

The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—JUNE 24, 1916

NO. 8

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2½ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE REV. WALTER J. CAREY, whose devotional books are well known to American Churchmen, suggests, in the *Church Times*, a definition of the Christian religion. "This," he says, "is the whole of Christianity: (1) Union with Christ; (2) which gives us power to be the sons of God; (3) which union is won and maintained by faith, prayer, sacrament, effort." . . . "Faith makes the venture possible; prayer finds Christ; sacraments let His Life into our life; effort is our contribution and the expression of our gratitude."

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

VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 24, 1916

NO. 8

IN MEMORIAM

G. P. B.

I

I thought you would have closed my eyes,
And said the prayer above my grave;
But now, beneath the darkened wave,
In pulseless calm your body lies.

II

Like candles at your head and feet
The stars of heaven shine to-night,
And touch with flecks of silver light
The waves which are your winding sheet.

III

A man of men, a priest of God;
Friend of the friendless, tried and true—
These are the words they speak of you;
This is the path your feet have trod.

IV

But why, to-night, should memory's touch
Roll back the years which lie between,
Like pictures, fading on the screen,
And bring the child I loved so much?

V

With parted lips, as if to speak,
With limbs relaxed, all tired with play,
I see him lie at close of day,
The light curls damp upon his cheek.

X

And we press on to meet thee there,
Where all of life is found complete—
The priest, the man, the youth most sweet,
The little lad with golden hair.

May 31, 1916.

H. L. B.

VI

Is it, perchance, that over there,
Where all the tides of life shall meet,
Our father waited long to greet
His little lad with golden hair?

VII

Or is it that, when day is done,
The Great Good Father of us all
Would have us hear His loving call,
Like tired babes at set of sun?

VIII

I cannot tell, but this I know:
That here to-night there comes to me,
By death's most subtle alchemy,
The baby face of long ago.

IX

O brother mine! the youngest born,
Thou first didst reach the quiet shore
Where they whose battle-days are o'er
Set their glad faces toward the morn.

NOTE:—This poem was written for private circulation alone, and permission for printing it here is given at the special request of the editor.

EDITORIALS AND COMMENTS

Ecclesiastical Mumbling

IT is related of an English bishop that in reply to a request for permission to use certain forms from the Roman offices he said: "The English Book gives you a very good Mass; you will have to mumble that." Like jokes made in a court of justice, one must reconstruct mentally the episcopal attitude in England to appreciate the wit. Leaving on one side the vexed question of interpolations, we shall find plenty of thorny roads to travel if we confine our investigations to "mumbling."

It opens up the whole question crystallized by the Latin formula, "*ex opere operato*." If the action outweighs the words, then the utterance of the words becomes a matter of secondary importance. Carried to an extreme we have it in the inaudible Low Mass often said by priests of the Latin obedience and, unhappily, by some of our own. Undoubtedly in primitive times the "loud voice" was widely used in portions of the Liturgy which in the modern Roman rite was said almost inaudibly. Then Latin was a living tongue. The same phenomenon in the use of the Anglican rite should give us pause before we lay the burden of mumbling upon the use of a dead language. For, after making all due allowance for "senseless imitation" of Roman practices, the same reasons which operated to produce the Roman practice may still be in force and active. For the habit of mumbling arose while Latin was still the spoken language of all educated people. Mass was mumbled in Hungary while the debates in Parliament were carried on in Latin, even till the reign of Maria Theresa.

For it must be remembered that mumbling is almost wholly confined to the celebration of the Eucharist. The offices are usually recited at least in audible tones. They may be said too rapidly, but they are scarcely ever mumbled, if there is a congregation present. For Matins and Evensong all present have their books. If a tired priest must spare his voice he may well do so in those portions taken from the printed Prayer Book. But for the lessons the whole congregation is dependent upon the reader. Inarticulate reading is indefensible; even if the reader is morally certain that the lesson is incomprehensible to the people, he has no right to arouse in them the feeling that they may have missed something. Distinctness of articulation is much more important than volume of sound. It is moreover a mark both of good breeding and of good education to speak one's own language intelligibly. Merely as literature the English Bible in any of its versions is magnificent prose and worthy of the most exact public reading. Yet, in avoiding the Scylla of inaudible or unintelligent reading, equally there must not be a falling into the Charybdis of a dramatic reading. As much offense may rightly be taken at a patronizing attitude, as towards a too mystic attitude. Nothing is so irritating as the pomposity which mouths the sacred scriptures in a way suggesting that the reader knows their inmost meaning. Yet a clear articulation may still leave the sense of awe which fell upon the writer as he set down thoughts too deep for words, and gave utterance to visions whose majesty transcends the utmost heights of human speech. Unless the reader feels the mystery of his subject, not only will he fail to convey the true impression of the revelation of God's ways with men, but he will convey inevitably to his hearers an impression of his own impertinence.

And just a passing hint may be sufficient to remind the officiating minister that if, for any reason, he must spare his voice he should at least endeavor to mark the words at which the people take up their response. A very little emphasis is quite enough to gain this object.

But mumbling is rarely charged against a minister at other public offices, such as Baptism, or Holy Matrimony, or at Confirmation. No one expects the charge to both the parties at a marriage to be read as if it were a menace to the whole congregation. The more private portions may be read more privately. The mumbling much complained of is the mumbling of the service of the altar. Some complaints, no doubt, are

made unreasonably. Human nature being what it is, no Church can reasonably hope to escape from chronic grumblers. One complaint was lodged against a priest by a good lady that she had not heard a single word that morning. It was absolutely true; but over night a sudden cold had robbed the priest of his voice. It is only fair to add that the lady in question was not a chronic grumbler, and the priest was usually of a clear and powerful voice. Yet at a daily Eucharist no injury has been done to anyone who wilfully takes a seat beyond the ordinary range of one man's voice. Seats are provided nearer to the celebrant, and only thoughtlessness would ask of him a greater measure of exertion required to make him audible in distant portions of the church.

Still there remains the practice which arouses resentment, the deliberate mumbling of the service. We are speaking of a well considered and deliberate act; we are not now speaking of defects of voice production due to carelessness, or to imperfect knowledge of the carrying power of his own voice upon the priest's part.

There are those who defend the practice. The offering of the sacrifice, we are reminded, is of so great a mystery that the words are quite unequal to the action. Moreover there is behind this reason a revulsion from the Puritan endeavor to exalt the plain Gospel preaching over the ancient Sacramental system. Some omissions from our Prayer Book, it is urged, were incidental rather than intentional. Cranmer's inability to master English verse deprived us of the ancient office hymns; there was no other reason. Nor can it ever be forgotten that the English Book was tentative, experimental. No one could foresee its permanency. Temporary "Offertories" and "Communications" were provided, but not disposed as formerly to every festival and Sunday; only the Offertory Sentences survived. Graduals, tracts, and alleluias were left over for another time, which has not come as yet officially. So were other things omitted for the lack of a translator, or in the press and hurry of the composition. Some of the omissions, no doubt, are unfortunate, some are used at times in the form of private devotions. Only that is said aloud which is printed in the Standard Book of Common Prayer. Of any *secreta* there is no usual complaint.

But after all is said, Anglican public worship is cast throughout in the form of *common* prayer. Our people do not go to "hear Mass"; they go—and they ought to go—to participate in the service as intelligent, worshipping people. Their private devotions supplement the act and the words of the priest; they do not supplant these.

Meditation is good, and Anglicans generally are deficient in its practice. Yet experience teaches that that practice is not promoted by the inaudible mumbling of the priest. The people are not taught how to make the most of such silences as now exist in every church. Go to any early service on a Sunday morning. The church is almost empty till within five minutes of the appointed hour. The first words of the celebrant are well-nigh a positive relief to many restless souls who scarcely know which is the more distracting, the entry of later comers than themselves, or the silence even of the organ. During the Offertory there is once more an uneasiness which may be felt. And at the Communion of the people the silence is one of painful self-restraint, covered in some places by the singing of a hymn. The ablutions take a dreadful time, for the people seldom know the way to make thanksgiving for their own Communion. Were a printed form supplied, most gladly would they join together in the recitation of an office of thanksgiving, if a reader were provided. Vocal prayer they understand.

No doubt this uneasiness is a defect in the Anglican Churchman, in which most of us share. Perhaps we find it at its worst among our nervous Americans. But if we cannot use profitably the silences and pauses that are incidental to the service, how shall it be supposed that we shall profit by the inaudibil-

ity of those parts of the service which the priest says for us to God and for God to us?

Mumbling, then, does not, in fact, produce the spirit of meditation among the people nor develop in them the art of private devotion. If there be any of our reverend fathers who modulate their voices in order to promote these laudable practices, their efforts are pathetic failures.

All of us who attend the offering of the divine liturgy, laymen though we be, desire to participate intelligently in the service.

IT is sad enough that we should seem to be on the brink of war with Mexico. It is a war that is not of the seeking of the American people. They do not want it and they will avoid it as long as they can. But if Mexico makes war upon the United States there will seem no option left to us.

The Threatening War with Mexico

With all that has been written in regard to the policy of this government in Mexico it seems strange that nobody has thought to say that from the moment the European war broke out, the foreign policy of the United States could not longer hinge upon Mexico. From the time of the murder of Madero until August, 1914, our government could afford to make the experiment of teaching Mexico that democracies must not tolerate presidents who rise to office by the murder of their predecessors. We are not sure that the experiment was a wise one, because we doubt that a true democracy can exist at all until there be a much higher intellectual and economic level than there is in Mexico. If such there cannot be, then it was unprofitable to refuse permanently to recognize Huerta, however wise it might have been to delay recognition long enough to show the righteous indignation of this government. But Mr. Bryan—to whom, rather than to the President, must probably be attributed the policy—deemed it was fitting to give Mexico a lesson in self-government, with the result that the only strong factor in Mexico was eliminated by the action of the United States and practical anarchy has been the result.

So much has been said by many observers before. But what seems not to be recognized generally is that the experiment of the United States government in the tutelage of the people south of us had to come to an abrupt end when the great war compelled us to put Europe first in American diplomacy. Mexico could no longer stand in the limelight. The recognition of Carranza would have been unthinkable had it been possible for Mexico to retain its position of chief trouble-maker to the American people. Losing that position, through no grace of its own, the United States could no longer put Mexico first in formulating its foreign policy. The recognition of Carranza was justified by the fact that it was unanimously recommended by the Latin-American powers, who were very properly consulted, and also by the practical elimination of other possibilities. That the Carranza regime would be a failure may be said to have been inevitable from the first, but his recognition tided this government over the critical year following the destruction of the *Lusitania*, when almost any day might see the United States engulfed in the great war. So far, therefore, from seeing in the present condition the failure of the policy of the administration, we feel that the year that has been gained before the actual outbreak of hostilities is ample vindication for it. Carranza has been equally a failure, whether he be viewed from the domestic or the international point of view, but the United States has had more important business on its hands this past year than the provision of good government for Mexico. And as we write, though the mobilization of the national guard has commenced, it is still not certain that we shall have war. Earnestly we hope that it may be averted.

Mexico will continue to be a problem to us for many long years, whatever be the outcome of the present trouble. Until there can be an intelligent upward movement of the people themselves it is difficult to see how the problem can be solved.

And peoples cannot be made into democracies by the fiat of other nations; a lesson that the United States is bound to learn, and ought to learn very soon.

AMONG the remittances for THE LIVING CHURCH WAR RELIEF FUND none is more touching than that of \$5.00 from the Ladies' Christian Association of Lower Buchanan, Grand

Bassa, Liberia, to be applied toward relief of the thousands of children in France, of whose needs some statements have been made in THE LIVING CHURCH.

War Relief

This organization, we are told, consists of "an association of ladies from all denominations. We visit the sick, give to the poor and those in distress, and go out on Sundays, holding services in the heathen villages. We are collecting and subscribing among ourselves for the purpose of erecting a small hospital where the sick and those who are too poor and unable to procure medical aid can be cared for by us. Our number is not large, yet we subscribe weekly for that purpose. We regret that we cannot do more at this time for the aforesaid reason, that we are saving up our pennies in order to carry into effect the above purpose. *In this country there has never been a hospital, and every year increases the suffering among the poor and helpless.*"

Certainly those thoughtful women living in a country wherein "there has never been a hospital" are generous indeed when they are willing to draw from their scanty funds this amount, that must be large to them, for the relief of children in a sister land that is devastated by war. Thus is the brotherhood of Christian people made a reality.

The following are the receipts for the week ending Monday, June 19th:

"L. H. and M. W." Hastings, Neb.	\$ 2.00
"Church Boy," St. Mary the Virgin, New York City.....	2.00
Woman's Guild, Oakland and Ocse, Fla.	15.00
"Virginia"	5.00
K. K. Bloomfield, N. J.	10.00
Daniel Holmes, Brockport, N. Y.	10.00
Anon.	200.00
C. E. M.	5.00
Turner's Falls Mission, Turner's Falls, Mass.	5.87
St. Peter's Church, Bennington, Vt.	5.00
"Marina," New Haven, Conn.	10.00
"In memory of Rosa Lang," Oakwoods, N. C.	10.00
"A member of the Cathedral Parish," Faribault, Minn.	3.00
Christ Memorial Church, North Brookfield, Mass.	5.85
E. C. C. Boston.....	25.00
Ida E. Smith, New York City	3.00
Ladies' Christian Association, Lower Buchanan, Grand Bassa, Liberia *	5.00
A member of St. Saviour's Parish, Bar Harbor, Me.†.....	5.00
St. Barnabas' Church, Omaha, Neb.‡.....	59.80

Total for the week.....\$ 386.52
Previously acknowledged.....25,409.89

\$25,796.41

* For relief of children in France.

† For work in France.

‡ Belgian relief and French relief \$10 each, Germany \$5.

[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

A READER.—A Methodist minister holding a degree of D.D. from a recognized source would, upon ordination in the Church, retain the degree and the customary title of address.

SUBSCRIBER.—An excellent history of the Church during the first three centuries. In small compass, is *History of the Church to A. D. 325*, by Rev. H. N. Bate, in the series of Oxford Church Text Books (Gorham, 40 cts.).

J.—If, at an ordination, a priest took the service up to the creed it was unrubrical; but one would naturally assume that some physical impediment led the Bishop to require assistance in that part of the service, and there would obviously be no great harm done nor any motive for wilful lawlessness.

BEFORE THE HOLY MYSTERIES

(Adapted from a Eucharistic Prayer of St. Simeon the Meditative.)

Stay me up yet awhile, my soul; I faint,
Awed by the marvel of it. Son of God,
Into the converse of Thine ev'ry saint,
Into the winepress where Thy feet have trod,
How shall I dare to come without restraint?
From the bridechamber would the angels cast
Them who have not a wedding garment. Lord,
Purge Thou my soul that, purified at last
By Thy sweet mercy, rob'd white, toward
That holy place I turn, nor fail nor faint,
Awed by the marvel of it. Son of God,
There in the converse of Thine ev'ry saint
Tread I the winepress where Thy feet have trod.

BENJAMIN FRANCIS MUSSER.

O YE THAT MOURN the excellent departed, look not into the tomb, for they are not there. In their late home they have left behind their vestments. They have but laid aside their last garment. Gaze not at their vestments! Look with the clear eye of faith where they are, and let your cry be one of exultation for them! Blessed are ye, dear ones departed! and ye shall hear from above the voice of the Spirit saying: "Even, even so!"—*Rev. F. C. Eiser, D.D.*



BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SOME one put the question recently: "What is the use of having so many week-day services? Only a few people can attend, anyhow, and they could read the Psalms and Lessons at home just as well. It doesn't seem worth while, but maybe you have some reason for it." Yes, we have; and the

first reason—a sufficient one—is that the Church expects it. The Prayer Book sets forth the Order for Daily Morning and Evening Prayer, appoints Daily Lessons, divides the Psalter into daily sections, and gives instructions as to the use of the proper Collect, Epistle, and Gospel for every day of the week. Sometimes it is impossible to meet the Church's manifest expectation; but where it is possible, it should be done as a matter of loyal obedience.

That only a few think themselves able to profit by these opportunities does not affect the duty. Our Lord's promise is to "two or three gathered together" in His Name; and the blessings brought down by their collective prayers avail for others. It is important, too, that for all members of a congregation provision should be made, so that when they are conscious of special need they shall be able to have recourse to the place where God gives peace. It is, besides, a great help to the clergy themselves; and any one who has ever formed the good habit of frequent attendance at week-day services will gratefully acknowledge the benefit received thereby. Prayer is the true *Opus Dei*, God's Work; and we are serving God and our fellows when we help to fulfil the words of the hymn:

"The voice of prayer is never silent,
Nor dies the strain of praise away."

A WORTHY BROTHER has been circulating among the clergy an article from the *Venturer*, an English publication, apparently maintaining that there is no Christian use of force. It was answered sixty years ago, as the *Outlook* reminds us, by Henry Ward Beecher:

"During President Buchanan's administration bands of border ruffians from Missouri made incursions into Kansas for the purpose of overawing the 'Free Soilers' from the East who had made Kansas their home. Henry Ward Beecher took up collections to supply the settlers with Sharp's rifles to resist these raiders with the only kind of arguments they could understand. Called to account for so doing by pacifists of his day who cared more for peace than they did for liberty, and who took the ground which our correspondent takes, that Christ condemned all use of physical force in the resistance of evil, he made reply as follows:

"The New Testament declares that malign revenge or hatred is not to be felt toward an enemy. We do not think it touches at all the question of what kind of instruments men may employ. It simply teaches what is the state of mind which is to direct either kind of instrument, moral or physical. If we reason and argue, love, not malignity, is to animate us. If we are in extremities and defend our lives with weapons, it is not to be in hatred, but calmly, deliberately, and with Christian firmness. We know that there are those who will scoff at the idea of holding a sword or a rifle in a Christian state of mind. I think it just as easy as to hold an argument in a Christian state of mind. The right to use physical force we regard as a very important one. We do not see how it may be right to use a little but wrong to use a great deal of force, when self-defense is the end, and when the feelings are not malignant, but simply a calm, conscientious standing for right."

I NOTE AN amusing phrase in the *Guardian's* review of Professor Cram's *Heart of Europe*, May 4th: "The cold materialism of America." The writer, in all probability, has never been in America, or, at most, has staid in a few big hotels in New York and Chicago; but he is ready with a hackneyed phrase, to describe a hundred million people of his own tongue! That Professor Cram, whose book he is enthusiastically commending, is a typical American, whose zeal for spiritual values saved Glastonbury from utter ruin, he forgets. But it is the cheap cliché, used for generations as a complete and satisfactory sum-

mary of American character. There are materialists in America, cold ones too; but neither coldness nor materialism are American characteristics. We are too much burning with nervous energy, too readily affected by imagination or emotion, and the year which sees Belgium, Poland, and Serbia fed so largely by American bounty, and every European battlefield sprinkled with American doctors, nurses, and ambulance-workers, is not a good time for the *Guardian's* sneer.

IN THIS POEM a sixteen-year-old boy of New York pours out his feeling:

"FRANCE TRIUMPHANT"

By G. M. Du Bois

"Free France, rejoice, redeemed from the shame
Of futile peace—of peace wherein to sin,
Self-blinded, with the world, to present wrong!
Up, spread thine unbound pinions; from thine eyes
The sight-obscuring scales now fall! Rise up
Transfigured, from the God-sent flame of strife,
To know thyself through suffering purged and pure!
Rise, rise triumphant, glorious to the dawn,
The breaking light of Heaven on thy face!

"For never shall be good unmatched by ill:
Torture does aye precede the martyr's crown;
No praise is there unheralded by scorn,
And no redemption save from grievous sin.
The world has long grown fat in selfishness;
The flabby body smothers up the soul;
Self-satisfaction smiles on selfish gain,
And overlooks the pitfall dug for pride.

"Why must men seek to garner worthless hoards
Of earthly dross, and willingly ignore
Their true, immortal life, counting it not
The vital, foremost purpose above all;
And make their peace a curse to grieve their Lord?
O France, free France, now thine awakened soul
Is blest with power, with vision, and—with God!

"When first the mighty vanguard of that host
Of ruthless Martians came to waste thy soil—
When first their desecration-breathing bands,
Professing God with mouths befouled by crime,
Threatened thy life, thou saw'st but their intent,
The evil of the suffering they caused.
But now thou seest face to face the good:
Mothers send gladly forth their first-born sons;
All bind their Isaac to the altar's horns,
And joyfully God's sacrifice perform.
Fathers and lovers, eager in their love,
Die ready martyrs in a holy cause.
Ah, France, thrice blessed in faith, in hope, in love,
Now dost thou know triumphant Calvary!
The gift of Heaven is a crown of thorns."

I AM SURE you will all be interested in this letter, just received from England. Thank God for William's preservation, and for the good witness he is bearing.

"St. Matthew's Vicarage,

Northampton, England, April 24, 1916.

"MY DEAR BROTHER:

"I feel that I should like to write to tell you that Private William Ambler of the Scots Guards is now in the Military Hospital at Weston Favell, Northampton, of which I am chaplain. He is such a good fellow and was a great help to me last week in encouraging another young soldier to be confirmed, and in going with him to his first Communion on Easter Day. I tell you this because Ambler was for five years a server at your altar, and he speaks with such affection of his connection with that church; he is quite one of the best fellows in my hospital and a good influence among the other men, and well thought of by everyone at the hospital.

"I am sure you will be glad to know that one of your old boys is living an earnest and consistent life in the midst of the difficulties and dangers which surround him. The poor fellow had a very trying experience out at the front, but he did his duty splendidly, and I am thankful to say that he is getting on very nicely and recovering rapidly from his wound and shock.

"He was, I believe, a member of your Servers' Guild, and I feel sure that you will be thankful and encouraged to know he is getting on well, and that you will forgive me for writing to you about him.

"Yours faithfully in our blessed Lord,

"I. ROWEN HUSSEY."

"ENGLISH AND EASTERN CHURCH REUNION"

Conference Between Bishop Bury and the Metropolitan of Petrograd

GIFTS TO THE CHURCH BY LORD HALIFAX AND OTHERS

The Living Church News Bureau }
London, May 29, 1916 }

THE *Times* newspaper of last Thursday (25th inst.) published an interesting communication from its own correspondent at Petrograd under the heading, "English and Eastern Church Reunion." It was stated that a noteworthy meeting of representatives of the Russian and English Churches took place on May 22nd in the person of the Metropolitan of Petrograd and Bishop Bury, who under the Bishop of London has jurisdiction over the English chaplaincies in Northern and Central Europe. The Rt. Rev. Dr. Bury was accompanied by the "well-known authority on the Eastern Churches and advocate of Church reunion," Mr. W. J. Birkbeck, who acted as interpreter between the two prelates:

"Dr. Bury conveyed the congratulations of the Archbishop of Canterbury to Pitirim on his appointment as Metropolitan of the see, and in response Pitirim begged Dr. Bury to communicate to the Archbishop his compliments and best wishes.

"The talk touched on the war, when Dr. Bury expressed the conviction that the struggle in which the Russian and English peoples were fighting shoulder to shoulder would serve as a pledge of a closer spiritual *rapprochement*, as a result of which the question of the union of the English Church and the Eastern Churches in general, and the English and Russian Churches in particular, could be more clearly defined."

In reply, the Metropolitan pointed out that such a union must be founded on mutual love. He begged his guest on his return to England to convey to the entire British nation his ardent wishes for England's complete success in this great conflict for lofty principles and true culture. Dr. Bury requested the gift of Pitirim's portrait, and on parting the ecclesiastics again embraced. The Metropolitan later paid the English Bishop a return visit at the British Embassy, where Dr. Bury is staying.

There was a very interesting account in last week's *Church Times* of the splendid new church which has been built at Goldthorpe, in the Yorkshire coal fields, through the piety and munificence of Viscount Halifax, at a cost of about £20,000, and of its consecration on May 18th by the Bishop of Sheffield in the presence of the Northern Primate, the Archbishop of York, who also preached a sermon.

Goldthorpe is a mining village on Lord Halifax's Hickleton estate, and has only come into existence in the last few years. It has increased in size from one house, situated amidst green fields, to a place of 9,000 inhabitants, and has now been given a parish church of its own apart from Hickleton. The new church, which bears the dedication of St. John the Evangelist and St. Mary Magdalene, is a large building in the Romanesque style, without any external decoration, the reinforced concrete of which it is built giving the effect of blocks of travertine, and has a red tiled roof. At the south-west corner is the campanile, surmounted by a cubical clock belfry. The main entrance to the church is through the western door, surmounted by a large crucifix, and leading into a small vestibule. There are other entrances, including those to the baptistry and the lady chapel. The nave is wide and lofty, with an open timbered roof. The accommodation is for about seven hundred worshippers. There is a west gallery, where the organ will be placed, and which also accommodates the choristers. The east end of the church is apsidal in form, and the sanctuary is divided from the nave by a low stone balustrade terminated at each side by a plain ambone, one for singing the Epistle and the other for the Gospel at a solemn celebration of the Holy Liturgy. On the south side of the sanctuary, divided from it by an oak screen, is the lady chapel, while on the other side are the sacristy and choir vestry. Over the lady altar is a copy of Borgognone's Madonna in the National Gallery, London, but the patron saints of Goldthorpe church have been substituted for the two St. Catherines in the original picture. On either side are copies of Van Dyke's *Visitation* and *Annunciation*. The pillars in the nave are adorned with statuettes. On the side walls are the Stations of the Cross, modelled in relief and colored by a Flemish artist now a refugee in this country, and set in clock frames, the whole effect on cream walls being very fine. The church is connected with the adjoining clergy house by a covered cloister. The principal features of this noble church building, says the *Guardian* account, and quite outside the experience of mining districts, "are the works of art which it contains, and its original style of architecture, which is reminiscent of Venetian traditions." The architect is Mr. A. Y. Nutt, who was clerk of the works at Windsor to King Edward and Queen Alexandra. The new priest in charge of Goldthorpe is the Rev. C. P. Shaw, formerly of the diocese of Nassau.

At the consecration ceremonies Lord Halifax, as donor of the church, met the Bishop and clergy at the door, and read the petition for consecration. The advowson is vested in five trustees, to be nominated by Lord Halifax. The Archbishop of York, preaching on the text, "Come home with me and refresh thyself," said he was there at the bidding of an old and deeply valued friendship, and the words of the text put in simple and direct language the hopes and desires which prompted the gift of that beautiful and noble church. It was "a thank-offering for a life-long enjoyment of the treasures reserved for God's children in His household, for the strength of the Catholic religion, for the joy of worship, for the grace of the Holy Sacrament," and it was an invitation to all the people of Goldthorpe to share that rich and bountiful heritage. On the following morning, St. Dunstan's Day, in the presence of a large congregation, who were themselves the choir, there was a solemn Eucharist, with a large number of communicants.

At the recent annual meeting of the Chelmsford Cathedral Chapter a noteworthy announcement was made concerning the future of the oldest church edifice in Essex—St. Peter's-ad-Murem at Bradwell. This seventh century church will, through the pious generosity of the Parker family, be conveyed to a trust, so that it may be presented to the diocese for its former sacred use. A scheme for the restoration of the ruined fabric has been prepared, and will be carried out after the war.

Bradwell ("brad fall"—broad wall, from the strong wall of the Roman *castrum*) has been identified with the site of the Roman fortress of *Othona*, which was built at this point on the Essex coast, called the "Saxon Shore," as a means of defense against the Saxon pirates. It is the *Ythanceastre* of Bede's Ecclesiastical History, at that time an important place, where Cedd, a brother of St. Chad of Lichfield, established the chief center of his jurisdiction and missionary work as Bishop of the East Saxons, after their reconversion to Christianity, and where in the year of our Lord's Incarnation 654 he founded a church. The Venerable Bede records that two churches were built by him in the Kingdom of Essex—at *Tilaburg* (now busy Tilbury at the mouth of the Thames) and at *Ythanceastre*. In Murray's *Handbook* for Eastern counties the building is said to be Norman, but this must be a mistake. It is undoubtedly accurately described in the *Victoria History of the County of Essex*, where it is assigned to pre-Norman times. No doubt the building material was quarried from the Roman *castrum*.

Close to Bradwell is Tillingham, where are the famous farmlands still belonging to the Dean and Chapter of St. Paul's. Theodred, who was Bishop of London from 926 to 951, bequeathed by his will his lands at Tillingham to his Church of St. Paul in London to form the endowment of three Essex prebends at the Cathedral Church. The tenure of this landed property by the Dean and Chapter of St. Paul's to this day of grace—and from it a portion of the Cathedral revenue is derived—is a valuable and convincing piece of evidence, *inter alia*, in disproof of the widespread modern notion and vulgar error that the English Church of to-day has no real continuity with the mediaeval Church of England.

The Duke of Buccleuch has handed over to the Bishop of Edinburgh St. Mary's Chapel, in Dalkeith Park, which has been his Grace's private chapel, together with £200 *per annum* for five years towards the expenses of the upkeep of the chapel as a place of public Church worship. The Rev. Mr. Gregoire, lately serving at Holy Trinity Church, Stirling, has been appointed priest in charge.

By way of preparation for the Church Mission to the Nation in the autumn, what is called a "Pilgrimage of Prayer" was begun last week in the diocese of Rochester. The "pilgrims"—women workers in the diocese—proposed to walk from parish to parish, the main idea being to get "heart-to-heart" talks with the villagers and cottagers. All that they asked for was humble lodgings and that they should be invited to the simplest meals. They were not to bring eloquence or learning, but only "a call to prayer." Before setting out from Rochester the "pilgrims" receive the Bishop's pastoral blessing in the Cathedral. A similar "pilgrimage of prayer" will begin in this week in the diocese of Winchester.

In reply to Dr. J. B. Jones' challenge at the recent annual meeting of the Congregational Union, to which reference was made in the London correspondence of the *Sussex Daily News*, as seen in my last letter, the Rev. R. J. Campbell has sent a letter to Dr. Jones, which has been published in the *Christian World*.

He says that Dr. Jones' reference to him at the May meetings of the Congregational Union requires some response, and "almost amounts to a definite request from the Union" for a statement of his reasons for leaving the Congregationalists for reception into the

Church and for submitting to "re-ordination." To all personal interrogations of a similar kind he says he has hitherto turned a deaf ear, on the ground that any statement he could make would be likely to provoke difference of opinion, and that the last thing to be desired at the present time was anything in the nature of religious controversy. For this reason, and for this reason alone, he had thought it best to remain entirely silent. Continuing, the Rev. Mr. Campbell says:

"Your question, or implied question, as to my belief or otherwise in the validity of the Nonconformist ministry sounds a simple one, but it is by no means simple, and cannot be answered in a few words. I feel that it would be presumptuous on my part to make a pronouncement on such a subject without the strongest inducement to do so, and my reluctance can be easily understood by those familiar with the issues involved in the Kikuyu discussion. Nevertheless, as you have asked for a statement, and asked for it in a spirit so friendly and conciliatory, I feel bound to do something to comply with your wish and that of those you represent. If you will give me time I will endeavor to write and publish a plain account of my spiritual development and present position for the benefit of those who care to acquaint themselves with it."

It appears that Dr. J. D. Jones holds a high position in the Congregational Union. According to the London correspondent of the daily *Manchester Guardian*, he is the recognized leader of British Congregationalism.

Writing to the *Christian World*, another prominent representative of Protestantism, Mr. J. C. Rickett, thinks that Dr. Jones, in raising the question of the "validity" of the Protestant ministry, has given expression to an opinion which is gaining ground not only among Congregationalists, but beyond. Within the Methodist sects there is "some heart-searching," he is told, with the younger men. But he should not have thought that an appeal to the English Church to recognize the "Congregational orders" would have been of any service."

"The ordination of the clergy of the Church of England," he says, "relates directly to the Sacrament of the Holy Communion. This condition is so imperative that it cannot be conceded. I imagine that Protestants accepted the divine commission, the power of the keys, as delivered to the whole Church, not restricted to an Apostolate."

Canon Carnegie, rector of St. Margaret's, Westminster, has been appointed chaplain to the House of Commons, in the room of the late Archdeacon Wilberforce. J. G. HALL.

REQUIREMENTS OF PATRIOTISM

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY]

THIS is no time for uncertainties in American citizenship, either hyphenated or political. American citizenship has but one hallmark, and that is loyalty to this land. We have no room for pseudo, divided, suspected, or quasi-genuine allegiance. Allegiance to this land is American or it is nothing. We need in this hour, American manhood, straight, full-blooded, unafraid and undefiled, and such manhood spells patriotism.

In times like these we know no loyalty to any country but to the United States. We know no politics but for the country's best welfare, and we will belong to no party which does not put America foremost, first and all the time. We should not, and will not, tolerate or permit any set of citizens of any nationality to embarrass our President or our Government who are determined to uphold the honor of our land. We may have many parties, but we have only one President and one country; and so long as he is President he is our President; for, whether we helped to elect him or not, we will uphold him in upholding the honor of our Nation.

It is a matter not to be overlooked that while the Government is seeking the best solution of problems growing out of the war, striving to deal justly, patiently, yet firmly, with the situation, that its motives and efforts should be so misunderstood by our own people. One can scarcely avoid the feeling that this situation is often converted into political capital by those who lend no hand and bear no responsibility for the right settlement of this momentous issue. It fills one with distrust of politics to observe how some party papers and some politicians use this occasion to bolster up party measures.

America is greater than any party, or all the parties, and she has succeeded in spite of them. This is the time for press and parties, no matter how opposed their policies in political contests, to sink differences in this crisis of the country's affairs and to love patriotism more than partisanship. There must be unity in diversity and patriotism even in politics; and that means America first in all allegiance which stands for country, home, and God!

A THOUGHT FOR TO-DAY

Not for the eyes of men
May this day's work be done,
But unto Thee, O God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

THOMAS CURTIS CLARK, in *Christian Evangelist*.

A YEAR'S WORK IN PARIS

What Has Been Done with Money Sent from America to the American Church

REPORT AT THE CLOSE OF THE FISCAL YEAR

PARIS, June 2, 1916.

FOR the second time since the Great War began, the financial year of our American church in Paris has ended without our having had to incur any debt for the maintenance of the church. This statement is made with deep gratitude, and with a desire that all our good friends who have made it possible may know that their constant loyalty and thoughtfulness is appreciated. We can still say to you, as we said in the report made last year: "We owe nothing; we have not touched the small amount of reserve; and we have still enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months."

This has been accomplished in a year in which our normal revenue has been 55,000 francs less than in the corresponding period of the year preceding the war; and it has been made a possibility by the fact that the rector has been able to pay to the treasurer of the church 30,000 francs from funds sent him by the church's friends to be used for the church's maintenance, or at the rector's discretion. It is veritably a "living from day to day," this church's existence now; but we feel



FRENCH BABIES, ORPHANS OF WAR DAYS, IN A "HOME" HELPED BY OUR AMERICAN CHURCH

confident (to quote from a letter of one of our generous friends in America), that "It is too wonderful a church, and does too great a work, ever to have its religious ministrations unprovided for."

The greatest privilege of those charged with this work here at this time is the administration of its Mission of Mercy. Last year we quoted the words of a devoted French woman, a Roman Catholic, who said: "The more I see of what you are doing here, the more I feel that this is the way it must have been in the Church of the Apostles' days"; and here is the same testimony in almost the same words, in a letter from the wife of a French Protestant minister, which came yesterday: "*Je pense que ce devait être quelque chose de semblable dans l'Eglise Primitive.*" So to represent our American Christianity as to justify that eulogy from Catholic and Protestant alike has been our effort; here, in this stricken land where all hearts are united in the catholicity of suffering, and where there is one Cross for all alike.

To make our giving practical and economical we have maintained a workshop in the parish house from the beginning of the war, where French working women have been employed making every kind of garment and supply needed for the civilian population and for the hospitals. This *ouvroir* gave away in relief during the year April 1, 1915, to April 1, 1916, 33,600 articles, valued at 117,663 francs; and the money expenditures for this work were as follows:

Wages paid working women.....	Fr: 11,457
Material bought	12,605
Food and other supplies bought.....	2,876
Tickets for coal, wood, bread, milk.....	3,661

In the period named 270 cases of supplies for relief were received from friends in America.

Our money gifts in the name of the American Church of Paris have been as follows:

French relief	Fr: 18,694
Belgian relief	9,355

Serbian relief	775
Polish relief	100
Purchase of a harvester	900

This summary includes gifts in aid of French children, of Belgian children, of widows and orphans in France and in Belgium on both sides of the battle-line; gifts to blinded soldiers, to amputated men for artificial appliances; and also gifts to those poor sufferers who cannot complain and whose sufferings are known only to us, often the respectable poor, the people who cannot beg, who before the war lived in comfort and whose incomes are now wiped out, those who are called here *les pauvres honteux*, women and children who suffer just in comparison to their capacity to suffer, the gently-bred, the delicately-reared—for all France suffers together; no distinction except a wise discretion has ever been made in our giving; and there is not a district in France in which the name of the American Church is not known for its helpfulness to France in this hour of France's need; and it should always be borne in mind that we help where others would often not even know the need.

Where hosts of our friends have generously remembered us, individual mention would be impossible; yet grateful acknowledgment ought to be made of certain large gifts made collectively, without which this work of mercy would have been impossible.

THE LIVING CHURCH WAR RELIEF FUND has sent in the year named, April, 1915-1916, moneys as follows:

Unspecified	Frs: 16,304.29
Relief in Paris	4,451.84
Relief in France	3,107.40
Relief for Belgians	4,688.19
Relief for French children	147.50
Relief for Belgian children	943.55

Frs: 29,642.77

The Church Missions House War Relief Fund for France has sent us a total of 10,652 francs 89 centimes for the work of the Church in Paris at the rector's discretion.

We have also received certain special funds: For the crippled soldiers, Frs: 1,981.25; for French children, Frs: 438; for Belgian children, Frs: 438; for Belgian relief, Frs: 1,000; for the repatriated civilian prisoners, Frs: 319.42; for the refugees, Frs: 145.34; and also a large aggregate of many gifts amounting in all to Frs: 11,516.21 for relief in France.

All of this money, THE LIVING CHURCH WAR RELIEF FUND, the Church Missions House Fund, and the gifts last named have been expended in relief work, as indicated in the terms of the gifts, or at the rector's discretion if undesignated; and no one can ever write the full story of what this mission of mercy has meant to us and to France.

One generous gift should be made special mention of, that of Frs. 6,000.— to provide for the education of the boys of our choir school, thanks to which we have now ten of our boys in the choir again.

The church itself is a grateful debtor to those who have sent their gifts for the maintenance of the church's ministrations; and out of those gifts has been paid the Frs: 3,000 named above as paid to the treasurer of the church, and also a sum of Frs: 5,753.40 paid out by the rector to cover various items of expense in the administration of the church's work not otherwise provided for.

We are confident that this statement will make its own appeal. What the church in Paris is and what it is trying to tell to France in the name of America is its own plea.

We are deeply grateful for your confidence and your generous remembrance. We are sure that you realize that we are doing what no one else can do. One only consideration we would urge—the need for what we can do grows greater day by day, and will continue to grow greater for a long time yet.

Faithfully yours,

S. N. WATSON,

Rector of the American Church in Paris.

GIVE ME simplicity; that I may live;
So live and like, that I may know Thy ways.
Know them and practise them: then shall I give
For this poor wreath, give Thee a crown of Praise.
—George Herbert.

THERE IS NO surer remedy for desponding weakness than, when we have done our own parts, to commit all cheerfully, for the rest, to the good pleasure of Heaven.—R. L'Estrange.

DEATH OF TWO OLD CATHOLIC BISHOPS

THE Old Catholic episcopate is bereaved in the death of the Rt. Rev. Dr. Prins, Bishop of Haarlam, in Holland, which occurred on May 19th. "His death," says the *Church Times*, "will deprive many in England of a friend whose labors and ardent longings for re-union had endeared him to them. To the remnant of the ancient Church of Holland it is a severe loss, all the more heavy that the Primate, the Archbishop of Utrecht, is seriously ill, his condition causing grave anxiety."

The other death is that of Bishop Cabrera, of Spain, who was consecrated by bishops of the Irish Church a number of years ago, and whose position has always been anomalous. He was not recognized as of the Anglican communion by other Churches than that of Ireland, and his name was not on the list of bishops invited to the Lambeth Conferences. Neither was he altogether recognized by the other Old Catholic bishops on the continent, so that, like the first bishop sent by the American Church to Mexico, his position was individualistic and not in accordance with the common rules of Church polity.

It is much to be hoped that the question of the Spanish Reformed episcopate will have very careful consideration at this present juncture. If the Old Catholic bishops themselves can supply his place it will be much better than to have a bishop of Anglican consecration on the continent.

"Bishop Cabrera," says the *Church of Ireland Gazette*, "had the rare fortune of being the object of denunciation in the Spanish Parliament as one who was a disgrace to his country, and of being afterwards consulted by Spanish Prime Ministers as to the best means of granting himself and other Spanish Evangelicals the privileges that should only be possessed by good citizens. He saw biographies of himself in the standard encyclopedias of Spain, with high praise of his literary work, for his poetry and prose writings have won, apart from their theological significance, the esteem of Spanish critics. A few months before his death he received from the Spanish American Society of the United States its diploma and silver medal, a very high honor reserved for men of distinction. The changed attitude of public opinion in Spain towards the Protestant Bishop is due to the recognition of the sincerity of his character and the wonderful patience he showed in the presence of calumny. All who knew him respected him for his genuineness, and his personal piety and simplicity won for him the good-will of many who disliked his religious convictions. Time will show whether the verdict of his contemporaries does not underrate his gifts. Few men have made greater sacrifices for their convictions. As Bishop of the Reformed Church he received a smaller stipend than he gained by teaching English officers in Gibraltar fifty years ago."

Bishop Cabrera was 77 years of age.

MISSIONARIES IN MEXICO

A TELEGRAM from the Missions House states that with the exception of the Bishop, who is still at his home in Guadalajara, all the workers of the American Church in Mexico are now in Mexico City. Everything will be done to insure their protection.

THE MURDER OF THE INNOCENTS

O Blessed Babe of Bethlehem,
The slaughtered cry to Thee,
From warring lands, the little ones,
The babes slain ruthlessly.

How shall we, 'wildered, find the gate
Of Heaven, though it be near?
O let Thy Mother mother us,
In these dark days of fear!

Our little souls, thrust out of life,
As frightened lambs might stray,
O let Thy Mother mother us,
That none may lose the way.

Mayhap she gathers little ones
Who'd miss the close embrace
Of mother arms, and else were sad,
Without their mother's face.

Some nursery space in Heaven she'll know,
Some meadow still and fair;
Let Mother-Mary mother us,
In peaceful pastures there.

MEMORIAL SERVICES IN NEW YORK

Do Honor to the Memory of Lord Kitchener

DEATH OF MRS. HENRY YATES SATTERLEE

New York Office of The Living Church }
11 West 45th Street
New York, June 19, 1916 }

THE clamor of the thousands surging among the booths at the Allied Bazaar in Grand Central Palace was stilled at 9 o'clock on Wednesday night and for a few minutes they stood in reverent silence to honor the memory of Earl Kitchener.

Two minutes after the hour a bugle blown from the mezzanine balcony sounded "taps" and slowly at first and then more swiftly the volume of sound diminished till all was still. A bell tolled the hour and then the Rev. Dr. Manning, rector of Trinity Church, standing near the entrance to the main floor, read this prayer:

"O God, our Heavenly Father, we thank Thee for the faithful life and the high example of Thy servant, Horatio Herbert Kitchener. Grant unto him that his labors now ended, he may rest in peace, and let light perpetual shine upon him.

"May the memory of his steadfast faith, his unfaltering courage, and his loyal devotion give strength to us all for the full performance of our duty.

"And may this great conflict end in the establishment of right and justice, that so there may be true and lasting peace, through Christ, our Lord. Amen."

In remote parts of the great room the voice was inaudible, but the crowd stood motionless and silent, while hundreds of lips moved in supplication. There were no signs of mirth now; the solemnity of the occasion was reflected on every face, and when the band played Elgar's stately hymn, "The Land of Hope and Glory," handkerchiefs were raised to many eyes.

When it had finished the hymn the band played "Onward, Christian Soldiers," and timidly and then boldly the audience sang.

A memorial service held Wednesday, June 14th, at noon of the same day in old Trinity Church drew a congregation which filled the church with crowds standing outside both entrances unable to gain admittance. The St. George's, St. Andrew's, St. David's Societies, the Sons of St. George, the Imperial Order of the Daughters of the Empire, British schools and universities, and the Pilgrims Society of America, were all well represented at the service in addition to the British, French, Italian, Russian, Belgian, and Japanese consulates.

The service was led by the Rev. Dr. William T. Manning, rector of Trinity, assisted by the Rev. Dr. Milo Gates, vicar of the Chapel of the Intercession, and other clergy.

Lord Aberdeen said that it was the most impressive service he had ever attended outside of St. Paul's Cathedral or Westminster Abbey.

Mrs. Jane Lawrence Satterlee, widow of the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, D. C., died Friday, June 16th,

at her home, 103 East Eighty-sixth street. She had been in poor health for more than a year, and suffered a stroke of paralysis, from which she never recovered, the day after her seventy-sixth birthday, on June 9th.

Mrs. Satterlee was born here, and was a daughter of the late Mr. and Mrs. Timothy Churchill, and was married to Bishop Satterlee on June 30, 1866. She had lived for years in Washington, and came here a year ago to be near her daughter, Mrs. Frederick W. Rhineland, sister-in-law of the Bishop of Pennsylvania. Mrs. Satterlee was the mother of two children, the Rev. Churchill Satterlee, who died in 1904, and Miss Constance Satterlee, now Mrs. Rhineland.

Her funeral was held in Calvary Church at 9:30 o'clock on Monday morning, the Rev. Dr. Theodore Sedgwick officiating. Bishop Satterlee was rector of Calvary Church for twenty-one years, resigning to accept the Bishopric of Washington.

The drinking fountain in front of Calvary Church, Fourth avenue and Twenty-first street, New York, has been endowed by a gift of \$1,000 from the estate of the late Matilda Jane Vickery.

It is announced that beginning Sunday, July 2nd, the services of Trinity Church will be in charge of several out-of-town clergymen,

Summer Services at Trinity Church

as follows: First Sunday in July, the Rev. Lawrence T. Cole, Ph.D., rector of Trinity school, who will preach a special sermon at the eleven o'clock service in connection with the convention of the National Education Association, to be held in New York; second, third, and fourth Sundays in July, the Rev. Raymond C. Knox, of Columbia University; fifth Sunday in July, the Rev. William B. Kinkaid; first and second Sundays in August, the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan; third and fourth Sundays in August and first and second Sundays in September, the Rt. Rev. Frederick Joseph Kinsman, D.D., Bishop of Delaware.

PRIEST AND LAY READER

BY THE REV. JOHN S. LITTELL, D.D.

THERE is another way in which we can work out the adequate support of our ministry, and the more perfect progress of the Church. Let the parish if possible have a lay reader. Let the priest look around for vocations to this work. The men who shrink from it often make the best readers. It takes time, persuasion, reason, and some preliminary coaching in certain

proprieties. Let the man begin reading the lessons when you have Sunday Matins. Let two rural parishes combine and support one priest, and support him well. He is worth it. Don't offer him up a cheerless sacrifice. Regardless of his welfare, his poverty is too expensive to the Church at large, by which he was trained, and too expensive for the parish which sees him in want or need. Then let the priest be where priestly work is required, and not elsewhere. Let him go to St. Jude's when St. Simon's has Matins. Next Sunday let him have a parish Eucharist at St. Simon's, and

a reader for Matins at St. Jude's. Is not the priest's duty to feed the Lord's people with the Lord's Eucharist? There is an Episcopalian fetish that nothing can be done without the rector. That is not true: at least it is not true when the service is Matins. Sometimes it is better to have a secretary or an assistant visitor than to try keeping two priests. Never let the priest lose sight of his true work. He is not primarily a visitor or a lecturer or a Matins-reader, or an editor, or a furnace-tender, or a raiser of hens or lettuce, but a baptizer, a teacher, and a hand of God in feeding God's people, a saviour in the moment of danger, and a reconciler of the alienated and scattered people.

I know a number of priests who for sheer debt are compelled to seek relief from their parishes. And I know a country parish just vacant which fifty men desire to fill. There are said to be 12,000 chauffeurs in Boston alone, and there are 5,000 priests in the Church over the broad land. We have so few that we ought to take care of them. Expect them to give hard work to the cause: but don't worry them over the mackerel bill. Let us go back to the ordinal and back to the New Testament: let us have less rectorcraft, and more priestcraft. Craft means skill and intelligence. It has a sober and industrious meaning far behind the sarcastic meaning which arose later. Let us have some more priestcraft—skill and intelligence in the office and work of a priest.

BEHIND the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all His works,
Has left His hope with all.

—J. G. Whittier.

No SHIP can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men finds the delight and peace which such complete self-surrender has to give.—Phillips Brooks.

REMOVAL OF MASSACHUSETTS INSTITUTE OF TECHNOLOGY

Dr. Mann Addresses Its Students on Whitsunday

BOSTON'S LARGE STUDENT POPULATION

The Living Church News Bureau
Boston, June 19, 1916

DURING the week just past the outstanding event in Boston has been the formal removal of the Massachusetts Institute of Technology from its old quarters near Copley square across the Charles river to a site on its banks in Cambridge. An elaborate pageant was given, planned by Ralph Adams Cram, Esq., professor in the institute. Owing to the fact that its Boston home was near Trinity Church there has long been a close connection between that parish and the institute and the rector of Trinity has year by year preached a sermon to the graduating class at a service in the church. Speaking of the removal of Tech., Dr. Mann says:

"In common with many others, the clergy of Trinity will miss the boys, who for many years have thronged the streets about the church. But I believe that the links of the old friendship that have bound together the Church and the institute are long enough and strong enough to stretch across the river, and Trinity hopes still to welcome each graduating class, and to send its members on their way with the prayer and blessing of the Christian Church."

On the afternoon of Pentecost this year the usual service for the graduating class was held at Trinity, and according to custom the front pews were reserved for the students. Dr. Mann preached the baccalaureate sermon, and said in part:

"The things for which the unknown psalm writers of old hoped and prayed come back to us to-day, when the whole world is engaged in conflict, and life is full of perplexities. We now understand the hopes and fears with which they were inspired and depressed. We can see that the elemental conditions in the world are unchanged from what they were in their day. We now, as they then, bemoan the spectacle of the cynical and lustful apparently prospering. This forces us to a realization that right and justice and truth have survived to us, and that the world has progressed far.

"Don't allow yourselves to be swerved from the right by the unusual and spectacular happenings in the world, or by passing cataclysmic events. Work, intelligence, and faith are the source of all good. The human race is in deadly conflict to-day. To-morrow peace is coming and with it the world will take a new move forward. This will be slow, it will entail pain. Human kind will be burdened with grief and taxation.

"Men of the Massachusetts Institute of Technology: This old world of ours was never in more dire need of faith, intelligence, courage, and grit. Faith in God will alone save it from chaos. I wish you all honorable success in all things. I want you to hold fast to the faith and to be loyal to every good in human life. Never turn away from or discourage any truth. If you are loyal to truth, you will be loyal to Almighty God. Keep yourselves at all times in constant touch with God by prayer, for it is in that way that you will attain serenity and power."

Boston has a very large student population of both sexes, as it possesses so many educational institutions of excellent rank. Many of the students come from elsewhere and are naturally without affiliations here. Their religious life presents a great problem for the Christian forces of the city and they are striving hard to meet the situation. It is estimated that there are fully five thousand girls and women here from other parts of the country, engaged in studying. For the most part they live in a fairly well-defined section, which might be termed Boston's Latin Quarter.

About eight or nine Boston churches employ special workers for their student activities. It is probable that the largest and best organized work of this sort is done by Trinity Church, which has classes, clubs, and the Guild of St. Barnabas. Miss Bertha Goldthwaite is the head of this work of the parish and eminently successful. A number of clergymen and pastors also aim to help the students through the Y. W. C. A., an admirable institution, which comes near to being a successful substitute for the home. Here, for instance, Dr. van Allen and others have opportunities, beside those at church, for talking with girl students and informally addressing them. At the association there are religious services and Bible classes for the girls, and, too, the girls are given the chance to take an active part themselves in various sorts of social service work. Of course, much that is done among the students by these different agencies is of a personal, individual nature, but it means a great deal for the student, who arrives as a stranger in a strange land. In Greater Boston—Cambridge, Wellesley, and the other suburbs—the same sort of work is also being carried on. It may be possible, later, to speak briefly of the work among men students here.

The annual commencement exercises of the Episcopal Theological School were held June 15th in St. John's Memorial Chapel, Cambridge. In the procession were the undergraduates, seniors, alumni, visiting clergy, the board of visitors, the board of trustees,

the members of the faculty, Dean Hodges, the Bishop of Massachusetts, and the Bishop of the Philippines, who was the commencement preacher. After the service, luncheon was served on the school grounds. Thirteen men received the degree of bachelor of divinity.

The Alumni Association held its annual meeting in the afternoon of the previous day, electing as president the Rev. Arthur Moulton, 1900, rector of Grace Church, Lawrence. The Bishop of Utah was elected alumni preacher for 1917. The Rev. Murray W. Dewart, '01, rector of the Church of the Epiphany, Winchester, preached the sermon this year.

My Neighbour, the organ of the Episcopal City Mission, in its latest issue is devoted to articles on organized boys' work and the annual treasurer's report, which last has become so voluminous that it is questionable if it is worth while to make it on so large a scale in the future. In an article on the importance of this boys' work, these admirable words occur:

City Mission

"This is a day of strategy, a time when we must do our utmost to make institutions, the work they do, and the money that is put into them, count for the largest possible product of which they are capable. We must seek not only the largest possible product but the best product, the one that will tell most for the future as well as for the present. It is true that in religious, social, and philanthropic work the objective is often reformation rather than creation. In other words forces are used to win back a lost cause. A much better thing is to use our forces at the very beginning to prevent losses that might subsequently come. In other words, the place to begin all work for human beings is with the young, especially with boys.

"Here and there one finds a piece of work carried on in the interest of the boys of the parish with a comprehensiveness, continuity, and success that means a great deal not only for the boys but for the Church to which the boys belong. In nine cases out of ten boys so handled prove of great service to the future parish. This has been demonstrated over and over again. Now, then, the problem is to enlarge, make more extensive, and to put on an organized basis work for boys in parishes generally.

"Such a step can be taken by the employment of a skilled leader by the archdeaconry whose work it might be to go about on invitation of rectors to parishes here and there. He might get together the boys of the parish, organize them, interest them, and tie them up firmly through their organization to the life of the parishes to which they belong. There is no better time in the history of society to insure the success of work of this kind than the present. The boy is very much in the foreground, and agencies are at hand which are most efficient in gripping and holding him. We ought to have a man who will bring these boys and these agencies together that they may be helped and retained for the life and work of the Church.

"Such a task is not altogether easy, but it can be performed, and it would be to the glory of the Church and the glory of the Church in Boston if it were to be undertaken now, right away, and here. The Church needs a practical demonstration of what can be done for boys on a large scale because the Church is every year losing its vitality through the loss of its boys. The Church needs to see a practical demonstration of how this immense body of vitality can be saved and used and furthermore how boys can be happy and natural as factors in the life of the Church. They can be made to feel that the Church is as much a place for them as the fields and the woods."

The Rev. Frederick B. Allen announces that up to June 8th the city mission had received a total of almost \$4,000 for its summer work, and that, while this is very encouraging, it still needs \$3,000 to carry out all the work which has been planned. It is a splendid and beneficent work that the mission does in summer, not only by its opportunities of rest and recreation for the poor, but also for the many hundreds who are gathered in the play and school rooms for instruction.

The Bishop has so far recovered from his recent fall as to be able to resume his appointments, and will soon return to New York to continue his work for the Pension Fund.

Miscellany

—St. Mark's School, Southborough, will have its Prize Day exercises on June 19th. Bishop Lawrence will give an address and among other speakers will be Bishop Brent of the Philippine Islands. Teachers, pupils, and alumni of the school have given two ambulances to be used in hospital work in France. A large number of alumni are engaged in ambulance work in the war zone in France. Stephen Galatti, for instance, is an alumnus who has received the Croix de Guerre, from the French Government for his distinguished services.—St. James' Church, West Somerville, the Rev. W. H. Pettus, rector, hopes soon to enlarge its parish house, a much needed improvement, which will cost \$3,000. Assistance from the diocesan Reënforcement Fund has been promised.—The archdeaconry of Lowell met at Methuen on June 7th, the subject for discussion being Experiences of the Week of Prayer and Preaching. Many spoke, including laymen, and the general feeling was that the Week had been very helpful. Practically all agreed that it is desirable that such "missions" should be regularly provided in every parish. JOHN HIGGINSON CABOT.

NOTHING dissipates cobwebs like active service, and we all occasionally weave cobwebs of some sort or other.—Anthony W. Thorold, D.D.

PHILADELPHIA LETTER

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

THE Rev. G. W. Lincoln, rector of St. John Baptist Church, Germantown, observed his twenty-fifth anniversary as rector of that parish on St. John Baptist Day. At a reception tendered him by the members of the parish, he was presented with a beautiful gold watch, artistically engraved with sentiment appropriate to the occasion. Mrs. Lincoln was also remembered with a traveling case and a large bunch of roses.

The Willing Hands, an organization which has been a great factor in the success of the Church of St. John, Northern Liberties, has been revived, after some months inactivity, in the parish, under the direction of the Rev. H. M. G. Huff, and is doing much to help the financial success of that old parish. It became inactive during the controversy over the administration of its affairs by the Rev. George Chalmers Richmond.

Special musical services were held in All Saints' Church, South Philadelphia, in honor of the twenty-fifth anniversary of the organist, Mr. Herbert M. Boyer. Mr. Boyer has a vested choir of forty voices, which sings an unusually high grade of music. Mr. Boyer is the son of the late rector of the parish.

EDWARD JAMES MCHENRY.

RELIGION AND DEMOCRACY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

ONE might judge from what is read concerning entertainments and amusements last winter, that our people had gone to the depths of indecency in the search for amusement; that feasting and revelry prevailed, which brought back the memory of the most degenerate days of the Roman Empire. Extravagance and luxury and lack of religion and of civic pride and of sense of public obligation are a greater menace to the nation than the violence which accompanies some of the struggles of the unprivileged people in the hard places to improve their condition. If the Church of God will not arouse the nation to appreciate disregard of religion and of righteousness and of mercy, God will find some other agency to do it, for it is God's world still.

Now I hear some people speaking ill of democracy, emphasizing all its defects, crediting to it about all the evils of the time, and they ought to be told that that is not the talk of wise men. It is the great glory of our country to have given the democratic movement its standing and power in the world. Its great blessings have come to us all and it ill becomes us to forget them or to speak slightly of the order which has given us peace. Maybe if a generation could have gone on until democracy had established itself more firmly in Europe, this great war had not come. Democracy stands for peace rather than war.

URGES FOREIGN-BORN CLERGY TO BE NATURALIZED

IMMIGRANTS who are making a livelihood within our borders should pride themselves enough in what our country offers them to take an oath of allegiance to their new foster-fatherland, said the Rev. Dr. Frederick B. Avery, rector of St. John's Church, Cleveland, in a recent sermon.

"In our charitable melting pot we ought not to be supporting a hodge-podge of hyphenated Americans," said Rev. Dr. Avery. "Even in Church affairs no foreign ecclesiastic should dictate the political policies of the Church's former subjects."

"I would cordially welcome English and Canadian clergymen who come here with the pious motive of repleting the ranks of our priesthood and for the purpose of evangelizing our people."

"Foreign employed clergymen as philanthropists are exceptions to the United States foreign labor contract law, but I hope if they come for better salaries and the good they can do us, they will prove their loyalty by being naturalized."

"Patriotism for us, in the language of Daniel Webster, means 'America, whole America, nothing but America.'"

TALENT AND cleverness are common enough, but sincerity and trustworthiness are great but rare virtues.—Thoreau.

SOCIETY OF ORIENTAL RESEARCH

New Chicago Organization Is Incorporated

FLAG PRESENTED TO GRACE CHURCH, OAK PARK

The Living Church News Bureau }
Chicago, June 19, 1916 }

THE Society of Oriental Research, recently incorporated, has as its purpose the encouragement and promotion of Oriental Research Work. The membership consists of fellows, who are actually engaged in scientific work under the direction of the rector of the society, who must always be a priest of the Anglican communion; associates, who are persons having attained eminence in Oriental research work; and patron members, who are persons generally interested in the promotion of Oriental research. The fellowships are limited to ten, the persons holding the title of associate likewise being limited to ten. At the first meeting of the corporation the Rev. Samuel A. B. Mercer, Ph.D., Professor of Old Testament Literature and Interpretation at the Western Theological Seminary, was elected rector; and the Rev. Albert E. Selcer of Trinity Church, secretary-treasurer. The following were elected fellows: The Rev. S. A. B. Mercer, Ph.D., the Rev. Clinton B. Cromwell of St. John's Church, Lockport, Ill.; Irving C. Hancock, Mus.Bac., organist and choirmaster of Trinity Church, Chicago; and the Rev. Albert E. Selcer. It is the intention of the corporation to publish quarterly a journal embodying the results of the research work carried on by its fellows, and others, to be known as the *Journal of the Society of Oriental Research*, as well as books, monographs, and reports.

Grace Church, Oak Park

On Whitsunday, at the eleven o'clock service, a handsome silk American flag, with cord, staff, and emblem, was presented to Grace Church, Oak Park, by the G. A. R. veterans of the parish. The flag was carried in the procession, and the presentation was made by Mr. Harry B. Brooks, who, being one of the old guard, wore his uniform. During the presentation a bugler played the salute to the colors. The rector, the Rev. F. R. Godolphin, accepted the flag in the name of the parish. It is to be carried regularly in the procession. At the early service on the same Sunday, a pair of heavy brass vases given by the confirmation class of 1916 were blessed and used for the first time.

Mr. Hiram Coombs, whose death we spoke of last week, gave much of his time and wealth in building up Grace Church. It has been well said that the present church is a monument to his efforts and to those of his associates in the early days of building. He was one of the men selected to choose a rector for the parish in 1891, when Bishop Anderson was called from the mission in the Ottawa Valley, Ontario. Mr. Coombs was noted for his optimism in all things. He was a man of sterling integrity, strong and unfailing loyalty to his friends. At a special meeting of the vestry of Grace Church resolutions of sympathy were made, and sent to Mr. Coombs' family.

Owing to many delays in finishing the building, the opening of the House of Happiness, the new addition to the Providence Day Nursery, has been postponed. It was planned to have the opening by the Bishop early in June, but it has been thought better to defer the formality till September or October. However, during the summer the new building will be used and enjoyed by the older children of the nursery. The Sunday school and the sewing class will be transferred to larger rooms, but the main activities for which the new house has been built will not be undertaken till the fall. This summer the friends of the nursery who are in or near the city are asked to remember the children at the nursery, to take them if possible by groups to the parks. It is on just such excursions that some of the children get their only sight of grass and trees.

The Church Club of Chicago has removed its quarters from the seventeenth to the eighteenth floor of the Heyworth Building, 29 East Madison street. Besides the offices of the Bishop and the meeting rooms of the Church Club and its executive officers, there are here the offices of the Brotherhood of St. Andrew, the Woman's Auxiliary, the Girls' Friendly, the Daughters of the King, and the Chicago Prayer Book Society.

H. B. GWYN.



FACULTY AND GRADUATING CLASS AT THE PHILADELPHIA DIVINITY SCHOOL.
(The news report of the graduation exercises appeared in last week's Letter.)

House of Happiness

The Church's Order

[From the Council Address of the Rt. Rev. LEWIS W. BURTON, D.D.,
Bishop of Lexington]

IN *Everybody's Magazine* for December of 1915 appeared an article, entitled "The Spirit of the Age," by Hugh Black, a Scottish theologian connected with Union Theological Seminary in New York City, and a writer on popular subjects such as "Friendship," "Work," "Comfort," "Happiness." One of the illustrations in his article represents a clergyman, vested like one of our ministers; in a brass pulpit like many of ours; finger dogmatically uplifted; mouth open, as if in preaching a doctrinal sermon; the conventional type of narrow-mindedness expressed in his countenance; and at one side this legend or epigram, as the author's condemnation of one of the positions or views of the Church to which we belong: "Church organization is necessary, but it is not the essence of religion." From a careful reading of the article in question, I judge that Dr. Black had in mind a rather molluscous form of Christianity, a sort of social religion, after the fashion of humanitarianism.

ORGANIZATION IS OF THE ESSENCE OF RELIGION

I am not enough of a scientist to dabble in biology. But, speaking analogously, as it can be shown incontrovertibly that religion is a thing of life, we may accept it as evidently a practical fact, that organization is of the essence of religion. Black himself insists upon the social expression of religion; and that necessitates organization. This is certainly true, viz., that the higher and more useful the life the more developed and complete is the organization of that life. At least, it is a fact that everywhere social religion is an organized thing. It cannot be anything else in this country, if that is correct which some one has said, "Whenever three Americans get together, they organize." Organization, then, is inevitable, and is of the practical essence of any religion that is accepted and propagated by a society. The name which Christianity has given to its religion, when organized, is the Church. And organization, as a factor in the Church's life, is spoken of as the Order of the Church. That is part of what we mean when we talk about the Faith and Order of the Church.

CHURCH ORDER IS THE ROCK ON WHICH MEN SPLIT

It is largely, perhaps chiefly, questions pertaining to the Order of the Church that enter into the definition of what we call Churchmanship. I make this statement with full consciousness of the fact that what is called Broad Churchmanship is in these days concerned principally with matters of faith. It is with reference to the Order of the Church that we are so widely and sometimes, it would seem, almost hopelessly separated from our brethren of other ecclesiastical names. If we think of the faith in its strict definition as that which was once for all given to the saints, and as that which is circumscribed by the Vincentian rule, that we are to "hold that faith which has been believed everywhere, always, by all"; and if we relegate to the outer circle of speculative truth what has to do with definition, explanation, and theory; I doubt if our brethren of the various orthodox and evangelical communions differ so widely from us that we could not readily compose our differences or at least arrange to reconcile our differences within a common organization. So far as the essential verities of the faith are concerned, I sometimes fear that a few of our own household of faith differ from the great bulk of our own Church more widely than does the great bulk of our separated brethren differ from us.

Within our own Church the line of demarcation between those who call themselves Catholics and reject the appellation of Protestant, on the one hand, and those of us who claim that we are, and consistently can be, both Catholic and Protestant, on the other hand, is along the matter of the Church's Order. To illustrate: If those several Protestant Churches that proposed to participate in the Panama Conference had shared with us in what we claim is the three-fold apostolic ministry, even if, in other respects, they retained their separate denominational organization, there would have been no protest against our Church's joining them in that conference. Under similar circumstances, there would have been no Kikuyu imbroglio. I doubt not, those who protested against the Panama Conference would not have protested, had the Board of Missions proposed a conference with the Roman Catholic Church in South America, though between the two communions there is a great gulf fixed in matters of faith, the Roman Church certainly not

having adhered to the Vincentian canon of Catholicity. In short, what accentuates and often embitters the separation between us and the various communions about us is the matter of Church Order.

I claim that that question is also the apple of discord between the self-styled Catholic party and ourselves within the Protestant Episcopal Church. These, our brethren, we would applaud as staunch and doughty defenders of the faith, against any vital heresies that creep into our Church; but the strife between them and us is along the line of questions that grow out of theories concerning the ministry, rather than along those that grow out of varying theories as to the Lord's presence in the Holy Eucharist. In other words, I believe that it is to-day a disposition to exalt a sacrificial priesthood that leads to extreme sacramental views and practices rather than the contrary; and my observation of the trend of advanced ritualism is that inevitably it is in the direction of magnifying the functions of the ministry.

In short, it is questions of Order rather than of Faith that are to-day causing, or perhaps it is more exact to say, accentuating and maintaining the unhappy divisions among those who profess and call themselves Christians. It is the Historic Episcopate salient of the Chicago-Lambeth Quadrilateral that, in our denominational disputes, has been like the Bloody Angle in the battle of Spotsylvania Court House.

GENERAL IGNORANCE ON THE SUBJECT OF CHURCH ORDER

That we are as a Church passing through a serious crisis, I do not believe. The very general fear on every side, that the next General Convention will furnish an arena for hot and bitter controversy, will probably produce a dead calm in that dignified and practically fraternal body. But I am firmly convinced of the ridiculousness of our Church's leading in the effort to secure unity in the matter of Order or organization, as between all bodies of Christians, when we ourselves as Episcopalians differ between ourselves so widely, if not radically, in the theories of the ministry and as to the light in which we should look upon the ministry of other communions.

The case is even worse than that, for I doubt if the majority of our clergy, and I feel more safe in saying that I doubt if even a small minority of our laity, have ever examined deeply into the question of Order in the Church, so as to give an intelligent reason for the faith that is in them, or so as to have entrenched their convictions against the attacks of intelligent opponents, who have somewhat mastered the subject. In other words, I think most of us can be easily blinded, so as not to know just where we do stand, by the dust that can be thrown into our eyes by those who have delved into the matter of Church Order, either from the High Church or the anti-episcopal side.

MY CONTRIBUTION TO THE ISSUES BEFORE US

I feel that every bishop should contribute something toward the healing of the breaches that have been recently gaping more widely than for years past, between the schools of thought in the Church. The wisest contribution, it seems to me, is to urge that the time has come when all of us must study into the subject of the organization of the Church and know a little more intelligently what we are talking about and insisting upon. Of course we shall all protest that we have convictions on the subject. The question is, to what extent are our convictions based on facts that we may say we know to be such?

Last fall, in Cincinnati, Clarence S. Darrow, in a lecture delivered under the auspices of a socialistic organization, attributed the present world war to human emotions. He thought that reason had very little to do with human actions. Is our Churchmanship a matter of emotion, of feeling; and that perhaps an inherited emotion or feeling?

I am so anxious to be rightly understood, that I shall frankly, though briefly, state my own position in the matter of Church Order. I like to have in all things one simple, fundamental, comprehensive argument, on which I can fall back, when my faith is assailed. In the matter of Church Order it is this:

If I am told that our organization of the Church does not clearly appear in the New Testament, I insist that no other kind of organization is any more clear therein. I liken conditions in the Bible in this matter to a germ in the seed. It is

the tree that determines whether the nut was an acorn or a walnut. And this development in organization was so quick and complete that its form was manifested in the first decade of the second century (110 A. D.), and universally determined by the middle of the third century (258 A. D.); whereas the determination of the Creed was not complete even at the end of the first quarter of the fourth century (325 A. D.); and the Canon of Holy Scripture was not settled till within three years of the close of the fourth century (397 A. D.); and, if the Church had power and authority to fix the Canon of Scripture and formulate a Catholic creed, it surely had the right and the duty to determine its own organization.

Now my point is, that you must all work these things out for yourselves.

NECESSITY FOR A CORPORATE MIND ON THE SUBJECT OF CHURCH ORDER

We must as a Church try to get together on this subject. Bishop Gore has said that there is in the Anglican Communion an absence of a corporate mind on the subject of Church organization. He means not merely that we are not in agreement, but also that we have not intelligently made up our minds. Of course we cannot get rid of the personal equation. There will always be the conservative or the liberal temperament coloring our views. But at least we might hope to have a practical unanimity as to the facts in the case.

Just as surely as we are all here to-day, the time is quickly coming when historical criticism will be focused on this subject of Church Organization; and the great masses of the people, that are the jury on all such vital questions, will bring in their verdict. We must get our case before that jury. But it must be a case that is thoroughly prepared, cogently presented, and based on well proved facts. As we make part of that popular jury ourselves, we must be thoroughly informed upon it and well able to state the case each to his neighbor.

Surely we owe it to ourselves and to the Church thus intelligently to determine the full and exact truth in this matter. But, above all, we owe it to all our separated brethren, to determine, deliberately and absolutely, what we are in conscience bound to impose upon them as terms of reunion.

I can welcome even a crisis in the Church, if one of its results is to make our clergy and laity examine into their position and reduce it to principle, so that we shall be satisfied in our own minds, first, just what is the truth in this matter, and second, just what is its relation both to the question of unity and to the far greater one of salvation unto eternal life.

THE VISITATION

BY S. ALICE RANLETT

ART has produced many beautiful conceptions of the meeting of saintly matron and holy maiden in the hill country of Judea, but more impressive than all these is the simple word-picture of St. Luke's Gospel, the narrative, probably, of St. Mary herself, since St. Luke declares his story that of eye-witnesses, and Mary was the only human eye-witness of the Annunciation recorded just before.

As one sent by God had Mary risen in haste and gone to the hill country, for with the announcement of the transcendent mystery of the Incarnation the angel had reminded her of her kinswoman, Elisabeth, thus suggesting to Mary (who was ever ready to use suggestions with right judgment) this visit to her cousin. Happy are those who are sent by God on their visits and who therefore give and receive blessings.

Very vivid seems the picture of the cousins, Elisabeth's strong face moulded and lined by her long life of righteous living, "blameless in the commandments of the Lord," and her eyes earnest with the wisdom which enabled her to see in the lowly maiden "the blessed among women, the mother of her Lord"; and Mary—was not her young face still bright with the reflection of the light of God, left by the angel of His Presence? Was not her countenance, always pure and fair, stamped now with a new, radiant, super-earthly beauty from her perfect consecration to the will of God her Saviour?

Great is the joy of companionship with one who is in full sympathy with us. Such sympathy, high and holy, was between Mary and Elisabeth; and further, their friendship was in God and for His glory, a model for the friendships of those who consider the saintly cousins.

Artists paint in strong contrast the aged matron and young maiden, but if we saw as God sees the true persons hidden beneath the veil of the flesh, should not we rather note a wonderful

likeness in the cousins? Their lives, long and short, had one aim, were devoted to one service; of Elisabeth it is written, "righteous before God, walking in all the commandments and ordinances of the Lord blameless," and tradition tells us this and more of the childhood of Mary whose perfect sanctity the Church through the ages has revered, hearing the echo of the angelic words of truth from Heaven, declaring her *the* "blessed among women."

Alike were the cousins also in their humility. Mary, to whom the mighty angel from God's Presence came with lowly homage, calls herself the "handmaid of the Lord," and Elisabeth, saluted by her guest, greets her with the question, "Whence is this that the mother of my Lord should come to me?" These words bring to mind the meeting in after years of the sons of these holy women, John, great in God's sight but declaring himself "unworthy to stoop down and unloose the shoes" of Christ, and He, the King of Heaven, who lay in the manger of Bethlehem and "humbled Himself to the death on the cross."

To both Elisabeth and Mary belonged the grace of gratitude. Elisabeth with her husband rejoiced in the Lord's mercy and praised God for His gifts, and Mary's sublime thanksgiving hymn of all the ages sprang from the overwhelming gratitude of her soul that "magnified the Lord."

Both cousins were devout poets inspired by God's Spirit. Elisabeth, filled with the Holy Ghost, sang to the mother of her Lord the hymn which has been long joined with the angelic salutation and said in reverent memory of the Incarnation; and Mary, come from the "over-shadowing of the power of the Highest," sang exultingly the glorious song which has, these nineteen hundred years, raised on its soaring wings of devotion countless adoring souls to the nearer Presence of God their Saviour.

But, perhaps, in no way are Mary and Elisabeth more like than in their faith. They had lived in the world, not of it, trusting to the "evidence of things not seen," serving the unseen God. Mary by faith had accepted to the uttermost the tremendous mystery of the Incarnation, and Elisabeth joyously acknowledged this. Elisabeth, believing entirely in God and what He would for herself and for Mary, sang with sure faith, "Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." She knew God would fulfil, and who can tell what encouragement her strong faith held for Mary, the humble maiden betrothed to a poor laboring man, who yet by faith declared that "all generations should call her blessed," because God had done to her "great things."

In after years, Elisabeth's faith trained her son in the calling to which he was called by God and gave him up to his heavenly Father's will, while Mary with faith pondered the many marvels which she "kept in her heart" concerning her divine Child, whom others called the "Carpenter's Son," until, surely trusting that all would be well for herself and the world, she could say, "Whatsoever He saith unto you, do it."

Although in the hour of our loneliness, need of sympathy, and yearning for some one who "can understand," there may not be waiting for us in the "hill country" a mortal soul who can enter into our secret life and strengthen us with faith and love, yet there waits, truly, ever for our coming a Friend who knows all our need, our hidden questionings, doubts, and our longings and aspirations, infinitely better than the good Elisabeth knew those of her holy cousin. In His own words He has told us how with gracious love He will receive us, if we arise and go to Him; when we are still "a great way off" He will see us and will hasten to meet us with His loving welcome. Yet, only to our non-comprehending human thought is this Friend ever "a great way off," but near at hand, hidden by the cloud veil of the ascended life which our eyes may not penetrate. Again, He Himself says, "Behold, I stand at the door," and further declares that He is ready to come in to any soul that desires Him and to tarry and break bread. Wonderful and glorious that Visitation, when the humble soul, opening its door, receives a greater than holy Mary, even her Son, Christ the Saviour!

REJOICE, O grieving heart,
The hours fly fast;
With each some sorrow dies,
With each some shadow flies,
Until at last
The red dawn in the east
Bids weary night depart,
And pain is past!

—A. A. Procter.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

WHAT THEY ARE DOING IN NORTH DAKOTA

WE have four Indian reservations," writes the Rev. A. McG. Beede, Ph.D., of North Dakota, "with a pitiable need for social service suited to this race of native Americans, and if it is to help and not handicap it must be conducted by the best brand of workers. I have personally studied these reservations, and I know also every part of the spot—'foreigners' and all."

Other work which has been done is: "In towns of 5,000 or more where we have churches (and sometimes less than 5,000), canvasses of the towns have been made to secure knowledge of so-called 'girls in service' accompanied by an effort to bring them into contact with so-called 'home girls,' and an effort to bring youths into some sort of contact with, and service in the various existing forms of character-building organizations."

They are also working in North Dakota for the organization of various groups such as Boy Scouts, Campfire Girls, etc. "In all these forms together there have not been found," Dr. Beede says, "a total of one hundred persons of the unfortunate or degenerate class so largely to be found in the East."

"We do have, however," he writes, "in these towns in a less degree than in the East such evils as deferred marriages with cohabitation. About one-tenth are due to wrong economic conditions and nine-tenths to wrong social notions. Above fifty of those women have told me, in substance, that the magazine articles and social service articles they read with sympathy and pathos make absolutely no impression upon their habitual thinking and their habitual conduct. As one middle-aged lady put it, 'We are born into a condition which we did not create, and we cannot escape from it.'"

For the country (including the villages), Prof. A. G. Arnoldt and Dr. Beede have worked out the so-called "Little Country Theatre," which has the endorsement and recommendation of the Federal Bureau of Education. Its idea is that communities must mainly create their own amusements, including their plays. In North Dakota and adjacent parts of South Dakota, Minnesota, and Montana, this is not an idea on paper. Over two hundred home-talent plays have been produced in North Dakota during 1915. This idea was borrowed from Indians. Forty-seven of these home-made plays have been based on Indian legends or Indian history.

The Spanish were in North Dakota before the Puritans came to Massachusetts. "My drama *petite, Large Indian Cornfields Long Ago*," Dr. Beede says, "has been much used, also my *Heart in the Lodge*. My *Sitting Bull Custer* was produced on a large scale in Fargo, and, as you probably know, it is accepted to be produced at Harvard, also at Grand Forks (16,000). Other Indian history has been given as pageantry on a large scale. The fundamental thing for us in North Dakota is to get healthy, now while we are growing, and as much as possible, self-contained communities, and the community spirit of literary creation is fundamentally necessary to normal community life.

"Don't think we are dead out here, we are ten times more normally alive than the East is."

The prison warden at the state penitentiary takes kindly to suggestions, and the social service spirit is there. Several plays, one a "home-talent" play, have been given there. The prison "honor system" is good.

The schools are quite alive with the community idea, and with its expression in literature. "Literature created by a community itself embodying the social concept does make an impression upon habitual thought and conduct where the literature sent out from the East fails. Actual community consciousness and community creation, that's it. It gives the ability to grasp ideas by master geniuses."

THE IMMIGRANT'S FITNESS

The immigrants who come to this country may, many of them, be the poorest of the poor, said Dr. H. C. DeV. Cornwell of Fordham University in an address on the Amalgamation of

the Races, but that is largely because they have never before had the opportunity to compete on equal terms; they may be the most ignorant of their race, but that, too, is because they have never had the opportunity to learn. "But imagine, if you can, a man who has been ground to the earth by poverty, and who never has been taught to read, who yet has the initiative and imagination, yes, and courage, to break every tradition and to seek a new home in an unknown country, the language and customs whereof he knows nothing. I say, imagine such a man or woman, and it is not necessary to ask whether or not he stands for the most progressive element of the race from which he comes. Give such a man an education and an opportunity equal to that of his brother in the struggle for existence, and he will far outstrip his fellow of the old country."

SOCIETY'S DUTY OF PREVISION AND PREVENTION

Society is coming to her own again, declared Archdeacon Windiate at a recent Tennessee meeting. "Her duty as well as her right: *the individual must yield to the good of the whole and not only the whole of to-day but the whole to embrace future generations* of diminishing dependence, diminishing suffering, diminishing mentally, physically, and morally unfit.

"Let us do for the future of the human race what we are doing for future vegetable and animal form, and let us provide for the prevention of breeding criminals, dependents, and defectives by well-drawn laws that shall prohibit effectively the marriage of the unfit, for the annulment of marriages for serious causes arising before marriage as distinguished from divorce granted for causes arising after marriage, and for the greater security of humanity by the humane sterilization of criminals and the unfit. Prevention rather than cure."

MERGING OF REMEDIAL SERVICE INTO PREVENTION

In its beginnings charitable work has usually been individual and remedial, as Dr. C. P. Neill pointed out at the third national conference of Roman Catholic charities. In this it has been like the earlier phases of the medical practice. It ministered only to the economically and morally sick. This work was to alleviate existing distress and to nurse back to economic health when possible. "Like medical practice, however," Dr. Neill declared, "charitable work soon finds a larger and more important field of activity in preventive work, and in this field charitable activity takes on the character of social service. This has been an easily explained development, and so the charity worker finds his field naturally expanding into the work of specific social reforms."

THE REV. CLIFFORD G. TWOMBLY, the militant rector of St. James', Lancaster, Pa., in the diocese of Harrisburg, is paying the penalty for his activity, being made the target of numerous articles by thoughtful reactionaries and interested persons, who believe that a priest should stick to his pulpit and to general platitudes. Some of those who are criticizing him—let it be said to their credit, over their own signatures—reveal a contentment with things as they are at least so long as the writers do not suffer. The discussion which has been going on bravely in the local papers and magazines illustrates anew, if that were necessary, how thorny is the path of the man who seeks to clean up long-standing abuses.

THE BISHOP OF PENNSYLVANIA in his diocesan address said: "I hope every member of this convention will read, if he has not already done so, the Rev. Mr. Hayman's pamphlet entitled *Three Rural Townships: A Social Survey of Bucks County*. Its expense was generously borne by a layman deeply interested in rural work. It has been favorably received outside the diocese and is being used in college courses of instruction on rural economic and social life in Columbia University and elsewhere. This pamphlet is a sign of a new epoch, of a new day's dawning for us in this department of our work."



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*:

IN your issue of June 10th Dr. Randolph McKim challenges the Joint Commission on Marriage Questions to defend their statement as to "the doubtfulness of the supposed exception in the Gospel according to St. Matthew." The Doctor brings heavy artillery to bear on this position, and defies any reply to his bombardment. There may not be guns of the same caliber as those he employs; but smaller weapons of more recent date may make effective reply. Neither Bishops Wordsworth, Lightfoot, Ellicott, Westcott, nor Dr. Pusey (an authority on whom Dr. McKim is not accustomed to rely!), nor others, who are cited, were preëminent in the sphere of higher criticism—weighing probabilities as to the historical and literary origin and composition of the text they did so much to establish and illustrate. The point in question is not one of textual but of literary criticism.

All students are familiar with the variations in the text of the disputed passages in Matthew 5: 32 and 19: 9—not sufficient to omit the clauses, but enough to arouse suspicion as to their authenticity or to betray at least uneasiness in their general acceptance. Now more modern criticism steps in and offers an explanation both (1) of these textual variations and (2) of the startling difference between St. Matthew's report of our Lord's teaching and that of St. Mark and St. Luke (followed by St. Paul), by the suggestion that the account as we have it in St. Matthew has suffered some interpolation at the hands of either compiler or editor, under the influence probably of contemporary Jewish practice.

This is the position adopted by impartial writers, of acknowledged weight, "since the twentieth century began." I quote four.

1. In the volume on St. Matthew in the *International Critical Commentary* (Scribners, 1907), the Rev. (now Archdeacon) Wilmoughby C. Allen says on ch. 5: 32: "It is open to question whether the exception ['saving for the cause of fornication'] is not an addition of the editor, representing no doubt two influences, viz., Jewish custom and tradition, and the exigencies of ethical necessity in the early Christian Church. A similar exception is made in 19: 9, and it will there be seen that the clause is clearly an interpolation. There is therefore a presumption that it has also been interpolated here" (p. 52). On 19: 9 Allen says: "It is clear that Matthew is editing Mark, and that he has inserted into Mark's narrative matter which is really inconsistent with it. . . . The motive of these insertions can only be conjectured. But in view of other features of the Gospel it is probable the editor was a Jewish Christian who has here Judaized, or rather rabbinized, Christ's sayings" (pp. 202, 203).

2. The same position is taken by Dr. Alan H. McNeile in his commentary on St. Matthew (Macmillans, 1915). On 5: 32 he says: "The saving clause is absent from Mark and Luke; and St. Paul (1 Cor. 7: 10 f.) does not appear to recognize any exception. . . . It is probable that it did not come from the Lord's lips. . . . The remarriage of either party can claim the authority neither of Jesus nor the Church" (p. 66). On 19: 9 he says: "The addition of the saving clause is opposed to the spirit of the whole context, and must have been made at a time when the practice of divorce for adultery had already grown up. . . . Whether the writer of the gloss thought that the divorced was free in such a case to marry again is not clear, though it seems to be implied. But that either Jesus thought so in spite of His clear teaching on the first man and woman, or Matthew, who coupled v. 9 with v. 8, is inconceivable" (p. 274).

3. Dr. Stuart L. Tyson in his little book (of great value) on *The Teaching of Our Lord as to the Indissolubility of Marriage* (Sevance Press, 1909) deals at length and with reverence on the literary relation between the first three Gospels. "The whole section," he says, "in St. Matthew, which I venture to think betrays obvious traces of having been rewritten from St. Mark and combined with other traditions, suffers from an inconsistency due to literary revision and compilation" (p. 42). He concludes: "However it may have been that the Jewish-Christian compiler inserted the exception, I trust we have seen, not only that it is in direct contradiction to the witness of St. Paul, St. Luke, and St. Mark (and in the last instance ultimately of St. Peter also), but is inconsistent with the context of the First Gospel itself. There is but little doubt that it has found its way into St. Matthew owing to the sincere, but as St. Paul above all others has taught us, mistaken belief that the Law could not be broken" (p. 60).

4. Such considerations led Bishop Gore to modify the position which he had formerly upheld, that the exception in St. Matthew must be read into the positive statements of St. Mark, St. Luke, and St. Paul (as in his exposition of the Sermon on the Mount).

In a series of papers on Holy Matrimony and Divorce, published originally in the *Birmingham Diocesan Magazine* (and since, I believe, in book form), Dr. Gore says:

"What appears to be the case is that the first Gospel 'according to Matthew' was compiled in some Jewish Christian community, probably in Palestine, at a date which cannot be much later at any rate than the destruction of Jerusalem, and was based upon the Gospel of St. Mark and the (Aramaic) collection of sayings by St. Matthew as well as upon other materials. It would appear that in this Jewish community, where it originated, the old Jewish feeling had been allowed to assert itself so far as to modify in respect of marriage the original strictness of our Lord's command. No doubt the exceptive clause as it appears in the first Gospel was believed to express the real intention of Christ—'what He must have meant.' But it cannot be admitted that this was really the case. So serious an exception must have been expressed. The law with the exception is a really different law from the law without exception.

"It must be added that the critical conclusion that the exceptive clause in the first Gospel is an interpolation, which really alters the sense of our Lord's original utterance about marriage, and that His real teaching is that given in St. Mark's and St. Luke's Gospels—represents an impressive consensus of scholars from Germany, France, America, and our own country—a consensus of scholars, moreover, who, as being mostly Protestants in conviction, were predisposed in favor of the laxer view of the marriage bond" (*Diocesan Magazine*, October, 1910, pp. 283-4).

In view of these quotations it will, I think, be recognized that the Report of the Commission is amply justified in speaking of "the doubtfulness of the supposed exception in the Gospel according to St. Matthew." The opinions of respected authorities, individual or collective (like the Lambeth Conference or the Upper House of the Canterbury Convocation), all based on the supposition that the passages in St. Matthew were of indisputable authority, may be passed over, for the present at any rate, and also Dr. McKim's optimistic view of the working of the present canon. The interesting fact is that modern and unbiased literary criticism vindicates the general instinct and practice of the historic Church in upholding the indissolubility of Christian Marriage, notwithstanding the apparent bar in St. Matthew's Gospel.

ARTHUR C. A. HALL.

Burlington, Vt., June 15, 1916.

To the Editor of *The Living Church*:

I WISH to call attention to the report of the Joint Commission on matters relating to Holy Matrimony published in your issue of June 3rd.

I notice that it brushes aside the suggestions made at the last General Convention regarding the *Ne temere* decree of the Roman Catholic Church. I confess to a measure of concern on this account because I introduced in the last General Convention on the second day the resolution that led to the formation of this Joint Commission.

The facts are that the diocese of Western New York sent in a memorial on this subject, an elaborate document setting forth the subject matter of the decree. It had so thoroughly absorbed the mind of the diocesan committee that one member of it, Lewis Stockton, Esq., of Buffalo, caused to have published a book entitled, *Marriage, Civil and Ecclesiastical—in Connection with the Ne temere Decree of the Roman Catholic Church*. The contents of this volume show that the subject had received in that diocese most thoughtful consideration, for the book is a mine of information and suggestion. It presents a table of cases and authorities, a preface and appendices that set forth the debated question clearly before the Church. Had a certain contributor to this work belonged to the Joint Commission whose report is now before us, he would have signed an exception of approval. Having been denied that privilege, he avails himself of the only present means of dissenting from the judgment of the Joint Commission upon this subject.

It is time that the American Church should take some action besides adopting proposed amendments of the present canon on Holy Matrimony; should adopt some method of opposing, if not preventing, the operation of that decree within its borders. The report does not show that the Bull *Provida*, excepting Germany from the operation of the decree, does not extend to the United States; there has been no public protest or disavowal that your correspondent is aware of by Roman Catholic citizens; but as the aforesaid book says, under the head of Suggestions for Immediate Legislation, "It is not out of place to consider how State Marriage Laws may be put on a more satisfactory footing from the point of view of loyal citizens. For

obedience to the *Ne temere* decree seems to involve a conflict of loyalty."

Without entering into an argument against the conclusions of the report, which would require more space than a letter would allow, I thank the commission for at least pointing out "the risks involved in mixed marriages," and urging persons to have "a clear understanding of what is demanded of them in any such marriage." Also for its reference to the responsibility of parents for the training of their children that must not be lightly surrendered, and to the promises made to have them brought up in a religious system which they cannot themselves accept. The young people of our Church are not enlightened upon the character and possible consequences of such marriages. When they go to a Roman Catholic priest to be married according to the terms of their canons and offensive decrees, they are made to promise to bring up children born in holy wedlock under such circumstances, or to permit them to be brought up, in the faith and practices of the Roman Catholic Church. They don't realize at such a moment what they are doing, or what they are coming to. Some remedial legislation ought to be resorted to in General Convention to prevent these conditions of ignorance and infidelity. The form it should assume is not sufficiently defined. A report is not enough. A mention of these matters in the Pastoral Letter of the Bishop would not cover the case. A protest such as was suggested in the last Convention would hit the mark. It would be the action of a national Church. It would show that we as a communion are not feeding on wind and water; that there is some strong meat in our diet: that we mean what we say: that we support the State in its pronouncement of the validity and legitimacy of marriage by the civil process. It would be setting its seal to the divine truth that the inherent right of every member of the human race is to marry according to the law of God as expressed in the conscience of the individuals concerned, subject to the law of the land in which they live. And the public has a right to protection against annoyance based upon any pretended or usurped exercise of jurisdiction from any ecclesiastical body.

The bishops and priests of our Church are wrestling with this problem in many dioceses. There are individual clergymen who have had trouble nearly every year of their ministry arising from impertinent intrusions of the kind just intimated. The other Church determinedly confuses the lawfulness of marriage contracted outside of its authority, and with this the legitimacy of the offspring of such marriages, on the one hand, and the sanction which said religious body demands in order to the lawfulness and legitimacy of its own marriages, on the other hand. It is plain enough to my mind that the commission has fallen down at this point. The stumbling-block is there and it will remain there so long as a loyal American Church holds off from doing its duty in that direction. There will come no protest from within that other communion. The hierarchy is too strongly entrenched. It is worse than militarism. It is imperialism against the nationalism that dominates the history and traditions of our country. It is officialism in a form that makes its disguise almost indistinguishable. It is the submarine type of intrusion and its dicta are the projections of an alien authority into the sacred precincts of civil law and liberty in this land. I wish to be respectful and charitable, but the subject is too radical and too serious to admit of evasive terms or formal courtesies. The autonomy of any state is in danger, and the same is true of any Church, when ecclesiastical prohibitions run into repudiations of political institutions, and promises are exacted to supplant primary obligations of religious loyalty. The evils growing out of the surrender of these duties and obligations counterbalance all the supposed perils that their canonical remedy proposes to avert. The wrongs committed in the name of religion and of the Church are the worst that humanity has ever known in any era of its history. It is entirely competent, as the report says, "for any religious body to make regulations concerning marriage for its own members," but it adds, "in harmony with and in addition to those which the state imposes upon all its citizens," and to this statement I make answer that the *Ne temere* decree is not in harmony with the state law, and it imposes an implied annulment of any *de facto* marriage that does not conform to the requirements of its exclusive jurisdiction.

JAMES W. ASHTON.

Olean, N. Y., June 16, 1916.

To the Editor of The Living Church:

IN the discussions regarding the divorce canon, I have often wondered why no mention was made regarding the prohibition of the re-marriage of divorced persons. Stress seemed to be laid on the one exception to granting divorce, "fornication," but nothing said as to the absolute wickedness of the re-marriage of any divorced person. As to the woman who did so, "she shall be called an adulteress," said our Lord, and of course this applies equally to the divorced man who re-marries. I was very glad that your correspondent, the Rev. Walker Gwynne, made this point in his letter of to-day, which, it seems to me, is the whole kernel of the nut.

I wish the question of the minister had been brought up, in the matter of Prayer Book revision, in connection with the marriage service. Our rubric all through, says "minister," while the English rubric says "priest." With us, therefore, it is permissible for a deacon to officiate, and I know of one case where a lay reader did so with license of his bishop. At least it ought to be explicit in the

rubric before the benediction, that it is to be pronounced by no one save a priest or bishop.

As to the marriage ceremony being used by a priest where one or both of the contracting parties are unbaptized, following the unbroken custom and law of the whole Catholic Church, East and West, and agreeable to II Cor. 6: 14, it is absolutely indefensible, the Rev. Upton H. Gibbs to the contrary notwithstanding. If I Cor. 7: 1-13 be quoted against this rule the obvious reply is that I Cor. 7: 1-13 refers to the married heathen who becomes a Christian, while II Cor. 6: 14 refers to the unmarried Christian who desires to marry. Unfortunately, we of the Anglican Rite seem to be left with a cheerful abandon of definite regulation in many things, a lack which I feel is most deplorable. It will be a great gain, however, if the report of the Commission on Divorce and Re-marriage is adopted by the next General Convention, as I have no particle of doubt it will be.

Birdsboro, Pa., June 16, 1916 (Rev.) HARRY HOWE BOGERT.

To the Editor of The Living Church:

DO not always find myself in agreement with your distinguished correspondent, Dr. McKim of Washington, but I am entirely in accord with him in his protest against the proposed change of the Canon on Divorce. And in addition to the weighty authorities he cites against the absolute indissolubility of marriage under all circumstances, may I also appeal, as Dr. McKim does not, to Catholic authority? No General Council has ever made such a declaration. The whole of the Eastern Church has always allowed divorce under certain conditions, and decrees of local Western councils have been divided on the subject. So that it cannot possibly be alleged that it is one of those things which have been held always, everywhere, and by all.

G. WOOLSEY HODGE.

Philadelphia, June 12, 1916.

THE PROPOSED COLORED EPISCOPATE

To the Editor of The Living Church:

IN a recent issue the Rev. W. Y. Beaven, in advocating the Suffragan Episcopate plan proposed by the Bishop of South Carolina for the colored people, observed that "when the blacks have been left to themselves they have as a race sadly deteriorated in morals and religion. They can do very little without the white man's help."

When Mr. Beaven penned this sweeping generalization he had apparently forgotten Burke's famous warning to the English people in the days of the American Revolution, viz.: that you must not indict a whole people. As a matter of fact, the United States Census reports most conclusively traverse the finding of Mr. Beaven and those who have come into intimate contact with the colored people in the United States have made no such discovery, but rather the opposite. The Hon. Josephus Daniels of North Carolina, Secretary of the Navy, at the commencement of Harvard University on the 7th inst. adduced figures and facts supplied to him by the census authorities completely at variance with the animadversions of Mr. Beaven.

But perhaps Mr. Beaven has data upon which he founds his indictment; and as he is an enlightened spiritual leader would it be too much to ask him kindly in the interest of truth and fact to give specifications and a bill of particulars?

The Bishop of South Carolina has himself admitted that he cannot come into close personal contact with colored people, that the sentiments of the people among whom he lives, whose society he prefers, and upon whom he depends for his daily bread, would not tolerate his doing as his Master and Exemplar the Son of God did, receive and eat with [social] Samaritans, publicans, and sinners, or, as the apostle to the Gentiles, from whom he claims spiritual and official lineage by tactual succession, become "all things to all men that he might save some," while rebuking his recreant episcopal brother Peter who dissembled and withdrew and separated himself, fearing criticism for eating with the uncircumcision. Will Mr. Beaven tell us how much real uplift, dynamic, civilizing, transforming power there is in informally visiting a congregation of people on rare occasions, dressed in a garb which marks and emphasizes unapproachable distance? Or how much more there will be when he stays away and deprives them of the slight contact of vision, but sends by the hand of an intermediary, called a Suffragan? As a matter of fact how much real helpful contact is there between the Bishop of South Carolina, on his own confession, and the few colored people to whom he ministers? Does not the household servant actually get more of the indefinable something Mr. Beaven refers to than the colored priest or minister or layman from the Bishop?

I wonder if Mr. Beaven knows anything about the progressive colored people who win Rhodes scholarships at Harvard, paint pictures that win prizes abroad and hang in the Louvre, produce music rendered in the great choral festivals in the Cathedrals of England or in churches like St. Thomas' in New York, write text books adopted by many of the leading colleges of the United States? It would be interesting for Mr. Beaven to tell us the number of the colored communicants he is ministering to, thus saving them from the sad deterioration which he bewails, and perhaps the further fact, how many colored communicants there are in the diocese of Easton. It might put that diocese on the map for its obedience to our Lord's command to "preach the gospel to every creature" and to the Petrine

vision to "call no man common or unclean." It cannot be pleaded that there are no colored people on the eastern shore of Maryland.

Mr. Beaven ought to be advised that his sweeping indictment is the brand of nectar, alas, too much relied upon in the Protestant Episcopal Church to attract the colored bee. While other communions are stretching out the helping hand and saying the encouraging word to win and attract to Christian bodies so much easier to comprehend and conform to than our highly developed and complicated system, Mr. Beaven and his confreres cast firebrands of wholesale denunciation to plague the workers already beset by the inherent trials and difficulties and repel the people by confirming their suspicions that the Episcopal Church is a white man's Church and that insult and humiliation are the portion of every colored Churchman.

Dear Mr. Beaven, kindly give to the world the facts and figures as to the sad deterioration of the colored race in America, except those who are presided over by our diocesan Protestant Episcopal bishops.

Washington, D. C.

WILLIAM V. TUNNELL.

CLERICAL VACATIONS

To the Editor of *The Living Church*:

UNLESS Patrick Henry and I read the future by different lamps we are soon due to read letters by some of the reverend clergy, complaining about the "summer religion" of the laity. Just to even things up a bit it seems time to enter a complaint by one of the laity about the "summer religion" of some of the reverend clergy.

I believe in vacations for the clergy as well as for the laity, but when the priest's vacation means a locked church and nobody on the job but "the world, the flesh, and the devil" and, of course, the secular bodies which surround us, it's time somebody kicked. Back in sunny California, dear old Dr. Doolittle used to lock the church up tight, throw the key in the irrigating canal, and flit. He was usually gone at least ten weeks. Meanwhile those of us who felt we simply must have Morning Prayer, or "bust," could get on the train and ride twelve miles to San Bernardino. And this sort of thing happens in more than one parish and in several states. A friend of mine more nearly in the thick of things tells me it's on the increase.

Another form of vacation which also seems on the increase is for the rector to go to some near-by but quite inaccessible resort for two or three months and come in on Sunday only, usually too late for an early celebration of the Holy Communion.

One summer the writer was in Michigan, twenty-six miles from a church. This wouldn't have been so bad in winter, for hospitable friends and a railroad pass make twenty-six miles a mere nothing. But this was August and the only service was Morning Prayer, read by a seminarian. This too in a parish reporting six hundred communicants!

Willy-nilly I have spent three summers on the North Shore, and in July and August there were usually enough idle priests between Cape Ann and Nahant to give all the hard-working clergy in two ordinary missionary jurisdictions a vacation which they (and their wives) could really appreciate. It's a fine thing for the clergy to cultivate the social graces, but shall they do so while weeds grow in the Lord's garden? God forbid!

The rector nine miles from here is going on his vacation soon, but he leaves a locum tenens, and he always gets a good one. The last parish paper tells us that "the rector knew Dr. ——— very well in seminary and is able to assure the people of the parish a series of excellent sermons and the presence of a delightful gentleman." Fine, I like "delightful gentlemen." I'd like to be one myself. I'm glad we have so many in the priesthood. But as I've wandered through this land of ours I've sometimes wondered if we didn't overdo it a bit. Lots of people like a pastor who has been all over Europe, but lots more like a pastor who can run an incubator and talk intelligently about silos and the apple crop.

Saturdays as I walk to church (nine miles) or Mondays as I travel home I often pass the Congregational pastor at The Ridge working his garden or see the Methodist minister from Madagascar, his "tin Lizzie" on one side of the road, leaning on the fence talking crops to a farmer. And I cannot help thinking of the many people who have told me they were Church people "by rights," only when "the folks" settled here or elsewhere there wasn't any church and people were all poor and none of the "Episcopal ministers" knew how to farm it. It's an old, old story. Something else got in first and about a generation too late the Church of the Living God sent a "delightful gentleman" who rounded up the self-elected aristocracy, built a dinky little chapel, and went off on a vacation.

Snowed in here last winter, I read quite a bit about the first Bishop of Ohio, and I thought quite a bit too, and came to the conclusion that we could stand a few more like him.

"He built the college, built the dam,

He milked the cow, he smoked the hen."

and he got the people into the Church. I didn't propose to reduce the number of "delightful gentlemen," but I did think it might be wise to add a few consecrated rough-necks and get the Church where the great unschooled weren't afraid of her nor yet her priests. Then a Cathedral dean showed me I was all wrong! St. Peter was all right

for a foundation stone, but the Catholic Church has no room now for an apostle who smells of fish.

So, while the reverend clergy cultivate the social amenities at Bar Harbor and elsewhere, I'll cultivate a garden nine miles from a church—but, thank God, the church is open.

Waterport, N. Y., June 16, 1916.

GEORGE CLARK.

THE DOCTRINE OF ABSOLUTION

To the Editor of *The Living Church*:

MAY I present for the judgment of your readers the following considerations concerning the use in the American Church of the authority transmitted to priests at their ordination by the words, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"?

It is generally admitted that this authority is exercised in the "one Baptism for the remission of sins." In the administration of Holy Baptism the minister is a judge, and may "remit" or "retain" sins by giving or withholding Baptism, but his judgment is not of particular sins submitted to him, but of the faith and repentance of the sinner. In all parts of the Church this sacrament of regeneration and remission of sins is thus bestowed without previous confession of sins to the minister. It may be observed further, that Baptism may be administered to more than one person at the same time. This practice is unusual, but if it can be done at all the principle is established that sacramental rites, such as Ordination, Confirmation, and Absolution, may also be given not only to individuals, but also to numbers of persons at the same time. No less a theologian than St. Thomas Aquinas explicitly declares that Baptism may be administered to a number of persons at once, by the change of "thee" to "ye" in the form (*Sum. Theol.*, Part III: Ques. LXVI, Art. 5; and Ques. LXVII, Art. 6, Reply obj. 2).

If therefore the chief means for the sacramental remission of sins can be given to more than one person at once, and is given without previous confession to a minister, it would seem to follow that the further exercise of this power, by the ministerial declaration of God's forgiveness of post-baptismal sins, can also be given under similar conditions. And this is the authorized principle and practice of the American Church. According to our formularies the priest normally grants absolution in the public services, following a general confession by the people. The only mention of private absolution, and the only direction for its use, is found in the office for the Visitation of Prisoners, in the portion for use with "persons under sentence of death." The minister is to examine whether the prisoner "repents truly of his sins," but confession is limited to the "sin for which he is condemned." The priest then declares absolution, "in the form which is used in the Communion Service." The Church thus provides for private absolution as an unusual and abnormal thing, and the only form authorized is that "in the Communion Service."

It is objected that the public absolutions are simply prayers for pardon, corresponding to the "absolutions" in the unreformed services. But there is a fundamental distinction in this, that whereas the ancient "absolutions" could be said by a layman, the forms in our ritual are restricted to bishops and priests. The intention of the Church to exercise the power of absolution is clearly expressed in the formal "Declaration of Absolution, or Remission of Sins," "to be made by the priest alone, standing." No objection can be made to the precatory form of these absolutions, for such a form is Eastern and ancient.

It would seem then that these public absolutions are fully equal in every respect to an absolution given to an individual in private. The penitential system of the Church has varied greatly, and this is the system obtaining now by authority in the American Church. Since loyalty to one's national Church in matters of practice is a principle both Anglican and Catholic, why should it be considered "more Catholic," to substitute English or Roman penitential forms for those authorized by our own Church, any more than it would be to substitute the Eastern form for Baptism, or the Roman practice in Confirmation? If absolution can be given only to an individual after confession to a priest, then the vast majority of our people are never absolved, and our ritual is wanting in a most essential matter. But if the considerations presented above are true then all who truly repent are fully absolved before every Holy Communion, and before every regular service they attend, and are thus presented and kept, "pure and without spot," before our divine Lord, by the "ministry of reconciliation," which He has committed to His Church.

ERNEST W. WOOD,

Chaplain, Ninth Infantry, U. S. Army.

Laredo, Texas, June 9, 1916.

THE CHURCH IN WESTERN COLORADO

To the Editor of *The Living Church*:

Y OUR brief editorial comment, suggesting the cession of the district of Western Colorado to the diocese of Colorado, brings up a very interesting and pertinent subject of discussion.

First, has the setting off of missionary districts always been a necessity? Some have been proved by subsequent growth and develop-

ment into self-supporting dioceses to have been more than justified. Others have not been.

In some cases the line of division has been purely arbitrary. A glance at the map of the dioceses and districts as shown opposite p. 188 of the *Living Church Annual* for 1916 will show a number of arbitrary divisions based neither upon the natural topography of the diocese divided nor according to the lines of railway operating therein.

This is certainly true in Colorado. That part of the diocese accessible to the see city embracing the principal parishes and missions is retained. The rest, sparsely populated, more inaccessible, is set off.

The continental divide may seem to a casual observer a natural division, as in the case of Colorado; but it is not. Had an east and west division been made, thus including some of the fairly important parishes with Pueblo as the see city, it would have been more rational and fair.

Western Colorado, or, as we call it, the "Western Slope," divides itself into three divisions. There is the mining section, depending solely or principally on the mining industry. The mining camps have declined in population, but there is a splendid prospect of an increase in the various camps, and as we have work in them all they will share in the prosperity.

The second division is that of the agricultural and fruit-growing section. The towns in this part of the district are at a standstill owing to greatly inflated values placed on land and a faulty system of distribution of products. Many people have been misled by the seductive literature of the real estate men and have been forced to leave. An era of readjustment has set in and land values have decreased, but many have lost by the process.

The third division is that of the stock country. This is sparsely populated and necessarily so.

In these sections mentioned the work is being maintained. If we are losing our Church people the same is true of the denominations. But instead of being in despair we are hopeful for the future. While from the figures the district has not grown so rapidly as we might wish yet a close examination shows an increase in Church buildings, and there is substantial progress since the consecrations of our last two bishops. The cost of doing our work is great. Travel is costly. Living is high; not that the missionaries live "high"—only in the matter of altitude. To cede this district to the diocese of Colorado or to join it to Utah would be a step backward. It would mean the closing of some of our work. Some of our churches would better have not been built, and some of our people would go without the privileges of the Church.

I do not mean that our people make the sacrifices for their faith that they should or that they appreciate the generosity of others who are helping them to the privileges they have. They have not been imbued with the proper Church spirit in many instances. But we are building for the future. We are trying, this little handful of clergy, to lay foundations so that coming generations shall profit by the labors of the present.

A considerable percentage of those who are confirmed have never had a chance to see anything of the Church elsewhere than in the mission where they are. But I am sure that what we are doing is worth while and now we trust and pray that we may be given a leader like the one who has gone from us, hopeful, kind, energetic; and we shall do greater things than in the past. Pardon this long letter but it may help some to see things here as we see them.

Delta, Colo., June 7, 1916.

F. M. BACON.

"THE UNITIES"

To the Editor of *The Living Church*:

THE Fatherhood of God and the Brotherhood of Man are the most patent ideals of Christ's teaching. A Christian democracy that is world-wide and not national must be the ultimate goal of humanity. A patriotism that teaches the doctrine of hate toward other nations than one's own is not Christianity. It is true, Bismarck unified the German states through war. The union of the American Colonies was similarly effected. The British Empire has been welded into shape by physical force as well as by skilful statesmanship. Yet nations are to-day simply the largest groups of human beings. There is fundamentally no more reason for national lines than for the tribal separateness that once maintained amid many smaller aggregates. Welded tribes form nations.

Likewise, great groups of Christians, Roman, Greek, Anglican or Lutheran, Presbyterian or Wesleyan, are simply the evolution of Christian society into large distinct aggregates. Few are so bold as to limit the Kingdom of God to any one group. Then, all are parts of the whole, and all are portions of Christ's Kingdom. Just so every nation is a portion of that Brotherhood of Man under the Fatherhood of God which is our Lord's ideal for the human race.

Science is removing barriers and making the world one. Christian ethics must remove enmities and make the Church of God one. If we think in terms of the whole, we will become cosmopolitans in political ideals, and Catholics as Churchmen.

Since Christian democracy presupposes universal suffrage, this will entail government by the people for the people of the world. Likewise, since Catholic democracy entails ministry and order there

will always be clergy ordained by apostolic authority although selected by the people, as in the early Church.

Inasmuch as Jeffersonian Americanism as voiced by Wilson is the supreme example of an effort to attain equal rights for all, with special privilege to none, we may warmly advocate the wider knowledge and progress of these ideals. Since world-wide episcopal government will safeguard the proper functioning of a historic ministry in the whole Church, we can safely maintain with dignity the cause of Anglican Catholicity.

I trust this fuller exposition may serve to elucidate my two former letters on "The Unities."

Sincerely yours,

Richmond, Va., June 10, 1916.

WYTHIE LEIGH KINSOLVING.

UNJUSTIFIED USE OF THE EASTWARD POSITION

To the Editor of *The Living Church*:

IN "Blue Monday Musings" in your issue of June 3rd Presbyter Ignotus gives some criticism made by a layman of certain practices indulged in by some of our clergy. Among these is that of the celebrant reading the Epistle and Gospel facing altarwards. That is a practice for which I never could understand the reason. A year ago I attended a service in a Roman church and the priest, after reading the Epistle and Gospel in Latin, facing the altar, turned to the congregation and read them first in German and then in English, his congregation being composed of both German and English-speaking people. Since our service is in the language of the people and since it is evident that the Gospel and Epistle, unlike the prayers, are for the edification of the congregation, they should be read facing the congregation. It seems as though the altarward position was adopted simply because it is used in the Church of Rome. And it is because of the adoption of practices which are distinctly Roman, and for which there can be given no other reason, that many people are suspicious of the Catholic party. Let us give up all practices which are distinctly Roman and for which there is no justification, but hold fast to all ceremonies which are Catholic and for which an honest reason can be given and much of the suspicion with which the Catholic clergy are regarded will pass away.

Columbus, Neb.,

June 14, 1916.

W. M. PURCE.

General Missionary Diocese of Nebraska.

THE IMPORTANCE OF CONFIRMATION

To the Editor of *The Living Church*:

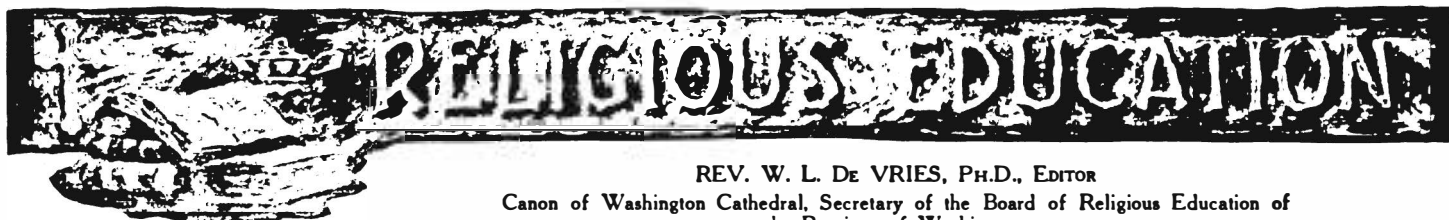
THE communication, "Is Baptism a Negligible Quantity?" in your issue of June 17th, raises the counter query: Is Confirmation a negligible quantity? It is true, indeed, that Baptism alone is the ordinary means necessary for salvation; but it is just as true that for adults, Confirmation, the sacrament of the Holy Spirit, is of moral obligation. Christ Himself indicated with sufficient clearness the positive necessity of Confirmation when He commanded all His disciples to remain in Jerusalem and await the promise of the Father (Acts 1:4). This command receives added significance when it is looked at in the light of the repeated warning against testifying publicly in behalf of the Messiah before they should have received the Holy Spirit. That command of Christ can be referred to nothing else but to the fiery baptism with the Holy Spirit (Acts 1:5): its reference by Protestant interpreters to the outer charisms is ingenious, but cannot be made good; hence the inevitable conclusion that the reception of Confirmation is obligatory. "All baptized persons shall be anointed with the supersensible chrism and become fellows of the City of God" (48th canon of Laodicea). Voluntary neglect of Confirmation is a deadly sin, without doubt. Should persons of this description be accounted Church members and transferred?

ANTON A. MUELLER.

Chilton, Wis.

THE HARDEST thing for a young man to get used to, when he goes to work, is routine. We hate to be machines, because deep down in our hearts we know that something in us is superior to mechanism, even while we accept it. People to-day object to doing the same things over and over again in the same way. In art this movement is called Futurism or Impressionism. In poetry it is called free verse. In politics and philosophy we call it anarchism. In religion it chiefly manifests itself in objection to form and ceremony.

We all want to be original. But we forget what "original" means. To be original is not to go forward at all. It is to go back to the *origin of a thing*. It is to be true to your real self. It is to trust that real self. It is not so much to let yourself go as to find yourself out. Going forward is a good thing. We must progress, or decay. But the all-important thing is to know in what direction, or on what lines, to progress. Perpetual motion is not progress. It is the earth's revolution *around the sun* that gives us the seasons, while yet all the time the earth seems to be motionless. So it may be when you seem to yourself to be standing still that you are really advancing.—Wallace Herbert Blake.



REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

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

IN the religious education of the young one of the most important factors is good literature. Some children have a ravenous habit of reading and but few school children read not at all. The impressions both as to facts, principles of action, manner of speech, customs, and habits made in childhood produce a permanent effect upon the mind and character. Victor Hugo, in *Les Misérables*, says, "Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." These words of his in very clear and impressive way show the powerful bearings of thought on action, habit, character, and destiny, and indicate the seriousness of the period of planting and seeding. If bad books plant bad seeds, evil harvests will ensue. The danger then to young and plastic minds of bad literature is indeed great.

And yet parents take little thought about these things, and allow their children to read anything that comes along and thus by their carelessness run the risk—pardon the strong language, but it is true—of damning their children for eternity. Many criminals can trace the origin of their evil tendencies to bad literature, and instead of blessing their natural protectors, who have allowed them to be betrayed by lack of oversight of their reading, can do little else but curse them, when in the long and quiet spaces of prison life they can recall the causes that led to crime. Those who visit in prisons, and gain the confidences of the inmates, can relate many instances of men and women who bitterly regret the lack of care as to reading and other influences in their own home in consequence of which they almost ignorantly or unconsciously fell into bad ways which ultimately led on to serious evil deeds.

This is a matter to which our provincial, diocesan, and parochial boards of religious education should give closest attention, and they should find ways to instruct and warn parents as to the dangers, and to bespeak and secure their coöperation in keeping out of their homes, and out of their children's reach, vicious and degrading literature. The clergy are in the habit of saying of late years that congregations soon tire of too much preaching on social questions, but surely through parish papers and occasional sermons, with illustrations from their own observations, our pastors should diligently instruct parents and endeavor to protect the homes of our Church people.

A keen and interested observer recently remarked that the editor has been making this department of THE LIVING CHURCH too abstruse, speculative, and scientific for the help of the average communicant, but here is a practical matter, a matter that concerns every father and mother, every home, every parish and mission, the nation, and the Church at large.

In the city of Washington, committees under the authority of the diocesan board of social service are investigating the kinds of literature readily accessible to children in public and school libraries, in small circulating libraries located all over the city in stationery and drug stores, and other like places, and the juvenile literature for sale in book stores. The investigation is still in progress, but the discoveries already made indicate that the books in most demand are many of them vicious and immoral. The great bulk of them likewise lack style, quality, and all else that is improving and beneficial.

Our school teachers are fully alive to the situation and have themselves been trying to direct the children to lines of good reading, and also have been keeping tab on the books preferred by the children. They find that under guidance children prefer really good books; that children in the graded schools, as a rule, do not have much time for reading because of their studies, and when they read do not read so much books that are bad as books that are without style or quality; and that high school children are those who in astonishing numbers are eagerly seeking opportunities of reading prurient and debasing literature. This bears out the positions of modern child psychology and pedagogy, that in early childhood we have sex unconsciousness; in later childhood sex repulsion; and in early youth sex attraction.

It is this last named condition which leads to the keen interest of high school boys and girls in immoral literature.

THE EFFECTIVE ANTIDOTE for bad literature is not its prohibition or even its withdrawal, because ways will always be found to procure it; but the provision in abundant quantity of readily accessible good and recommended books. Schools,

Good Literature
in Place of Bad

Sunday schools, parents, boards of religious education, pastors, and all others in any measure responsible for the wholesome bringing up of the next generation, should leave no stone unturned, both for the prevention of sowing bad seeds and for the promotion of the planting of good seeds, to put readable and wholesome books in easy reach of our children everywhere.

One way that people get into trouble is that in their purchases they take the advice of partially informed booksellers, or those who themselves have no strong moral or religious convictions. One good old lady some years ago went to a prominent bookstore seeking a book to give a clergyman's son, whose mother was her dear friend, on his birthday. It was his twentieth. In the store she found a book "Dedicated to my son on his twentieth birthday," and she at once naturally thought she had found a treasure-trove, and was confirmed in her opinion by the bookseller. She purchased the book and gave it to the young man. Result: In the clergyman's household great surprise and horror! The editor does not wish to name the book for it might lead some who should not to buy it, but it is one of the very worst and most degrading of late nineteenth century French novels! Such experiences are not uncommon.

In these papers and elsewhere in THE LIVING CHURCH in recent issues, various ways of securing good literature for both children and grown people have been suggested, but The Young Churchman Company itself, and the American Church Literature Society, and another too little known Church organization in Cambridge, Mass., all stand ready to help inquirers. The Cambridge Society is named The Church Library Association, and its address is care of Mrs. A. E. De Gozzaldi, Brattle street. Likewise in every one of our larger cities, in one or other of the great book stores, are to be found one or more truly religious and godly men and women who are both able and glad to help inquiring purchasers. Such persons should not go carelessly or thoughtlessly to any clerk, but by inquiry should ascertain to whom to go.

This is a grave matter and those who have at heart the thorough and wholesome religious education of the children of the Church will see to it that for their leisure hours they are provided with literature that will instruct and ennoble, as well as be trained in the Sunday school and the home in the principles and truths that will lead them in childhood and adult years to seek only the Kingdom of God and His righteousness.

Child Study and Child Training. By William Byron Forbush, President of the American Institute of Child Life; 320 pages, 12mo. Cloth, \$1.00 net. Charles Scribner's Sons, Religious Literature Department, 597-599 Fifth avenue, New York, N. Y.

The Dawn of Religion in the Mind of the Child. By Edith E. Read Mumford, Lecturer on Child-Training at the Princess Christian Training College, Manchester. 111 pages, 12mo. Price 50 cents. Longmans, Green, & Co., London.

Not only writers but also parents and even teachers, until lately have been in the habit of considering children "little men," and "little women," and of dressing them and dealing with them accordingly. But under that pioneer student of the psychology of childhood and youth, President G. Stanley Hall, and others of his kind, our knowledge of the child's mind, its contents, actions and reactions, is so increased that experts fully realize that the conditions and treatment of children totally differ from those of adult years, and change with each developing year from birth to maturity.

This raises great and grave problems for parent, teacher, pastor, and deep searchings of heart as to principles, methods, duty, existing among those who have become conscious of the need of expertness in

the execution of the most difficult and most precious responsibility committed to the race, the training of the next generation.

The two books named above are invaluable helps to teachers and parents, especially the latter, being explicitly worked out to contribute to a wiser and more efficient parenthood. President Forbush possesses experience, knowledge, and wisdom, and this is one of his most valuable books. A recital of some of the titles of chapters will indicate the scope and helpfulness of his manual: Why Parents and Homes are Needed; What Complete Parenthood Involves; The Main Periods of Childhood; The Principal Types of Children; Habit Forming; Sex Instruction and Discipline; Play; Work; Reading; The Bible and the Child; Sunday; Religion in the Home; Vocation; Money; Companionship.

For teachers and heads of schools as well as parents Mrs. Mumford's book affords suggestive and guiding material in the delicate task of the religious training of the little child. As the author

recognizes that religious purpose must control and inspire the life and that character can only reach its utmost when mind, heart, and will are all dedicated to God, and deals with her topic accordingly, the book is timely and helpful when men generally are coming to the realization, painfully evoked by the European war, that God and God alone, and not culture by itself, is fully equal to the task of making men and women of higher stature.

That the life of prayer and the life of service find their first beginnings very early, earlier than many would suppose, and are learned and impressed chiefly by the habits and examples of the parents, are significant points strongly stressed by Mrs. Mumford.

For the skilful home nurture of the children of the Church, and their due equipment for the service of God and man here and hereafter, these two manuals should be possessed, both physically and in their contents, by parents and all who are charged with responsible tasks for the little ones.

St. John Preaches at Ephesus on the Death of Peter

My children, fear not! Does not God still reign?
He loves you, and He marks the sparrow's fall.
The loss they suffer now is lasting gain
To those who, for the Master, have left all.
Be faithful to the end and it shall be
That ye shall reign with Christ eternally!

I have a letter, come last night from Rome,
Will bring, I know, sad tears to many eyes:
Peter is taken. God hath called him home.
E'en now his head on our Lord's bosom lies!
Yet weep not, for the witness that he bore
Outweighs by far life for a few days more!

"We feared," the letter reads, "that this would be
And much we prayed he might be spared awhile.
We loved him, and we needed him, for he
Had power to nerve our hearts against denial.
Had he not seen the Lord? And so had power
To make us see, and stand in darkest hour!

"For every day are some called forth to bear
Their witness to our Lord with their last breath
And well you know how great the need of care
Lest one should falter in the face of death.
A word from Peter was enough indeed
To answer even then the soul's most need!

"Well, so we begged him, when we knew him sought,
To flee from Rome and danger, and he went:
Yet all our pleading in the end gained naught
For he returned next day, with purpose bent
To die for Christ. Our prayers were all in vain.
He only said: 'My death will be your gain.'

"Some say he saw a vision on the way:
The Master passed him, weeping silently;
'Where goest Thou?' cried Peter (so they say)
'I go to Rome to die instead of thee!'
When Peter turned and faced the dazzling light
He saw the Master smile and pass from sight!

"How true this is, I know not, but I know
That he returned. They bore him then away
And crucified him for the public show
To make the Roman mob a gala day.
We wept to see him hanging there, but he
Said, by his looks, 'So died the Lord for me.'

"And one there is—a convert lately made,
Who hath a zeal for martyrdom—stood by
The cross and heard, he claims, how Peter said,
A moment only ere he came to die:
(For he was conscious to the very last)
'Thou knowest that I love Thee,' and so passed.

"And doubtless he had gladly, could it be,
Have died three deaths to clear his thrice-denial:
He suffered with such ease, so patiently,
As though one death were scarce sufficient trial
To prove his love for Christ! God help us all
To answer ours, as Peter did his call!"

So runs the letter. Weep not, little flock.
The servant is not greater than his Lord.
When Peter had denied, at crow of cock
He wept, remembering the Master's word!
Now is no time to weep, but to rejoice,
For this his death drowns out denial's voice!

All has but happened as the Master told:
For I remember well, in Galilee,
That day our eyes beheld Him as of old,
(How we rejoiced our risen Lord to see!—
Would ye had all been there to see Him, too,
Then never could ye doubt the Gospel true.)

"Simon," the Master said, "thou in thy youth
Didst gird thyself and walk at will, but know,
That when thou shalt be old, then, of a truth,
Others shall lead thee where thou wouldst not go."
So spake the Lord to Peter and implied
That by his death would God be glorified!

But one word more, my children, that each heart
May gather courage. Anti-Christ is here:
Let everyone, as Peter, do his part.
There must be persecutions, and I fear
That some who stand before me now must die—
So is it that God's name ye glorify!

My little children, love ye one another!
This is the one commandment that remains.
Let each to other be far more than brother:
Thus Satan is undone and bound in chains!
Love not alone in word and tongue: take heed
Ye love, as Christ, in very truth and deed!

JOHN H. YATES.

The Apostle's Mother

Alas, I cannot understand,
Although mine eyes have seen,
Forsaking all, my son has gone
With Him, the Nazarene.

How often from the housetop here,
In other days than these,
I've watched him climb the western hill,
Among the olive trees.

He turned away to come no more—
Dark grew the evening skies—
But oh, the light upon his face,
The glory in his eyes!

To-night, against the sunset glow,
His boat's brown sails I see;
His nets are drying on the shore
By windy Galilee.

To-day has seemed a thousand years—
It was but yesterday,
At sunset time, without a word
He turned and went away.

HILDA W. SMITH.

Church Kalendar



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.

Personal Mention

THE Rev. JAMES H. BISHOP has accepted the curacy of St. Luke's Church, Kalamazoo, Mich. (Rev. B. F. P. Ivin, rector).

THE Rev. JOSEPH CARDEN has accepted a call to St. James' Church, Taylor, Texas, and St. John's Church, Bastrop. He should be addressed at St. James' Rectory, Taylor.

BISHOP FISKE was the commencement orator at the Ossining School for Girls, June 7th, and at the Manlius Schools, June 15th.

THE Rev. W. M. GABLE of Quincy, Ill., has resigned the editorship of the *Social Preparation for the Kingdom of God*, the official organ of the American branch of the Church Socialist League, and has withdrawn as one of the directors of that organization. The latest number of the *Social Preparation* also announces the appointment of the Rev. A. L. BYRON CURTIS as editorial, business manager, and secretary of the League.

THE Rev. DAVID PUGH GRIFFITHS has become rector of St. David's Church, Scranton, Pa., diocese of Bethlehem.

THE Rev. Professor JOHN J. MCCOOK of the class of 1863 by special request of the graduating class of Trinity College, Hartford, Conn., preached the annual baccalaureate sermon in Christ Church on Sunday evening, June 18th.

THE address of the Rev. MEDVILLE McLAUGHLIN is Christ Church, Broadway at West Seventy-first street, New York City.

THE Rev. H. J. MIKELL, D.D., rector of Christ Church, Nashville, Tenn., has been elected a member of the board of trustees of the George Peabody College for Teachers, one of the most prominent educational institutions in the South.

MR. J. MERVIN PETTIT was elected secretary of the missionary district of Oklahoma at the annual meeting of convocation. He should be addressed at 411 South Roberts avenue, El Reno, Okla.

THE Rev. F. H. RICHEY, rector of Trinity Church, Asbury Park, N. J., has been elected president of the Associated Charities and a member of the county sanitation commission.

ALL matter intended for the secretary and registrar of the missionary district of Spokane should be sent to the Rev. JOHN G. ROBINSON, Pullman, Wash., who was respectively elected and appointed at the recent convocation held at All Saints' Cathedral, Spokane.

THE Rev. WILLIAM T. SHERWOOD has accepted a call to become curate at Christ Church, Corning, N. Y. (Rev. Z. S. Farland, rector). The change will probably take effect in July.

THE Rev. WILLIAM F. VENABLES has been erroneously reported as accepting a call to St. Peter's Church, Ripon, Wis. The call was declined, and Mr. Venables still resides at 816 North Eutaw street, Baltimore, Md.

THE Rev. HARVEY P. WALTER, who several years ago was in charge of the Church's work in Ponce, Porto Rico, is soon to return to the island, this time to take care of the Spanish and English congregations at St. Luke's Church in Puerto de Tierra.

Summer Addresses

THE address of Bishop BROOKS of Oklahoma for July and August is Tenafly, N. J.

THE Rev. ROBERT EVANS BROWNING will have charge of Trinity Church, Washington, D. C., during the summer.

THE Rev. G. TAYLOR GRIFFITH of Howe School, Howe, Ind., will spend the long summer vacation—June 19th to September 15th—ministering in Mt. Calvary parish, Baltimore, Md., and requests his correspondents to address him at 816 North Eutaw street.

THE Rev. WILLIAM C. RODGERS, D.D., president of St. Stephen's College, should be addressed until September 1st at Seaside Park, N. J.

BISHOP VAN BUREN's address for the summer is No. 9. Trumbull street, New Haven, Conn.

FIRST SUNDAY AFTER TRINITY

St. Luke 16:25—"Son, remember."

Oh, now for Lethe's wave, to wash away
 Old memories of love proffer'd and spurn'd!
 Can He still torture thus with ghosts return'd
 To fill with horror all th' eternal day?
 Is there no refuge from the thunders deep
 Which bass our trespass? Nay, purgation's hill
 Must first be climbed, ere all the ancient ill
 Be quench'd in respite and old memories sleep.

So may we all forget, since now is gone
 The selfish past, the lack of brotherhood—
 Lost years redeem'd, lost love at last made good,
 The chasm cross'd and Abram's bosom won!
 So let all memories fade, if stay but one,
 That even in hell they still did call me "Son"!

HERBERT H. GOWEN.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ORDINATIONS

DEACONS

BETHLEHEM.—On Whitsun Tuesday, at the Cathedral Church of the Nativity, South Bethlehem, Pa., PERCY CORBYN ADAMS was ordained to the diaconate by the Rt. Rev. Ethelbert Talbot, D.D. The Rev. Percy T. Olton, rector of Christ Church, Towanda, was the preacher. The Litany was read by the Rev. J. T. Hamlin, and Dean Beckman read the Epistle. Mr. Adams will continue in charge of St. David's, Bangor, Pa.

CALIFORNIA.—Ember Wednesday in Whitsun-week, the usual time for the ordination at the Church Divinity School of the Pacific, was this year the time of a most interesting gathering. Five bishops were present, being one-fifth of the total number for the province; and five young men were made deacons, who are going to work in four of the fields of the province. Present and officiating were the Bishops of California, Alaska, Sacramento, San Joaquin, and Nevada. The newly-ordained deacons are the Rev. JOHN PAHK, a Korean, who is about to return to the Bishop of Honolulu for work at the "Crossroads of the Pacific"; the Rev. HARLAN BAILEY, who belongs to the jurisdiction of Nevada; the Rev. FREDERICK GEORGE JENNINGS, who belongs to the diocese of Oregon; and the Rev. JOHN CHARLES JACKSON and the Rev. C. AGNEW MAINWARING, who belong to the diocese of California. The service was in Grace Cathedral, San Francisco, and nearly fifty clergy were present. The sermon was by the Bishop of Alaska; the Litany was said by the Bishop of San Joaquin; the Bishop of Nevada ordained the Rev. Mr. Bailey, and the Bishop of California ordained the other four candidates; the Bishop of Sacramento took all the service, leaving only the actual consecration of the elements for the Bishop of California. The Epistle was read by the Rev. Dr. Luther, President of Trinity College, Hartford; and the Gospel was read by the newly-ordained deacon, the Rev. John Pahk.

MARYLAND.—At the Pro-Cathedral, Baltimore, on Whitsunday, June 11th, the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, ordained to the diaconate Mr. WILLIAM R. G. IRWIN, a graduate of the Virginia Theological Seminary, and Mr. S. LOGAN STEELE, JR., a graduate of the General Theological Seminary. Mr. Irwin was presented to the Bishop by the Rev. Robert A. Castleman and the Rev. Richard W. Hogue, and Mr. Steele by the Rev. Dr. William A. McCleathen. The sermon was preached by the Rev. Dr. McCleathen. The Rev. Mr. Irwin is to assist Archdeacon Heifeinstein at St. Peter's Church, Ellicott City, Howard county, and the Rev. Mr. Steele will spend his diaconate at St. Clement's Church, Philadelphia.

OKLAHOMA.—At St. Stephen's Church, Alva, on Sunday, June 11th, Messrs. CHARLES HOLDING and CHARLES ELMER BEACH were ordered deacons by the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma. They were presented by the Rev. Thomas Lloyd. The Bishop preached.

The Rev. Mr. Holding's address is Woodward, Okla. The Rev. Mr. Beach is to be at the Indian Mission at Whirlwind, Fay P. O., Okla.

DEACONS AND PRIESTS

KANSAS.—On Whitsunday, June 11, 1916, in Grace Cathedral, Topeka, Kan., Bishop Mills-paugh ordained to the diaconate Messrs. ALFRED W. PANNELL, HERBERT HAWKINS, LOUIS T. HARDIN, and JAMES MALCOLM TAYLOR, who were presented by Archdeacon Spencer-Mounsey. At the same time the Rev. NEIL EDMUND STANLEY was ordained to the priesthood. He was presented by Dean Kaye of the Cathedral and his pastor. The Rev. George H. Mueller, Professor of New Testament of the Kansas Theological School, was the preacher for the occasion.

NEW YORK.—A great congregation filled the Cathedral of St. John the Divine, New York, on Trinity Sunday, when the Bishop of New York officiated and ordained the following candidates for the priesthood: Rev. LEON P. F. VANTHIER, assistant minister, L'Eglise du Saint Esprit; Rev. PHILIP WILLIAM HULL, St. James' Chapel, Dover Plains; Rev. CHARLES A. WOODWARD, Chapel of the Redeemer, Dyckman District. At the same time and place the following named candidates were made deacons: Messrs. C. CANTERBURY CORBIN, St. Clement's, Mt. Vernon; J. C. M. SHREWSBURY, St. John's Church, Callicoon; ALAN R. CHALMERS, who will work as a missionary in Wyoming; G. B. COYKENDALL, who will have charge of missions at Armonk and Middle Patent; KENNETH R. BUCHANAN, who will work at Liberty and South Fallsburgh; MAURICE PICARD, fellow, General Theological Seminary; CHARLES T. BRIDGEMAN, fellow, General Theological Seminary; VINCENT L. BENNETT, curate, Grace Church; JAMES T. CARNEY, assistant minister at Waterbury, Conn.

PRIESTS

OHIO.—In Emmanuel Church, Cleveland, June 4th, being the Sunday after Ascension, the Rev. WALTER FULLER TUNKS and the Rev. VERNON COCHRAN MCMASTER, deacons, were ordained to the priesthood by the Rt. Rev. William Andrew Leonard, Bishop of Ohio. Preacher, the Rev. R. W. Woodroffe; presenter, the Rev. Canon John R. Stalker. Mr. McMaster remains another year as curate in Emmanuel parish, and Mr. Tunks as curate for another year in St. Paul's parish, Cleveland.

OKLAHOMA.—On May 31, 1916, the Rev. PAUL OLIVER KIECHER was ordained to the priesthood by Bishop Brooke. The candidate was presented by his father, the Rev. F. P. Kelcher of Manitowoc, Wis., who also preached the sermon. The Rev. Charles A. Eaton of Stillwater, Okla., read the Epistle, and the Rev. John Caughey of Pawnee the Gospel.

MINNESOTA.—Ordained to the priesthood at Gethsemane Church, Minneapolis, on Trinity Sunday, June 18th, by Bishop Edsall, the Rev. JOHN WILLIAM BAGOT. Bishop Edsall was the preacher, and the candidate was presented by the Rev. J. A. Schaad.

DEGREES CONFERRED

CHICAGO LAW SCHOOL.—D.C.L. upon the Rev. F. J. BARWELL-WALKER, Ph.D., at exercises of Commencement Day, June 8th.

HOBART COLLEGE.—Master of Arts on the Rev. FRANK ELLAS BISSELL of Christ Church, Rochester, N. Y.

LAFAYETTE COLLEGE, EASTON, PA.—At its commencement on June 14th, the degree of Doctor of Divinity upon the Rev. ARTHUR RUSSELL TAYLOR, rector of St. John's Church, York, Pa.

UNIVERSITY OF PITTSBURGH.—Doctor of Music, upon Mr. MILES FARROW, organist and master of the choristers of the Cathedral of St. John the Divine, New York City, at the com-

ment commencement exercises of June 14th. He was presented by Bishop Whitehead, a trustee of the university.

ST. STEPHEN'S COLLEGE.—At commencement exercises in Annandale-on-Hudson, New York, June 14th, the degree of D.D. was conferred upon the Rev. A. H. JUDGE, the Rev. W. M. PICKSLAY, and the Rev. J. CHAUNCEY LINSLEY; the degree of Litt.D., upon the Rev. A. W. SUNDELOF.

SYRACUSE UNIVERSITY.—At its commencement, June 14th, the degree of LL.D. upon the Rt. Rev. CHARLES FISKE, D.D., Bishop Coadjutor of Central New York.

MARRIED

LININGTON-MEADE.—On June 8th, in the chantry of Grace Church, New York City, by the Rev. Charles Lewis Slattery, D.D., LEONTINE MCNOZ MEADE, daughter of Henriette Thieriot Meade and the late Charles Henry Meade, and granddaughter of the late Ferdinand and Mathilde Marié Thieriot of Bolton-on-Lake George, N. Y., to STEPHEN WOOD LININGTON.

DIED

ALCORN.—On June 5th at the Episcopal Hospital, Philadelphia, EMILIE ELIZABETH ALCORN (née Thompson), wife of Rev. E. C. Alcorn. Burial office and Requiem Eucharist at the Church of St. James the Less (Philadelphia), June 7th. Interment in North Laurel Hill cemetery. R. I. P.

MOSELEY.—At Manchester Center, Vt., on Whitsunday, in her seventy-sixth year, FRANCES E. MOSELEY, widow of the late Charles W. Moseley. Funeral services at Christ Church, Troy, N. Y., June 13th.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

PECK.—Entered into life eternal and the joys of Paradise, JULIA FRANCES PECK, daughter of the late Rev. William Lewis Peck, from her home in New London, Connecticut, in the Ascension, early in the morning of June 3rd, after nearly eighteen years of brave, patient, cheerful bearing the heavy cross laid on her.

"Father, into Thy hands we commend her spirit."

ROBINSON.—On June 2nd at Belize, British Honduras, at the age of forty-five, the Rev. WILLIAM ARTHUR ROBINSON, a missionary of the S. P. G., and formerly rector of the Church of the Ascension, Donaldsonville, La.

May he rest in peace.

RUSHTON.—CATHERINE, beloved wife of the Rev. Joseph RUSHTON, entered into rest, June 11th.

"Peace, perfect peace."

SATTERLEE.—On Friday morning, June 16, 1916, at her residence, 103 East Eighty-sixth street, New York City, in her seventy-seventh year, JANE LAWRENCE CHURCHILL, wife of the late Henry Yates SATTERLEE, first Bishop of Washington. Funeral services at Calvary Church on Monday, June 19th. Interment at Washington, D. C.

WOLFE.—Entered into rest on Tuesday in Whitsuntide at his home in Cambria, Pa., HENRY PATTERSON WOLFE, aged 79 years. The deceased was the father of the Rev. William Henry Wolfe, rector of Grace Church, Menomonic, Wis.

WYNKOOP.—Entered into Life Everlasting, MARY TALCOTT, wife of the late Augustus Whiting WYNKOOP, Monday, June 12, 1916, at Utica, N. Y. Interment at Kinderhook, N. Y., Thursday, June 15, 1916.

MEMORIAL

JAMES VALENTINE WARREN

At a meeting of the rector, junior warden, and vestrymen of the Church of the Holy Name, Swampscott, Mass., the following resolution was adopted by a rising vote:

"In the call to the higher life of our dear and revered friend and senior warden, Mr. WARREN, the Swampscott parish has suffered a great loss.

"For twenty-four years Mr. Warren has been the senior warden, giving to the office a dignity, a loyalty and devotion that were rare. To within ten days of his death, he attended, as his custom was, the services of the Church. Mr. Warren's eighty and four years of life made his death not unexpected, but his strong body and his willing and determined spirit kept him doing the work for the Church that he loved so dearly to the last few days of his long life.

"Absolute devotion to duty was the strong characteristic of his life. His long and faithful association with the Church of the Holy Name was so real and so constant that when one saw him walking on the street one thought of the Church. Kindly, genial, sympathetic, and appreciative, always a Christian gentleman, his pres-

ence with us was an inspiration, and his going from us is a real loss. We shall miss his presence in our councils, but his Christian life, his walking with the Master, and his steadfast loyalty and devotion to the Church will continue to inspire us as we work together for the upbuilding of the kingdom of God. We are stronger for the example of his life.

"May he rest in peace and may light perpetual shine upon him."

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 Christ Church, Cuba, N. Y., which becomes vacant July 16th. Consecrated church, modern rectory. Township 2,500 souls. Hard field, only fit for consecrated, loyal Churchman. Address SENIOR WARDEN, W. B. ACKERLY, 33 South street, Cuba, N. Y.

POSITIONS WANTED—CLERICAL

ASSISTANT-PRIEST or Priest-Organist: position desired by Christmas. Graduate in honors two universities; exceptional preacher, lecturer, musician, and athlete. Choir-training and boys' clubs specially desired. Single. California or other western diocese preferred. Highest references. Moderate Churchman. Rector, Hotel Walton, DeFuniak Springs, Fla.

PRIEST desires duty, June and July preferably. Preaches short summer sermons, and can take choral services. "Parochial Mission Service" Sunday night if desired. Address CLEBRANT, 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.

POSITIONS OFFERED—MISCELLANEOUS

INTELLIGENT, competent woman wanted to act as superintendent of the Sheltering Arms of the Protestant Episcopal Church, Philadelphia. Communicant preferred. Apply to Mrs. W. A. PLATT, Penlynn, Pa.

POSITIONS WANTED—MISCELLANEOUS

EDITOR OF MANUSCRIPT AND READER OF PROOF would like a position as such after July 8th, in a place where faithful work is appreciated. Churchman; thoroughly competent; painstaking. References. State probable salary. Address FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

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; choir trainer, recitallist, Churchman. Address DIAPASON, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of very large church desires change. Voice specialist. Expert boy and mixed choir trainer. Three years present position. References to prominent clergy. Address ANGLICAN, 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.

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

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

TRAINED, experienced Church worker desires engagement in actively organized parish. References and particulars upon application. Address SPEER, 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 AND CHOIRMASTER desires appointment. Ten years' experience in choral service. Churchman. Please address DORIAN, care LIVING CHURCH, Milwaukee, Wis.

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

YOUNG WOMAN, deaconess training, accustomed to parish, Sunday school, guild, and secretary work. Miss R. E. SAUNIER, Graham, Va.

REFINED ENGLISH WOMAN would take care of elderly person, or be a mother's helper; Churchwoman. Address E. B., 824 Center street, Chicago.

EXPERIENCED, DEPENDABLE, institutional matron desires position. Loves children. Address BRITISH, 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 gilds 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 Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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.

ECCLIASTICAL 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.

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address Miss E. L. LARRABEE, 1133 N. La Salle street, Chicago.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

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.

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.

TO RENT.—Summer cottages, \$10 per week, in an Episcopal camp on Lake Michigan. Beautiful woods, picturesque sand dunes, fine beach. For particulars address Rev. HUGH J. SPENCER, The Idylwilde Pines, Muskegon, Mich.

EDUCATIONAL

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ACKNOWLEDGMENTS

ARTHUR H. STANTON MEMORIAL AT ST. ALBAN'S CHURCH, HOLBORN, LONDON

Remittances have been received for the above-named purpose since the appeal of Mr. Ben Greet in THE LIVING CHURCH of April 29th as follows:

Mr. Ben Greet, London.....	\$ 2.00
Mrs. John F. Joline, Radnor, Pa.	1.00
Mrs. Henry Barton Jacobs, Baltimore....	5.00
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Miss Alice R. Wheeler, Concord, Mass. ...	2.00
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Total	\$31.00

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

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

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

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

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

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.

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M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:

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MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

University of Chicago Press. Chicago, Ill.

The Story of the New Testament. By Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago. \$1.00 net.

Yale University Press. New Haven, Conn.

Civilization and Climate. By Ellsworth Huntington. \$2.50 net.

E. P. Dutton & Co. New York.

Because I Am a German. By Hermann Fernau. Edited with an Introduction by T. W. Rolleston. Authorized Translation from the German. \$1.00 net.

German Atrocities. An Official Investigation. By J. H. Morgan, M.A., of the Inner Temple, Barrister-at-Law, Professor of Constitutional Law in the University of London; Late Home Office Commissioner with the British Expeditionary Force. \$1.00 net.

World Peace Foundation. 40 Mt. Vernon street, Boston.

The New Pan Americanism. Part II. World Peace Foundation Pamphlet Series. Vol. VI., No. 2, April, 1916. Single copies free. Price in quantities on application.

A. R. Mowbray & Co. London.

The Young Churchman Co. Milwaukee. (American Agents.)

Psalm CXLIX: A Spiritual Autobiography. 60 cts. net.

The Art of Prayer. By Rowland P. Quilter, B.A. (Lond.), Sub-Warden of the Homes of S. Barnabas, Dormans, Surrey. 60 cts. net.

The Mind of our Lord. By James B. Seaton, M.A., Principal of Cuddesdon Theological College and sometime Archdeacon of Johannesburg. With Introduction by the Bishop of Oxford. 40 cts. net.

Letters of Richard Mews Benson, Student of Christ Church; Founder and First Superior of the Society of S. John the Evangelist, Cowley. Selected and Arranged by C. Congreve and W. H. Longridge of the same Society. With an Introductory Memoir by the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, U. S. A. \$2.00 net.

From the Author.

Daily Meditations on the Christian Life for Every Day in the Year. By McVeigh Harri-

son, O.H.C., St. Andrew's, Tenn. Volume II, From Trinity Sunday to the Saturday before Advent Sunday.

Is there a God? By J. C. P. Blde, Box 1312, Hartford, Conn. 50 cts. net.

Henry Holt & Co. New York.

The Socialism of To-Day. Edited by William English Walling, Jessie Wallace Hughan, J. G. Phelps Stokes, Harry W. Laidler, and other members of a committee of the Inter-collegiate Socialist Society. \$1.60 net.

G. P. Putnam's Sons. New York.

Curiosities in Proverbs. A Collection of Unusual Adages, Maxims, Aphorisms, Phrases and other popular Dicta from many lands. Classified and arranged with annotations by Dwight Edwards Marvin. \$1.75 net.

PAMPHLETS**From the Author.**

An Account of My Stewardship. By Mercer Green Johnston, Rector of Trinity Church, Newark, N. J. A Sermon Preached in Trinity Church by the Rector, May 14, 1916, stating the Reasons for His Resignation.

The Human Demand for Divine Judgment. A Sermon Preached in Trinity Church, Newark, New Jersey, by the Rector, Mercer Green Johnston, on the Second Sunday in Advent, December 8, 1912. Published by a Parishioner.

The Right of the Christian to Fight. By the Rev. James A. Montgomery, S.T.D., Professor at the Philadelphia Divinity School. Being a Sermon preached in St. Peter's Church, Philadelphia, May 7, 1916, at a Service in Commemoration of the Victims on board the *Lusitania*, killed May 7, 1915.

Partisanship in the Church. A Charge Delivered by the Rt. Rev. Cortlandt Whitehead, S.T.D., LL.D., Bishop of Pittsburgh, at the Fifty-first convention of the Diocese, St. Andrew's Church, Pittsburgh, May 17, 1916.

Water Power Development Association. Munsey Bldg., Washington, D. C.

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Church Supply Co., Section M. Baltimore, Md.

Out of the Jaws of Death. By Alan Pressley Wilson. 2 cts. each; 15 cts. per doz.; 50 cts. per 100, postpaid.

Corporation of the Church House. Church House, Dean's Yard, Westminster. S.W.

Twenty-eighth Annual Report. Presented at the Annual General Meeting, Thursday, June 22, 1916.

PAPER COVERED BOOKS

The History of St. John's Parish, Monticello, New York, for One Hundred Years, 1816-1916. Compiled to Commemorate its Centenary. Edited by the Rev. Walter White Reid.

A. R. Mowbray & Co. London.

The Young Churchman Co., Milwaukee, American Agents.

The Hand Outstretched. A Guide to Repentance. By Frank H. Hulme, M.A., Dean of Bloemfontein. 20 cts. net.

The New Guide to Westminster Abbey. By H. F. Westlake, M.A., Custodian of the Abbey. With 24 Illustrations and 6 Plans. 40 cts. net.

Why I am an Anglo-Catholic. A Course of Addresses by the late Rev. G. A. Cobbold, Sometime Vicar of S. Bartholomew's, Ipswich. 30 cts. net.

ANNUAL CONVENTIONS**SUMMARY**

IN CONNECTICUT action on a pension canon was deferred, although a resolution of cooperation was carried. Bishop Brewster discussed methods of parish finance.—MARQUETTE'S reports all show healthy conditions. A committee was appointed to cooperate in pension matters.—WESTERN MICHIGAN adopted the model pension canon. Unprecedented advance was reported in Sunday school work and gifts for missions.

CONNECTICUT

THE ANNUAL convention in St. Thomas' Church, New Haven, was marked by its harmony and expedition of business. It was on the whole a quiet convention, no business of any very great importance being transacted. As in former years, the convention was preceded by a missionary conference, with Sunday school, social service, and Woman's Auxiliary hours.

An interesting hour was spent in consideration of Sunday school work, the speakers being the Rev. Charles M. Addison of Stamford and the Rev. John W. Suter, Jr., of Springfield, Mass., who spoke respectively from the points of view of Sabbath and weekday instruction.

In view of the recent very practical interest shown by New Haven in the work of the New Haven Orphan Asylum, the remarks of Miss Lina M. Phipps, president of the asylum, were deeply interesting. Her remarks savored, to a great extent, of a kind of "universalism" in the handling of the children under her charge, and after summarizing the various methods mostly in evidence in handling children, viz., institutional care, the placing-out system, and the proposal for mothers' and widows' pensions, Miss Phipps said: "The one point which most of all I want to bring out, now, and every time I speak on this subject, is not which method or agency is best,

but how can we best coordinate them all—bring them together and fit them into one splendid whole, making use of the great good and effectiveness there is in each one."

"Connecticut," she remarked, "is a little backward in her attitude on this subject, but interest is certainly growing, and as a matter of fact, the governor of the state has been approached on the subject of the appointment of a state board of child-welfare."

Colonel Morris G. Osborn was the next speaker and his remarks on the subject of prison reform and practice were listened to with attention. He pointed out that prison conditions were swinging from the old punitive system to one overburdened with sentiment, and he expressed the hope that the pendulum would soon swing into a position which might be regarded as normal.

In the afternoon the Suffragan Bishop read his report of the seven months of his episcopate, after which Bishop Brewster read his annual address. Referring to the consecration of the Suffragan Bishop as the most important event of the year, the Bishop said:

"I desire to express my grateful appreciation of the help he has given me; and I rejoice with you all in the way he has taken up the work and taken hold of the hearts of the people to whom he has ministered."

Touching on the question of parish finance, the Bishop spoke some trenchant words.

"It seems further to be necessary that I should again address particularly the laymen upon the subject of parochial finance. The weakness of some parishes is to be traced chiefly to a lack of sound business methods. In the handling of money certain things ought to be done as a matter of course, for example, offerings taken up in church to be immediately counted by two officers and the amount entered; full and detailed reports made of receipts and expenditures. Upon every vestry rests the obligation to insist upon the ordinary rules of business, especially as regards accounts and auditing, taking for granted

that every treasurer will welcome the adoption of rules which would be a protection to him and no reflection upon his honesty. There ought to be no possible ground for any complaint by parishioners that they are kept in the dark as to where the funds are or where the money goes. The more information given, the greater will be the interest taken and the more liberal the support given.

"Every parish ought to have wardens who will keep watch not only over the buildings and grounds but over the parish finances. Then there should be auditors who will audit, examining the accounts, vouchers, bank deposits and securities, in no perfunctory manner. Nothing that touches the church should be done in a perfunctory manner. Then we may hope to have no more instances of treasurers holding back offerings that have been designated for missionary and other objects. Then also there is hope that even a single case of a treasurer who steals from the church may be a thing of the past, unknown and impossible to-day. The wardens' reports have, in a score of instances, where there are invested funds, failed to indicate compliance with the provisions of canon iii, of the security of trust funds. To this failure I have called attention in each instance. One vestry has formally thanked me for calling attention to the canon and voted to comply with its specific requirements.

"While I have found myself constrained to refer to this subject and to speak plainly, I would here, and in this connection, make recognition of the invaluable service rendered by large-hearted and able men who in the midst of the duties of professional or business life devote themselves so generously for the Churches' sake, to care of financial details and patient consideration of difficult questions; as members of vestries, and also of the committees and commissions of this convention. Their devotion and efficiency are gratefully appreciated.

"Speaking to such men about parochial

finances, let me remind you of the steady increase in the cost of the necessities of life and of the fact that most of the clergy are receiving the same amount of salary that was paid years ago. You can figure for yourself the actual reduction in the stipend received. Many of the clergy of this diocese, even with the aid of the committee on better support, are receiving less than the minimum paid in the missionary field of the far West. Nor is it enough to look to a few of us to contribute to eke out your pastor's meagre stipend. Recently I have been glad to learn of two parishes that have increased the salary. There ought to be more. I ask the representatives of our parishes here assembled seriously to consider the subject of an increase of the rector's salary where there has been no increase during the decade."

Bishop Brewster confirmed 1,267 persons during the year; Bishop Acheson, 825 persons; the Bishop of Colorado, 2; total, 2,094. During the year 72 have also been received from the Roman Catholic communion.

The Rev. J. Chauncey Linsley, reporting for the commission on work among foreigners, laid stress upon the fact that steps would soon be taken to have a survey of the diocese in the interests of this work made by a clergyman speaking several foreign tongues.

Dr. James Goodwin, chairman of the commission on work among young men and boys, urged in his annual report the need of a diocesan center for the proper development of this work.

A communication from the Bishop of Ohio and the local assembly of the Brotherhood of St. Andrew, extending a cordial invitation to all Brotherhood men to be present at the thirty-first annual meeting of the General Assembly of the Brotherhood in Cleveland in October was received on the morning of the second day of the convention.

The committee on the pension fund deferred action on a diocesan canon on this fund until next convention. General Skidder, reporting for the diocesan committee on the pension fund appointed by the Bishop last winter, spoke of it as the layman's work, backed by the clergy. He introduced a resolution to the effect that the diocese reaffirms its hearty support of and coöperation with the pension fund committee and that the diocese may be depended upon to do its part in securing the five million dollar fund. The resolution was enthusiastically and unanimously carried.

A resolution to change the time of meeting of the diocesan convention from the second Tuesday in June to the Thursday of the third week in May provoked an animated discussion and after much debate was carried. To become law, however, this resolution will require a two-thirds vote of the members of the next annual convention.

A resolution of appreciation of ten years of faithful service of the Rev. George T. Linsley, editor of the *Connecticut Churchman*, was offered and unanimously carried at the morning session.

The old Standing Committee was reëlected. The Rev. John F. Plumb was reëlected secretary.

The diocesan dinner on the evening of the first day was attended by about three hundred and fifty delegates. Addresses were given by Judge Steele of the Hartford Police Court, the Rev. Henry Swinton Harte of Wethersfield, and Dr. Percy S. Grant of New York City.

Delegates to General Convention—Clerical: Rev. James Goodwin, D.D., Hartford; Rev. John N. Lewis, Waterbury; Rev. J. Chauncey Linsley, D.D., Torrington; Rev. E. DeF. Miel, D.D., Hartford. Lay: Judge Gardiner Greene, Norwich; Messrs. Harry H. Hemingway, Watertown; Burton Mansfield, New Haven; Charles A. Pease, Hartford.

Alternates—Clerical: Rev. Messrs. John F. Plumb, New Milford; William A. Beards-

ley, New Haven; Charles M. Addison, Stamford; Philip S. Irwin, Pomfret. Lay: Mr. Henry C. Rees, Hartford; Judge E. Wheaton Robertson, New Haven; Mr. Edward B. L. Carter, Stamford; Mr. Charles H. Nettleton, Derby.

MARQUETTE

THE CONVENTION was held in Grace Church, Ishpeming, on Wednesday, June 14th. Reports showed the Church in all its branches to be in a very healthy condition.

A committee on the Pension Fund was appointed to insure the appointment of parochial committees, and to coöperate with them in a campaign of education and solicitation.

The Rev. Dr. Stewart of Evanston, Ill., was a guest of the convention, which he addressed on the Pension Fund. He also preached a noble and inspiring sermon at the evening service.

The Standing Committee was reëlected without change.

Deputies to General Convention—Clerical: The Rev. Messrs. William Reid Cross, Houghton; J. A. Ten Broeck, Calumet; C. G. Zeigler, Ishpeming; William Poyseor, Crystal Falls. Lay: Messrs. L. L. Hubbard and John G. Stone of Houghton, Morgan Joplin of Marquette, and C. J. Shaddick of Ishpeming.

Alternates—Clerical: The Rev. Messrs. R. T. Hicks of Negaunee, S. H. Alling of Sault Ste. Marie, J. E. Curzon of Menominee, and J. E. Crosbie of Munising.

The outstanding feature of the convention was the Bishop's address, which was a rather exhaustive review of his twenty years' episcopate. Dealing with the Panama Conference controversy, the Bishop said:

"My dissent from the action of the Board of Missions was not caused by an extreme Church opinion. I was consulted many months in advance by Bishop Lloyd, as were, I suppose, many other members of the Board. For some reason Bishop Lloyd apparently believed I would be very sympathetic with his plans. I responded that the proposed deputation would make trouble. I did not say that it ought to make trouble, but that it would, as it did. I suggested that the deputation, if it was really desired, was in the line of work and ideas of the American Church Missionary Society, which still has sufficient existence to make up a deputation if it desired. . . .

"I believe that more emphasis should be put on missions in the United States. I believe that a definite advance policy should be adopted to strengthen the Church at home. Other bodies are giving incomparably more attention to this sphere of work than we are. . . . I am deeply interested in foreign missions, but if they are maintained we must have a great expansion of the Church at home to form a sufficient constituency to maintain them.

"I have in one way or another, since the fateful meetings of the Board of Missions, come to know the attitude of many of my brother bishops toward the matter which has troubled many. It does not seem to be a matter of East and West, though; the South has many warm advocates of the Board's programme. I know the position of every bishop in New England except Bishop Lawrence and his suffragan. They did not declare themselves as far as I heard, but all the others did—and against the Board. I know the attitude of all the bishops in New York and New Jersey, and all declared themselves against the Board except Bishop Greer. I know the attitude of all the bishops in this province except Bishop Reese. If he might be counted for the Board's action, the vote in this province would have stood 11 to 3 against the Board. Among these are many bishops of the solidest attainments and the most rooted conservatism. So that I do not feel in the least lonesome. . . .

"But, if I am so critical of the Board, why am I supporting the Board financially? Because of the work which is under way. It was begun before the Board took compromising action. It has to go on. The Board disagrees with me, but it stipendiates this diocese to about half we have to spend. I do not know any of their missions that I want to see suffer. I wish they had more home missions, but not less foreign missions. It would kill us spiritually not to give. Last year, under the stimulus of the emergency, we came very near raising our apportionment. This year, we are reported a good deal behind what we did then. I have taken up myself with the One Day's Income plan as a good way of relating myself personally in time and substance to the work. This is in addition to my envelope for the parish where I worship when I am not otherwise engaged. I wish you would all do this if you can. It seems to me simple, only I think it needs a tremendous lot of pushing and talking."

NORTH TEXAS

IN A LETTER discussing the annual convocation the Rev. G. C. Rafter says: "We had a splendid foregathering, animated and inspiring, a Sunday school institute which was well conducted and very helpful, and a meeting devoted to social service and missions with effective addresses: Social Service, Rev. A. D. Ellis; Domestic Missions, Dr. W. A. Williams; Foreign Missions, Rev. W. T. Allan. North Texas entered the Pension Fund, and passed suitable canons."

WESTERN MASSACHUSETTS

THE CONVENTION of Western Massachusetts elected the following as deputies to the General Convention:

Clerical: The Ven. Charles J. Sniffen, South Lee; Rev. Robert K. Smith, Westfield; Rev. Lewis G. Morris, D.D., Worcester; Rev. Arthur J. Gammack, Fitchburg. Lay: Messrs. William A. Gallup, North Adams, and George B. Inches, North Grafton; Dr. Charles L. Nichols, Worcester; Mr. Henry H. Skinner, Springfield.

Provisional deputies—Clerical: The Rev. Frederick M. De Forest, Ph.D., Chicopee; the Rev. Messrs. Walton S. Danker, Worcester; Joseph R. Lyons, Great Barrington; John H. Nolan, Springfield. Lay: Messrs. Frank I. Sears, Webster; Charles H. Keith, Greenfield; Edward H. Moore, Worcester; John W. Mawbry, Worcester.

WESTERN MICHIGAN

AFTER THE formal opening of the convention in the assembly room of the parish house of St. John's Church, Sturgis, June 13th, the members repaired to the commodious dining room below, where the annual dinner of the Church Club of the diocese was enjoyed. In the absence of the president, Mr. Kellar Stem of Hasting, Mr. William Hatton presided. The Bishop was introduced and acted as toastmaster.

Mr. G. C. Good, headmaster of Howe School, made an appeal for Christian education, pointing out the interest manifested by the boys in their chapel services.

Mr. William Hatton of Grand Haven spoke in behalf of Akeley Hall, and the men's club of the diocese.

The Bishop's address was upon the progress of the diocese, and advocated a greater diocesan consciousness. He asked that more young women be sent to Akeley School, the only Church school for girls in Michigan or Indiana.

Mr. Monell Sayre told of clerical pensions and said that men were working for the cause who had done no Church work for years.

Mr. George L. Ball, its president, told of the Church Club of Detroit. There was a committee for everything, he said. One of

them introduces the duplex envelope system (forty-five parishes have them now). A Bishop's advisory committee solves problems. Another committee publishes the paper and has about doubled the number of subscribers. Things are managed on a good sound business basis. Dean White was called on and exhorted all to be loyal to Christ, His Church, the Bishop, and God's work.

At the Memorial Eucharist on June 14th a very large number received. The convention assembled at 9:30 A. M. and reelected officers, the Rev. L. R. Vercoe becoming registrar in the place of the Rev. Mr. Wells.

The Rev. G. P. T. Sargent, secretary, read the report of the board of missions, which recommended that the apportionment for diocesan missions be made an assessment and that the board itself be authorized to make the apportionment. The resolution was adopted.

Mr. Monell Sayre spoke again and answered questions about the Church Pension System; that three and one-half per cent. would cover overhead expenses; that the proposed \$5,000,000 would probably last until 1970; that the dioceses have about \$2,000,000 which cannot be used by Bishop Lawrence's committee, etc.

The model pension canon on motion of the Hon. Jacob Kleinhans was adopted.

The Rev. Dr. Wilkinson reported for the

commission on the State of the Church, recommending that a diocesan efficiency commission be appointed. A resolution to that effect was adopted.

Dean White, reporting for the board of religious education, advocated teachers' training classes and asked for an appropriation of \$150, which was granted. The Dean also reported for the social service commission, saying that the diocesan commission had been waiting for action by the General Board and that of the province, both of which seemed to be feeling their way. The recommendation of the provincial board seconded by the diocesan board, that a person be appointed to keep an eye on state legislation affecting social service work, was approved by the convention. It was also voted with the diocese of Michigan to support the movement for state-wide prohibition. And \$34.44 was appropriated for the work of the board.

On account of the General Convention, the usual fall convocation was invited to meet two months earlier this year at Camp Roger, August 29th to September 1st, the Bishop planning a series of lessons on the Bible.

The invitation of the rector and vestry of Emmanuel Church, Hastings, that the convention meet with them next year was accepted.

The Rev. A. R. Mitchell and the Rev. Dr. James Wilkinson were appointed a committee

to send a message to the Rev. Wilfrid Jones-Bateman, who is on four years' leave of absence, acting as chaplain of a five-hundred-bed hospital in Kent, England, which has been under fire from zeppelins three times.

The Bishop's address revealed the fact that the diocese raised more for General Missions last year than ever before and the Sunday schools had beaten all past records. He hoped that the Church Pension Fund might receive at least \$5,000 or \$10,000 from the diocese, and that the gifts to General Missions might equal those of last year.

On the Standing Committee the Rev. Walter J. Lockton succeeds the Rev. George Huntington.

Deputies to General Convention—Clerical: The Very Rev. F. S. White, Grand Rapids; the Rev. G. P. T. Sargent, Grand Rapids; the Rev. Dr. James Wilkinson, Manistee; the Rev. Walter J. Lockton, Battle Creek. Lay: Dr. C. E. Hooker, Grand Rapids; Hon. Jacob Kleinhans, Grand Rapids; Messrs. H. C. Angell, Grand Rapids; and William Hatton, Grand Haven.

Alternates—Clerical: The Rev. Messrs. F. O. Granniss, St. Joseph; John Hewitt, Coldwater; B. F. P. Ivins, Kalamazoo; F. A. Patterson, Sturgis. Lay: Messrs. A. A. Anderson, Hastings; Thomas Hume, Muskegon; Edgar Hunting, Grand Rapids; George L. Hali, Dowagiac.

THE CHURCH AT WORK



THE SIXTH ST. MARY'S CONFERENCE, ASSEMBLED AT RALEIGH, N. C., JUNE 5TH TO 10TH

ST. MARY'S CONFERENCE

THE SIXTH annual St. Mary's Conference took place at St. Mary's School, Raleigh, N. C., June 5th to 10th. The conference is unique in that those attending it are guests of the trustees and the rector of the school, the Rev. G. W. Lay, and all live in the school during the sessions.

This conference is a week's school for the clergy and Church workers of the Carolinas. So helpful have the past years proved that this year the school was taxed almost to its capacity. One hundred and sixty registered, one hundred and thirty being from outside the city of Raleigh.

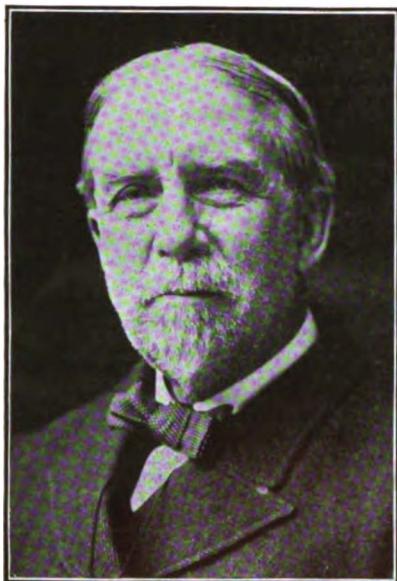
The three principal speakers were Bishop Lloyd, the Rev. Augustine Elmendorf, of the Social Service Commission of the diocese of

Newark, and the Rev. L. N. Caley, of the General Board of Religious Education. Bishop Lloyd made a short devotional address every morning in the chapel, and at night spoke in the auditorium on Church Extension. He dealt in detail with the work in the United States, the work in Asiatic countries, and the work in Latin America. It is needless to say he made a great impression on his hearers. Mr. Elmendorf took as his general subject, The Kingdom of God and emphasized the need of the Church to take a definite place of leadership in social service—bringing in the Kingdom. He discussed particularly modern plans of prison reform, the care of the feeble-minded, and the care of orphans, and showed how much might be done in each state through the corporate action of

the Church. Mr. Caley gave a course of lectures on the New Testament, and certainly succeeded in inspiring his hearers to a more careful devotional study of the Bible.

Besides these set lectures, there were other most helpful conferences. Dr. Joseph Hyde Pratt, state geologist, and a most active layman, told at length what he and others had already accomplished in the way of prison reform in North Carolina, and outlined a programme for the future. Mr. Charles E. Frick of Charlotte led and presided at a meeting of the Lay Readers' League, and Mr. Wade R. Brown of Greensboro conducted a most admirable and helpful conference on Sunday school work and methods.

The private conferences, the exchange of views, and the discussion of the matters lec-



THE REV. EZEKIEL W. MUNDY
Whose death was recorded in THE LIVING
CHURCH of June 17th

tured upon, helped to make the stated lectures even more valuable. St. Mary's School, with its beautiful grove, its large room and halls, and its exquisite chapel, makes an ideal spot for such a conference.

CHURCH SOCIALIST LEAGUE QUINQUENNIAL

WITH the resignation of Mr. E. M. Parker as its national secretary, the Church Socialist League in America closes the first five years' chapter of its history. As an organization, it is a daughter of the English Society, which includes a number of widely-known Church folk. Both in England and this country the League has represented the convictions of convinced Socialists who are at the same time staunch believers in the Creed.

In the summer of 1911, the Rev. B. I. Bell, now Dean of the Cathedral in Fond du Lac, who was a member of the English C. S. L., was asked by the English officials whether the time was ripe for an American formation of the League. Receiving satisfactory response to a published inquiry, Dean Bell secured permission from the English society to organize the American branch, and was asked to take the duties of organizing secretary. With Mr. Parker's cooperation, he began the publication of a little quarterly, known as *The Social Preparation*, with the sub-title *For the Kingdom of God*. The idea of the title was that the Kingdom cannot come in power until the gospel is preached in its fulness, which fulness involves "the political, economic, and social emancipation of the whole people, men and women, by the establishment of a democratic commonwealth in which the community shall own the land and capital collectively, and use them cooperatively for the good of all." The Rev. Irwin Tucker, the Rev. George Israel Browne and the Rev. Wm. Miller Gamble were also associated with the beginnings of the magazine.

The first really important work of the League was its activity at the time of the General Convention of 1913, in New York. On the morning of the opening service of convention two members of the League stood on one of the huge piers of the unfinished Cathedral of St. John the Divine, and preached to several thousand people who were not able to enter the building for the service.

The Rev. A. L. Byron-Curtiss conceived the happy idea of making speeches outside Synod Hall, during the noon hour when deputies were gathering. A number of addresses were made on the relation of the Church to

the social situation. This "soap boxing" was largely inspired by the memorable address which the late Bishop Spalding made during the Social Service mass meeting, in which he denounced the capitalistic system of modern industry, and its withering effect upon religion.

One of the deputies to convention, the Rev. Lloyd Thomas, of Carson City, Nevada, was a member of the League, and introduced a resolution, the substance of which was incorporated into the Social Justice Resolution which passed both houses of Convention.

At this time the League was formally organized and during the following winter three of its officers conducted Church forums in different downtown parishes in New York and Chicago, thereby learning something of the magnitude of the task of interpreting historic Christianity to present-day workingmen. The increased interest in Socialism throughout the Church gave impetus to the founding of new forums in many city churches, with results sometimes disappointing but often illuminating.

With the resignation of Mr. E. M. Parker as secretary and the Rev. W. M. Gamble as editor, the management of the League and its organ is now being assumed by the Rev. A. L. Byron-Curtiss, and the League enters upon a new phase.

ALBANY PARISH REACHES FIFTIETH YEAR

ON TUESDAY, June 13th, the parish of Holy Cross, Warrensburgh, celebrated its semi-centennial. The occasion was rendered notable by the blessing and first use of the new oak altar, the gift of some one hundred of the families of the parish to commemorate the fifty years of parish life. The needed amount of \$1,000 was oversubscribed by some \$200 which will make possible the enrichment of the sanctuary. The altar and reredos are of exquisite proportions and the work has dignity and charm. The rector, the Ven. Guy Harte Purdy, Archdeacon of Troy, and rector of Warrensburgh, officiated at two celebrations of the Holy Communion with the Rev. Paul Birdsall as his server. At the early service the old altar placed in front of the new structure was used for the last time before being sent to serve as God's Board at a mission station. At the later service the new altar was blessed by the rector under commission from the Bishop, and the sermon was preached by the Rev. Paul Birdsall. At this celebration the gospeller was the Rev. Oliver Shaw Newell of Glen Falls and the epistoller the Rev. Clarence R. Quinn of Whitehall. In the congregation were several others of the clergy.

At two o'clock an historical paper was read by Mr. Henry Griffing, an Albany delegate to the General Convention and warden of the parish, who was a member of the original vestry of fifty years since. Dr. Charles Ogden and Miss Kate Ogden of Cambridge, Massachusetts the son and daughter of the rector who built the rectory and parish house, were present for the celebration.

The founder of Holy Cross was the Rev. Robert Fulton Cray and the Rev. Dr. H. H. Oberly was at one time rector. The parish has held firmly to the Catholic tradition with which it began its life. The records of the vestry and the treasurers accounts from the beginning of the work at Warrensburgh in a hand like copperplate are the work and care throughout of Mr. Henry Griffing, and are an unique record of parish life.

CHURCH PENSION FUND

WITHIN the past week the national committee has added the following nine dioceses and missionary districts to the list of those which have identified themselves with the Pension Fund: Atlanta, Colorado, Duluth,

Fond du Lac, West Texas, North Texas, Idaho, North Dakota, and Western Nebraska.

This raises the total of those adopting the plan to sixty-five dioceses out of sixty-eight and ten districts out of the nineteen which were included in the campaign. Thirty of these have reported favorable action during the past month.

"The diocese of Connecticut will do her duty," is the message of the Connecticut committee, as expressed by its chairman, Gen. W. W. Skiddy. The other members of the committee, as recently organized, are: Mr. H. H. Heminway of Watertown, secretary and treasurer; and Messrs. Schuyler Merritt, C. H. Tibbits, F. D. Crandall, Howard Taylor, Robert W. Huntington, Jr., and S. McLean Buckingham.

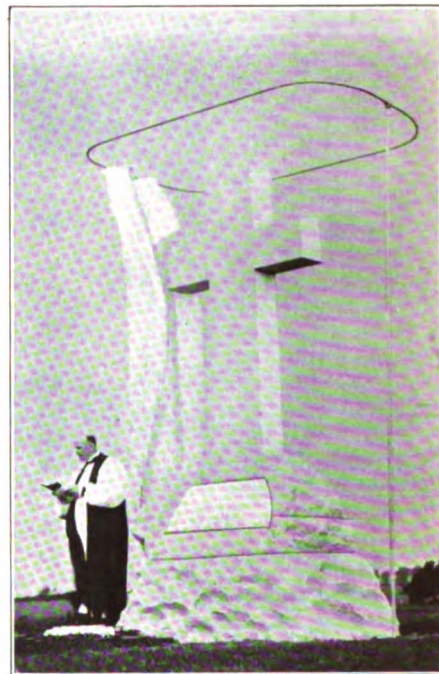
The six archdeacons have their separate committees and are getting down to the work of the campaign.

The annual convocation of Arizona, by resolution, entered the Pension Fund at its meeting, April 30th to May 3rd. A committee was appointed to carry out its provisions, consisting of the Rev. W. J. Dixon of Tucson, Chairman; Mr. W. H. Archdeacon of Jerome, and the Hon. E. W. Lewis of Phoenix.

A laborer employed in the Public Garden in Boston came to one of the clergy of the Cathedral Church of St. Paul and presented him with five dollars for the Pension Fund, which probably represented a large proportion of his week's wages. He apologized for its smallness and upon the clergyman's replying that it seemed to him a very generous offering his answer was, "Well, why should I not make it? The clergy have been helping me all my life."

MONUMENT TO BISHOP BILLER

THE CLOSING event of the convocation of the missionary district of South Dakota was the dedication by Bishop F. F. Johnson of the Bishop Biller Memorial Cross, on Monday, June 12, 1916, at five o'clock in the afternoon. This beautiful monument, erect-



BISHOP F. F. JOHNSON UNVEILS THE
MONUMENT TO BISHOP BILLER

ed in Woodlawn Cemetery, Sioux Falls, is the gift of the people of the Church in South Dakota, and represents an expenditure of \$1,500.

DEATH OF REV. W. A. ROBINSON

THE REV. WILLIAM ARTHUR ROBINSON, a former rector of the Church of the Ascension, Donaldsonville, La., died in Belize, British

Honduras, on June 2nd, in his forty-fifth year. He had been for some years a missionary of the Society for the Propagation of the Gospel.

Graduated from St. Boniface College, Westminster, in 1896, he was made deacon in 1897 and priest in 1898 by the Bishop of Honduras. From 1897 to 1899 he was at the Church of St. Mary the Virgin at Belize, going to Donaldsonville, La., for the time from 1899 to 1901, afterward becoming chaplain of the diocesan orphans' home at Trinidad. Later he served in Jamaica, being Canon of the Cathedral in Spanish Town in 1903 and 1904.

BEQUESTS

THE NORTON MEMORIAL INFIRMARY, Louisville's Church hospital, has recently received two bequests totalling \$25,000, one of the gifts (\$5,000) having been provided for in the will of Charles T. Hinde of San Diego, Cal., a former resident of Louisville, in memory of his wife, Elizabeth Hinde. The second gift (\$20,000) comes from the estate of James L. McBurnie. Both of these sums have been added to the endowment fund, and tablets will be placed in the main hallway of the institution in memory of the donors.

MEMORIALS AND GIFTS

A SET of altar linens presented by the Chancel Guild of St. George's Church, Brooklyn, N. Y., was recently accepted and blessed by the rector, the Rev. Charles G. Clark. The set includes fair linen, corporals, palls, veils, and credence shelf cover, all designed by a member of the guild, Mrs. George Shepherd.

AMONG THE recent memorials presented are a burse and corporal given to St. James' Mission, Shelbyville, Ky. (Rev. Francis M. Adams, priest in charge), by Mrs. Thomas P. Jacob, and a handsome brass missal stand by one of its members, Mrs. Rockwell, in memory of her mother, Mrs. Anna Eliza Lounsberry.

TO ST. JOHN'S CHURCH, Norman, Okla., where the State University is located, a senior in the school of engineering, Mr. Wright Felt, of Hamilton, Texas, presented a hymn board made by students in the shops; and the director of physical education for women, Miss Rachel Revell, made and donated a set of altar hangings, including a dossal for Whitsunday.

ON WHITSUNDAY a memorial tablet to the Rev. Frank Albion Sanborn was unveiled in St. John's Church, Munising, Mich., by the rector of the parish, the Rev. J. E. Crosbie. The Rev. Mr. Sanborn, the former rector of the parish, departed this life about a year ago, and this memorial is given by his widow, Mrs. Sarah Sanborn.

A BEAUTIFULLY embroidered silk burse in white has recently been presented to the Church of the Advent, Louisville, Ky. (Rev. Harry S. Musson, rector), also a handsome fair linen cloth for the altar made and given by one of the members as a thank offering for her husband's confirmation. The cloth is beautifully hand-made, the lace on the ends being carried out in a design of crosses and the chalice.

ON THE evening of Ascension Day, the rector of St. George's Church, Brooklyn, N. Y., received and blessed a very handsome brass processional cross, which was used for the first time at the service of that evening. This cross is the gift of Mrs. Henry G. Eskuche and bears the inscription:

"In Loving Memory of
MARY O'MELIA HILL
1840-1895.

Presented by her daughter, Emma G. Eskuche
Ascension Day, 1916."

CHRIST CHURCH, Albion, N. Y. (Rev. G. W. White, rector), has recently received three beautiful gifts, viz: a beautiful silver paten with a smooth upper surface, given as

a thank-offering by Mr. and Mrs. Warner Thompson; a pair of three-branch candlesticks, in memory of Lawrence Botsford, given by the choir and his class in Sunday school; a brass and walnut credence, in loving memory of James Marquis, given by his wife, Mary Ann Marquis.

ON THE MORNING of Whitsunday, the Rt. Rev. Cortlandt Whitehead, D.D., dedicated the memorial gifts lately installed at the Church of the Ascension, Pittsburgh (Rev. Wyatt Brown, Litt.D., rector). They consist of an altar of marble and Caen stone, with a reredos of carved oak; a chancel parapet and canopies of carved oak; a baptistery of the same material and similar workmanship; and a set of seven chancel lamps. These gifts with alterations and improvements lately made have added very much to the attractiveness of the interior of the Church.

TWO MEMORIALS, a carved reredos and a communion rail with a statue of our Lady and the Holy Child were unveiled and dedicated to the honor of God on the octave of the Ascension in the Church of the Annunciation, Philadelphia. These memorials are gifts from Mr. George Taylor Bentley in devoted memory of his mother, Ellen W. Bentley, who died April 2, 1915. All the work was designed by Mr. Frank R. Watson, of Watson & Huckel, architects, and to his exacting oversight is due this excellency of the memorials which now beautify the lady chapel of a very devotional church building.

ALABAMA

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

A Promising Work in Anniston

THE VESTRY of the Church of St. Michael and All Angels, Anniston, has arranged to continue the parish school next fall, with the coöperation of a committee of ten prominent men and women of the city. The scope of the school is to be much enlarged, and will include an indoor playground and gymnasium. Two sisters will be engaged in the work of the Church, Sister Eva taking up missionary work and teaching and Sister Amelia the nursing and dispensary work of the parish. The members of the parish declare their eagerness to enlist in the varied enterprises which the Church's work demands.

ATLANTA

C. K. NELSON, D.D., Bishop

Annual Session of Junior Auxiliary

THE JUNIOR AUXILIARY of the diocese met in annual session in St. Luke's Church, Atlanta, June 14th and 15th. Bishop Nelson addressing the meeting at the opening service.

The first day was occupied by the business meeting, leaders' conferences on various phases of Junior work, a conference on Little Helpers' Work; and a conference of convocation vice-presidents.

The second day was Sunday School Auxiliary day. The Rev. R. W. Patton, Provincial Secretary, made an address at the missionary service in the morning, and on this day the Juniors of St. James' Church, Marietta, presented a missionary play, *Sunlight or Candlelight in Japan?* Miss Margaret Camblos, educational secretary, led two conferences, on Volunteers for Service in the Mission Field, and Mission Study in the Sunday School. The treasurer's report showed a large increase over last year.

In memory of Miss Mary Pearson, the former president, whose tragic death by automobile accident occurred about a year ago, the Juniors of the diocese have pledged \$500 for a class room in the new building of St. Mary's Hall, Shanghai, China. Miss Dora Duck's report as president showed a year of great activity. At the beginning of the year there were twenty-two branches in the di-

ocese. Seventeen have been organized during the year, and five boys' missionary clubs. The Junior Auxiliary is active in twenty-five parishes and missions, seven of these having attained gold star rank, which in the smaller places means every child a member, and in large parishes that the organization is complete in all departments of Junior work.

A *Junior Annual Magazine* is published, containing stories and essays written by the boys and girls. Prizes are awarded for the best story and the best essay. An honored guest at the meeting was Mrs. H. St. George Tucker, wife of the Bishop of Kyoto, who gave some interesting information about life and customs in Japan.

CENTRAL NEW YORK

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

Resignation of Rev. W. DeL. Wilson, D.D.—
Credit to "Billy" Sunday

THE REV. WILLIAM DE LANCEY WILSON, D.D., rector of St. Mark's Church, Syracuse, has tendered his resignation to the vestry of his parish on account of ill health. Dr. Wilson has been for many years a prominent figure in Church life in Syracuse and has also figured largely in many social and philanthropic enterprises in his city. He is president of the Standing Committee of the diocese and also chairman of the committee on constitution and canons of the convention. While his physical condition is such that he feels unable to perform the pressing duties of a large and growing parish, he will be able it is hoped to serve the diocese for many years in these latter capacities.

AT THE convention in Syracuse Bishop Olmsted expressed the opinion that the evangelistic campaign of "Billy" Sunday last fall made a noticeable increase in the number of confirmations in the diocese. "Whatever may be our opinion of that religious campaign, I think we must acknowledge that the preacher certainly did succeed in awakening the minds of many thoughtless, irreligious men in convicting their consciences of their sinful neglect of the religion of their Lord Jesus Christ."

CONNECTICUT

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

New Vicarage—Men's Club—St. John's, East Hartford—Emmanuel, Killingworth

A YEAR AGO plans were beginning to assume shape for a new vicarage for the Forbes Memorial Chapel of the Epiphany, New Haven (Rev. Robert Bell, vicar). Now, on a desirable piece of land one hundred feet in length and extending one hundred and twenty-five feet in depth on Woodward avenue, the work of the construction of the vicarage is being rapidly carried on, with the prospect of a completed house in September.

ST. PAUL'S (New Haven) men's club has just completed its twenty-third year. Its membership is the largest within recent years, since during the past year eighteen new members have been taken in.

IN CONNECTION with the recent celebration of the fiftieth anniversary of the founding of the St. John's parish, East Hartford, and the jubilee of the rector, the Rev. James J. McCook, D.D., some interesting facts were brought to light. St. John's is the successor of Grace Church parish, as it was then called, in Burnside. This mission was founded in 1852 through the efforts of two students of Trinity College, Alfred B. Goodrich and Christopher S. Leffingwell, both of whom became well-known priests. Passing through East Hartford on their way to Manchester, where they were conducting a lay service, they saw an unusual house of worship in the village of Burnside. The building had been

erected for use of the Methodists but was temporarily unoccupied. Entering upon the work they found a goodly number of Methodists who willingly cooperated with them and their work led up to the formation of St. John's parish. Dr. McCook began his ministry in East Hartford early in 1865. Starting with a small parish in Elm Hall, the work has grown until in 1915 the record shows that there are 267 families in the parish, including 606 baptized persons. The church, consecrated June 22, 1869, by Bishop Williams, is a beautiful example of pointed Gothic architecture, and has a seating capacity of 250. Built of cut brown stone laid in its natural bed, with steep slated roof, surmounted by iron crest, it bids fair to stand for ages as a monument of the zeal and fidelity of the rector and people who built it. A feature which will mark the fiftieth anniversary is the installation of electric lights and the complete rejuvenation of the interior. The old colors in every particular have been preserved, but all traces of the wear of half a century have been removed and the church looks as fresh as on the day it was consecrated.

EMMANUEL CHURCH, Killingworth (Rev. George B. Gilbert, minister in charge), is looking forward to its first Old Home Day, June 25th. The Rev. William C. Knowles, who worked long and faithfully in this section, will be the guest of honor and will preach at the morning service. Dinner will be served to all present. At the afternoon service the choir of Christ Church, Middletown, will furnish the music. The condition of the Church building inside and out has been greatly improved by painting. A special feature of this work is the cheerful, helpful atmosphere of the Sunday gathering and the social hour and dinner after the morning service.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.
Endowment Fund Oversubscribed

THE ENDOWMENT fund of \$50,000 for Old Swedes' Church, Wilmington (Rev. F. M. Kirkus, rector), was oversubscribed, and presented by the rector on Trinity Sunday. It was the two hundred and seventeenth anniversary of the consecration of the Church, and on the same day the rector accomplished his first quarter century as a priest of the Church.

ERIE

ROGERS ISRAEL, D.D., Bishop
Cathedral Notes

ALL ORGANIZATIONS of the Cathedral of St. Paul have sent in their annual reports during the past month; and all show great progress during the year.

After two months of probationary work, the Chapter of the Brotherhood of St. Andrew has organized permanently and applied for a charter.

Their Sunday Evening Attendance Campaign was a marked success; and their final Sunday evening showed a larger congregation than there is any record of in the long history of St. Paul's. Even Easter Sunday evenings in past years have not equalled this record.

BISHOP ISRAEL is to take the Cathedral services during July.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Louisville Parish Observes Anniversary

SUNDAY, JUNE 4th, was observed at St. Mark's Church, Louisville, as the tenth anniversary of its creation as an independent parish and a special historical sermon appropriate to the occasion was delivered by the rector, the Rev. Richard L. McCreedy, at the

eleven o'clock service, and special festival music was rendered by the choir. The parish has made great progress during the decade, the number of communicants having been increased from 65 to 422, and all other departments proportionately. The Sunday school has increased from 48 to 235 members, its offerings from \$65 to \$483 and the annual receipts from \$1,255 to \$9,500, while the present value of the church property is \$35,300 against \$3,000 ten years ago. The church building has been enlarged four-fold, a parish house built, a rectory purchased, and two missions have been started.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeacons — Clerical Association — Holiday Home

THE SPRING session of the archdeaconry of Cumberland was held at St. Luke's Church, Adamstown, and at Holy Trinity Church, Point of Rocks, comprising St. Paul's parish, Frederick county, on June 13th, 14th, and 15th, with a very good attendance. At Evening Prayer on Tuesday, June 13th, in St. Luke's Church, Adamstown, very stimulating addresses were made by the Rev. Joseph T. Ware of Mount Savage on The King's Call to Arms, and by Mr. Frank B. Sappington on Preparedness. On Wednesday the archdeaconry sermon was preached by the Rev. S. Hilton Orrick of Hagerstown. A business meeting followed at which Archdeacon Hooff presided. The Rev. W. W. Gilliss of Hancock read a very suggestive essay on "The Evangelistic Method with Children," which was followed by a general discussion. In the evening Bishop Murray preached the sermon, as also on Thursday morning in Holy Trinity Church, Point of Rocks. In the afternoon there was a meeting for business. Helpful addresses were made on Church Extension; by the Rev. Adelbert McGinnis, on The Needs of the Field and the Laborer, and by Mr. Frank B. Sappington on Ways and Means.

THE ARCHDEACONRY of Towson met at Trinity Church, Ten Hills, Baltimore county (Rev. John G. Carl, in charge), on Wednesday, June 14th. At Morning Prayer an address was delivered by Archdeacon Hobart Smith. This was followed by the business session, when reports were made by the missionary clergy, and the Archdeacon reported that about \$3,100 or more than 75 per cent. had been paid by the churches of the archdeaconry on their apportionment for diocesan missions for the year ending September 30th, nineteen churches having already paid their apportionment in full.

THE CLERICAL ASSOCIATION of Baltimore held its closing meeting for the summer at Trinity Church, Ten Hills, Baltimore county, when the Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Del., read an interesting paper.

THE HOLIDAY HOME of the Maryland branch of the Shut-in Society at Pikeville, Baltimore county, was opened for the summer season on June 7th. The members of the society felt that a month away from a sick room or the usual environment of a person confined indoors by illness or deformity would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society, and a prominent Churchwoman, the home, a fine old building of quaint Colonial architecture, known as the Old Ludbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way, and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month until the home closes in September.

MISSOURI

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

Auxiliary Meetings

THE ANNUAL meeting of the diocesan Auxiliary was held on Friday, May 26th. Bishop Johnson was assisted by Dean Davis at a 9:30 celebration. Bishop Tuttle was in the chancel, but with a severe cold. The business meeting was called to order by Miss Lewis, the vice-president, the president, Mrs. Simmons, being at home ill. The United Offering gift, four months before it will be presented, is larger than the diocese's whole offering of three years ago. The secretary in her review of the work of the past year said it was the largest they had ever had because of two gifts of \$1,000 each, one for the endowment of a "Shuffling Coolie Bed" in St. Luke's Hospital, Shanghai, China, and the other for St. Paul's College, Tokyo, Japan. Much to the regret of the auxiliary Mrs. Simmons declined reelection to the presidency because of ill-health. Miss Lewis was unanimously elected to take Mrs. Simmons' place and other officers were all reelected. A resolution of recognition of the twenty-four years of service of Mrs. Simmons as vice-president and president was unanimously adopted.

THE JUNIOR DEPARTMENT of the Woman's Auxiliary held its twelfth annual meeting at Grace Church, Kirkwood (Rev. J. J. Wilkins, rector), on Saturday, June 3rd. About one hundred and seventy Juniors with their directors assembled in the morning for a brief service of hymns and prayer. At the business meeting, after the reelection of officers and the reading of the treasurer's report it was decided to make a special gift of \$30 to the Mission to City Institutions for work at Koch Hospital under the direction of Miss Hofman and a special pledge for Bishop Johnson's work at Mine La Motte.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON E. STUART, D.D., Bp. suffr.
Paterson Clericus in Annual Session

THE ANNUAL meeting of the Paterson clericus was held at St. John's Church, Dover, on Monday, June 12th. The Rev. John Keller was elected president, while the secretary is the Rev. Gilbert L. Pennock. The clericus members were the guests of the Rev. Walter E. Howe and ladies of the congregation at luncheon in the parish house.

Under the auspices of the rector and his curate, the Rev. Allen D. Jennings, a visit was made to the camps connected with the powder works at Kenville, where Church work has recently been begun among the six thousand employees. Mr. Jennings has gone into residence at Kenville.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Brotherhood of St. Andrew—Grace Church, Pittsburgh

PITTSBURGH CHURCHMEN are taking a special interest in the annual convention of the Brotherhood to be held in Cleveland, in October next. A good round trip rate has been obtained and a special train is planned for October 4th, which will reach Cleveland in time for the Brotherhood dinner that night, at which the Bishop of Chicago and Mr. George Wharton Pepper of Philadelphia are to speak. Sixty-six men have already signed the roll of the Brotherhood Convention Club, and it is hoped that the club will number one hundred and fifty by the end of June. Some leading men of the diocese, never hitherto connected with the Brotherhood, are planning to attend the gathering.

FOR THE first time the diocesan board of religious education has arranged for a sum-

mer school, that was held in St. Andrew's parish house, Pittsburgh, Tuesday, Wednesday and Thursday, June 6th, 7th and 8th, with morning, afternoon and evening sessions. The gratifying attendance was representative of city and suburban schools. Every department of a completely graded school was provided for in making up the course of lectures. Miss Helen Jennings, the Rev. Dr. S. U. Mitman, Mrs. John Loman, the Rev. Dr. Wm. D. Smith, the Rev. H. W. Diller, and the Rev. Frederick Gardiner were the lecturers. Interest has been so awakened that a strong demand has been made that the summer school be made annual. Beginning with the June issue, the board has decided upon a religious education department in the diocesan magazine, and has elected the Rev. William Porkess as the editor.

ON WHITSUNDAY, morning and evening, the Rev. William Porkess, rector of Grace Church, Pittsburgh, preached special sermons in commemoration of his third anniversary as rector. He was the recipient of many congratulations from the parishioners, and both rector and parish are rejoicing in the remarkable progress that has been made during the three years. Mr. Porkess has given himself unsparingly towards the building up of the Church in every department.

PORTO RICO

C. B. COLMORE, Miss. Bp.

Bishop to Visit States—Woman's Auxiliary

BISHOP COLMORE sails on June 29th for Cuba and the States for several months' vacation with his family. Meanwhile he will aid in the completion of building plans for St. John's School, besides making a number of visitations.

THE WOMAN'S AUXILIARY of Porto Rico had its annual meeting at the time of the convocation in San Juan, May 9th and 10th.

QUINCY

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

Vested Choir Installed

A VESTED CHOIR of fifteen young people was installed in St. Luke's Church, Wyoming, on Whitsunday, by Dr. Davidson, the general missionary. The boys were vested in cassock and cotta, the girls in black gown with white collar, and cap. Mr. F. C. St. Clair, postulant for orders, has been acting as lay reader in the parish for some months.

RHODE ISLAND

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

League of Servers—Preparedness Parade—Diocesan Choir Guild

THE ANNUAL meeting and service of the Rhode Island League of Servers was held at St. Stephen's Church, Providence (Rev. George McC. Fiske, D.D., rector), on Whitsun Tuesday. At the business meeting the officers of the year were chosen: Priest superior, Rev. George McC. Fiske, D.D.; priest director, Rev. Charles E. McCoy; secretary, Mr. Charles A. Westcott of Providence; treasurer, Mr. Pardon Kenney of Bristol. Changes in the by-laws more clearly define the duties of officers. At the League service the Rev. C. E. McCoy officiated. The Rev. William Smith, rector of St. Philip's Church, Crompton, made the address and there were also present in the chancel the Rev. Dr. J. R. Peckham, the Rev. E. R. Noel, the Rev. A. E. Carpenter, the Rev. Henry Bassett, the Rev. Herbert C. Dana, the Rev. William L. Phillips, the Rev. E. R. Sweetland, and the Rev. Clarence Greyhurst. About fifty acolytes from the parishes above mentioned took part in the solemn procession led by the venerable verger of St. Stephen's, Mr. O. E. Kellogg. It was pleasant to note again the presence of Mr.

Walker of the Church of the Advent, Boston, as the invited guest of the Rhode Island League. A large congregation was present.

RHODE ISLAND has had a great "Preparedness Parade" with over 52,000 marchers in line carrying American flags. About 5,000 of these marchers were women, the governor's wife, Mrs. Beckman, heading this division. The clergymen's division had 105 marchers with the Rt. Rev. James De Wolf Perry, D.D., at their head. There were a large number of Roman Catholic priests and about thirty of our own clergymen in line, the balance being made up of small numbers of the ministers of all the other denominations. It was a splendid patriotic demonstration of our clergy, involving much sacrifice and inconvenience as it was held in Providence on Saturday afternoon, June 3rd, when many from out of town had to hurry back for their Sunday duties. The route of march covered three miles of the city streets and was passed over without a halt.

THE RECENTLY formed choir guild of Rhode Island has been holding the first of the proposed annual choir festival services and has aroused great interest in the Church and Church music throughout the diocese. The guild is divided into three sections. The first section, composed of the mixed vested choirs of Pawtucket and vicinity gave the service in St. Paul's Church, Pawtucket, (Rev. Marion Law, rector), on Wednesday, May 31st, five choirs taking part. The second section, composed of the mixed vested choirs of Providence and vicinity, gave the same service at St. John's Church, Providence, (Rev. J. Frank Scott, rector), on Monday evening, June 5th, eleven choirs taking part. And the third section, composed of the male choirs of the diocese (commonly known as "boy choirs") rendered the service on Wednesday, June 7th, at All Saints' Memorial Church, Providence, (Rev. Arthur M. Aucock, D.D., rector), eight choirs taking part. The Rev. J. H. Robinette, secretary of the guild, made the address at the three services, explaining its objects and urging coöperation. Bishop Perry was present at the service of the third section at All Saints' Church, spoke a few words of appreciation and counsel, and gave the benediction.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Fire at Merritt

A SERIOUS fire occurring recently at Merritt, a mission on the Indian river, destroyed the rectory and injured the church, the latter being saved by the strenuous labors of priest and congregation. The Rev. W. H. Cresson, priest in charge, lost most of his vestments and many valuable books.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Woman's Auxiliary

THE FORTIETH annual meeting of the diocesan Woman's Auxiliary was held in Christ Church parish house, Springfield, on May 10th and 11th. This meeting was unusual both in the number present and in enthusiasm. The two days were full of interest and all departments of auxiliary work are not only active, but the reports read showed a marked increase, especially in the United Offering and the box work. Miss Leach, the social service worker in the Hocking Valley, was one of the speakers and Miss S. E. Hopwood, Principal of St. Agnes' School, Anking, China, brought a wonderful message from the women of China to Auxiliary women. Conferences on Prayer, Education and Business Methods, ably conducted, brought out many interesting and practical suggestions which, if followed, would make us towers of strength. Delegates and alternates to the triennial were elected and other important business accomplished, bringing to a close one of the most successful meetings ever held.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

An Anniversary

ON TRINITY SUNDAY, June 18th, the Rev. John Chanler White will celebrate the twenty-fifth anniversary of his ordination. He graduated from the General Theological Seminary in 1891 and came immediately to Springfield, where he was ordained deacon by

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the late Bishop Seymour in Christ Church. Twenty-three of the twenty-five years of his ministry Mr. White has given to the work of the diocese and only once was tempted to leave it for a brief space, going to southern Ohio for two years.

The Bishop has just appointed Mr. White General Archdeacon, which office he will hold in connection with the rectorship of Lincoln, but continuing to reside in Springfield. Mr. White has been secretary of the diocese for several years, is secretary of the Standing Committee, one of the examining chaplains, was deputy to General Convention in 1913 and has just been reelected, has been rural dean of Jacksonville for a number of years and has never had a salary of over \$800 net, without a rectory.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

The Freeing of Sewanee

THE DIOCESE of Tennessee is rejoicing over the success of the campaign for paying off the entire debt, of every description (\$300,000), on the University of the South, especially because Tennessee came out ahead of all the dioceses in the amount of its contribution. Tennessee was asked for \$25,000 and gave \$32,500. Texas came next with \$30,000; and the state of Georgia (both dioceses, Atlanta and Georgia) came third, with \$25,000.

WASHINGTON

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

Summer School in Session

THE ANNUAL summer school for Sunday school teachers, social service workers, and those interested in missions, began on Monday afternoon, June 12th, with a service in the Bethlehem Chapel. The Bishop gave a hearty welcome, in which he emphasized the awakening of the whole Church to the necessity of teaching not only the youth but the whole mass of people the value of true service to Christ. Teachers must create high ideals, and supplement what children learn in the public school by the spiritual teaching of the Sunday school.

The enrollment of 113 teachers, workers, and others on the first day was sufficient witness to the great and growing interest in summer schools and one could not help noticing the eagerness with which they received the instruction. The Rev. Dr. S. U. Mitman, field secretary of the board of religious education for the Province of Washington, took charge of the advanced section in Pedagogy, while Miss Helen Jennings, of Pottsville, Pa., took the elementary.

Social Service in the Sunday School was the topic of four lectures given by the Rev. Augustine Elmendorf. Professor Rollins of the Virginia Theological Seminary gave four lectures on the Gospels to a large class. Missions played a great part in the instruction given; there were no less than four well attended sections. Dr. W. H. Jefferys of St. Luke's Hospital, Shanghai, China, took the adult Bible class; senior grade teachers had Miss Grace Lindley, Church Missions House, New York, for their teacher; while Mrs. E. Osgood, superintendent of teacher training in the diocese of Virginia, and Miss Anne Hubbard, educational secretary of the Junior Auxiliary of the diocese of Pennsylvania, took charge of the junior and primary grade teachers. The Bishop of Erie held conferences with the clergy each day, the subject of his first talk being Preaching, the next on Training Children (or people) in the Sunday School; on Wednesday, Confirmation. The total enrollment during the sessions of the school was 128, and some came long distances to receive instruction.

New English Books

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WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Successful Canvass—New Organ—Patriotic Services—New Rector at Grand Ledge

A COMMITTEE of fifty appointed by the rector (Rev. B. F. P. Ivins) and vestry of St. Luke's Church, Kalamazoo, recently made a canvass of the parish, securing pledges of more than \$4,900, thus doubling the former income. The income now in view is \$7,800. A letter preceded the visit of the committee-men, who made their visits in autos and reported immediately. Seventy-two new members were discovered.

ON JUNE 11th Miss Beatrice Lackey played the new organ recently installed in Grace Church, Holland (Rev. Harold Holt, rector). The chancel had to be enlarged to make room for it.

THREE HUNDRED boy scouts attended a special service arranged for them in Grace Church, Grand Rapids (Rev. G. P. T. Sargent, rector) Sunday, May 28th. A service authorized by Bishop McCormick was used. The rector gave an address on The Flag. He stated the present American flag was adopted before any of the present flags of the great nations, and the only flag allowed above the American flag is the Church flag, a blue cross on a white ground.

A MEMORABLE service was conducted by Bishop McCormick in St. Mark's Pro-Cathedral, Grand Rapids, on Sunday morning, June 11th, when as chaplain of the Business Men's Battalion he addressed four hundred members of this organization. The local company of the Michigan National Guard was also present. The Bishop was assisted in the service by Dean Francis S. White.

ON THE First Sunday after Easter, the Rev. William H. Jordan began his work as rector of Trinity Church, Grand Ledge. On that day the parish realized the hopes of long standing that they might pay off the debt on the beautiful Austin organ. The collection amounted to \$825 which more than cleared the debt.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held in Corpus Christi at the same time as the diocesan council, May 31st and June 1st. There was an unusually large attendance from the various parish branches. The president, Mrs. A. W. S. Garden, in her annual address gave an interesting account of her sixteen official visits of the year, which had resulted in the formation of ten new branches. The growth in membership, and the increased interest in the work, had been most gratifying. Two young women of the diocese had definitely offered themselves for the mission field and would probably enter one of the deaconess training schools in the fall. Stirring addresses were made by the Rev. E. H. Eckel and Bishop Capers.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

St. Luke's Church, Kearney

THE PARISH CHURCH of St. Luke's, Kearney, was built about nine years ago at a cost of \$32,000, with an additional \$3,000 invested in a pipe organ. During the past year St. Luke's has refunded its building debt and embarked on a period of great prosperity. The original rector was the sainted Dr. Robert W. Oliver, whose remains now rest in hallowed ground in the Kearney cemetery. The latest incumbent has been Archdeacon George G. Ware, whose two years work culminated recently in the confirmation of forty-five persons. Less than a handful of those

confirmed were children, the others being business men in large proportion, husbands and wives, and young men and young women just entering upon life's serious duties.

Although Bishop Beecher has for personal convenience for several years had his residence at Hastings, the activities of the district, and the center of influence, are maintained at Kearney. The Kearney Military Academy, our worthy Church school under the management of Headmaster Harry R. Drummond, is doing good work for the boys of the state and the West. St. Luke's Hospital at Kearney, under the direct control of the Bishop, is being successfully operated and is liberally supported by the people of the

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district. The district paper, the *Western Nebraska Churchman*, is published in Kearney.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

Little Helpers

SATURDAY afternoon, June 3rd, at St. John's Church, Buffalo, the Little Helpers of the Buffalo district had their annual service. The children had the principal part, each branch being represented by a child who wore a large letter, the entire group spelling "Messengers." The Bible, which was the theme of the service, was placed in the center of the chancel steps and was surrounded with flowers. Headed by crucifer and choir and a number of the clergy, the procession marched from the parish house into the church and afterwards returned to the parish house for ice cream and cake. Miss Mary Hart of Rochester, the founder of the Little Helpers' branch of the Auxiliary, was in Buffalo for the service.

CANADA

Varied Notes of News Interest

Diocese of Algoma

THE INSCRIPTION on one of the beautiful windows recently placed in Christ Church, Ilfracombe, shows it to have been placed as a thank-offering by a nursing sister for "a year's mercies in France and at Salonica, Greece." Miss Mary Darling is the nurse and is still able to go on with her work at the front.

Diocese of Columbia

AT A CONFIRMATION held lately by Bishop Scriven, ten young men from the Chinese Mission in Victoria were amongst the candidates. A combined Prayer and Hymn Book was presented to each from the members of the girls' branch of the Woman's Auxiliary of St. John's, Victoria, where the Confirmation took place.—THE RECEIPTS given in the financial report of the vestry of Christ Church, Victoria, this year, were the largest in the history of the Church. A memorial to the late precentor, the Rev. W. H. Dawe, is to be erected in the Church.—BISHOP SCRIVEN was the preacher at Evensong at the twenty-fifth anniversary services in St. Saviour's Church, Victoria. There were very large congregations, many of the original parishioners returning to worship in the Church so closely connected with the early life of the district.

Diocese of Edmonton

BISHOP GRAY held a special ordination for deacons in All Saints' Pro-Cathedral, Edmonton, May 28th, when two candidates received holy orders. Both were graduates of Wycliffe College, Toronto.

Diocese of Huron

A MEMORIAL service was held in Trinity Church, Aylmer, May 21st, in memory of Private Ingram, a nephew of the Rt. Rev. Dr. Winnington Ingram, Bishop of London, Eng. Mr. Ingram was a member of Trinity congregation and the rector paid a warm tribute to his character in his sermon. The next annual meeting of the deanery of Elgin will be held in Trinity Church.—LEAVE OF absence for an indefinite time has been given to the rector of St. Matthew's, London, in order that he may go as chaplain to the Canadian Expeditionary Force, to serve in England or elsewhere.—PRINCIPAL WALLER made an appeal for attendance at the summer schools at the meeting of the rural deanery of Kent at Chatham.—FOR THE first time the rural deanery and the Woman's Auxiliary met in joint session at Thamesford, Rural Dean Brewin presiding. THE NEW parish house, for Holy Trinity, Chatham, was opened by Bishop Williams. The building was the gift of Mr. and Mrs. J. Waterhouse,

both Presbyterians. The hall and grounds have every modern equipment for the various lines of usefulness in the work of the parish. The Bishop's address was listened to with great interest by a number of the leading citizens of Chatham.—THE OPENING of the diocesan synod took place June 13th. At the business session on the 15th, the Bishop announced that the Rev. W. J. Hill, rector of Christ Church, Petrolia, is to be made a Canon, to take the place made vacant by the death of Canon Ridley, of Galt.

Diocese of Moosonee

ST. MATTHEW'S CHURCH, Timmins, was consecrated by Bishop Anderson, May 7th. The town is only about four years old and is entirely devoted to mining. A fine church has been built and paid for by the people themselves, and a rectory has also been provided.

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The parish has supported the clergyman for some time, without assistance from the mission fund.—ARCHDEACON WOODHALL has gone to Hudson Bay to take up work at Fort Albany for the summer.

Diocese of Ottawa

THE REV. G. G. CLARKE, curate at St. Augustine's, Toronto, having been appointed to be assistant at St. Matthew's, Ottawa, began his work in his new parish June 1st. The past has been the most successful year in the history of St. Matthew's. All church activities have flourished and the financial report is most satisfactory. The mortgage has been reduced, the contributions to missions were large, and the stipends of the clergy and organist were increased.

Diocese of Rupertsland

THE CHANGES introduced two years ago into the work of the Sunday school of St. James, Winnipeg, have produced excellent results. A system of examinations was then begun, permitting the scholars to move to a higher class only when these were passed. A children's evening every week, with lantern views, has also proved both instructive and interesting.

Diocese of Toronto

THE SPECIAL effort made by the Church Bible and Prayer Book Society to provide each soldier going overseas with a prayer book has been so far successful that 5,000 have been given. Bishop Sweeny, however, when presiding at the annual meeting of the Society in May, said that the demand was so great that at least 10,000 would be needed, and appealed for more funds for the purpose.

Educational

THE SIXTEENTH annual commencement of the Cathedral School for Girls, at Orlando, Fla., was held on May 20th to 24th, the baccalaureate sermon being given in St. Luke's Cathedral on the 21st by the Rev. R. P. Cobb, principal of the school. On the following days were held the annual meeting of the alumni association, an interesting school play, and class night exercises. For the final exercises on the 24th the school auditorium was crowded by an audience closely interested in the excellent programme. This included a bright address by Bishop Mann, who also conferred diplomas upon the thirteen girls forming the graduating class.

THE REV. CUTHBERT FOWLER, Canon of St. Luke's Cathedral, Portland, Maine, has accepted the position of organist of the Chapel, Professor of Music, and instructor in Latin at St. Stephen's College. Mr. Fowler, a graduate of the college, will be the first head of the new department of music, and will give lectures in the history of ecclesiastical music, also in Plainsong, and will teach elocution. Harold Gibbs, a Master of Arts of Brown University, will join the faculty next September as acting professor of history, sociology, and political science. All of the other members are returning with the exception of Edgar L. Sanford, who will go to St. John's University, Shanghai, China, as an instructor.

WATERMAN HALL, Sycamore, Ill., held its closing services and exercises on Sunday, Monday, and Tuesday, June 4th, 5th, and 6th. The Holy Communion was celebrated on Sunday morning. At the mid-day service the baccalaureate sermon was preached by the rector, Dr. Fleetwood. On Monday there was a meeting of the board of trustees, and the Bishop confirmed a class of girls in the chapel. There was a reception in the evening. The commencement began on Tuesday at eleven o'clock, when the Rev. F. D. Budlong, rector of St. Peter's Church, Chicago, and a member of the board of trustees, made the annual ad-

dress to the graduates. Diplomas were given by the Bishop to eleven graduates in all. An interesting incident was the placing of the class stone. There was a meeting of the alumnae in the afternoon.

AT THE COMMENCEMENT of St. Stephen's College, on June 14th, President William C. Rodgers announced gifts amounting to \$20,000 for needed improvements on the campus. Bishop Burch, Haley Fiske, and others prominent in the life of the Church pledged their support in clearing the college of debt incurred in making the necessary renovations. At the alumni luncheon Bishop Burch predicted that an endowment of at least \$750,000 would some day be raised by loyal members and friends of the Church. Mr. Fiske then urged the alumni to raise money in units of \$500 each, and, as a member of the board of trustees, explained that a deficit of \$16,000 must be relieved at once in order that the work of the college may proceed efficiently next fall. Ten bachelor's degrees were conferred on the graduating class, in addition to one master's degree and four honorary degrees.

ON THE evening of June 8th thirty-three members of the class of 1916 of St. Luke's Training School for Nurses, in Chicago, re-

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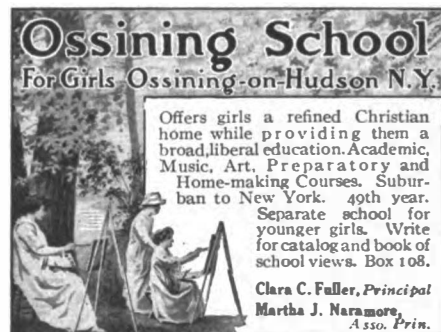
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ceived their diplomas at the commencement held in Trinity Church. The service and programme as arranged and in use for the last seventeen years under the general direction of the chaplain, the Rev. G. D. Wright, is most impressive. The large church was filled for the service. The procession of choir, nearly one hundred nurses in uniform, and several clergy, entered singing Hymn 519. There was a short choral service sung by the priest in charge, the Rev. A. E. Selcer. Dean Pond read the lesson. After the singing of the class hymn, number 311, Dr. J. L. Porter of the hospital staff addressed the class on the work of the trained nurse. The diplomas were given by Mr. W. J. Bryson, president of the board of trustees. The graduates afterwards went to the chancel rail and received their badges, which were blessed and presented to them by the chaplain. The Bishop of Michigan City made the address, which was on the work of the trained nurse as a vocation. This is the third time that Bishop White has made the closing address to a class of St. Luke's graduates. The Bishop's daughter was a member of the school. A reception occurred afterwards in the parish house.

COMMENCEMENT exercises of St. Augustine's School, Raleigh, N. C., were held on Wednesday, May 31st. There were three graduates in the collegiate and ten in the normal department, and six nurses received diplomas for the completion of a two and a half years course of studies. This latter course will be lengthened next year to three years. At the meeting of the board of trustees, steps were taken to raise the collegiate standard of the school, looking to the time when it shall be proper to grant degrees. The commencement address was delivered by Dr. Talcott Williams, director of the Pulitzer School of Journalism of Columbia University. Dr. Williams also addressed a crowded gathering in the court house in Raleigh on the same night in company with the Hon. William G. McAdoo, Secretary of the Treasury, both of whom were guests of the Raleigh Chamber of Commerce.

The Rev. Edgar H. Gould has been elected principal of St. Augustine's School and the Rev. A. B. Hunter, honorary principal. Mr. and Mrs. Hunter will continue to work at the school, with which they have been connected for over twenty-eight years.

During the past year there have been 431 students. Nine teachers have given their time to the work of industrial training. Over two thousand hours each week have been given to industrial work and a similar time to industrial training.

St. Agnes' Hospital, of which Mrs. A. B. Hunter is superintendent, has had over 19,000 hospital days during the year and the patients have paid over \$7,800 toward their own support.

COMMENCEMENT at Racine College, Racine, Wis., began with a corporate Communion of the school early on Whitsunday. The school marched down to St. Luke's Church for the high celebration at eleven, where the Rev. F. S. Penfold preached the baccalaureate sermon. At Evensong the class stone was placed in the buttress at the northeast corner of the chapel. Tuesday was field day, and Monday the final exercises were held in the gymnasium. The address was given by the Rt. Rev. W. W. Webb, D.D., who also presented the diplomas to the graduating class. The warden, Dr. Rogers, made a stirring address to the class, and gave out the medals and prizes to the school. Mr. Quintard Joyner received the medal for school spirit. "Old boys" as far back as '69 and '71 were present, and much enthusiasm was manifest. At the alumni banquet the Rev. Dr. Rudd was elected president of the Alumni Association, and Mr. Quintard Joyner, secretary. The school will open September 14th as a college preparatory grammar school and junior college. There will be three departments, the

lower high school in Kemper Hall, organized as a Boy Scout troop, the upper high school in Park Hall, organized as a military company, and the junior college in Taylor Hall, pursuing the studies of the freshman and sophomore years of the universities. The outlook for a full school is encouraging. Much enthusiasm for the new order of things is manifested among the boys who will return. A nucleus for the junior college will be formed by several members of the graduating class and nearly thirty members of the preparatory department of Nashotah House, which will be moved down to Racine in September. Applications from new students for this course have already begun to come in. This junior college will help to bridge over the difficult passage from high school to university, and is a step in the direction of a return to the old De Koven traditions.



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