AT A MEETING of the Council of Advice on June 2nd, the papers of Mr. Harlan Bailey, applying for ordination, were passed upon. Mr. Bailey has been transferred from the diocese of Olympia, and will be graduated from the Pacific Coast Divinity School this month. Bishop Hunting will ordain him in San Francisco on June 14th. Early in July, Mr. Bailey will take charge of St. Mark's Mission in Tonopah, with other missionary work at Manhattan, Round Mountain and Belmont. Mr. John C. Jackson, of the diocese of California, who also leaves the divinity school this month, will come to Nevada early in September, to take charge of the work at Goldfield and some other stations.

ANOTHER new station has been opened by the Rev. Percival S. Smith, at present the only clergyman in southern Nevada. The new work is at Jean, on the S. P., L. A., & S. L. R. R., the nearest railroad point to Goodsprings, where services were begun two months ago.

**NEWARK**

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Suffr.

**Anniversary and Reception**

THE REV. HENRY HARRISON HADLEY celebrated the fifteenth anniversary of his ordination, and the tenth anniversary of his rectorship, in St. Paul's Church, Newark, N. J., on Sunday, June 4th. Before a large congregation at the mid-day service he preached an unusual sermon on Pillars in the Church, naming a number of vestrymen and other workers in the parish and paying tribute to their unstinted labors. On Tuesday evening, June 16th, a reception was tendered the rector and Mrs. Hadley by the vestrymen and congregation, and beautiful mementoes were given to them. Addresses were made by Archdeacon Carter and the Rev. Edmund J. Cleveland.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop.

**Conference and Retreat**

A CONFERENCE of the clergy was held in St. Mary's Hall, Burlington, on June 5th and 6th. The conference opened with a discussion on Finance, led by the Rev. E. Vicar Stevenson, assisted by the Rev. Ralph E. Urban and the Rev. Clarence S. Wood. In the afternoon the theme was, "What Does Clerical Responsibility for Conformity to the Church Standards, Theological and Liturgical, Imply?" Leader, the Rev. Ralph B. Pomeroy. The spiritual retreat commenced with Evensong at 4:30 Monday, conducted by the Very Rev. Edmund S. Rousmaniere, D.D., of Boston. Silence was broken after Evensong Tuesday. There were sixty clergy present.

**OREGON**

W. T. SUMNER, D.D., Bishop

**Clerical Vacations**

BISHOP SUMNER is insisting that each of his mission clergy take a month's vacation during the summer, and urges each of the parish vestries in the diocese to arrange that their rector may do the same. He declares the rest and recuperation are vitally necessary, and that each of the clergy having a

month's vacation can make a better showing for the year's work as a result.

BISHOP SUMNER was one of the principal speakers at a large mass meeting at the Portland Armory on Empire Day, May 24th, when two thousand people were present.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

**Meeting of Convocation**

THE CONVOCATION of Worcester met in St. Matthew's Church, Worcester, (Rev. George H. Southworth, rector), on Tuesday, June 6th. At the business meeting interesting reports were received from missionaries in the convocation. Treasurer Robert K. S. Shaw reported \$1,000 raised toward the Bishop Vinton Memorial Church for Holy Trinity Missions, Southbridge. The Rev. George C. Bartter of St. Luke's Church, Manila, P. I., gave an instructive and interesting talk on the Mission to the Philippine Islands. Members of the Woman's Auxiliary of the city were invited to this meeting. About forty clerical and lay delegates were present.

**Educational**

(Continued from page 259)

A large audience attended the ceremonies that marked the close of a year that has been the most successful in the history of All Saints.

The exercises were opened with prayer by the Bishop. Following him, the Hon. Harris Lickson of Vicksburg delivered the commencement address. A concerto by Saint Saens was followed by the presentation of diplomas and certificates by Bishop Bratton and the presentation of medals by the Rev. Messrs. Wm. Mercer Green, George Gordon Smeade, J. Lundy Sykes, J. C. Johnes, and C. E. Woodson.

Bishop Bratton's remarks at the close of the formal programme reviewed the work of

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the college during the past four years under the headship of Miss Trapier, who, on account of ill health, will not return to the college next fall, and bade Godspeed to several other members of the faculty who will not return.

THE ANNUAL commencement of the Hannah More Academy, Reisterstown, the Maryland diocesan school for girls, was held on Tuesday, June 6th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker in St. Michael's Chapel, on Sunday morning, June 4th. On the afternoon of June 3d, *The Pageant of Spring* was given on the school lawn, and on the evening of June 5th a musicale, in which the chorus class and thirteen other pupils took part. On Tuesday the pupils, graduates, and teachers marched to the chapel, whence after morning prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The principal address was made by the Rev. William H. van Allen, D.D. rector of the Church of the Advent, Boston, Mass. After the announcement of honors, the Bishop of the diocese made an address and presented the diplomas to the class of thirteen graduates.

ST. PAUL'S SCHOOL, Garden City, N. Y., held its commencement exercises at noon, Wednesday, June 7th, beginning with the last regular chapel service of the year, at which Bishop Burgess officiated. Assisting the Bishop were the Rev. Canon Paul F. Swett, the Rev. Canon R. F. Duffield, Archdeacon of Queens and Nassau, and the Rev. Canon Wallace J. Gardner, chaplain of the Cathedral Schools. The commencement exercises were immediately held in the gymnasium before a very large audience. The class president's address was delivered by William J. Dietrich, Jr., of Brooklyn. George O. Linkletter, Esq., of the class of 1898, in behalf of the Alumni Association, presented the Alumni Cup, for excellence in scholarship, athletics, and school spirit, to Ledyard H. Birch, of New York City, who has been a member of the school for eight years. Prizes, both scholastic and athletic, were announced by Rev. Canon Paul F. Swett. Bishop Burgess, president of the corporation of the Cathedral of the Incarnation, then presented the diplomas.

A SUMMER TRAINING SCHOOL for workers will be in session at Sewanee, Tenn., from August 8th to August 15th inclusive. This school is under the management of a board composed of three from the board of education of the Province of Sewanee and two from the board of regents of the University of the South. Bishop Guerry will have charge of the department of Social Service, Miss Emily C. Tillotson of the department of Missions, and Miss Mabel Lee Cooper of the department of Education. Instruction will be given during the morning sessions. In the evening there will be lectures on subjects of interest to workers. Bishop Bratton will preach the sermon on Sunday morning and will also make an address on Monday evening following on Missions within the Province. Arrangements have been made for special rates for board for the week and also with the railroads for reduced rates within the territory of the Southeastern Passenger Association. For further information apply to the Rev. Mercer P. Logan, D.D., Director, Charleston, South Carolina.

THE FOURTH summer conference of Church workers of the Province of New York and New Jersey will be in session at Hobart College, Geneva, New York, from July 5th to 15th. Bishop Fiske and Bishop Stearly will preach Sunday morning and afternoon. A preliminary conference of leaders will take place Wednesday, July 5th, at 3 p. m., and on the same evening at 8:15, there will be a general meeting. Beginning the following morning there will be study classes daily from 9 to 11 A. M. and platform lectures at 11 and 12. In the afternoon special conferences

meet at 3, and general meetings are planned for the evening at 8:15. The minimum charge for meals, care of rooms, and registration fee will be \$15 for those who have rooms in the college dormitories, which will be assigned in order of application. Persons rooming outside the college grounds will pay a slight additional charge. Applications for rooms should be made to Prof. Arthur A. Bacon, Hobart College, Geneva, N. Y., accompanied by the registration fee—\$3. Checks and money orders should be drawn to Rev. Augustine Elmendorf, Secretary-Treasurer, 871 De Graw avenue, Newark, N. J., to whom requests for further information should also be addressed.

THE FORTY-THIRD annual commencement of St. Mary's School, Knoxville, Ill., Miss Emma A. Pease Howard, principal, occurred June 7th. Dr. C. W. Leffingwell, rector and founder of the school, preached the baccalaureate sermon the previous Sunday night. The Rev. J. T. Kerrin, rector of Christ Church, Burlington, Iowa, delivered the commencement address. Dr. Leffingwell bestowed the St. Mary's Cross of Honor upon the eight graduates in the school of arts, as he has done at every commencement for over forty years. The Bishop of Quincy conferred the diplomas and certificates. There were fifteen graduates in the various departments. Miss Louise Nichols, the curator, was given a marble statuette in honor of the fortieth anniversary of her official connection with the school. Announcement was made that \$1,500 had been raised among the alumnae and their friends, toward the endowment fund, which now amounts to \$10,000. The alumnae organization has taken up this project, and an organized effort is to be made to raise \$200,000 by 1918, the jubilee year of the founding of the school. New alumnae chapters have recently been organized at St. Louis, Burlington, Iowa; and the Tri-City chapter of Galesburg, Monmouth, and Kewanee. St. Martha's school for young girls, allied with St. Mary's, closed for the year the previous week.

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Publications for the

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## THE CHRISTIAN NURTURE SERIES

We have pleasure in giving preliminary information in regard to a series of publications to be issued by The Young Churchman Company during the present summer on behalf of the General Board of Religious Education, all of which will be described as the Christian Nurture Series. With a commendable caution, the first editions of these publications will be described as "Submitted for Trial Use" and "Not yet approved by the General Board of Religious Education." They will be published in small editions at the outset, in order that the trial use during the first year may enable the editors to make any changes that may seem desirable.

There will be comprehensive books for teachers, somewhat after the general style of the well-known London Diocesan Manuals, at a cost not to exceed 60 cents per volume, and probably less. For the pupils there will be smaller and cheaper publications. In the lower grades these will take the form of series of leaflets. Whether the leaflet form will be carried into the higher grades is not yet determined.

There are projected eleven different courses, each divided into two parts, each part covering a half year. Part I. of most—perhaps of all—of these courses will be issued during the coming summer and will be ready for use in September. The arrangement of the eleven courses will be as follows:

	PUPIL'S AGE
1—THE FATHERHOOD OF GOD—Part I	4- 5
2—THE FATHERHOOD OF GOD—Part II	5- 6
3—TRUST IN GOD	6- 7
4—MAN'S RESPONSE	7- 8
5—GOD WITH MAN	8- 9
6—GOD'S GREAT FAMILY	9-10
7—HEARING GOD SPEAK THROUGH THE CHRISTIAN SEASONS	10-11
8—HEARING GOD SPEAK THROUGH CHURCH WORSHIP AND MEMBERSHIP	11-12
9—HEARING GOD SPEAK THROUGH THE LIFE OF OUR LORD	12-13
10—HEARING GOD SPEAK THROUGH THE LONG LIFE OF THE CHURCH	13-14
11—HEARING GOD SPEAK THROUGH THE SPREAD OF THE CHURCH'S MESSAGE	14-15

Although these are now only tentatively issued, they are the result of the most careful preparation, and they embody much that is new in Sunday School methods. *They are much more than mere text books and teachers' helps.*

Fuller and more detailed information will be given later; but as it is believed that many will desire to receive these publications as rapidly as they are issued, this preliminary announcement is made and an Order Blank is appended.

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