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The Living Church

VOL. LVII

MILWAUKEE, WISCONSIN.—JUNE 9, 1917

NO. 6

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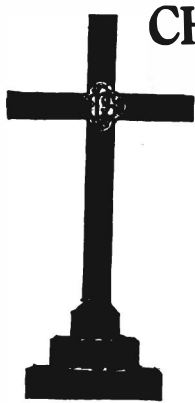
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A Weekly Record of the News, the Work, and the Thought of the Church

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VOL. LVII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 9, 1917

NO. 6

EDITORIALS AND COMMENTS

Wealth and American Idealism

BRAGGING is no part of true patriotism. To rebuke boldly is sometimes a far surer sign of love of country than to pour out indiscriminate praise; and Liebknecht and Harden (to give two contemporary examples) are better patriots than Reventlow or any Pan-German of them all. But naturally, one rejoices to laud his fatherland when he can with a good conscience, and to repudiate, by disproving, false charges against his own people. Mere indignant denial serves only to emphasize just accusations, since it will at once be urged that contrary evidence would be produced if any were to be found.

So we face the commonest of all reproaches against America and Americans with a certain serenity of satisfaction, in view of recent developments. Europeans of all countries, enemy and friendly, have jeered at "American dollar-worship" until the phrase has come to be proverbial, and "the dollar" has been made almost synonymous with Mammon himself.

The typical American has been painted as a multi-millionaire, absorbed in acquiring the vast wealth which his wife and daughters lavish on ostentatious luxury. Everything here, it has been alleged, is measured by its dollar-value. Instead of an aristocracy of birth or intellect or official rank, America knew only a kakistocracy of possessions, nor was curious as to the sources of such dominant wealth. And we ourselves, in pessimistic mood, sometimes echoed all this calumny, as we read the so-called "society pages" of the yellow press or heard the conductor of the sight-seeing motor-car specify with meticulous reverence the fortunes of the "predatory plutocrats" whose palaces attracted the respectful admiration of his passengers.

Now *tu quoque*, though it is an insufficient answer to all this, is at any rate a legitimate first line of defence. It is no worse to worship the dollar than to worship the shilling, the franc, the mark, or the lira; nay, since the unit is actually larger, the idol may be worthier homage.

If American travelers have gained a bad reputation for extravagance, it ill befits those who have profited by it to reproach them for it. Too many American dollars have gone to the regilding of tarnished coronets, and the rebuilding of mouldy castles, for the fortune-hunters to jeer at the accumulators of the fortunes. The American Senate at its worst had no larger proportion of men whose wealth procured their election than the British House of Lords has to-day, while the traffic in such honors was never so shameless here as there. Wealth in land is no worthier respect than wealth in stocks and bonds; and at worst we never begged our brewers to rule over us. With all the Teutonic veneration for birth, the new magnates of trade are sure of their "*von*" in time, and may even reckon upon the inestimable privilege of marry-

ing their daughters to the sons of ancient *Adel*. Those who accuse us of undue honor to wealth in itself must first cleanse their own hands before any court can take cognizance of their charges.

But we dare go further than merely to involve other nations in like condemnation with ourselves, for a fault to which human nature itself has always been too prone. An American miser is almost unheard of. Wealth has been valued rather as a symbol of success and an engine of power than for its own sake; and there is something like the inevitableness of a natural law in the regular recurrence of vast benevolences established *motu proprio* by men whom the world has regarded as money-making machines. It may very possibly be urged that the existence of huge fortunes is perhaps responsible for the need of huge charities; and the savage epigram *à propos* of such is not without its element of truth: "The rich will do anything for the poor except get off their backs." But, conditions being as they are, with the existing rules of the game, the existence of multi-millionaires was almost a natural consequence of the great economic developments in the last half-century. And the point we emphasize here is that they have almost always shown some sense of trusteeship. The outrageous luxury which has disgusted the decent world has usually appeared in the second generation.

But the multi-millionaire is *rara avis* in America, as in other countries. The typical American, who does actually reflect our traditions, may perhaps be pictured as a cashier in a bank of which he is a stockholder and director. He lives in an Iowa county-fair town of six thousand people; he was graduated from a small college and wears a Greek-letter fraternity pin as proudly as when it was first bestowed upon him twenty years ago. His children go to the high school with the children of everyone else in the community, and are assured of as much opportunity for advanced education as they desire. His wife is a D. A. R., very likely a Colonial Dame. He hasn't much time for that sort of thing, but goes to the Colonial Wars dinner once a year and drops in at the Masonic Lodge now and then. His salary is \$3,000, with half as much more from investments; his wife keeps one maid (or tries to) and he drives his own light car.

It is in homes of this sort that the American character reveals itself; and, while these people value money for what it will do, there is very little greed of wealth for its own sake. Even the extravagance that is so often and so justly condemned is evidence against dollar-worship *per se*. But the notable fact appears rather to be the astounding flow of gifts for all good causes, from the rich, the well-to-do, and the poor; these last, in proportion to their means, often giving most. Think of all the special appeals made to

Churchmen these last few years. Besides the support of local charities (not to speak of private benevolences and parochial expenses) there were the San Francisco earthquake, the Messina earthquake, the floods in China, the great fires, the miseries of the Armenian massacres and the Balkan wars, the Albanian famine, the appeals for larger missionary gifts and for the Church Pension Fund, and the countless war charities which have sprung into being since August, 1914. (Of course American Christians of all sorts, and non-Christians, too, have shared in most of these good causes.) There is no room for self-complacent satisfaction; and Mr. Hoover has shown us how little, relatively, we did for Belgian relief. But the aggregate of all these is prodigious; and instead of weariness in well-doing there is a newly kindled enthusiasm for good works such as may well brighten the most confirmed pessimist.

AS FRESH evidence of this, we instance the Red Cross appeal, made May 24th, from Washington, by the chairman of the American Red Cross War Council, for one hundred million dollars to meet the most pressing needs of the war-desolated regions abroad and the care of our own soldiers and their dependents. No one doubts that the appeal will be met, and met promptly; and this without detriment to other good causes already promised support. Generosity tends always to increase towards the possible maximum; giving encourages giving. Let a real need be shown, and the right workers enlisted, and the response is assured. We are entering upon the greatest war in history, with a certainty of such taxes and high prices as no one in this generation ever knew. Yet our Red Cross officials are justly confident that Americans of every class will do what is asked of them—because they always rise to such responsibilities. We take occasion to say that contributions for the fund may be sent to this office if that be more convenient to any of our friends; and also to ask that THE LIVING CHURCH WAR RELIEF FUND be not forgotten among the multiplicity of other appeals.

We are not exalting America over her allies. They have shown the same spirit. Nor do we forget that the German people have shown admirable self-sacrifice in the fulfilment of what seemed to them their duty. The iron wedding-rings, inscribed, "She gave gold for iron," attest that in a splendid figure. But we do venture to say that never again should American idealism be impugned on the ground of an alleged sordid commercialism.

Nay, we dare go further. The increase in American wealth, absolutely and relatively, during these past thirty-four months, has been almost incalculable. We had become a creditor nation; the dollar had supplanted the pound sterling in the world's exchange. All we had to do, from the standpoint of immediate selfish profit, was to sit tight and let our wealth increase, as the gold of the world flowed into our coffers. And yet, in the spirit of our Revolutionary ancestors, we have chosen, instead, to hazard "our lives, our fortunes, and our sacred honor" in the good cause of democracy, at the same time disowning any expectation of profit, indemnity, or annexation. Was ever idealism so dominant in national policies?

We believe that true self-interest justifies the choice; that all the treasure we expend is less than the tributes which would eventually have been extracted from us by a triumphant world-despot; and that no price is too great to pay for freedom. But the greedy materialist has no far vision, thinks only of immediate profit, is willing to sacrifice posterity. If we have any such, on 'change, in Congress, or elsewhere, they are a tiny minority, thank God, who must be chastened into confession of their grievous fault.

Meanwhile, let us see to it that what is true of our country is true of us severally all through the months, and years, it may be, that are overshadowed by the war. "America means opportunity" is an old saying which has not ceased to be true; but the opportunity now is for joyous, patient service and sacrifice. "Our people do not yet fully realize what it means to save the world from Kaiserism, or how great is their privilege to help in that task," a venerable Unitarian said the other day, when his city was flag-bedecked for Joffre and Viviani; "but they will give themselves more readily once the casualty lists begin to come in. There is no

salvation without sacrifice." Good Catholic theology, that, and wholesome for these times.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, June 4th:

| | |
|---|-------------------|
| A member of Christ Church, Woodlawn, Chicago, Ill. | \$ 5.00 |
| Mrs. Lydia B. Hibbard, Chicago, Ill. | 25.00 |
| H. R. | 5.00 |
| F. R. N. | 10.00 |
| Bennett E. Seymour, Central City, Colo. | 5.00 |
| C. M., Baltimore * | 3.00 |
| St. Luke's S. S., Auburn, Calif. * | 3.00 |
| St. James' Church, Pueblo, Colo. * | 1.45 |
| Mrs. Louisa M. Gowan, Baraboo, Wis. † | 5.00 |
| A communicant of St. Luke's Church, (Cleveland, Ohio) † | 5.00 |
| St. Lawrence S. S., Osceola Mills, Pa. † | 8.55 |
| Holy Trinity Church, Pueblo, Colo. † | 1.35 |
| A friend † | 25.00 |
| A member of Grace Church, Louisville, Ky. * | 1.00 |
| Total for the week | \$ 103.35 |
| Previously acknowledged | 48,114.64 |
| | <hr/> \$48,217.99 |

* For relief of French war orphans.

† For Belgian relief, especially children.

‡ One-half for French children; one-half for Belgian children.

§ For French relief work, through Dr. Watson.

[Remittance 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. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors of particular children, pledging ten cents a day for two years.

| | |
|--|------------------|
| 192. Margaret Hearne Cornell, Ithaca, N. Y. | \$ 36.50 |
| 193. Mrs. Alice Guy Underwood and son Guy, Mechanicsburg, Ohio | 36.50 |
| 194. In grateful memory of Fr. James Stewart-Smith | 36.50 |
| 5. Miss Elizabeth F. Briscoe, Wilmington, Del. | 12.50 |
| 39. Mrs. D. M. Dulany, Eau Claire, Wis. | 54.75 |
| 131. A. M. W., New York City | 26.50 |
| 191. W. E. Pilcher, Louisville, Ky. | 9.25 |
| 192. St. Mark's S. S., Louisville, Ky. | 9.25 |
| Total for the week | \$ 221.75 |
| Previously acknowledged | 8,855.48 |
| | <hr/> \$9,077.23 |

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

ARMENIAN AND SYRIAN RELIEF FUND

| | |
|--|----------------|
| Mrs. Lydia B. Hibbard, Chicago, Ill. | \$ 25.00 |
| Hannah More Academy, Reisterstown, Md. | 56.00 |
| Rev. F. M. Waddell, University City, Mo. | 1.00 |
| A Daughter of the King, La Grange, Ill. | 2.00 |
| Woman's Auxilliary, Trinity Parish, Highland Park, Ill. | 5.00 |
| C. D. A., Upland, Calif. | 5.00 |
| E. A. F., Charleston, S. C. | 1.00 |
| E. F. H., Charleston, S. C. | 1.00 |
| Rev. Walker Gwynne, Summit, N. J. | 5.00 |
| | <hr/> \$101.00 |

SERBIAN RELIEF FUND

| | |
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| M. T., Vermont | \$5.00 |
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AN OVERRULING PROVIDENCE

[FROM THE PASTORAL CHARGE OF THE BISHOP COADJUTOR OF SOUTHERN VIRGINIA]

THERE ARE those among us who can go back in thought to days when the people and the Church had to confront the same problems with which we stand face to face. Now, as then, there is need for the people of God to lift up their eyes to the everlasting hills from whence cometh their help, to have a larger faith in God, the Father, in Christ, and in the Holy Spirit, in the comfort and power of the Gospel, in the certainty of the coming of the Kingdom.

The enemies of the faith begin to ask "Has Christianity failed?" And even the saints cry in the words of the psalmist, "Has God forgotten to be gracious, is His mercy clean gone forever?"

But we look over the past, and see how God, in His infinite wisdom and in His divine power, has overruled the happenings of human history, and made things which were evil, like the death of Christ upon the Cross, like the martyrdom of St. Stephen, like the imprisonment of St. Paul, like the great persecutions of the Church, like the fires of the Reformation, work out not for the hindrance, but rather for the furtherance of the Gospel. The call to the Church is to believe, as never before, that the Lord is King, be the peoples never so unquiet.

STRENGTH without Wisdom falls headlong by its own weight.—Horace.

ST. BARNABAS THE APOSTLE

BY THE REV. WILLIAM H. BOWN

THE Festival of St. Barnabas the Apostle introduces us to that apostle, the son of consolation, of whom it is written that he was "a good man, and full of the Holy Ghost, and of faith."

Though his original name was Joses, he was, by the apostles themselves, surnamed Barnabas, and is known to us as the man who sold his land and laid the money at the apostles' feet.

Later on, he became an associate of St. Paul in his first missionary journey, but during their second missionary journey they parted company after a sharp contention as to whether they were to take St. Mark as their minister, who had left the work and returned to Jerusalem. Finally, however, they were reconciled.

St. Barnabas is known for his spirit of almsgiving and sympathy—fitting qualities for one whose mission was to succor the converted Saul, and to be almoner of the apostles in carrying relief to the sufferers from famine.

The collect dwells on the fact that he was endued with "singular gifts of the Holy Ghost" and prays that we, like him, "may have both spiritual gifts and grace to use them for God's glory."

The portion of Scripture appointed for the epistle gives us an account of the tidings of the blessed results which had followed the preaching of the Gospel, and the bringing out of Saul of Tarsus, and the relief of the suffering among the brethren in Judea, consequent upon the famine that had prevailed in that place.

Thus was the example set in the early Church of "distributing to the necessities of saints." And it becomes us to follow in their footsteps, and so, by the Holy Spirit's aid, not only do works of mercy, but love to do them.

The gospel finds its interconnection with the collect and epistle through its declaration of love as the mark of true Christians. Its keynote is: "Love one another, as I have loved you."

This gift of love would seem to be the unspeakable gift among men, and, at the same time, the rarest. Nevertheless, we are urged forward to this boundless love—urged to behold the extent of God's love—urged to behold the principles which govern it—that we may be the subjects of it.

Not that we are to resolve all the moral attributes of God into this one of love, nor commit the error of making divine love a mere sentimentalism.

It is the essence of such love to seek to bless its object, and in that seeking there will be no sacrifice of any other perfection, but rather its enforcement and highest illustration.

This love will produce fruit, such as St. Barnabas felt the high privilege of yielding for the good of others, for it is the climax of the gospel, "that whatsoever ye shall ask of the Father in my name He may give it you."

Have we not reason, then, to remember the blessed name of St. Barnabas? To be sure, the pressure of old troubles is transferred from one point to another, in the Church, and out of it; and old anxieties pass away, and new ones begin; but nevertheless it is well that we observe the feast day of one who taught us, by his loving sympathetic conduct, how to hold together in the bond of holy love, and in the unity of the faith once delivered to the saints.

Let us, then, strive to emulate this saintly man of God, who possessed the "singular gifts of the Holy Ghost," and was called "the son of consolation"!

"For these, passed on before us, Saviour, we Thee adore,
And, walking in their footsteps, would serve Thee more and more."

WE SHOULD endeavor to forget injuries, and bury them in love.—*Dr. Watts.*

THE NEW LECTIONARY

BY THE REV. C. B. WILMER, D.D.

CALENDAR FOR EIGHT DAYS

| | | | | |
|-----------------------------|-------------------------------------|-------------------|--------------------|--------------------|
| First Sunday after Trinity | Joshua 11, 10-end Isa. 48, 12-22 | John 1, 35-end | II Esdras 2, 33-48 | Acts 4, 23-end |
| St. Barnabas, Apostle | Eccles. 31, 3-11 | Acts 9, 23-31 | Deut. 33, 1-11 | Acts 12, 24-13, 13 |
| Tuesday | Joshua 14 | Matthew 5, 17-30 | Wisdom 7, 15-end | Acts 13, 1-13 |
| Wednesday | Joshua 18, 1-10 | Matthew 5, 31-end | Wisdom 8, 1-18 | Acts 13, 14-42 |
| Thursday | Joshua 20 and 21, 12 | Matthew 6, 1-18 | Wisdom 9 | Acts 13, 43-end |
| Friday | Joshua 22 | Matthew 6, 19-end | Wisdom 10 | Acts 14, 1-18 |
| Saturday | Joshua 23 | Matthew 7, 1-20 | Wisdom 11, 1-22 | Acts 14, 19-end |
| Second Sunday after Trinity | Joshua 24 Eccles. 2 | John 2, 1-22 | Isalah 65 | Acts 15, 1-31 |

THE usually accepted formula "Doctrine and Duty" for the two halves respectively of the Church Year is a very inadequate and even incorrect presentation of the Christian religion, as also the teaching of the Prayer Book. Christianity is a life, even the life of God in the soul; and the first

half (after Advent) of the Church Year presents the divine, spiritual, eternal life as it was manifested in our Lord, while the second half, from Pentecost on, presents that same life in the believer and in the Church. This is beautifully brought out in the Eucharistic service. For instance, on Whitsunday we commemorate, of course, the coming of the Holy Spirit; on the next Sunday, commonly called Trinity Sunday, the necessity of being "born anew" by the

Spirit is stressed; while, on the next Sunday, the definition of the regenerate life is given as love: "Whosoever loveth is born of God and knoweth God", and so on. With this conception of the second half of the year agrees the assignment of Old Testament and New Testament history in our tables; the experience of God's redeemed people in the Kingdom of God on earth.

The first lesson for Sunday morning is a summary of the conquest of Canaan by Joshua. We must here face the fact that such narratives are by many sensitive souls regarded as brutal and unedifying. But if the poet-scientist, who trusted that "God was love indeed and love creation's final law", did not hide from himself the fact that "Nature, red in tooth and claw with ravine, shrieked against his creed", and if Drummond (*Ascent of Man*) could trace a growing love story in evolution, there is still greater reason why students of the God of Revelation should "look to the pit whence we are digged". What we have in the study of the conquest is the interpretation of much history, lower civilization being succeeded by higher ones. It is "brutality", but not "without a soul". Moreover, it is our aim constantly to bring out the contrast of the New Covenant with the Old, as on this Sunday, when we give for the second lesson the picture of Him whom Joshua typified and who "overcame the world" for us.

Yet again, our congregations should be taught the spiritual core of the Old Testament narratives. Evil is to be utterly annihilated; and even after we have entered upon the Promised Land, or received the gift of the Indwelling Spirit, there is still a struggle. The Old Testament alternate, based on redemption, stresses in line with the collect an evangelical or spiritual obedience; Babylon typifying the power of evil from which we have been redeemed.

The second lesson Sunday evening* (Acts 11, 1-26) gives the second step in the expansion of the Church under the

(Continued on page 177)

* It will be noted that the Lectionary Table above presented gives the evening lessons as for the Eve of St. Barnabas, not for the First Sunday after Trinity.

THE FIRST SUNDAY AFTER TRINITY

O God! the strength of them, and only theirs,
Who put their trust in Thee, accept our prayers
And mercifully grant us of Thy grace
The constant help; and since our mortal race,
Through nature's weakness, oft in duty fail
Unless Thou help us, let good thoughts prevail,
That we may please Thee both in will and deed
By keeping Thy commandments as our creed.

THOMAS WILLIAM PARSONS.

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BLUE MONDAY MUSINGS

By Presbyter Ignobis



WHEN Mr. Chesterton takes it upon himself to write seriously of grave moral issues, he always has something worth hearing to say; while his gift of humor serves a specially good purpose in exposing the pretense and sham of so much that calls itself "progress" and

"liberalism" to-day. I have just been reading a fugitive essay of his in an old London paper. I do not remember to have seen it in any collected volume. He is commenting upon a magazine article written by a certain American professor, George Elliott Howard, on Divorce in America. Professor Howard declares that the increase of divorce here is "an incident in the mighty process of spiritual liberation, which is rapidly changing the relative positions of men and women in society and the family." Mr. Chesterton goes on to comment upon this:

"I do not suggest that the Professor would say in so many words that the less husbands and wives could put up with each other, the better; or that the happiest society would be a perpetual succession of unhappy families; but there is an unconscious sentiment of that sort behind all this way of talking about the spiritual liberation of sex. All the talk about freedom in this connection is utterly out of place: because marriage itself is an act of freedom and responsibility; and the desertion of it is the desertion of one's self; and is always at least humiliating. Even if divorce is not a sin, it is most certainly a disgrace. It is not like the breaking of a chain which has been forcibly imposed upon a slave; it is like the breaking of a sword that has been deliberately taken up and deliberately dishonored by a traitor. It may be a piece of very silly sentimentalism to represent the world as full of happy marriages, but to represent the world as full of happy divorces seems to me much sillier and much more sentimental. Everyone who knows the world, however much he may approve of divorce in desperate cases, knows that divorce is not usually the gate to a good life for the bad partner, or even to a specially happy life for the blameless partner. It would not be easy for a middle-aged man to move his house to the next town; but, if it be hard to move his house, it is harder to move his home. If we give up the romantic fashion of calling all marriage love, our opponents should give up the yet more ridiculous fashion of calling all divorce liberty. You might as well call cutting a man's leg off asserting his liberty. Certainly he is free from the leg and the leg is free from him, and certainly it is a matter of opinion which of the two is more to be congratulated, and it is so with divorce. But, when all is said and done, at the best the man is less useful without the leg, and the leg is quite useless without the man; and so it is with divorce."

Mr. Chesterton then goes on to point out the real animus of the agitation which is even more marked in England than here, among so-called liberal persons, for the preaching of divorce among the poor. "The poor," he says, "of all classes have kept most the religious idea of the reality of marriage. Instead of being part of the liberation of mankind," he points out, "it is part of the gradual enslavement of mankind, part of that general attempt of the wealthy to get the needy well under their control, whether for good purposes or bad.

"The rich philanthropist is unconsciously irritated with marriage, rather as the rich connoisseur is irritated at buying a whole miscellaneous lot at a sale, or at finding he cannot buy one medallion unless he buys the set. The capitalist may want to deal with the worker humanely; but he wants to deal with the worker, and not with his wife, and his house, and his ox and his ass, and everything that is his. The kindlier sort of rich generally feel that they could deal with the poor more easily as individuals than as families. Doubtless this breaking up of poor families would be rare, though recurrent. It was rare but recurrent in the slave states of America."

All this is very well worth consideration. The twaddle about divorce as meaning freedom is more odious than any sanctimonious cant ever uttered in the name of religion.

Why should irreligious cant be tolerated any more than religious cant?

TWO PARAGRAPHS side by side in a recent *London Times* are stimulating to the imagination, surely. The first tells that Major Sir Foster Cunliffe, an Oxford lecturer who was killed on the field of honor last summer, left, by will, a lock of hair of Mary Queen of Scots to a Scots baronet; also £5,000 to the Welsh Church Fund. The second announces the death of Mr. Nelson-Ward, Senior Chancery Register, 89 years old, son of Horatia, daughter of Lord Nelson and Lady Hamilton, and her husband, Rev. Philip Ward, vicar of Tenterden. Horatia lived until 1881; and her descendants are called Nelson-Ward.

THE SYRACUSE *Herald* evidently needs instruction in ecclesiology. Describing the setting-apart of a deaconess in a local church, it refers to the "unique ceremony", and defines its "uniqueness" as the "presence of a woman in clerical robes among so many clergymen". Some one should tell the editor that there are many deaconesses, so that the service of setting-apart is not unique; and that no deaconess is a clergywoman, or wears clerical robes.

A HARVARD PROFESSOR'S DAUGHTER gives me this excellent translation by M. B. of Gustave Chaudet's poem, *Nous, Les Neutres*. We can read it now without shame.

"We who have had no part in the great battle,
Who have not suffered for the new-born world,
Neutral and safe within our strong-set barriers,
Whose flag of victory was ne'er unfurled,
"We who have nothing known of all the horrors,
Who have been friend to wolf and lamb alike,
Whose one poor duty was summed up in silence,
Who had no fear how satire's pen might strike;
"What shall we do, when, in the coming future,
Justice shall dawn on this exhausted land?
What need shall fall to sacrifice so petty,
When others shed their blood on every hand?
"Will there be room for us in the assembly
Of heroes met poor Europe's wounds to bind?
Alas! what have we done to earn permission
A place among the conquerors to find?"

I DON'T WANT THIS POEM of Charles Buxton Going, written for a month of glory and sacrifice, to be forgotten:

"APRIL, 1917

"At Concord bridge and Lexington
A ghostly bugle seemed to call
Last night: 'Ye heroes, slumber on;
Not vainly did ye fight and fall
In Freedom's cause' (so rang the strain),
'Sleep on; ye have not died in vain.'
"And not at Lexington alone
But far and wide the bugles' tune
Was heard, as faint as echoes blown
On little winds beneath the moon—
At Gettysburg—above the Maine;
'Heroes, ye have not died in vain.'
"O'er every battlefield on land
And every battleground at sea
Where freemen, fighting sword in hand,
Died that their brothers might be free,
The bugles cry the same refrain—
'These dead shall not have died in vain.'
"For Freedom's fire has not grown cold;
Her living sword leaps, keen and straight,
In that same cause to which of old
Our hero sires were dedicate,
The flag they loved, kept free from stain,
Proves that they have not died in vain.
"The sword we have been slow to draw
Shall not be sheathed, nor flag be furled,
Till liberty, and truth, and law
Drive despotism from the world:
And if we fall in Freedom's train,
We also shall not die in vain!"

CONVOCAION OF CANTERBURY URGES LIMITED CLERGY SERVICE

Discusses Peace and Accepts Principle of
State Purchase of Liquor Traffic

ROYAL PROCLAMATION FOR FOOD ECONOMY

The Living Church News Bureau }
London, May 7, 1917 }

CONVOCAION of the Province of Canterbury met last week at the Church House, Westminster, for the spring group of sessions. The Upper House was occupied at first with the question of the Clergy and National Service and other matters arising out of the War.

The Bishop of London drew attention to the appeal of Sir William Robertson, Chief of the General Military Staff, for 500,000 men for the army by July, and urged that the clergy should do something in regard to this appeal which would be an example of service and self-sacrifice. They could aid in liberating large numbers of men for combatant service at the front who are engaged in duties which they themselves could suitably perform in addition to their definitely spiritual work. There was nothing degrading to priests to do the humblest and most menial service in hospitals, at clearing stations under fire, or at bases abroad where soldiers are now employed. Their spiritual power and vision, and their influence over the men after the War, would be increased by contact with them under common conditions. Those who had had such experience spoke of the extraordinary influence which it brought to the spiritual work which they tried to do among the men. He believed that only in this way could they hope to cope with the evils of sexual lust and bad language. They had found that out in the case of women and girls in munition work. Many of the devil's agents, declared the Bishop, were perfectly willing to go and work in factories at thirty shillings a week side by side with girls in order to get them away into bad houses. In answer to an appeal, hundreds of well-educated Christian women had gone as agents of God and worked at thirty shillings a week with the girls, and their wonderful influence over them had been proved. He hoped it would be possible to make a direct contribution of the proper kind of clergy to work in Christ's cause side by side with the men.

The Bishop of Truro moved a resolution declaring that this House in no way abates its desire that the clergy should be used for national service, provided it does not hinder the spiritual work of the Church. The Bishop of Lincoln, who seconded, said that in his diocese many of the clergy were assisting in agricultural work and in munition factories side by side with the workmen. The Archbishop, referring to the response of the clergy to the special call by the Minister of Munitions, said that up to the present 5,076 had been sent by the Bishops to special service of a moral and religious kind, while 3,127 had been offered to the authorities for work of that kind; and 1,949 had offered for general service in varied occupations—the last, in fact, including practically every form of occupation in the country. The motion was unanimously adopted.

The Archbishop informed the House that on the day the United States declared war on Germany he cabled a message to the Presiding Bishop of the Church in the United States, knowing that in doing so he was carrying out what their Lordships would desire him to do. (Applause.)

The Bishop of London expressed the opinion that the entry of the United States into the War was the highest moral asset to our cause. "Beyond all the material help we shall receive," he said, "who can estimate the spiritual help it brings us? I am in constant correspondence with friends in America. All along they have been praying for us; now they can join with us to the fullest extent." It should be known, the Bishop added, that it was at the special request of the United States Ambassador and of the American community in London that the great and moving service in St. Paul's was held.

The House reaffirmed its position condemning the policy of reprisals for the outrages perpetuated by the Germans on non-combatants, as expressed in the resolution which it passed in February, 1916.

The Bishop of Peterborough moved a resolution declaring that it is of paramount importance that the Church should consider carefully her contribution to the nation's preparation for peace, particularly in view of the industrial and other problems which will then arise. In a maiden speech of unusual distinction, and speaking, as he said, as the youngest member of the House, the Bishop delivered a very thoughtful and valuable contribution to the subject matter of his motion, which not only made a deep

impression on their Lordships, but has also arrested much attention outside convocation. He dealt with two main aspects of peace. With regard to the international agreement by which peace will be concluded, this sapient prelate ventured to emphasize with all possible earnestness that the political questions which will be involved would be overshadowed by the moral issues at stake. It was literally true that the future of Europe will turn on the question whether or not Britain in concert with her allies is prepared to seek first the Kingdom of God and His righteousness. They could not lose sight of the fact that the whole decision "rests ultimately on spiritual power, spiritual choice, and there is the Church's opportunity." This was one of those impossible tasks "to which the Church in the providence of God is invited in the power of the Holy Ghost." With regard to the other main aspect of peace, the reconstruction of social and industrial life in Europe at large and Britain in particular, the Bishop said the main problem was whether there was to be a new relationship between capital and labor or whether they were to revert to the same state of affairs with which they were only too familiar. He believed the problem to be fundamentally spiritual. How could the Church best help the nation to approach it? The first thing was to face the crisis in an attitude of real repentance. The essential key to the situation was a change of mind in the nation at large; and the Church must set the example. Then the Church should emphasize that aspect of her message which had so often been lost from sight, namely, "the corporate scheme of life outlined in the New Testament." There were some Church people, he feared, who needed to be converted to the New Testament view of corporate life, and to their personal responsibility to bring that corporate life to bear on the nation. Further, the Church must rediscover her "moral dynamic". Before the War the Church, no less than the nation, refused to believe that our Lord's teaching could really be practically adopted in corporate community life, whether in village or town or country. Now they saw the consequences of the disregard of His precepts in the colossal catastrophe which had overtaken them. Again, let the Church resume the note of authority:

"We are not as a Church working among the nation to express mild hopes that some day there will be some improvement, but to announce authoritatively the plan of God, to assure them that the only possible solution of the future is to accept it and that to reject it is to head straight for disaster. Let us be bold and ever more bold."

The Bishop of London introduced the subject of the Criminal Law Amendment Bill now before Parliament, and his motion in support of the bill was agreed to. The House, in further consideration of the scheme of Prayer Book revision, agreed to the use of the *Quicumque Vult* without the charitable warning clauses, which would obviously be a mutilation of this grand and historic symbol of the Catholic Faith in the interests of unbelief.

A report more worthy of the commendation of the Church was that introduced and discussed on the revision of the present bad lectionary. The specific proposals of the joint committee, who had the advice and co-operation of a similar committee of York convocation, are based on these two well accepted principles:

- (1) The adoption of the ecclesiastical week instead of the calendar month as a framework for a lectionary.
- (2) The selection of second lessons as well as first lessons for proper lessons for Sundays.

At the final sitting of the House the bishops considered the burning question of State Purchase of the Liquor Trade. The Bishop of Bristol moved a resolution in favor of it. Drink was going to control the Government, he declared, if the Government did not control the drink. The Bishop of Winchester seconded the resolution. The Bishop of Llandaff thought they should first know a little better what state purchase meant. The Bishop of Lincoln preferred local option. The Bishop of Oxford wanted to get rid of the influence and power of the trade somehow or other. The Bishop of London's position was that if the Government said that state purchase was the only means of "saving the country", then he would favor its adoption. The motion was carried in the following amended form:

"That this House accepts the principle of the proposal for the state purchase of the liquor trade, inasmuch as it would secure public control of the manufacture and sale of intoxicants; but the House would desire before pledging itself to support any particular measure to see the proposal formulated and to know its range and character."

The proclamation in which His Majesty the King appeals for food economy concludes with the following clause:

Proclamation for Food Economy "And we do hereby further charge and enjoin all ministers of religion in their respective churches and chapels within our United Kingdom of Great Britain and Ireland to read, or cause to be read, this our proclamation on the Lord's Day, for four successive weeks after the issue thereof." J. G. HALL.

SOUTHERN VIRGINIA ELECTS SUFFRAGAN

THE Rev. Arthur Conover Thomson, D.D., was elected Bishop Suffragan of the diocese of Southern Virginia when the council of the diocese met in Epiphany Church, Danville, Tuesday, May 29th.

Morning Prayer was read by the rector of the parish, assisted by the Rev. J. S. Meredith. Then followed the Holy Communion. Nearly all of the ninety-seven clergy were in vestments. The Bishop and Bishop Coadjutor were the celebrants, assisted by the Rev. J. Cleveland Hall and the Rev. J. B. Dunn, D.D. The sermon was preached by the Rev. C. O. Pruden of Chatham Episcopal School. After the roll call and usual preliminaries the Bishops made their addresses.

In view of the steady expansion of the Church's work in the diocese and the consequent increased demand for episcopal visitation, the Bishop suggested that it might be wise for the council to consider the advisability of making provision in part for additional episcopal service by the election of a Bishop Suffragan, for which he was prepared to ask.

When, over ten years ago, Bishop Tucker was elected Coadjutor, on account of the extent of diocesan work, the field was large enough to engage the full attention of the two Bishops. Since then, under the blessing of God, there has been a large increase in churches and missions. The opening of sections in the mountains of the Southwest, and the development of the work in the mining districts, have made a large increase in the extent of travel and in the responsibilities which rest upon the Bishop in the care of all the churches. The diocese of Southern Virginia has most extensive work, and its varied conditions present many problems.

The address of the Bishop Coadjutor followed.

The council followed the suggestion of Bishop Tucker in passing resolutions of "abiding loyalty to the principles of freedom under law", and calling upon the Church to dedicate itself to the preservation of all that is best in the life of nations. Another resolution petitioned the President and Congress that as a war measure the manufacture and sale of intoxicants as beverages be prohibited.

The feature of the council was the asking for a Suffragan by the venerable diocesan, who is over 80 years of age. It will be remembered that during the past fiscal year Bishop Tucker has had a serious illness and the work of the diocese, the largest in the whole Church from point of places to minister to and area covered, is so burdensome that assistance was needed. This request met the full approbation of the members of the council, and a committee was immediately appointed, who reported "that in view of the existing conditions in the diocese it is their judgment that a Suffragan Bishop be elected." It also recommended that his salary be fixed at \$3,000 per annum with an additional \$600 for a residence, and a further allowance for necessary traveling expenses.

The election was made the order of the day for Wednesday at 3 P. M.

Needless to say there was manifested the deepest interest and concern in this election, which no one knew was to come up at this meeting. When 3 o'clock came, after earnest prayer by the Bishop Coadjutor, short nominating speeches were made, and on the fifth ballot the Rev. Arthur C. Thomson, D.D., was elected.

The vote by ballots is as follows:

| | 1st | 2nd | 3rd | 4th | 5th |
|-----------------------------|-------|-------|-------|-------|-------|
| | C. L. | C. L. | C. L. | C. L. | C. L. |
| Rev. A. C. Thompson, D.D. | 10 17 | 22 15 | 27 15 | 33 22 | 38 27 |
| Rev. W. A. R. Goodwin, D.D. | 5 16 | 15 8 | 13 9 | 13 10 | 16 10 |
| Rev. E. P. Dandridge..... | 11 5 | 5 10 | 3 9 | 2 5 | 1 4 |
| Rev. Joseph B. Dunn, D.D. | 10 6 | 5 7 | 4 6 | 3 6 | 3 2 |
| Rev. W. A. Brown..... | 6 7 | 6 4 | 5 6 | 6 4 | 3 2 |
| Rev. E. Ruffin Jones..... | 2 1 | 1 | --- | --- | --- |
| Rev. W. H. Milton, D.D. .. | 2 4 | 3 1 | --- | --- | --- |
| Rev. H. H. Covington..... | 1 | 1 | --- | --- | --- |
| Rev. G. Otis Mead..... | --- | --- | 3 | 3 | 2 |

The Rev. Arthur Conover Thomson, D.D., Bishop-Suffragan-elect of the diocese of Southern Virginia, was born in Fredericksburg, Virginia, in 1871, his father being the late and venerable Archdeacon E. H. Thomson of Shanghai, China. Dr. Thomson was graduated from the University of Pennsylvania in 1890, and from the Theological Seminary in Virginia in 1893. He was made

deacon in 1893, and sent by Bishop Whittle to Tappahannock, in the diocese of Virginia, where he served from 1893 to 1895, being ordained to the priesthood in 1894.

His second parish was in Cincinnati, Ohio, 1895 to 1899, and he came to Trinity Church, Portsmouth, in 1899, in succession to Dr. James B. Funsten, the present Bishop of Idaho.

Dr. Thomson has served this old Colonial Church with wisdom and fidelity through these eighteen years, and there are marked evidences of his efficient ministry in every feature of the parish.

He has for a number of years been secretary of the diocesan missionary society, and when a change was made in that organization he was largely instrumental in working out the plans of the board of diocesan missions, of which he was made secretary and treasurer. He was deputy to the last General Convention. He married, in 1894, Miss Mary Fitzhugh of Fredericksburg, Va.

The Rev. Charles L. Pardee, D.D., made a striking address on the work of the American Church Building Fund Commission.

The Rev. Frederick E. Gardiner told of the work outlined and being done in Sunday schools, schools and colleges, and theological seminaries, and pleaded for concerted action in securing recruits for the ministry.

The Bishop had appointed before the meeting of the council a committee for the Pension Fund, composed of the Rev. H. H. Covington, Col. John D. Letcher, and Mr. Frank W. Darling. Mr. Covington explained the duties of vestries in the payment of premiums and proposed changes in the canons to take care of this work. These additions and changes give this committee full powers in handling existing funds for disabled clergy and the widows and orphans of deceased clergy also.

Other changes in the canons make January 1st the beginning of the fiscal year, and provide for a committee on finance.

All of the officers of the diocese were reelected, also members of standing committees.

Reports for the various institutions connected with the diocese were full of interest. Among these was a report on the work of the St. Paul Industrial School, made by Archdeacon James S. Russell, colored, a polished orator with every aspect of the school at his fingers' ends. This school, which looks after both girls and boys at Lawrenceville, is performing a great work, sixteen trades being taught in it. Much of the town of South Hill, which suffered a fire some months ago, is being rebuilt with labor furnished by this school and of brick made at the plant. The Archdeacon reported a probable deficit of \$12,000 and asked the diocese for help in this matter. A strong statement was made by one of the clergy in advocacy of the extension and development of the work of the Brotherhood of St. Andrew, the only male organization within the Church.

Social Service and Diocesan Missions were considered Tuesday night, being strongly presented by the Rev. R. B. Nelson and the Rev. A. C. Thomson, D.D.

On Wednesday night was celebrated the twenty-fifth anniversary of the formation of the diocese. While the oldest church stands in this diocese it was only set off from the diocese of Virginia in 1892.

The historiographer, the Rev. C. Braxton Bryan, D.D., made a review of the diocese and the great work of its Bishops. All features of Church work and diocesan endeavor had made great progress.

Then Rev. Joseph B. Dunn told of some who, conspicuous in their self-sacrificing work for the upbuilding of the Kingdom, had finished their course and now rested from their labors.

After signing the testimonial of the election of Dr. Thomson and reading the minutes, the council was brought to a close with devotional exercises led by Bishop Randolph.

TO SUCCEED DEAN HART AT BERKELEY

AT a recent meeting of the trustees of the Berkeley Divinity School, Middletown, Conn., the Rev. Ernest de Fremery Miel, D.D., rector of Trinity Church, Hartford, was chosen to succeed the late Rev. Samuel Hart, D.D., as Dean of the school.

Dr. Miel is an alumnus of the University of Pennsylvania (B.A. '88). He was made deacon by Bishop Williams in 1891, and advanced to the priesthood by Bishop Whitaker. From 1891 to 1893 he was an assistant at St. George's Church, New York City. Since that time he has been rector of his present parish.

SON OF MAN, let me join the league of pity. Let me take the place of the angels in the ministry of human souls. I have borne the heat and burden of the day; I have been tried in the furnace of pain. I have trod the dusty plain, I have descended the deep valley. I have climbed the arduous steep. I know the path of the weary. Make me a helper in Thy ministrant band.—George Matthewson.

MINISTRATION TO TROOPS THE BISHOPS' SPECIAL CHARGE?

THE recent diocesan convention of Southern Ohio, on the recommendation of Bishop Reese, adopted and sent out this circular letter:

"To Bishops of the Church:

"The nation has called the young men of our country into active service for its defense. Many have responded and volunteered. In a short time compulsory conscription will increase the number of men enlisted. This outgoing of our men means the temporary severance of home ties and a life away from the influence of home and the spiritual ministrations of the Church. No one knows how long these conditions will continue.

"We are confident that the home will remember the young man; that letters and messages will follow him during the days of his service. But how may he realize that the Church in which he has been baptized and confirmed still has him in her keeping, is concerned about his religious life, and remembers his needs before the throne of grace? No doubt the rector or minister of the home Church may occasionally write the young man, but clerical changes are frequent, and some parishes are without a rector.

"In order that the responsibility of the Church for the shepherding of all our enlisted men may be fulfilled, it must naturally find expression in the Bishops of the Church, who are permanent in their office and who have committed to them the charge of all Christ's flock in their diocese. If every Bishop of the Church should obtain from his clergy the names of all the young men who have enlisted from his diocese in the army and navy, and if at regular stated intervals, of one or two months, each man received from his Bishop a pastoral letter, he would feel that no matter where he was serving the Church was concerned about the growth and development of his spiritual life. This would not be a substitute for the immediate pastoral care of the clergy for their young men, but rather its complement. It would guarantee that every baptized and confirmed man of the Church serving his country in this national crisis would be shepherded.

"If such an ideal appeals to you, will you not bring it in some way before the clergy of your diocese, and obtain from them the names of the men in the several parishes and missions who have enlisted, thus make up your soldier and sailor congregation, and minister to their needs?"

"HE MAKETH ALL THINGS NEW"

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

THE OLD WORLD is gone, the summer of 1914 is very far away from us. We are living in a new time, in which men are thinking in new ways, and the Church must show its ability to direct their thoughts and conduct.

My impression is that greater changes than any of us are disposed to think of are coming. I believe, for example, that the old systems of training the clergy in our divinity schools ought to go, that the clergy may be prepared to live and work in their own age, leaders of a new generation, makers of a new world. The expert theologian with his fine distinctions and his speculations concerning things which nobody ever understood nor ever shall understand ought to give place to good leadership of the new time. The ecclesiastic may well give place to the teacher and prophet, declaring the eternal truths of the gospel of Jesus Christ and their application to men doing the world's work to-day.

The long-accepted methods of preparing men for the ministry are largely discredited and many of the best trained and right-minded men will not accept their limitations. They who are using the Holy Scriptures for the defense of doctrines by proof texts, and studying St. Paul's Epistles in a meticulous way which he never dreamed of, have not a message for this generation. They may reproach the world for the way it is going and criticize those

who are trying to make a new world wherein dwelleth righteousness, but there is scant hearing for them.

They who are afraid of changes, who wish to keep everything as it has been, forgetful that God is saying to every generation, "Behold, I make all things new," are sure to be uncomfortable. I do not expect to live to see the adjustment made, but I think that the Church must accept changes or lose its place of influence, and I have unwavering faith that power and strength lie in transferring the emphasis from things ecclesiastical to the presentation of the great principles of the gospel of Jesus Christ. If some of us are too old or too timid to march we must not get in the way of those who have a vision and who are living and working for the future.

In our churches there must be new forms of service, prayers and intercessions which give expression to the new hopes and aspirations of people, which meet the needs of people who are in perplexity as to what their duty is, who are bearing burdens and anxieties such as have not come to this generation before, who need comfort and help in the hard experiences of life. The Church ought to take a new place in the service of the community and commend itself to the confidence and love of the American people.

CHRISTIAN PRINCIPLE AND WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA]

IS NOT the teaching of Christ opposed to war? There is no question that it is. If the Kingdom of Heaven, that is God's immediate rule in the thinking and hearts of men, ever becomes universal, war will be impossible, but as yet that blessed consummation waits perfect realization. Evil is not universally restrained by self-control, guided by the spirit and teaching of Christ Jesus our Lord. Men are still under the dominion of the mind of the flesh, full of deceit, cruelty, lawlessness. Society must protect itself against disruption, life must be safe, the weak protected, the innocent safeguarded. The consistent pacifist, the advocate of non-resistance, lives securely in a society which, acting contrary to his principles, protects his life and property. The progress of the race is due in no small measure to the courage and self-sacrifice of men who fought to maintain their principles. Our Lord certainly did not intend to emasculate his disciples or encourage them to give the world over to injustice, cruelty, or greed.

All we can say is what St. Paul said: "If it be possible, as much as in you lieth, live peaceably with all men." There are circumstances when evil and evil men must be resisted. This is not for the sake of personal honor, but for the protection of society. So long as civilization, whatever its claim, is not Christian, so long the Christian in trying to follow the teaching of Jesus will be forced to adjust the principle to actual conditions. He would if he could realize the ideal in his own life and in the organization of society, but he cannot forget that our Lord has come not only to make peace between man and his brother, but to establish justice and righteousness in the world.

War is indeed a relic of barbarism. It is a mistake, a stupendous folly. Slowly, painfully, at the price of blood, gaining in knowledge dearly bought by experience, man has left behind much that he once considered reasonable and inevitable. There will be a day when war will be no more. This war may hasten that day. Let us pray that it will do so. But it would not hasten the day of universal peace for Christians to disapprove this war or to refuse to bear arms.

We Christians go not forth to this war because this nation is the nation to which by accident of birth we owe allegiance; we place the flag in our chancels, not because we are subservient to the State and bless where she blesses and curse when she curses, but because we think we discern in this inevitable conflict a necessity to maintain a great principle and believe that the war to which the State calls us is for the rights of humanity and the blessing of the whole world.

THE NEW LECTIONARY

(Continued from page 173)

influence of the Holy Spirit, and is related to the thought of the epistle that the Church is the Saviour of the whole world; and is backed by Isaiah's missionary message (49).

The week-day lessons continue the course readings in each case. It may here be explained that for the second lessons on Sunday mornings, up to and inclusive of the Eighteenth Sunday after Trinity, we depart from the plan of correlating the second lesson with the first and present the Christ as given in the Gospel of St. John as that realization of our Lord's true character at which the disciples arrived through the inspiration of the Pentecostal gift of the Spirit.

THE CALL

The Master calls for us, you and I;
Do you hear the Master's call?
Through the clash and clamor,
Through the gold and glamor,
The clear, sharp cadences fall.

He calls for men, He calls for women,
That they love Him more than these!
That in sweat and strife,
In the real things of life,
His precious guerdon they seize.

The sense's charm, the body's pleasure,
The chase after glory's dream,
In the light of His face,
In His soul's white grace,
How paltry and pinchbeck they seem!

O men of mettle, O women of fire!
O flower of the human race!
If we would drain joy deep—
The joy that will keep—
We must follow the light of His face!

We must strive and strain, we must suffer and work,
We must serve to the heart's last beat,
But the joy that will grow
In the depth of each throe
Makes life that is strong and sweet.

Then follow the call, the Master's call,
The call to the souls of the race!
He has blazed the trail,
Let no humans fail
To find at His side their place!

FRANCES BISHOP BARNEY.

WHAT THE BISHOP DID NOT SAY

A BISHOP was writing his annual address. His pen flew swiftly, for he was deeply moved. But, when morning came, with a sigh he drew that same pen through considerable areas of his manuscript. No doubt he was a wise bishop, for these were some of the things he did *not* say when he faced his diocesan convention. Was he, perhaps, *your* bishop?

"There are places in the diocese of ——— where people assure me that they long for the services of the Church. They meet me at the train with luxurious automobiles and take me to dine at expensive hotels. They explain to me that they *must* have a resident priest, and they are very particular that he should be able, young, a 'good mixer', a powerful preacher, single if possible, and personally attractive, holding no Church views which may conflict with any of those held by any of his congregation. Given this paragon, they reluctantly promise one-third or one-half of the least sum which he can live upon in self-respecting poverty. The Bishop, or somebody back East, must do the rest. Verily, the 'choosiness' of some congregations holds an inverse ratio to their Christian generosity! I have nothing but sympathy for the struggling mission which does its best, and yet must be substantially assisted; this is a hopeful opportunity, and should be treated as such. But I find it hard to be properly courteous to those who wish to get spiritual values at bargain-counter prices. And my chief objection is not because of the undue burden which is thus placed upon the shoulders of the Bishop and his helpers, but because of the paralyzing effect of such a policy upon the congregation itself. There are places in this diocese which have been assisted for thirty-five and forty years. They are still walking upon crutches—and willing to do so.

"Again and again I meet our antiquated and almost bed-ridden friend, the subscription paper. The subscription paper, where each gauges his offering by the performance of his neighbor, striving to outdo him in parsimony; the subscription paper, a device for evading personal responsibility by an appearance of corporate activity; the subscription paper, languidly circulated, hesitatingly signed, and casually collected!

"If you want to judge a housekeeper, look in her closets or bureau drawers; in estimating clergy and congregations,

examine the sacristry. I am amazed sometimes at the litter and uncleanness I find there. Old lesson papers, discarded music books, unopened packages of literature from the Board of Missions, lurk in corners or clutter up shelves and window ledges. Congregations which pride themselves on their church edifices would be chagrined could they know how many clean rochets I have soiled in the dust of their sacristy and chancel floors.

"I should like to tell you of a priest who has made himself the chief man in his community and county—a pioneer in a newly-settled part of the state, a rough-hewn, stalwart man, who probably never was tired; at any rate he so long ago ceased to think of himself that he would not recognize fatigue if it visited him. His supremacy—of which he is unconscious—comes from his eagerness to serve. His long-suffering Ford car is seen on every road; the passing countryman hails him familiarly, and the children plodding to the country school swarm to enjoy the ride to which he bids them. He is indeed the parson—the *person*—of his countryside, yet not a few call him by his Christian name. Perhaps this marks a failure of dignity on his part; I do not know. No one seems to have much 'respect' for him; but they have something better—*Love*."

THANKFULNESS

BY ZOAR

OH! for words to express that which is inexpressible: the unspeakable mercy and goodness of our God, the depths of His love, the heights of His glory, the length and breadth of His patience! Human mind cannot comprehend it, mere words cannot tell of it. Yet—there are times in our life when, reviewing all that God has done for us, weighing, as it were, His tender, forgiving, inexhaustible love with our own utter unworthiness of even "the least of His mercies", we feel we must use His precious gift of a clear mind to proclaim, as best we can, the goodness of our God. Not on our sinfulness would we dwell at such a time; on Him alone would we look, to Him our hearts be raised in a very paean of love and thankfulness. We have given ourselves, our souls and bodies, to looking back on the years spent in His loving service, we stand amazed at what has been given to us to accomplish for Him.

Can there be pride in our hearts? How could there be? Do we not know that of ourselves we could have done nothing? Do we not know also that they who came in at the ninth or at the eleventh hour cannot possibly accomplish as much as those who have borne the burden and the heat of the day? Pride? God forbid! Thankfulness, intense thankfulness that He has called us ere it was too late and has given us a foretaste of His own divine, self-sacrificing love.

Dimly as yet—for how could we bear the dazzling light of a full revelation?—He reveals to us the secret of His love: the life of loving service, the joy of giving, love forgiving, love guiding, love compelling and—O Lord, what is man that Thou art so mindful of him?—with heart bursting with thankfulness we realize at last the wondrous truth: that He has made us for Himself and that, whatever betide, we are His, with all eternity before us to learn to love and serve Him, our Lord God, our Creator, Redeemer, and Guide.

JAMES E. CRAIG, PRIEST

(Obit subito, February 10, 1917. R. I. P.)

If he had gone drear ways through water and fire
To stand at last in Death's wide, wealthy place:
If, as some headlong runner, whose wild pace
Slackens nor lags until, his heart's desire
At last attained, he sinks into the mire
Gasping, forespent, yet winner in the race,
Triumphant satisfaction on his face—
Ah no! Not so he ran the course of Grace—
Not so at last he grasped the longed-for prize.
Here is no triumph, only murmured prayer.
Quiet and calm with folded hands he lies;
Only one mark of conflict is there there;
Under the great o'ershadowing of the Rood
He rests serene, in vestments stained with blood.

ANDREW CHAPMAN.

A SILLY PARABLE THAT FITS

A CERTAIN family had employed a maid-servant for two whole years and, as the second anniversary approached, the master of the house called her before him and said:

"Delia, you have been a pretty good girl. You were green at first and broke a lot of dishes, but you learned rapidly and worked willingly. Your kitchen is in good order and you have brought about many improvements in our daily menu. Now that your term is coming to an end I hope that you will seek reëlection.

"You don't know what I mean? Of course you understand that good jobs like this must be passed around. There are lots of other girls who never did a tap of housework that would be glad to have your good home and draw your wages. A number of them handed me their cards to-day and one of them offered me a glass of soda water. Some of them have been active job hunters for ten years and it is about time they were getting something.

"But, as I said, I hope you will be a candidate for reëlection, and when the family comes to vote on filling the place for the next two years, I am quite sure you will get some votes; for, as I said, you are a good worker, although not as affable and popular as some of the other girls. Maybe you have been too busy for that. What? You are going to leave for a place where good service is appreciated? How unreasonable!"

Can any one imagine this silly rigmarole in a well-ordered home? Yet it is just the situation that every public official faces. If he is crooked or incompetent, he cannot be removed until the end of his term. If he works hard and becomes useful, he must be measured periodically in competition with a lot of untried job pirates who have nothing to do but peddle campaign cigars and campaign gossip.

American government will not be on the same common sense plane as the American home until officials are elected to hold office as long as they make good.—*Dependable Highways.*

PROBLEMS OF THE SEMINARY

[FROM THE ANNUAL REPORT OF THE DEAN OF THE GENERAL THEOLOGICAL SEMINARY]

THE question of the personal life of the students comes first in importance. It would be a mistake to underestimate the true sense of consecration with which young men enter upon their preparation for the ministry, but it is only too easy to assume upon their part a definiteness of knowledge, an understanding of the Christian religion as it concerns their own way of life, which they do not really possess. It can no longer be taken for granted that they come from homes in which they have made steady and almost unconscious progress in the Christian life. In many cases a man's resolve to seek holy orders has been practically coincident with his discovery of religion. There has been little time for gradual inward growth. The ignorance of the Bible, of which we hear much, is but a symptom of a more serious defect, the absence of that spiritual background out of which spring naturally simple habits of devotion. Many of the men need therefore elementary instruction in religion such as shall assist them in the building up of their own lives in the Christian faith.

Not unrelated to this novelty of religion for many students is the fact that there exists along with the desire to serve a strange unwillingness to admit in practice that service involves the acceptance of discipline. This displays itself in a tendency to sit rather lightly to the responsibility of seminary life. The candidate for orders too often seems to think of himself as a privileged person. Obligations must not interfere with his personal liberty. Accustomed to having his own way, he goes out into the ministry, impatient of difficulty and opposition, but little prepared to endure hardness. Difficult as the task may be, the seminary should in all kindness help the student to learn the value of the disciplined life and of the frank and dutiful acceptance of the obligations of his calling.

On the intellectual side there is the great problem of the content of theological instruction. The seminary must not only prepare men for an efficient ministry, but it must

also keep in mind the necessity of developing those who may by their further studies and by the use of the method acquired here deepen the intellectual life of the Church. The simple division of the students into sections from the point of view of their ability has not satisfactorily solved the problem of reconciling these two purposes. What seems to be needed is radical revision of the whole course. The question has been raised as to whether it would not be possible, by somewhat simplifying the material, to carry the student through the greater part of the canonical requirements in the first two years of his seminary work, leaving him in large measure free in his third year to take up in a more intensive way those particular lines of study for which he shows a native capacity. Every man might then be given the opportunity of specialization on the broad foundation previously laid.

I should like to add just a word on the question of the method of instruction. It is by general consent now admitted that too much reliance has been placed upon the lecture. Very great gain has, to be sure, resulted from the opportunity thus given the professor to lay before the student his own interpretation of the material, but the lecture system by itself assumes upon the part of the student a much greater ability to read and to think than is actually his. Every lecturer refers his class to a large number of books and for the most part the students are faithful in doing the assigned reading, but they read with little discrimination and their power to understand conflicting theories and find the point of divergence is sadly limited. . . . If means could be found for a closer supervision of the reading combined with free discussion of the subject matter of the lecture so that men might become used to formulating in their own words the significant truths with which they are dealing, the gain would be very great.

WHITSUNTIDE CAROL*

All hail the morning glorious
 When Christ, His work to crown,
 O'er death and hell victorious,
 The Holy Ghost sent down!
 For not in wrath but love,
 In cloven tongues of flame,
 From Christ enthroned above,
 The Blessed Spirit came.

The tidings of Salvation,
 Whereof King David sung,
 The men from every nation
 Each heard in his own tongue;
 And marveled as they heard,
 For all unlearned men
 Were those who spake the word
 In divers accents then.

Among the throng, assembled
 To gaze and listen there,
 Were some who heard and trembled,
 Convicted of a share
 In crucifying Him
 Of whom the Prophets spake;
 Their eyes with tears were dim;
 Their hearts for fear did quake.

They turned from sin and error,
 No vain excuse they tried,
 "What shall we do?" in terror
 And self reproach they cried,
 "Repent," the answer came,
 "And be baptized, for all
 The promised Gift may claim
 Who hear the gracious call."

On Christ who pardon offered
 Three thousand souls believed,
 The grace baptismal proffered
 Three thousand souls received,
 The Church began to reap
 Her harvest of mankind,
 And ever will she keep
 That blessed day in mind.

MARY ANN THOMSON.

* This poem is reprinted because of a regrettable error in its first appearance, May 26th.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

LABOR LAWS DURING THE WAR PERIOD

TOUCHING the necessity for holding fast to all that has been gained in the regulation of industrial conditions, the Social Service Commission of the diocese of Pennsylvania has sent to the clergy in the diocese the following letter:

"We want your active coöperation on a very important matter.

"A movement has been started in the legislature to permit the setting aside of the labor laws during the period of the war. The bill introduced relates not merely to a few designated establishments engaged in the manufacture of war material, nor even to a given industry, but for all employments throughout the state.

"If this bill, which was introduced by Representative Woodward, should become a law, it would mean the undoing of all that has been gained through long years of effort to protect laboring men and women and to conserve their health and industrial capacity.

"England's experience has shown the rank unwisdom of such a course. At the beginning of the war that country, in a moment of hysteria, repealed or suspended the legislation that had been put upon the statute books regulating the hours and conditions of labor of men, women, and children. Now England sees her mistake and is retracing her steps, or at least, endeavoring to do so.

"With this experience in mind, we must hold fast to that which has been gained, and think reasonably, calmly, and sensibly about the situation. Every one who has given the subject any consideration is of the opinion that such legislation as is involved in the Woodward bill is unwise in the extreme. Will you not at once write to your representative in the lower house, and to your senator, urging that the Woodward bill dealing with this subject be killed and steps taken to conserve the improved conditions of labor and industry for women and children as well as men, which have been patiently built up in this commonwealth?"

HEALTH ZONES IN NEW YORK CITY

The New York department of health, which has been making a study of the physical condition of the people of that city, is at work upon a plan to divide the city into health zones. In accordance with this broader outlook the department has determined to begin a campaign of intensive work. Since the city is peopled by many nationalities and races for the most part voluntarily segregated in well-defined colonies, the first step in this new programme is to divide the city into areas sufficiently small to separate these colonies, taking care to observe the racial and economic homogeneity of each sub-district. The forty-acre tracts established by the United States Bureau of the Census have been adopted as a health unit because the populations of these areas are well known and because, when desirable, larger districts can be constructed by combining two or more of these tracts. A comprehensive report on the subject has been published by the department.

A COUNTRY CHURCH CONVENTION

An interdenominational country church convention is to be held at Pennsylvania State College, July 10th to 21st. The Rev. W. C. Emhardt, of St. Luke's, Newtown, in the diocese of Pennsylvania, represents our own Church on the board of directors. In this connection he will have the hearty coöperation of the Rev. Edward M. Frear, who is the Church chaplain at State College. Among the questions to be discussed at the conference are: Revised Sociology; Playgrounds and Recreational Centres; Rural Leadership, the Church's Connection to the Community Centre; Home Problems (for women); Agricultural Problems (for men).

UNIVERSITY SENDS REPRESENTATIVE TO RUSSIA

Professor E. A. Ross of the University of Wisconsin has been sent to Russia as the representative of the American In-

stitute of Social Service to learn the inner significance of affairs and the tendencies which brought on the revolution, and which contain such dangers and hopeful possibilities. Professor Ross has studied local conditions in so many parts of the world and is so familiar with the former Russian situation that his report is sure to be of great value.

CHAPLAINS FIRST ON THE GROUND

The Rev. Edwin S. Lane, secretary of the Social Service Commission of the diocese of Pennsylvania, and priest in charge of St. John's, Northern Liberties, Philadelphia, and the Rev. John Mockridge, D.D., rector of St. James', Philadelphia, have been appointed chaplains to the officers' reserve corps at Fort Niagara, and are now on duty. It is interesting to note that they were the first men on the ground and because of that fact were promptly accepted and commissioned. Both are admirably qualified for the work.

IT IS THE OPINION of some immigration experts that, in view of the recent passage of the immigration bill containing the literacy test, there will be no very large increase in immigration from foreign countries at the conclusion of the war. No doubt there will be a larger influx than has been coming since the war began, but not so large as that prior to the declaration of hostilities.

THE SOCIAL SERVICE COMMISSION of the diocese of Chicago is performing a beneficial service in passing on the general legislation pending in the Illinois legislature. One of the social reforms to which it is giving particularly effective support is the bill prohibiting the sale of liquor in dance halls, a measure which originated in the Juvenile Protective Association.

ON ASSUMING OFFICE, City Manager Cummin, of Grand Rapids (who had previously been the city manager at Jackson), said: "Two things which will call for instant dismissal of any person in the employ of the city, and I am speaking in a general way, are drinking and dishonesty."

THE SECRETARY of the Social Service Commission of the diocese of Chicago has, with the approval of the Bishop, accepted appointment on a committee organized in Chicago on planting, gardening, etc. The clergy were asked to speak on it on a recent Sunday.

A RECENT ISSUE (March) of the *American Labor Legislation Review* deals with the subject of health insurance, about which Professor Fisher of Yale says "there is no measure now before the public which equals its power towards social regeneration".

THE CLERGY OF THE CATHEDRAL at Chicago have begun weekly services and sermons at the new Chicago and Cook Counties Boys' School, at Riverside, Ill. This school takes the place of the reformatory, formerly known as the John Worthy School.

See and Serve, a quarterly publication of the Wesleyan Methodists on Social Service (England), will not be issued hereafter during the continuance of the war. It is hoped to revive it immediately after the declaration of peace.

IT IS IMPORTANT and significant to note that the head of the new department of public welfare in Illinois is at work on plans to utilize to the fullest extent the lands owned by that state in increasing food production.



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE NATIONAL ANTHEM

[ABRIDGED]

To the Editor of *The Living Church*:

THE writer spent some five months, at the beginning of the war, in England. One thing that impressed him, wherever he went, was the power there was in the national anthem to arouse enthusiasm. It did not so much seem to be the words, earnest as they were, as the tune. There is something wonderfully inspiring and arousing in it. And it was sung everywhere. Not a church service but what either began or ended with it. Every concert, every public gathering, was unfinished without it. And it exerted a great power over the English people in those trying days.

Now the writer has hoped that our American Church would adopt a similar custom with our Hymnal words, "Our fathers' God, to Thee", which are always sung to the same tune as the English anthem, as the beginning of a nation-wide use of that inspiring tune.

There are several versions of this hymn. "Our Country, 'tis of thee," is taught in the schools. But even so, the variations are only verbal. And the important thing is not any one particular set of words but the patriotic sentiment they all convey, which is so forcibly embodied in the music as well.

It might be urged that the *Star Spangled Banner* is our national anthem. But it is difficult to sing and not easily learned, and it does not for that reason appeal to the great mass of people.

And then there is the objection we frequently hear of the English jealousy that we are using their distinctive tune for our patriotic hymn also. The tune was composed by a German, but the English would certainly have a claim upon it. But, now that the two nations are joined in the closest bonds of sympathy and oneness of aim, it would seem as if they would have no just cause for jealous feeling. Rather would it present the picture of the whole English-speaking people expressing their patriotic emotions with the same air and only changing the words to suit their local requirements. Singing is a powerful instrument to inspire patriotism and arouse enthusiasm. And the writer believes this air, called *America*, carrying its familiar words, can do a no mean part in rousing our American people to whole-hearted service.

CHRISTOPHER S. SARGENT.

THE CHURCH PERIODICAL CLUB AND THE CHAPLAINS

To the Editor of *The Living Church*:

MAY I ask space in your columns for a statement concerning the war relief work of the Church Periodical Club? For a number of years reading matter has been supplied to a few chaplains. It is now proposed to extend such service as rapidly as possible to all. A central committee on Chaplains' Welfare Work has been formed and it is hoped that subcommittees will be formed in every diocese. The committee has a file practically complete of all chaplains, up to date, and it urges any of the clergy who may be appointed to communicate with the Church Periodical Club, 281 Fourth avenue, New York, N. Y. It is especially desirous to hear at once from the chaplains of all base hospital units, as these names are not obtainable through the regular channels.

The material needed by the chaplains includes books, mainly popular fiction, illustrated papers, recent periodicals of the fiction type, and also *National Geographic*, *Scientific American*, *Popular Mechanics*, and the like. Periodicals of current news such as *Review of Reviews*, *Independent*, etc., should not be included in the boxes, but may well be forwarded direct by mail by any individuals who are willing to do so. The same direct sending is recommended in the case of all magazines. Addresses should be obtained through the usual Church Periodical Club officers.

Victrola records and popular songs are in great demand and every chaplain should be provided with a good collection of small kind, such as dominoes, checkers, parchesi, etc. An equipment of this kind, such as is asked for by chaplains, can be bought at wholesale for \$10; and for the sake of economy funds for this purpose should be entrusted to the central committee, which will in all cases report back for whose use the money is spent. Similar gifts should be made for the purchase of Christmas cards. Five or six

dollars will provide for one regiment and the money should be at hand by late summer when the manufacturers' samples are ready. Any chaplain who has had the opportunity to distribute cards will testify to the worthwhileness of such a gift.

In addition to these specific uses, money is needed by every local branch of the C. P. C. for such transportation as cannot be obtained free and by the central committee for the salary and equipment of at least one paid worker. Checks for this purpose, or for games and cards, may be made payable to Church Periodical Club, marked "For Chaplains' Welfare Work", and sent to the Church Periodical Club, 281 Fourth avenue, New York, N. Y. The central committee will be glad to hear from any persons going to summer resorts who will cooperate in arousing interest and in securing and forwarding reading matter.

Many are doubtless already giving reading matter through other agencies, but, without minimizing in the least the good done in these ways, it seems right to urge Church people to make their gifts through a recognized Church agency and for the use of the chaplains, who are responsible for the moral and religious welfare of thousands of men in the army and navy. The Church has given little heed in the past to their problem and need. The Church Periodical Club offers an opportunity to all who will to remedy this neglect, by providing recreational and other material that will open up for the chaplains avenues of approach to their men, and will give to themselves a sign that the Church is behind them in their fight with the powers of evil.

No existing Church Periodical Club work must be given up for the sake of this new cause. It is an extra, a war extra. Shall we heed its message?

Faithfully yours,

281 Fourth avenue, New York,
May 29th.

MARY E. THOMAS,
Executive Secretary.

A SUGGESTED SUFFRAGAN PLAN

To the Editor of *The Living Church*:

THIRTY years ago, my first plea for "Negro Bishops" was published in the *Churchman*. After thirty years of strenuous and continuous warfare, I lost my contention with respect to the character of the racial episcopate desired. The General Convention having recommended a trial of the suffragan plan, as a loyal son of the Church I conceive it my duty to labor as earnestly in having such a plan properly interpreted as I did to secure the realization of the missionary episcopate plan.

There is absolutely no difference: This "suffragan plan" is needed in Pennsylvania as much as it is needed in South Carolina. By this statement I will stand unflinchingly. Wherever negroes reside in great numbers they are not desired in white ecclesiastical bodies. I maintain this as a fact. I am dealing with it only as a fact. Hence, as I argued on behalf of the missionary episcopate that it apply to all sections of the country, in like manner do I contend that the suffragan plan be given an honest trial in any and every section of this country where negroes live in large numbers. I am, therefore, suggesting for the consideration of all interested the following canon which I would like to see adopted by every diocesan convention in the country, where there are large numbers of negroes. Like the missionary episcopate legislation, it is simply "permissive", and therein is its strength.

A SUGGESTED CANON FOR MORE AGGRESSIVE WORK IN CHURCH EXTENSION AMONG THE COLORED PEOPLE

Section 1. The Bishop of the diocese, may, in his discretion, organize and establish "The Convocation of the diocese of", comprising Church Workers among the colored people, clergy, and lay representatives from such congregations as may elect to be members of the said convocation.

Section 2. It shall be lawful for the Bishop of the diocese to employ as an auxiliary episcopal helper in this work the Provincial Bishop Suffragan, or any other Bishop Suffragan within the province, and assign to him such jurisdiction and care of the work of the convocation as he may deem wise and proper.

Section 3. Such convocation, when duly organized under the Bishop, shall have full power to pass and adopt measures, with respect to the interests and welfare of the work, and the people represented, not inconsistent with the constitution and canons of the Protestant Episcopal Church in the United States, and those of the diocese of; provided, how-

ever, that all such measures adopted, before becoming effective, shall have the written consent and approval of the diocesan.

Such legislation would afford the relief, and opportunity, which colored Churchmen desire in every section of the country where they are numerous. It makes no difference, whether north or south, the same situation obtains. They desire the opportunity of gaining experience in doing things. They no more receive such an opportunity in the north than they receive the same in the south, in the white convention.

But, if the Church is really in earnest, in aggressive work among the colored people of the country, more than one or two bishops suffragan will be required. For example, it would seem almost ludicrous to appoint one bishop suffragan to operate the work in the province of Sewanee alone. My suggestion is, there should be at least *three* bishops suffragan in that one province. Let us see how it would work. I shall make three groups, or districts, in this province. (a) The states of North Carolina and South Carolina. Here we have sixty-eight colored congregations, seventeen clergymen, and 3,221 communicants, (b) The states of Georgia, Florida, and Alabama. Here we have thirty-seven colored congregations, twenty-two clergy, and 2,762 communicants. (c) The states of Kentucky, Tennessee, Mississippi, and Louisiana. Here we have twenty-three colored congregations, twelve clergy, and 1,034 communicants.

In the province of Washington there should be at least two districts, with as many bishops suffragan. (a) Virginia and West Virginia. Here we have forty-two colored congregations, fifteen clergy, and 2,402 communicants. (b) The District of Columbia, Maryland, Delaware, and Pennsylvania. Here we have thirty-five colored congregations, twenty-four clergy, and 5,942 communicants.

The work of thoroughly organizing throughout such districts, for mutual coöperative endeavor, instructing various groups of Churchworkers, such as brotherhoods, auxiliaries, vestries, and Sunday school workers, and laying good solid foundations for steady advance in self-support, would furnish sufficient work for any one man in each of the groups outlined. If it could be so arranged that the colored clergy of each group be given the privilege of "nominating" to the diocesans of that particular district the man of their choice for bishop, it would prove of inestimable benefit to the whole work.

With a leader of their own choice, I am satisfied that within a very few years, among other good things accomplished, would be these two things: at least one-half of the Bishop's salary provided by the people themselves, and in addition an episcopal residence for the district secured. When people are trusted, and encouraged, somehow, they soon discover the resources whereby they make good.

GEORGE F. BRAGG, JR.

Baltimore, Md., May 25th.

THE CHURCH AND POPULAR GOVERNMENT

[ABBRIDGED]

To the Editor of *The Living Church*:

MR. GEORGE WHARTON PEPPER, in a masterful article, which appeared in the *Saturday Evening Post* of May 5, 1917, in regard to the issues of this terrible world-war, said that "in the Gettysburg speech Lincoln expressed our idea of popular government in words that may become immortal," and Mr. Pepper then quotes the phrase about "government of the people, by the people, and for the people".

It is not my intention to detract from anything Abraham Lincoln said, but the idea of the expression, "government of the people, by the people, and for the people", did not originate with him. It was first expressed by Daniel Webster, in a speech delivered January 26, 1830. Mr. Webster's words were: "The people's government, made for the people, made by the people, and answerable to the people." This leads me to say that Mr. Webster was an "Episcopalian". This fact of itself did not make him any better perhaps or any worse than Mr. Lincoln, yet in these days it is just as well to let some people know that the Church had a great deal to do with the democratic form of government which this country enjoys. General Washington and twenty of his generals were members of the Church. More than two-thirds of the framers of the Constitution were "Episcopalians", and over thirty of the fifty-six signers of the Declaration of Independence. John Fiske says: "There were five great men who made this nation. They were Washington, Jefferson, Hamilton, Madison, and Marshall." All of them were members of the Episcopal Church. It was Patrick Henry, an "Episcopalian", whose words, "Give me liberty or give me death", have been the slogan of all red-blooded Americans since. It was General Winfield Scott, an "Episcopalian", who commanded the American forces in the war with Mexico, and led them to victory. It was Dewey, an "Episcopalian", whose memorable words to Gridley: "You may fire when you are ready", displayed the true American spirit. It was an-

other "Episcopalian", Justice Joseph Story of the Supreme Court of the United States, who wrote as the motto of the *Salem Register* these words:

"Here shall the Press the people's right maintain,
Unawed by influence and unbribed by gain;
Here patriotic Truth her glorious precepts draw,
Pledged to Religion, Liberty, and Law."

It was Benjamin Franklin, an "Episcopalian", whose discoveries in electricity made it possible for us to have the wonderful electrical conveniences we have to-day, who once wrote: "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety." It was John Jay, an "Episcopalian", who was the first Chief Justice of the United States, and the first to propose that there should be a Congress of the United Colonies. Francis Scott Key, the author of the *Star Spangled Banner*, the country's national hymn, was a communicant of the Church. The great statesman Henry Clay, an "Episcopalian", once said that: "Years of observation and study have led me to the conclusion that the stability of our government depends upon the perpetuation of two institutions. One of these and the more important of the two is the Episcopal Church, and the other is the Supreme Court of the United States."

The Church is looked upon by a great many as a very small, aristocratic, religious society not intended for the masses, while as a matter of fact the Episcopal Church, with her millions of communicants and probably more than twice as many baptized persons in Europe, Asia, Africa, America, and Australia, is the oldest and the largest English-speaking religious body in the world.

Laurel, Md., May 11th.

WILLIAM R. BUSHBY.

A NEW INTERNATIONALISM

To the Editor of *The Living Church*:

IN the midst of such a great international paroxysm as that in which humanity finds itself, it is most interesting and profitable to study the past development of the human race and find in it a promise of better things for the future.

The world has seen three great efforts, or experiments, in Internationalism. First, came Political Monarchism. The prophet Daniel appreciated the failure of these efforts. Second came Ecclesiastical Monarchism built on the plans of the political. Martin Luther and others appreciated its defects. Third, after the fall of Ecclesiastical Monarchism, and on its ruins, was erected Socialism by Marx, following the earlier, cruder efforts of Owen, Fourier, Proudhon, La Salle, etc. Internationalism was not an economic and industrial organization. In Germany, allied with Social Democracy, so-called, it played unwittingly into the hands of old-fashioned Political Monarchism (which really, of course, belongs to Daniel's age, not ours!). Bakewin rather muddled things in the "International" programme by mingling anarchy with the Socialism of Marx. There is yet a fourth and higher effort which must be made in "Internationalism". The time is ripening for it daily. It is an effort at "Christian Catholicism". Now, no one can possibly confuse this with experiment number two, above, i.e., Roman Catholicism. That was monarchism and this shall be democracy. That was based on centralized power. This shall be based on local autonomy and federation. That belonged to the past. This has the *zeit-geist* of our century.

Politics, aping ecclesiasticism and mere materialistic industrialism, will never unify human society. But "Christian Catholicism", as democratic as the early Christian Church which chose the "seven men of good report" and set them before the apostles; which spoke in the Council of Jerusalem: "It seemed good to the apostles and elders and the whole Church"; guided by successors of the apostles, but expressing the voice of the "people of God" ("led by the Spirit of God", and therefore "the Sons of God"); ought to be more successful in establishing *the Kingdom of the Prince of Peace on earth* than any one of the three experiments in Internationalism already tried.

Richmond, Va., May 29th.

Sincerely,
WYTHE LEIGH KINSOLVING.

RECOGNITION OF MERIT

To the Editor of *The Living Church*:

HAVING just seen a copy of *THE LIVING CHURCH* for April 7th, and having read the article on Christ Church, Norfolk, Va., with the picture of the recent additions of the carved sedilia, I notice that no mention is made of the man who did the work, Mr. Alphonse Van Roelen, 5748 Cedar avenue, Philadelphia, who is a young Belgian; and I happen to know that he gave one year to this work and its beautiful expression, and I feel there should have been some recognition of this in the article.

Very sincerely yours,

Philadelphia, May 15th.

S. E. GILPIN.



SARAH S. PRATT, EDITOR

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

HERE is a great waste of postage stamps going on just now among federations of women's clubs, when the president thinks she must write to several thousand women and solemnly adjure them not to throw away any bread crumbs. Sometimes she demands that they take an oath, as it were, to this effect, sign a card, and send it back to her. Occasionally some woman who has never wasted bread crumbs, and has no thought of beginning now, gets one of these cards; she doesn't sign and send it back.

Long before this portentous thought was born, many women were "doing their bit" in the fine art of economics. One such lately was giving up the space formerly occupied by Canterbury bells to seed-tape Swiss chard. Planting seed-tape is a great deal like planting a string. One must dig a little trench and, having soaked the seed-tape, must lay it carefully—twenty feet at a time—and cover it with finely pulverized earth. To be caught in the act of doing this by one's vegetable man makes one feel really guilty. It seems so picayune to be diverting his dollars to her pocket. Such was, however, the case when Nick Bonde surveyed sarcastically the writer's effort to get the seed-tape under cover. For fifteen years Nick has been the neighborhood vegetable purveyor. He is a living proof that this country is not a melting-pot. He declared his intention of being an American citizen a score of years ago and has not become one, but has voted all this time. His object is to roll up a competence and to go back to spend it in Sicily. He cannot speak our language and does not even try to learn. He tells me that everything should be cooked in "olly oil". When he saw me in the flower-bed he came over: "Make flower grow?" he asked. I made him put his foot on one end of the pestiferous seed-tape while I said blusteringly: "No! Vegetable—Swiss chard!"

"Swiss chard no grow this place—too hard—waste time. Lady not work—not nice—"

"It is nice," I said, not to be intimidated by this Italian voter, "and I will save a lot of money this summer."

Nick shrugged his shoulders and laughed: "This summer—Christmas, maybe. Save money? You lose money—you see. Pay for seed—all weeds by and by. I know."

This black prophecy is a dreadful one to be hanging over one, but it was best not to be too indignant lest it come true. So, having smoothed and patted the trench, nothing remained but to follow Nick to his laden wagon; where, for thirty cents, one bought twenty-two very small new potatoes.

AUXILIARY FUNCTIONS, official and otherwise, become numerous as the season nears the great American summer when much of the Church's work ceases. It is predicted that this is to be a stay-at-home summer: that from the disturbed conditions of the nation, the self-denial of patriots, the very rigor and distress of the times, many people will forego the luxury of summer outings. In fact it has been said that many of the smaller resorts will not attempt to open this summer. Should this be so it may redound to the good of the societies of the Church. There is no reason why Auxiliary or guild work should stop in summer; and it might well be continued, with the social side emphasized and less programme. The cessation of interests in summer is very often a serious set-back and it would be valuable to compare the record of Auxiliaries which meet twelve times yearly with that of those which meet seven or eight.

From many sources come descriptions of meetings from which new ideas may be gained. Christ Church, Rochester, N. Y., conceived the plan of having a May luncheon in which the Woman's Auxiliary and the mission study class should join. There were fifty-three present seated at one large and

other small tables and the affair was planned with all the interest and much of the elegance of a private luncheon. Everyone who had contributed in any way to the success of the study class was invited. The Auxiliary officers also, junior and senior, were guests. "It was intended to be a 'get-together' of the two bodies." Reports were read, an election occurred, and our correspondent says that for the first time the real ideal of the Auxiliary and the study class came home—that is, "that the Woman's Auxiliary is not just sewing and packing boxes and that the class is not just study". As the leader of the class said: "Both Auxiliary and study class are handmaidens of the Church's work. Say, if you choose, that the Woman's Auxiliary is the right hand of missionary work and the class is the left hand and—" With a pause, she added: "I would just as lief be the leader of the left hand, because it is nearest the heart."

THE DIOCESE OF MICHIGAN CITY was erected about eighteen years ago. It had six branches of the Auxiliary at the time of its separation from the diocese of Indiana. It has now twenty-two branches and by means of its four district meetings has brought the organization into excellent working condition. Business at the annual meeting, which was held on Ascension Day, was transacted quickly and well. The officers are elected for three years following the General Convention, and the retiring officers are the nominating committee for the new ones. Last year this branch gave \$16 to the Milwaukee plan and it has now \$300 toward the United Offering. Miss Emery at this meeting suggested very specifically a plan for their week of the Pilgrimage of Prayer beginning June 9th. This was heartily approved by Bishop White, who at once instructed his Auxiliary to begin talking this matter over with their various rectors and working it up among Churchwomen. Mrs. Bodefolt of Elkhart succeeds Miss Goldthwaite as president for the next triennium.

AT THE ANNUAL MEETING in Indianapolis the privilege of the floor was given to Mrs. Charles Shaler, who made an eloquent plea for the interest of Churchwomen in the work of the French relief. She briefly cited instances of extreme and heartrending need and met a warm response from her hearers. She offered to go to any adjoining town at her own expense to organize this work. At luncheon many women invited her to come to address their townswomen and to start the work. The memorial planned for Miss Emily Upfold, daughter of the first Bishop of Indiana, who organized the Auxiliary in the state, was brought before the Auxiliary at this meeting. It was thought that this would take the form of an altar to be placed in St. John's Church, Crawfordsville, the cornerstone of which was laid by Bishop Kemper and which is to be rebuilt. This proposition brought out much discussion and was finally rejected. Mrs. Laura Woodward, of St. Louis, spoke on the subject. She is a niece of the late Miss Upfold, and said that what she called a "living memorial" would, she knew, fulfil more completely Miss Upfold's idea of a memorial. She proposed, therefore, that a sum of money be raised to be known as the Emily Upfold fund, the interest of which each year should be given to something within the diocese to be determined upon at the annual meeting of the Auxiliary. Mrs. Woodward made the generous donation of \$200 to such fund. This then was officially decided upon and the various branches of the Auxiliary and personal friends of Miss Upfold will begin the collection of this fund. The new fiscal year was carefully explained by Bishop Francis. This will be a welcome change. It is understood that it is to apply to all the institutions of the Church and will make the bookkeeping much simpler and

easier. Bishop White also notified his Auxiliaries that their next reports should be made only until January 1st, no matter when their annual meeting shall be held.

FROM A CHURCHWOMAN comes this:

"Your glimpses of past Church life in the Middle West bring much pleasure to me. 'Days grow longer, sunbeams stronger!' At once, as on a screen, was the picture of the little old college chapel filled with devout worshippers, the air heavy with Easter chapers—do you remember the tuberose?—and children's voices telling 'Eastertide makes all things new'. Confirmation was always on Easter, for it was the Bishop's Church as well as the chapel. The Cathedral of Iowa was built later. When the responses came to your request for this Easter carol, lo, one came from the Rev. George B. Pratt. He was the superintendent of that Sunday school, his wife my teacher. I wonder if their thoughts went back to that dear little spot. Have we lost something fine and sweet in forgetting many of these lovely things? Are the children of the Church to-day storing up sweet messages that by and by will repeat themselves to comfort and bless? You see this old song has brought to light memories refreshing and joyous."

THREE GENERATIONS OF CHURCHWOMEN all figuring in one Auxiliary meeting is not often found on a summer's day, but such was the happy condition in the little town of Hope, Ark., on the day of the annual meeting of the Woman's Auxiliary. The president, Mrs. J. B. Pillow of Helena, had the pleasure of seeing both her daughter and granddaughter take part in the programme. Mrs. Shinault of Little Rock—the daughter—made a report of the provincial synod, while little Josephine Shinault, eight years of age, read the report of the Little Helpers of Christ Church, Little Rock. She struggled manfully with the big words such as "apportionment", and her report was so favorably received that she was requested to give it before the council. Among the important forward steps was the offering of herself as field secretary by a very capable young woman with only the payment of bare expenses. "Our Helen Dunlap Memorial School is in a favorable condition if it had a new dining-room and heating plant. The removal of Mrs. Katherine Barrow Braddock from the diocese was a great loss to this school. The Winchester branch of the Woman's Auxiliary bought and presented to the Bishop a farm of forty acres on Berry Mountain, where it is hoped to have a school for mountain boys. One great problem here is the interest of girls from eighteen years upward. We would be glad to have experienced women tell us how this thing may be done." Should anyone have a response to make to this she may address Mrs. A. A. Tufts, Camden, Ark.

DURING THE ANNUAL COUNCIL of the Girls' Friendly Society of Western New York, held in the Church of the Ascension, Rochester, a solemn incident occurred. Just before the celebration of the Holy Communion the news of the death of Bishop Walker was telegraphed from Buffalo. He had passed away at six o'clock that morning. After all had communicated, the rector, the Rev. W. C. Compton, announced the sad message, just before the Lord's Prayer and the concluding prayers. The church bell then tolled until the Eucharistic lights were extinguished.

A visitor at this meeting was Mrs. Kirwan Martin, Dominion president of the Canadian Girls' Friendly Society. The Canadian branches, she said, were busy knitting socks, one branch having made a rule that one hundred pairs must be completed by the members each month. Some branches had installed knitting machines.

THROUGH MISS LINDLEY, secretary of the Woman's Auxiliary, Mrs. Physick, an officer of the diocese of Easton, has called our attention to an inadvertence on this page recently whereby the impression is given that the United Offering missionaries are not pensioned when work has ceased. We think the word "disabled" used in the resolution concerning these missionaries is often construed to mean temporary disability, and think the word "retired" might bring a fuller meaning. As the item which suggested this paragraph was sent originally from a Churchwoman of Chicago who wished our missionaries pensioned, we are glad to print this list of

United Offering workers who are retired with pay from the Offering: Deaconess R. Wilds, Asheville, evangelistic worker; Miss A. S. Marsh, Honolulu, educational worker; Miss J. B. Dickson, South Dakota, industrial and social worker; Miss M. S. Francis, also of South Dakota, educational worker; Miss E. Raymond, Greece, educational worker; Miss A. P. Mahoney, Liberia, medical worker; Miss M. Aldrich, Kyoto, educational worker; Miss A. B. Richmond, Shanghai, educational worker; Miss A. T. Wall, Tokyo, evangelistic worker. This list is found in a remarkably interesting pamphlet called *Workers Together* (W. A. 104) and those United Offering officers who have it not should get it at once.

AN INQUIRY about the comparative ages of the orders of the King's Daughters and the Daughters of the King comes to this page. As we have the handbooks of the two organizations we are able to quote from them: "The King's Daughters met for the first time on January 13, 1886." "The D. O. K. organized between Easter and Whitsuntide of 1885." The beautiful name, differently phrased, of these kindred societies has proved often a bewilderment and leads to difficulties in data.

THE CHRISTIAN AND THE LIQUOR TRAFFIC

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF MISSOURI]

THE TIME is here, I am full sure of it, when we of the Church must not wink any longer at the liquor traffic. It bites and eats at the very vitals of our country's strength and safety. At a time when this nation is putting every kind of expert to the task of studying how best we may produce foodstuffs at our highest pitch of power and how best conserve what we produce. Church members must be ready to confess out loud the fact that the liquor business as it is carried on holds the key to the secret why the cost of a loaf of bread is higher than it was, and the size of the loaf smaller than it used to be. I have before me an extract from a report of a recently appointed commission of economists and food experts, professors of Yale and Harvard and the Harvard Medical School, in which one may read: "We have reviewed the statistics submitted in regard to the quantity of foodstuffs used in the manufacture of malt and distilled liquors in the United States. It is probable that as much as one-sixth may be necessary to the production of denatured alcohol. The remaining five-sixths, at a low estimate of its fuel value, would supply the energy requirements of 7,000,000 men for a whole year." Add to this the fact that farm bureau managers and officers of agricultural associations representing 25,000 farmers are reported to have met just a little while ago at Cornell University to demand the total prohibition of the manufacture of liquors made from grain. Add to this the fact that the Duffy Whiskey Co. of Rochester, N. Y., is reported to have voluntarily closed its big distillery in order to save grain for food. Add to this the fact that, when we are trying to get a Liberty Bond into every home in order to raise the needed revenue for war equipment, statistics leave us in no doubt that the money paid into federal, state, and city treasuries for licenses and for revenue taxes by the liquor business does not begin to be enough to cash the vouchers drawn against those treasuries for the maintenance of the public institutions which are necessary for the care of the debauched and degenerate habitual patrons of the saloon, and their dependent and degraded families. Add to this the fact that we are devitalizing the virility of our people and are lowering the standard of our manhood by drink just at a moment when we are seeking to find men of strongest physical and moral fibre to be trained and made ready to face a mighty strain upon the "man-power" of this nation. There is no particle of doubt in my mind that the time has struck for us Christian folk to speak out and to confess that we who do not go to the trenches have a mighty duty to perform in doing our bit to withstand the advances of the awful liquor traffic here at home.

ABOUT CHURCH FIRE INSURANCE

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF NEVADA.]

WE OWN thirty-eight buildings in Nevada, of which thirty-three are insured, and the others will be. Twenty-two years ago I advocated in this convocation the formation of a Mutual Church Fire Insurance Association. Nothing was ever done about it. If this had been done at the beginning of work in Nevada, all losses since paid in full, the premiums being in bank at four per cent., we would now have a fund of about \$75,000, which would endow the episcopate, make Nevada a self-supporting diocese, and leave enough capital to carry on the insurance business. The matter will come up again.

Church Kalendar



- June 1, 2. Friday, Saturday. Ember Days.
- " 3—Trinity Sunday.
- " 10—First Sunday after Trinity.
- " 11—Monday. St. Barnabas, Apostle.
- " 17—Second Sunday after Trinity.
- " 24—Third Sunday after Trinity. Nativity St. John Baptist.
- " 29—Friday. St. Peter, Apostle.
- " 30—Saturday.

CALENDAR OF COMING EVENTS

- June 12—Connecticut Dioc. Conv., St. John's Church, Stamford.
- " 12—Eastern Oregon Dist. Conv., St. Mark's Church, Hood River.
- " 12—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " 13—Western Michigan Dioc. Conv., Emmanuel Church, Hastings.
- " 17—Montana Dioc. Conv., St. Mark's Church, Havre.
- " 19—Western Nebraska Dist. Conv., Alliance, Nebr.
- " 20—Asheville Dioc. Conv., Church of the Holy Cross, Tryon, N. C.
- " 20—Vermont Dioc. Conv., St. Paul's Church, Burlington.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

AFRICA

Miss M. S. Ridgely.

ALASKA

Rev. Guy H. Madara.

CHINA

HANKOW

Miss Helen Hendricks (address direct, 5001 Blackstone avenue, Chicago).

Miss Grace Hutchins (address direct, 166 Beacon street, Boston).

Miss Helen Littell (address direct, 147 Park avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct, 1 Joy street, Boston).

Mr. J. A. Wilson, Jr. (in Third Province).

JAPAN

TOKYO

Rev. R. W. Andrews.

Rev. J. A. Welbourn.

THE PHILIPPINES

Rev. R. T. McCutchen (in Fifth Province).
Deaconess Hargreaves.

PORTO RICO

Rev. E. A. Whittle.

Unless otherwise indicated, requests for appointments with the above should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth avenue, New York City.

Personal Mention

THE REV. DR. FRANK CLENDENIN has announced that he will retire from the rectorship of St. Peter's Church, Westchester, N. Y., after thirty years of service as rector of this historic parish.

THE REV. F. C. COOLBAUGH, D.D., president of the Standing Committee of the diocese of Duluth, has resigned the rectorship of Christ Memorial Church, Hibbing, Minn., and accepted that of the Church of the Redeemer, Superior, Wis.

CHAPLAIN WALTON S. DANKER of the Second Massachusetts Regiment has just been given \$1,512.55 from citizens of Western Massachusetts to provide equipment for his work among the officers and men of the regiment.

THE REV. F. S. EASTMAN was compelled to undergo an operation recently at Watertown, N. Y. He has been able to go to his home in Carthage.

THE REV. EDWARD HENRY ECKEL, provincial secretary of the Southwest, preached the baccalaureate sermon at the State A. and M. College, Stillwater, Okla., on Sunday, May 20th, and the G. A. R. memorial sermon at Warrensburg, Mo.,

the following Sunday. At Fort Worth later in the month he will conduct a "school of missions" for several days, and preach twice at the South Texas Chautauqua at Kemah, near Galveston.

THE REV. F. W. FEARY, rector of St. Mark's Church, Newark, N. Y., has been seriously ill for the past two months. After several weeks spent at Clifton Springs Sanitarium he has returned home convalescent and expects soon to resume his Church duties.

THE REV. EDWARD M. FREAR has resigned the charge of St. Andrew's, State College, Pa., and accepted a call to the diocese of Arkansas. He will commence his work there early in the autumn.

THE REV. and Mrs. FREDERIC GRANT are spending the month of June in Asheville, N. C.

THE REV. F. S. GRAY, rector of St. Mark's Church, Erie, Pa., for the past eight years, has resigned, the resignation to take effect June 30th. Mr. Gray will return to England.

AFTER a rectorate of eight and a half years at St. George's Church, New Orleans, La., the Rev. BYRON HOLLEY has resigned his charge to take work in the diocese of Mississippi.

THE REV. CHARLES W. G. LYON has been elected to the rectorship of St. Peter's Church, Salem, Mass., and expects to take charge of his new parish the first Sunday in July.

THE REV. ALFRED J. P. McCLURE should be addressed at 106 South Surrey Place, Ventnor, Atlantic City, N. J.

THE REV. SAMUEL MCKIBBIN has resigned the rectorship of St. John's Church, Bayonne, N. J., to take effect August 1st.

THE address of the Rev. SAMUEL A. B. MERCER, D.D., till further notice will be Grafton, Mass.

THE REV. R. L. MERRYMAN has accepted a call to the rectorship of the Church of the Advent, Marion, S. C. He goes to his new field July 1st.

ALL communications for the Standing Committee of the diocese of New Jersey should be sent to the new address of the secretary, the Rev. C. M. PERKINS, at 403 Comly avenue, West Collingswood.

THE REV. ERNEST PUGH has accepted a call to Christ Church, Plymouth, Mass., and took charge on June 1st.

At the annual parish meeting of Christ Church, Hartford, the Rev. JOHN H. ROSEBAUGH was appointed minister in charge.

THE REV. ARCHIBALD WILLIAM SIDERS, minister in charge of Grace Memorial Church, Wabasha, Minn., and a recent graduate of Seabury Divinity School, will be advanced to the priesthood by Bishop McElwain and installed as rector of Grace Church, the second week in July.

THE REV. NASSAU S. STEPHENS, who spent the winter in France as a volunteer ambulance driver, has removed from Montclair, N. J., and should be addressed at Madison, Conn., his summer home.

THE REV. ALFRED R. TAYLOR has accepted the appointment as priest in charge of St. Mark's, East San Diego, and St. John's Church, Bostonia, San Diego county, Calif., with residence at Bostonia.

THE REV. LEWIS E. WARD has accepted a call to the rectorship of Emmanuel Church, Elmira, N. Y., and entered upon his labors on Trinity Sunday.

THE REV. THOMAS J. WILLIAMS has resigned the rectorship of St. Paul's Church, Oregon City, diocese of Oregon, and should be addressed at 2508 Wichita street, Austin, Texas.

THE REV. THOMAS D. WINDIATE has accepted a call to Christ Church, Kensington, Washington, D. C., and will take up his residence early in June. His post office address is Kensington, Md.

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.

RETREATS

BOSTON, MASS.—There will be a retreat for associates and friends at St. MARGARET'S CONVENT, 17 Lonsburg Square, Boston, beginning with Vespers 6 P. M., June 15th, and ending with the celebration of the Holy Eucharist, June 18th. Conductor, the Right Rev. EDWARD W. OSBORNE, D.D.

KEMPER HALL, KENOSHA, WIS.—The retreat for associates and other women at Kemper Hall, Kenosha, Wis., begins at Vespers, June 18th, and closes with the Eucharist, June 22nd. The Rt. Rev. Bishop of Fond du Lac is conductor. For invitation write to the MOTHER SUPERIOR.

SWANSEA, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, is to be held at Christ Church, Swansea, Mass., beginning Monday evening, September 17th, and closing Thursday morning. Conductor, the Very Rev. F. L. VERNON, D.D., Dean of Portland, Maine.

Accommodations at Rest House can be secured on application to Mr. CLARENCE H. POOR, 45 Bromfield street, Boston. Charges \$3.00; or \$1.00 per day if application is made in advance for only part of the time.

Further information may be had from the Rev. H. M. SAVILLE, Waltham, Mass.

CAUTION

BRECKENRIDGE.—The Rev. James E. Freeman, D.D., of Minneapolis, writes that he is advised that a young man of excellent address, who gives his name as BRECKENRIDGE, is traveling through the eastern dioceses representing himself as a parishioner and friend of Dr. Freeman, and with his pleasant manners is commending himself to the clergy. In some instances he asks permission to give lectures on aspects of the war. Dr. Freeman is also advised that he attempts to discourage men in college from enlisting, and also discloses decided pro-German tendencies. Many of the clergy have written or telegraphed with reference to him, and Dr. Freeman declares that no young man bearing this name is connected with St. Mark's parish or has any authorization from him.

DEGREES CONFERRED

NASHOTAH.—At commencement, of Nushotah Theological Seminary, Nashotah, Wis., May 23rd, the degree of doctor in divinity upon the Rev. SAMUEL A. B. MERCER, Ph.D., the Rev. DANIEL I. ODELL, the Rev. F. S. PENFOLD; the degree of doctor of music upon the Rev. CHARLES W. DOUGLAS.

ST. MARY'S DIOCESAN COLLEGE, Dallas, Texas.—At the commencement exercises on May 29th the degree of doctor of divinity, *jure dignitatis*, upon the Very Rev. HARRY TUNNICLIFFE MOORE, Bishop Coadjutor-elect of the diocese of Dallas.

ORDINATIONS

DEACONS

MAINE.—Mr. WILLIAM WESLEY RIDGEWAY, recently transferred to the diocese of Maine as a candidate for holy orders, was, on May 11th, in St. Luke's Cathedral, Portland, ordered deacon by the Bishop, the Rt. Rev. Benjamin Brewster, D.D. He was presented by Canon Schuyler of the Cathedral, and the sermon was by the Very Rev. Dr. Vernon, the Dean. Mr. Ridgeway, who is a graduate of St. Stephen's College, Annandale, N. Y., and who took a course at the Cambridge Divinity School, has been given charge of the services at Christ Church, Eastport, where, at the time of his ordination, he was acting as lay reader.

MICHIGAN CITY.—In St. James' Church, South Bend, Ind., on Whitsunday, the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, ordained to the diaconate Mr. RAY EVERETT CARR. The candidate was presented by the Rev. H. R. White, vicar of St. James'. The Ven. Robert A. Long, Archdeacon of the diocese, acted as Bishop's chaplain. The sermon was preached by the Rev. Leicester Crosby Lewis, professor of Ecclesiastical History in the Western Theological Seminary, Chicago, from which Mr. Carr was graduated on May 16th.

DEACONS AND PRIESTS

PENNSYLVANIA.—Bishop Rhinelander held a retreat for ordinands in Washington Memorial Chapel, Valley Forge, from Thursday evening until Saturday. The ordination took place in

the Memorial Church of the Advocate on Trinity Sunday morning. At the ordination Bishop Rhinelander was the officiant. The Rev. James B. Halsey, father of one of the candidates, was the preacher. The five young men made deacons were: **FREDERICK B. HALSEY, ALLEN EVANS, JR., EARLE W. HUCKEL, WALTER W. SMITH, and GENNORA STRINANO.** The eight deacons advanced to the priesthood were: The Rev. **PATL. S. ATKINS**, curate of St. Asaph's Church, Bala, and in charge of St. Andrew's Mission, West Manayunk; the Rev. **ALEXANDER PATMAN**, of the Newtown County Center Mission, Bucks county; the Rev. **BENJAMIN J. RUDDEROW**, curate of the Church of Our Saviour, Jenkintown, who has charge of St. Ann's Mission, Willow Grove; the Rev. **JOSEPH H. SMYTH**, of the Newtown County Center Mission; the Rev. **GRANVILLE TAYLOR**, curate at the Holy Comforter Memorial Church, this city; the Rev. **FRANK WILLIAMSON**, of the Newtown County Center Mission, who will become assistant to the rector of St. Elizabeth's Church, Philadelphia; the Rev. **THOMAS SHOESMITH**, of the Church of the Atonement, Morton; and the Rev. **CHARLES C. WAUGH**, curate at Calvary Church, Germantown.

PRIESTS

CONNECTICUT.—On Tuesday, May 15th, in Christ Church, New Haven, the Rt. Rev. C. B. Brewster, D.D., advanced to the priesthood the Rev. **WILLIAM PITT McCUNE** and the Rev. **HAROLD E. SAWYER.** The sermon was preached by the Rev. William Osborn Baker, who also presented Mr. McCune. Mr. Sawyer was presented by the Rev. C. Morton Murray. The Litany was sung by the Rev. Maxwell Ganter. The other priests who joined in the laying on of hands were the Rev. Messrs. B. Roseboro, Harold Johns, J. F. Sexton, and H. O. Bowles. Mr. McCune is to continue on the staff of St. Ignatius', New York, and will also do work at the General Seminary. Mr. Sawyer will remain at Morristown, N. J.

NEW YORK.—A large congregation assembled in the Church of St. Mary the Virgin on Friday morning, June 1st, on the occasion of the ordination of the Rev. **JAMES GORHAM, O.H.C.**, to the priesthood. The Rt. Rev. Dr. Benjamin Brewster, Bishop of Maine, officiated. The candidate was presented by the Rev. Shirley C. Hughson, O.H.C., who also preached the sermon. The chancel and gallery choirs, supported by orchestra and organs, sang an elaborate programme.

SPokane.—On Whitsunday, May 27th, at 11 A. M., at All Saints' Cathedral, the Rev. Gilbert Laidlaw presented the Rev. **HERMAN RIDDLE PAGE** for advancement to the priesthood. The Very Rev. William C. Hicks, D.D., preached the sermon. The Bishop of Spokane ordained the candidate, who is his only son, and was assisted in the laying on of hands by the Rev. Messrs. S. C. Blackiston, W. A. A. Shipway, Emory S. Towson, and James Henderson, principal of the Houston School for Boys. The newly ordained priest is a graduate of the 1913 class at Harvard, and will graduate from the Cambridge Theological Seminary early in June. He is connected with St. Paul's Cathedral, Boston, Mass., and has received a commission as chaplain with rank as captain in the First Battalion of the Signal Corps of the Massachusetts Militia.

MEMORIAL

ANNA PERKINS CONVERSE

Entered into rest on the morning of Monday, May 21, 1917, ANNA PERKINS CONVERSE.

Mrs. Converse was born at Cazenovia, N. Y., January 8, 1853, daughter of Sherlock W. Perkins and Martha Post, and a descendant of Simeon Perkins, who was one of the founders in 1780 and first warden of St. Andrew's Church of Meriden, Conn., and who also served his country in the War of the Revolution. Sherlock W. Perkins was one of the first wardens of St. Peter's Church, Cazenovia, N. Y.

On November 20, 1879, she was united in marriage with Hiram R. Converse of Jordan, N. Y.

She was a devout communicant of Christ Church, Jordan, having been one of the leaders in its varied activities during her whole life, which was one of unselfish devotion to her family, her Church, and friends; and her many quiet acts of love and kindness will ever make her memory dear to those who have come under her influence.

Beside her husband, she is survived by one brother, William S. Perkins of Boise, Idaho.

Burial service was conducted by the Rev. Burnett T. Stafford of Christ Church, Jordan, Wednesday afternoon, May 23rd, and the interment was in Maple Grove Cemetery, Jordan.

JAMES STITT DAY

In a duly convened meeting of the corporation of the Church of the Transfiguration, New York City, the rector, church wardens, and vestry have placed on the records of the parish their affectionate regard for **JAMES STITT DAY** and an earnest appreciation of his work as a faithful and loyal member of the vestry during the twenty-three years that it was our privilege to have him as a comrade and friend. No member of this vestry was more prompt and regular in his attendance. Mr. Day was a thoughtful adviser in every department of our work, and was unflagging in his devotion to our endowment fund and the memory of our beloved founder. In all the activities of the parish he was deeply interested, and gave his helpful and valued assistance at all times, especially to the young men's club, the boys' club, the cadet corps, the choir, and altar boys' guild; and also to the missionary work of the parish, and the many and various societies, associations, and sodalities; to the Auxillary, and to the general missionary work of the Church in which he was deeply interested. He loved the Church and his parish church and was a most devout and consistent communicant. Mr. Day was a man of noble qualities, upright in all his ways and dealings, and gentle in demeanor toward the poor and needy. He was a friend of the friendless and a willing guide to the stranger. Some time before his death Mr. Day became an invalid; and he was an example to us all in cheerful courage and self-forgetfulness. He showed his devotion in an unassuming acceptance of the heavenly Father's will. We honor his memory, his simplicity of manner, his loyalty as a friend, and his ideal domestic life. We pray for him that he may rest in peace and that perpetual light may shine upon him. He was buried in the dear old burying ground of Bedford village. We give our sincerest sympathy to his widow, and shall cause this memorial to be published in the Church papers.

GEORGE CLARKE HOUGHTON, Rector.
PETER GARDNER, } Church
ELIJAH P. SMITH, } Wardens.
W. DALLAS GOODWIN, Clerk.

ANNA FRANCES WRIGHT

[At a meeting of the rector, church wardens, and vestry, held in the rectory of the parish Church of the Transfiguration, New York City, on Tuesday, the 22nd of May, 1917, the following memorial of ANNA FRANCES WRIGHT was ordered to be spread upon the minutes of the corporation, published in the Church papers, and a copy sent to Mrs. Wright's family.]

ANNA FRANCES WRIGHT was born in Tarrytown, N. Y., and was the daughter of George and Sarah A. Law. She was married to Gustavus Granville Wright, of Baltimore, Md., in April, 1871. Mrs. Wright and her sister, Mrs. Williams, were communicants of the parish Church of the Transfiguration for more than forty years. Sarah L. Williams was the widow of Lawrence A. Williams, of Washington, D. C., and both Mrs. Williams and Mrs. Wright were confirmed, while living in Batavia, by Bishop Cox. Mrs. Williams' daughter, her only surviving child, is the wife of Armistead Peter, II, of Washington, D. C., where they have lived for many years. Mrs. Wright had no children. During their whole lives the sisters spent their summers in Cambridge, N. Y., and were devout communicants during the summer months in St. Luke's Church, in Cambridge. They are both buried in the little cemetery in Cambridge.

In the early autumn Mrs. Wright came back to New York every year, eager to take up her winter's work for those who needed her counsel and assistance; and this was a daily ministrations. Through strength which came to her by the help found in a simple, devout, and child-like communion with Jesus Christ, in soul-filled prayer, and an humble scrutiny of her own daily living Godward, Anna Frances Wright fitted and prepared herself, with the deepest and most serious earnestness, for the duties of life. She found sights and facts of living that moved her pity and her loving sympathy, among those who are in the underfooting of life, in trial and suffering, in sickness and deprivation, in misery and poverty and affliction. She found God here in the earth which He has made, and in the children whom He has begotten, and in the Church which He has bequeathed and invested with His sacred Presence and divine gifts of ministry and nourishment. Her soul bowed down and worshipped Him. She was His humble servant, doing His will day by day, glad in the joy of ministries, delighting most of all in her faith, and a service born of faith, and in experience which was begotten of faithful service, and in that life which growth out of experience—because, in very truth, she entered into eternity or ever her grave was made. Doing her sanctified duty and deed of loving devotion and gracious helpfulness to those who

needed her now and here, she was ever conscious of God's gracious Eye and love—conscious of the love and strength and gifts of Christ; humble as a dear child, devout in the very recesses of her dear, loving, and great heart. A most earnest and most frequent communicant, a loyal, faithful, and unwavering believer in the verities of the Christian Faith, she lived a long and consistent life, and on Easter Even was asleep in Jesus, in the confidence of a certain faith, a good conscience, in God's favor, and full of charity.

The most frequent attendants in this Church of the Transfiguration will miss her; the poor and the forlorn, the sick, the needy and distressed, and the mourners, will miss her; the Church at large will miss her; this parish will miss her; her rector will miss her as a dear friend and a most thoughtful and experienced adviser. Hers was a soul whitened here on earth, and she lived her life in the eternity already begun.

Her sister, Sarah Law Williams, so greatly beloved by Mrs. Wright, was as she was. Kindred spirits, together they are garnered into God's storehouse, in the ante-room of Heaven already reaping rich reward of hearts and souls devoted to God and His Church and His poor; wonderful examples of loving and gracious humility and self-surrender to the will and guidance of the dear Heavenly Father, and His Son Jesus Christ our Lord. May God, in His goodness, give us grace so to follow their steadfastness in the Faith, and their obedience to His holy Will, that we, with them, may inherit life eternal! Their large beneficences, their sweet dignity, their Christlike gentleness, and inspiring cheerfulness filled their lives with a blessed influence that will never lose its hold upon those who came in contact with them. "JESUS, Thou Prince of Life! Thy chosen cannot die!"

The rector, church wardens, and vestrymen, in their own behalf and in behalf of the various guilds and societies and people of this parish church, place on their records this day, as they have in the case of her sister's death, their deep sorrow and sincere grief in the death of Mrs. Wright, and their grateful appreciation of her life and work and gifts. We pray for her that she may rest in peace and that light perpetual may shine upon her.

GEORGE CLARKE HOUGHTON, Rector,
PETER GARDNER, } Wardens.
ELIJAH P. SMITH, } Wardens.
W. DALLAS GOODWIN, Clerk.

DIED

BOYDEN.—Fell asleep at New Market, Md., on May 10, 1917, **LILLIAN GORDON**, youngest and beloved daughter of the Rev. P. M. and E. W. BOYDEN of Virginia.

"We asked life of Thee and Thou gavest her a long life even forever and ever."

CRITCHFIELD.—Entered into Paradise on Monday, May 28th, at her home in Oskaloosa, Kans., **MISS MAE L. CRITCHFIELD**, aged 43. Death came suddenly from apoplexy soon after she retired. In the years gone by Miss Critchfield did much for the little parish of St. Mark's. The funeral was held May 31st, interment being at Oskaloosa. Miss Critchfield is survived by two sisters, Mrs. C. H. Pattison of Lake Bluff, Ill., and Mrs. Charles F. Johnson of Kansas City, Mo.

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy Word."

GREEN.—Rev. **EDWARD PHILIP GREEN**, of Augusta, Ga., passed away May 19th at the University Hospital, that city, after an illness of a few weeks. He is survived by his wife, two sons, and four daughters. The funeral was held from St. Paul's Church, the Rev. G. Sherwood Whitney and the Rev. F. W. B. Dorset officiating.

PERRY.—On Friday after Ascension Day, **BEATRICE WEIR PERRY**, beloved daughter of the Rt. Rev. and Mrs. James DeWolf Perry, in the seventh year of her age. Funeral service in the chapel of the Bishop's House, at Providence, R. I., Monday, May 21st. Burial at Juniper's Hill, Bristol, R. I.

WORTHING.—Entered into life eternal on May 17th, after taking the Ascension Day services, the Rev. A. OSMOND WORTHING, late rector of St. Paul's Church, Minersville, Pa.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST FOR LATTER PART JULY and all August wanted. Apply **RECTOR**, Freehold, N. J.

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SUNDAY DUTIES DESIRED by a young Catholic priest during the vacation period, in or near Baltimore, Washington City, or New York. Would consider expenses paid as a minimum compensation. His only means of spending much-needed vacation. Address **RURAL PRIEST**, care **LIVING CHURCH**, Milwaukee, Wis.

RECTOR OF A CITY PARISH in Canada, of advanced scholarship and exceptional ability as a preacher, wants a position as professor in theological college, or a parish in Eastern states; liberal in Churchmanship. Address **LIBERAL**, care **LIVING CHURCH**, Milwaukee, Wis.

AN EXPERIENCED PRIEST desires engagement to supply in or near New York, from June till October or for a part of that time. Address **MUSICAL**, care *The American Church Monthly*, 93 Nassau street, New York.

RECTOR, FORMERLY HEADMASTER, desires to correspond with a parish where he could combine scholastic work with parish duties. Address **PAXON**, care **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PRIEST WILL TAKE supply work in, or immediately near, New York or Long Island, during August. Address **SUPPLY A.B.**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, COLUMBIA AND GENERAL Seminary man, references, seeks curacy, institutional chaplaincy, or missionary work. Address **ROYER**, care **LIVING CHURCH**, Milwaukee, Wis.

RECTOR, SOUTHERN, Catholic, wishes to supply a parish during July or August, or both months, in the North or East. Address **CATHOLICOS**, care **LIVING CHURCH**, Milwaukee, Wis.

THE REV. WARREN RANDOLPH YEAKEL, chaplain of Yeates School, Lancaster, Pa., will be free for supply work in June, August, and September. Correspondence invited.

THE REV. J. ATTWOOD STANSFIELD, mission priest, available for preaching mission, arranging dates now for next season. Address, Plainfield, N. J.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—**THE WESTERN THEOLOGICAL SEMINARY** offers opportunity September 1st to an unmarried man desiring office employment with sufficient time during one or more years in which to complete intellectual preparation for entering the junior class, or to pursue graduate work. The same position might be made permanent. Typewriting necessary. Address the **DEAN**, 2720 Washington boulevard, Chicago.

FOUR MEN WANTED to teach at Iolani School for Boys, Honolulu. A high school education at least necessary, preferably a normal school training or experience. Work to begin in September. Communicate at once with the Rt. Rev. **HENRY B. RESTARICK**, Honolulu, Hawaii.

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CLERGYMAN'S DAUGHTER, graduate of the National Cathedral School and a New York school of stenography, desires a position as secretary in private school, in parish work, or in a similar capacity. Address **CLERICA**, care **LIVING CHURCH**, Milwaukee, Wis.

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POSITION WANTED as governess, companion, or similar occupation, by refined girl (23). Experienced in teaching young children. Communicant. Highest references. Address **FEDERAL**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED FOR SEPTEMBER, as infirmarian in Church school, by graduate nurse (R. N.); Churchwoman. Girls' school preferred. Excellent references. Address **R. N.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER open for engagement. Great experience. Specialist, boy choir trainer. Diploma. Communicant. Highest references. Address **PLOMA**, care **LIVING CHURCH**, Milwaukee, Wis.

MINISTER'S DAUGHTER desires position as expression and athletic teacher. Will consider English, History, or grades. Good references. Address **L. Y. Z.**, care **LIVING CHURCH**, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER, A.R.C.O. (London, Eng.), desires change of position. Highest qualifications and references. Address **A. R. C.**, care **LIVING CHURCH**, Milwaukee, Wis.

POSITION WANTED AS COMPANION during July and August in the country. Ozark mountains preferred. Address **CHURCHWOMAN**, care **LIVING CHURCH**, Milwaukee, Wis.

GRADUATE NURSE DESIRES position for September as infirmarian in a Church school for either girls or boys. Address **F. M. G.**, care **LIVING CHURCH**, Milwaukee, Wis.

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The Conference for Church Work meets at Cambridge, Mass., June 22nd to July 7, 1917. For registration, programmes, or further information.

mation apply to the secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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Correspondence is invited from those who wish to know: What it does; What its work signifies; Why the work can be helped most effectively through the Board.

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References:

BISHOP L. W. BURTON, D.D., Lexington, Ky.
LIEUT. GOV. JAMES D. BLACK, Barboursville, Ky.

MATT COHEN, State Comm. Agriculture, Frankfort, Ky.

FREDERICK MUTCHLER, director Coöperative Extension work, Kentucky State University, Lexington, Ky.

Address, Archdeacon F. B. WENTWORTH, Winchester, Ky.

See interesting article on page 725 of issue of March 31st.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

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

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

BOOKS RECEIVED

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

Sturgis & Walton Co. New York.

The Labor Movement. By Harry F. Ward, Professor of Social Service, Boston University School of Theology; Secretary, Methodist Federation for Social Service. \$1.25 net.

Longmans, Green, & Co. New York.

Primitive Worship and the Prayer Book. Rationale, History, and Doctrine of the English, Irish, Scottish, and American Books. By the Rev. Walker Gwynne, D.D., Author of *The Christian Year, Its Purpose and Its History, The Gospel in the Church*, etc. \$2.50 net.

University of Chicago Press. Chicago, Ill.

Recreation and the Church. By Herbert Wright Gates, Superintendent of Brick Church Institute, and Director of Religious Education in Brick Church, Rochester, New York. \$1.00 net.

Macmillan Co. New York.

Franklin Spencer Spalding Man and Bishop. By John Howard Mellish. \$2.25 net.

E. P. Dutton & Co. New York.

The Royal Outlaw. A Novel. By Charles B. Hudson. \$1.50 net.

Society for Promoting Christian Knowledge. 68 Haymarket, London.

The Apocalypse of Baruch. By the Rev. Canon R. H. Charles, D.D., With an Introduction by the Rev. W. O. E. Oesterley, D.D. \$1.00 net.

Charles Scribner's Sons. New York.

The Will to Freedom or The Gospel of Nietzsche and the Gospel of Christ. Being the Bross Lectures Delivered in Lake Forest College, Illinois, by John Neville Figgis, D.D., Litt.D., of the Community of the Resurrection; Honorary Fellow of S. Catherine's College, Cambridge. The Bross Library Vol. VIII. \$1.25 net.

PAMPHLETS

National Committee on Patriotic Literature. 461 Eighth Ave., New York.

Your Flag and Mine.
Songs of Our Country.

Government Printing Office. Washington, D. C.

Preliminary Statement to the Press of the United States. Committee on Public Information.

From the Author.

America's Holy War. A Sermon Preached May 13, 1917, by Wyatt Brown, Litt.D., Rector, Church of the Ascension, Pittsburgh, Pa.

St. Margaret Memorial Hospital and Training School for Nurses. Pittsburgh, Pa.

Annual Report, 1917.

Longmans, Green, & Co. New York.

Fasting Communion: A Discussion. A Lecture delivered at St. Martin-in-the-Fields on December 8, 1916. By the Rev. O. C. Quick, M.A. 10 cts. net.

Parish Press. Fort Wayne, Ind.

Hymns and Prayers for Our Country. \$3.00 per 100, with 15 cts. discount if cash accompanies order. Postage 15 cts. per 100 extra.

Joint Commission on Social Service. 281 Fourth Ave., New York.

A War Service Program for the Church. War Service Bulletin No. 2.

MUSIC

M. H. Bradley. 10 S. Hicks St., Philadelphia, Pa.

Patriotic Songs for Patriotic People. 5 cts. singly; \$4.00 per 100.

Educational

THE ALBANY CATHEDRAL SUMMER SCHOOL has withdrawn the invitation to Mr. Morris Hillquit to be one of its lecturers. It hopes to secure the Rev. John Spargo as his substitute.

CLOSING EXERCISES at Kemper Hall, Kenosha, Wis., began on May 31st. June 2nd was field day. Following Baccalaureate Sunday the commencement proper occurred on the 4th, with exercises at 10:30 and alumni meeting in the afternoon.

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge, Mass., celebrates its semi-centennial during this year's commencement exercises, which occur June 13th and 14th. Bishop Lawrence will be the preacher at the eleven o'clock service on commencement day.

THE CLOSING exercises of the 208th year of Trinity School, New York City, were held on Friday afternoon, June 1st. The Rev. Dr. Lawrence T. Cole, rector, gave diplomas to fifteen graduates. An address on Courage by the Rev. Dr. Selden P. Delany was one of the features of the occasion.

ST. MARGARET'S HALL, Boise, Idaho, held its graduation exercises on Whitsunday in St. Michael's Cathedral. Four students received their diplomas from Bishop Funston, who used the general registration of June 5th to impress upon them the divine call to universal service. Dean Alward Chamberlaine preached the baccalaureate sermon on *The Secret of a Successful Life*.

COMMENCEMENT EXERCISES at Grafton Hall, Fond du Lac, Wis., begin with a sermon on June 10th by the Rev. E. Reginald Williams, which will be delivered at 10:30 in the Cathedral. Class Day is the 11th. On the 12th will be a garden party and concert. At the exercises on the 13th, the Rev. Edwin W. Todd will make an address. On the same day at 5 o'clock the alumnae meet, holding their banquet at 7 P. M. At 8:30 the commencement dance begins.

BISHOP BURTON, the Rev. J. M. Maxon, president of the college, and the board of trustees, after mature deliberation, have inaugurated a campaign to raise a fund of \$100,000 for Margaret College, Versailles, Ky. Less than a third of this amount will be used to pay indebtedness and to complete the new buildings and their equipment. A committee of over forty leading men of the state has been organized, and the campaign is well under way in the central part of

(Continued on page 206)

ANNUAL CONVENTIONS

SUMMARY

BETHLEHEM established a minimum salary for the clergy, observed Bishop Talbot's anniversary, and voted in favor of war prohibition and the maintenance of labor standards. The Bishop spoke of the approaching need of a Coadjutor.—CENTRAL NEW YORK passed the usual war resolutions professing loyalty, urging prohibition, and favoring care for moral environment of camps.—ERIE voted for war-time prohibition, for increase in clerical salaries, and granted Bishop Israel leave of absence for service in France.—FLORIDA observed Bishop Weed's thirtieth anniversary. It changed the fiscal year and time of council meeting, and adopted unanimously resolutions approving the President's course and urging national prohibition.—KANSAS created a board of missions and a publicity committee.—KENTUCKY passed resolutions commending efforts to safeguard morals in military camps; efforts to lower the cost of necessities; and urged war-time prohibition.—LOS ANGELES adopted a resolution urging that Congress pass a law prohibiting the manufacture of whiskey and alcohol from grain and reducing the revenue tax on converting fruit into brandy. Another was adopted expressing loyalty to the nation on its entry into war.—IN NEBRASKA special conferences were held in the interest of Religious Education and Missions. Two resolutions bearing on the nation's crisis were passed, one expressing loyalty to the government; the other urging all the clergy to speak on the subject of the Liberty Loan on Whitsunday.—OHIO changed its fiscal year, commended national prohibition and the President's war programme; and put upon the diocese the duty of assessing for clergy pensions.—OREGON elected a Commission on Religious Education, recommended the duplex envelope, and adopted the preferential system of voting.—PITTSBURGH changed its convention to January; made women eligible as delegates; adopted a minimum salary for clergymen; ordered a survey of the diocese; voted loyalty; urged war prohibition.—SPOKANE planned to observe its twenty-fifth anniversary in October. It passed the Social Service Commission's resolutions.—SPRINGFIELD adopted a report on organizing a house of Churchwomen; a resolution for moral defense of soldiers in camp; a resolution of loyalty; and welcomed Bishop Sherwood.—VIRGINIA endorsed resolutions for safeguarding the morals of camps and urging war prohibition. It congratulated the Bishop on an episcopate of twenty years.—WASHINGTON provided for an every-member canvass of the entire diocese. It learned from Mr. Sayre that the Church Pension Fund now amounted to \$8,500,000.—WEST VIRGINIA planned to elect a Coadjutor within six months; passed resolutions declaring loyalty and urging permanent national prohibition.—NORTH DAKOTA pledged loyalty and affirmed the patriotic duty of abstinence from liquor. The district was divided into two deaneries.—WESTERN COLORADO greeted Bishop Touret at his first convocation; pledged abstinence from alcoholic beverages, and also pledged loyalty to the President.

BETHLEHEM

THE CONVENTION was held at the Church of the Good Shepherd, Scranton (Rev. W. B. Beach, rector), on May 21st, 22nd, and 23rd. The observance of the thirtieth anniversary of the consecration of Bishop Talbot, Whitsunday being the precise anniversary, was its distinguished feature.

A diocesan rule, fixing the minimum clerical salary at \$1,000 per year for single men and \$1,200 and a house for married men, and creating a committee to investigate the matter of clerical support and see that the rule is observed, was unanimously enacted at the suggestion of the Bishop. A resolution called upon Congress and the State Legislature to prohibit the use of grain in the manufacture of liquor and other beverages during the war. Another resolution passed sought to conserve the recently enacted standards as to labor conditions, protesting against any lengthening of the hours of labor, the employment of persons under sixteen, or the employment of women in hazardous industries.

Preliminary to the convention was a series of meetings and conferences that began on Monday evening with a men's mass meeting at which Bishop Talbot presided. The Rev. Dr. Slattery of Grace Church, New York, Franklin S. Edmonds, general secretary of the Brotherhood of St. Andrew, and the Very Rev. H. E. W. Fosbroke, D.D., were the speakers. On Tuesday, the speakers were the Rev. S. U. Mitman, Ph.D., the Rev. Phillips E. Osgood, the Rev. F. M. Crouch, and the Rev. Dr. Arthur R. Gray.

The convention proper opened on Tuesday evening when, in a very practical address, Bishop Talbot referred to the early need of a Coadjutor. "I have been exercising the office of a Bishop in the Church," he said, "for thirty years next Sunday. I am now in my sixty-ninth year. While still blessed with such a measure of physical vigor as enables me to keep in close touch with my clergy and people, I am not unmindful of the fact that both for the more efficient development and enlargement of the work itself, and for the conservation of my health and strength, the time cannot be far distant when I should ask the diocese to give me a Coadjutor or some other form of episcopal assistance."

After the service the convention organized, reelecting the secretary, the chancellor, and the registrar. Upon withdrawal of the name of Mr. P. R. Stetson, who had served the diocese as treasurer for more than a third of a century, his nephew, Mr. Hunter Eckert, of Reading, was elected treasurer.

The following were elected members of the Standing Committee: The Rev. Messrs. M. A. Tolman (president), James P. Ware, of Drifton (secretary), W. B. Beach, John H. Griffith, W. C. Roberts, and Messrs. F. M. Kirby, E. G. Mercur, A. N. Cleaver, J. N. Welch, and R. H. Patterson.

The anniversary sermon was preached on Tuesday morning by the Bishop of Connecticut. Luncheon was served at the Country Club, where addresses congratulating the Bishop on his anniversary, were made. A purse of \$1,500 as a token of appreciation by the people of the diocese was presented the Bishop.

CENTRAL NEW YORK

TRINITY CHURCH, Utica, was the scene of the convention which met Tuesday, May 29th, and continued its sessions through Wednesday.

The services consisted of Evensong on Tuesday afternoon and two celebrations—one at which the Bishop Coadjutor officiated and one at which the celebrant was the Bishop of the diocese, assisted by the Bishop Coadjutor and Archdeacon Cooke.

Bishop Fiske made his address on Tuesday, immediately after Evensong. His address was in part a review of his nineteen months of labor, together with an outlook on the future. He had traveled 30,000 miles, chiefly on local trains, had visited every portion of his jurisdiction and some parishes several times. In the past twelve months he had preached 190 sermons and given 185 addresses, administered Confirmation 76 times, celebrated the Holy Communion 92 times, and had written 5,800 letters.

At the preceding convention he had made an appeal for automobiles to assist the missionary clergy in their work. He stated that ten such cars had been obtained, and spoke of their value in the work. The rural survey one year ago had been undertaken seriously in certain portions of the diocese and had made clear the tremendous needs of the field and the need of pastoral service for those scattered abroad.

The Bishop asked that serious efforts be made toward raising a permanent missionary fund of \$150,000, of which a few thousands have already been given. The address throughout was distinctly missionary.

The convention, under the presidency of Bishop Olmsted, then immediately organized for business and legislation. The Rev. Walter E. Jones was unanimously reelected secretary, and the Rev. H. Curtis Whedon, assistant secretary.

The session at night was brief, time only being taken for the presenting of nominations and resolutions. It adjourned at 8:30 because of a special meeting undertaken by the laity, under the chairmanship of Professor Henry N. Ogden of Cornell University, and held in the parish house of Grace Church. Addresses were made by the Rev. K. M. Block and by Dr. Matthew D. Mann of Buffalo, the first president of the Laymen's League in that city. The addresses had to do with the great opportunities confronting laymen, and were splendidly stimulating. Informal and social in character, the meeting was thoroughly enjoyed. Both Bishop Olmsted and Bishop Fiske were called upon to speak and both responded in a very helpful and pleasing manner. The meeting was so thoroughly successful that steps were later taken to perpetuate the plan.

Bishop Olmsted made his annual address on Wednesday morning.

At the business session, which followed, the Rev. A. R. B. Hegeman, D.D., was chosen a new member of the Standing Committee. Six ballots were necessary before the membership of the Standing Committee was finally completed.

Legislation was effected, bringing the diocese into conformity with the canons of the

General Convention as to fiscal year, parochial reports, and auditing.

Matters pertaining to the proposed changes in the Prayer Book and in the constitution of the General Convention were referred to a committee, to be reported back to the convention of 1918.

The Rev. John T. Rose, Dean of the fourth district convocation, presented a resolution and preamble recommending a twenty per cent. increase in clerical salaries. After discussion, chiefly by the laity, the resolution was unanimously adopted and the secretary directed to notify all the treasurers of the diocese.

The Board of Religious Education in the diocese offered a resolution asking that the Bishop appoint a committee to consider securing a chaplain to work among students, chiefly at Cornell University. The resolution was adopted.

The apportionments of the General and diocesan Board of Missions, amounting to over \$46,000, were accepted.

At the conclusion of the report of the Social Service Commission, resolutions were presented and adopted urging upon the War Department the need of care for the moral environment of the soldiers; and also urging prohibition of the use of grain in making alcoholic beverages.

A resolution of loyalty, moved by Mr. Henry E. Wilson of Syracuse, was adopted unanimously.

As the next meeting of the convention will be the semi-centennial of the diocese, a motion was adopted looking to a proper observance of the anniversary.

One of the most interesting matters which came up at the convention was an address of appreciation and affection, adopted by the convention in honor of the Hon. Charles Andrews, the chancellor of the diocese. The address was presented to him in the first place by St. Paul's parish, in Syracuse, of which he is the senior warden, on Sunday, May 27th, on the occasion of his ninetieth birthday. The resolution of the adoption was moved by Bishop Fiske and was responded to by a rising vote, all being most eager to pay this tribute of affection and of high regard to this 'grand old man' of the diocese.

ERIE

LARGELY PERMEATED with the visit in the near future of Bishop Israel to the war zone to minister there for a year, the convention, meeting at the Cathedral of St. Paul, Erie, passed resolutions granting permission to the Bishop and urging all assistance possible in this crisis. Reports from all commissions and committees showed progress over the year previous.

The opening session found the Cathedral crowded to hear the annual address of the Bishop. In reviewing the work of the General Convention he commended the unity of action and the mutual consideration accorded all schools of thought.

Referring to the war, he explained that at the earnest advice of his physician he had decided to make the change and leave for France early in June. He will be accompanied by a former curate, the Rev. Roy Irving Murray. During his absence the Bishops of five neighboring dioceses will make episcopal visitations.

"My ministry in France is an offering on the part of the diocese of Erie," he stated.

Business sessions, following the organization when the Rev. Albert Broadhurst was elected secretary, were crowded with reports.

The committee on Social Service, following other dioceses, presented a resolution

for war time prohibition which was unanimously adopted. Other resolutions offered by this committee included a recommendation for better censorship of moving picture films, plays, and working conditions, especially urging the passage of certain laws regarding working hours for children.

The committee on the State of the Church offered resolutions calling for services of intercession during the war, the appointment of a committee on increase of salary for the clergy, and a request that the names of all communicants drafted or enlisted be sent to the secretary of the diocese to be forwarded to the proper chaplains or the nearest clergy. All were adopted. A special committee arranged a change in the meeting place of the convention so that it will hereafter meet at the Cathedral instead of the different parishes.

The Standing Committee remains unchanged, except that Mr. C. E. Martin, Titusville, succeeds the Hon. Josiah Howard.

At the Men's Club banquet, Tuesday evening, Dean Marquis of Detroit gave an interesting address explaining the welfare work at the Ford plant. Bishop Israel also spoke. A plan was started and is being pushed by the Men's Club to raise a large purse for the Bishop to use in relief work in France. On Wednesday evening Bishop Reese of Southern Ohio was the preacher.

The Woman's Auxiliary held their session the first day of the convention. Miss Dorothy Giles of the Church Missions House explained the new Junior plan and also addressed the convention. Mrs. John Dick of Meadville was elected president and Mrs. Morris Guth of Erie was chosen secretary.

FLORIDA

THE COUNCIL met in Christ Church, Pensacola, Wednesday and Thursday, May 23rd and 24th. The opening service was a celebration of the Holy Communion, at which the Bishop was the celebrant, assisted by the Bishop of West Texas. The preacher was the Rev. C. H. H. Bloor.

The Ven. John H. Brown was reelected secretary, and the Ven. William Wyllie, assistant secretary. The Standing Committee was reelected. All the other officers were reelected except the actuary who, being a commissioned officer in the National Guards, is unable to fulfill the duties. Mr. F. P. Dearing of Jacksonville was elected to this office in the place of Mr. W. W. Hampton, Jr., of Gainesville.

The first day was given up to the opening service, organization, and the reports of officers and committees. Wednesday night, at the regular missionary service, reports were made by the Board of Missions and the Woman's Auxiliary, and an address was made by the Bishop of West Texas.

Thursday morning the council proceeded to the election of officers and committees. A recess was taken to attend the Holy Communion in commemoration of the thirtieth anniversary of the consecration of Bishop Weed, who was the celebrant, assisted by the Bishop of West Texas. The latter preached the sermon, a masterly setting forth of the Democracy of the Church. The council has ordered this sermon printed in pamphlet form for distribution. Just before the sermon, the Ven. John H. Brown, rector of the parish, read and handed to Bishop Weed resolutions adopted by the Local Assembly of the Daughters of the King and by the annual meeting of the Woman's Auxiliary. Mr. W. W. Hampton, the chancellor, then read and handed to Bishop Weed certain resolutions presented by the council. These resolutions were engrossed on parchment and bound in leather.

To these the Bishop made an affectionate response.

Thursday night a brilliant reception was given by the council to the Bishop, in commemoration of his anniversary, in the auditorium of the San Carlos Hotel. On Friday a bay party was given by Christ Church parish to the two Bishops and all attendants of the council, the meetings of the Daughters of the King, and the Woman's Auxiliary. The commandant of the navy aeronautic station received the party at the landing at the Navy Yard and served refreshments to them at his quarters, allowing such gracious privileges as the present strict rules permitted.

In conformity with the action of the last General Convention, a canon was adopted changing the fiscal year of the diocese to end December 31st. An amendment to the constitution was offered and adopted for the first time, to be finally acted on next year, by which the date of the council is changed from May to January. The radical element lies in the fact that the opening day is changed from Wednesday to Sunday. In order to put this into effect immediately the Bishop was requested to use his constitutional right and call the next council for the third Sunday in January, 1918. This council will meet in St. John's Church, Tallahassee.

The canons were also amended to conform with the necessary requirements of the pension fund. And the diocesan Board of Missions is authorized to pay its quota on the stipends of those who are either wholly or partly paid by that board.

Resolutions were adopted that the council express its approval of the humanitarian aims of this country's position, and offer to the President the services of the clergy in any capacity that they as individual clergymen can serve. Resolutions were also adopted urging national prohibition of the manufacture and sale of intoxicating liquors, except for sacramental and medicinal purposes. These resolutions, in both cases, were adopted unanimously and without debate, with all members present.

The committee on the State of the Church presented a report, in which it was shown that the Church has made marked progress along all lines.

All together the council was a remarkable one. A great deal of business was transacted and a wonderful spirit of loyalty to the Bishop was manifested. The council adjourned after the reception on Thursday in order to make this an official act of the council.

KANSAS

THE CONVENTION met at Grace Cathedral, Topeka, on May 22nd and 23rd. On the preceding evening an organ recital was given at the Cathedral. In his address Bishop Wise paid a high tribute to the late Bishop Millsbaugh and his work in twenty-one years of service in the diocese. He urged the laymen to rally to the aid of the clergy in carrying out the ideals of the Church. In regard to registration he said: "Registration day is a call for freedom, and not a registration for slavery as some would have us think. It is the duty of every clergyman and layman to do all in his power to facilitate the observance of the day as a holiday."

No legislation of great importance was enacted. The various committees made their reports and elections followed. The Standing Committee remains unchanged, except that G. A. Rockwell is succeeded by E. E. Murphy of Leavenworth. A state Board of Missions was created to direct all

missionary activity in the state, and a publicity committee was appointed to look after church interests.

Luncheon was served on both days by the Woman's Guild of the Cathedral, and on Wednesday a dinner was given at which the Bishop of Colorado was the speaker. The Woman's Auxiliary and the Daughters of the King held their annual sessions on Wednesday also.

KENTUCKY

ON TUESDAY evening, May 22nd, the council opened in St. Paul's Church, Henderson, with a service devoted to Missions. An address on General Missions was delivered by the Rev. John S. Douglas, and one on Diocesan Missions by the Rev. John B. Robinson.

At the later Communion service the following morning, the Bishop delivered his annual address immediately after, the council organized for business, continuing in session all day Wednesday and during the forenoon of Thursday.

Little other than routine business was accomplished. The only change in the canons was one to begin the fiscal year on January 1st, in conformity with Canon 50 of the General Canons. To bring about this change it was decided to make the current year end with December 31, 1917, a period of only eight months, and all assessments were thus made on a sixty-six and two-third per cent. basis.

The next annual council is to meet at Christ Church Cathedral during the month of January, 1918, the date to be selected by the Bishop.

Secretary John G. Saunders was unanimously re-elected. In most cases the various officers, boards, and committees were re-elected, the changes being caused by vacancies or resignations. Changes were made in the Standing Committee, however, two of the clerical members, the Rev. James Gibbon Miningerode, D.D., rector emeritus of Calvary Church, and the Rev. Charles Ewell Craik, D.D., dean emeritus of Christ Church Cathedral, who had served long and faithfully as president and vice-president respectively, were dropped. The remaining clerical member, the Rev. Lloyd E. Johnston, was elected on the first ballot. After repeated balloting, which except for the fact that the council finally voted to drop all but the three names having the highest number of votes would have been even more greatly prolonged, the Rev. John S. Douglas and the Rev. Richard L. McCready were elected. The lay members of the committee are: Messrs. George P. Walter, Alvah L. Terry, and R. A. Robinson.

Resolutions presented by the Rev. R. L. McCready commending the long rectorship and faithful service of the Rev. Charles Ewell Craik, D.D., both as Dean of the Cathedral and in various important capacities in the diocese, were unanimously adopted by rising vote.

Resolutions were adopted commending the work of army chaplains, the Y. M. C. A., and all other Christian efforts to safeguard the morals of young men in military service and training camps; and commending the efforts of certain judges and newspapers in investigating the exorbitant price of coal and their attempts to have the cost of this and other necessities lowered. They also urged national prohibition during war time.

The second evening of the council was devoted to Religious Education, when the Rev. Gardiner Tucker gave an address. Following this an informal reception was held for the visiting delegates and for members of the Woman's Auxiliary.

Friday morning following the Corporate

Communion of the Womans' Auxiliary at which the Bishop delivered an address, an adjourned session of the Auxiliary was held at which the reports read at the annual meeting in the see city were given, and an address by Miss Nannie Heite Winston, one of the diocesan officers.

LOS ANGELES

WHILE THE convention proper took place on Wednesday and Thursday, every day of the week but Saturday was devoted to some special form of diocesan activity.

On the Sunday previous there was a great Sunday school rally at the Pro-Cathedral, at which reports of offerings, attendance, increase, and efficiency were made by the Board of Christian Education. This year the attendance was larger than usual and the note of patriotism entered. The Cathedral was crowded to the doors, every child carried a flag, Harvard School in uniform was in attendance with its band, and several of the city choirs participated. The Bishop was attended by many of the clergy in vestments. The chairman of the Board read reports showing increase over previous years financially and numerically, there being over 5,000 children enrolled (a gain of 635), and the Easter offering for missions amounting to \$2,592.75. An elaborate banner given by the Bishop was awarded to the school maintaining the highest average attendance, Trinity Church, Orange, and an illuminated testimonial from the Board of Christian Education to the school of Trinity Church, Redlands, whose enrollment was over 100 on a similar basis.

Monday was devoted to the Board of Religious Education. Addresses were delivered on Standardizing Sunday School Courses, by the Rev. Robert B. Gooden; on Teacher Training, by the Rev. L. E. Learned, D.D.; on Unification of Parochial Education, by Dean A. G. H. Bode; on Coalition of the Junior Auxiliary and the Sunday School, by Miss Alice Cullen. Tuesday was devoted to the Woman's Auxiliary and the Board of Missions.

In the absence of the president, Mrs. Josiah Evans Cowles, who was detained in Washington on the Board of National Defense, the chair was taken by Mrs. Philip G. Hubert, vice-president, who was appointed president for the ensuing year.

The financial reports aggregated over \$6,500 for the year, which, with the united offering of \$4,000, brought the grand total up to \$10,000.

In the afternoon there were addresses by various members of the clergy, the Bishop of the diocese, and others, the principal speaker being the Rev. Murray Bartlett, D.D., formerly Dean of the Cathedral in Manila.

In the evening there was a banquet at which speeches were delivered by the Bishop, Mrs. Hubert, Mrs. Joseph H. Johnson, and others, with a stereopticon entertainment showing views connected with missionary work in Japan.

It was decided to change the date of the convention hereafter from May to January.

The convention sent a telegram to the President urging the passage of a "national war measure prohibiting the manufacture of whisky and alcohol from grain and reducing the revenue tax on converting fruit into brandy."

A resolution adopted in conformity with that portion of the Bishop's address bearing upon the entry of the nation into the war was ordered sent to the President. A large patriotic service was held at which the Dean of the Cathedral delivered the principal address. The speaker at the banquet held on Wednesday evening was the

Rev. W. R. Hodgkin, who took for his topic The Democracy of Social Service.

One new member was elected to the Standing Committee, the Rev. J. Arthur Evans. Reports showed the diocese in good condition financially. It was announced that the Bishop's School for Boys has been chosen by the government as a model military training school and the Good Samaritan Hospital, Los Angeles, as a base for naval work. A gift of \$10,000 to the hospital as an endowment for a bed was also announced.

Speaking of the difficulties confronting a young diocese where churches, rectories, schools, etc., are as yet in the building, the Bishop took occasion to commend the institutions which are peculiarly diocesan in character to the consideration of the convention.

Referring to world conditions the Bishop said: "We are at war because the rights of free men the world over are being menaced; the rights earned by sacrifice and suffering of the men who, within the empires ruled by absolute sovereigns, are seeking opportunity for self-expression and for self-government, and the rights of men, who in the democracies of America, North and South, and the democracies of Europe, are alike in peril, and the call to us has come to uphold once more the standard of liberty, fraternity, and equality for our brother man the world over, as we have done for ourselves in this land; and in our action we have been doing that, and for that, if need be, we must fight. . . . Thank God, in this war the American people seek no territory. They want absolutely nothing in the way of material reward for all that by it they are to lose. There is only one thing that we want for any sacrifice that we may make; and that is, the consciousness, in our victory, that we have helped to make men free, and that we have contributed that to the contest, that which will make such contest again impossible in the future."

NEBRASKA

THE COUNCIL opened with a solemn Eucharist at Trinity Cathedral, Omaha, Wednesday, May 23rd. The Bishop was celebrant, and the Rev. W. C. Rodgers, D.D., president of St. Stephen's College, Annandale, New York, preached the sermon. The offering was devoted to the work of the Red Cross society.

The Rev. John Albert Williams was re-elected secretary. A notable feature was the presence of six women lay delegates who had seats and voices in the council. The Rev. Dr. Rodgers was given the privilege of the floor.

The Bishop in his address during the afternoon session recalled the fact that the diocese would next year celebrate its semi-centennial anniversary. Of the present world crisis he said:

"Our beloved country is in a state of war because the time had come when to sit supinely by, watching with selfish indifference, and without the sense of a common responsibility as a nation, the funeral smoke rising from the conflagration which is raging across the sea, would be to write the words 'Faithless' and 'Found Wanting' into the history of the United States—a history up to the present filled with glorious traditions, and deeds of unselfish service in the cause of human freedom."

A resolution of loyalty to the nation in the present crisis was unanimously adopted and a copy sent to President Wilson, and a further resolution recommended that the clergy speak of the Liberty Loan on Whit-sunday. Mr. C. H. Rudge of Lincoln spoke on the Liberty Loan, following which Mr. Thummell of Omaha moved that the coun-

cil authorize the Cathedral Chapter to purchase two \$500 Liberty bonds. The motion carried unanimously.

The Rev. John Williams, chairman of a special committee on preparation for the observance of the semi-centennial, presented a resolution that the district of Western Nebraska be asked to send its Bishop and delegates as visitors and guests to participate in the semi-centennial observance, the greater part of what is now Western Nebraska having been a portion of the diocese of Nebraska at the time of organization.

Three conferences were held by the diocesan Board of Religious Education. The first topic considered was "How far is the Diocese thrusting spiritual forces in the university or college life? How can the Church best reach and minister to our young men and women attending colleges and universities?" The second topic was "Are we doing our part in furnishing candidates for holy orders? How can we stimulate interest in and encourage our young men to choose the ministry as their vocation?" The topic at the evening conference was "Our Church (Sunday) Schools. What are they accomplishing? Why are they necessary?" Discussion was opened by Mr. Charles L. Hopper, secretary of the diocesan Board, and superintendent of the Church school of the parish of the Good Shepherd, Omaha. Several other speakers took part in the discussions.

On Wednesday night a missionary service was held in the Cathedral. Dr. Rodgers spoke on the Mobilization of Spiritual Forces, Dean Tancock on the Necessity of the Missionary Spirit, and the Rev. W. M. Purce on Some Phases of the Missionary Work North of the Platte.

The Standing Committee of last year was reelected.

The treasurer of the diocese being at the training camp at Fort Snelling and unable to act for an indefinite period, Mr. Thomas P. Isitt of Omaha was elected to the office.

OHIO

THE CONVENTION met at the Cathedral in Cleveland, Tuesday morning, May 22nd, and remained in session until afternoon of the following day. In his convention address Bishop Leonard spoke of the sympathy and consolation that came to him from clergy and people upon the occasion of Mrs. Leonard's death last autumn. He referred to the one hundredth anniversary of the organization of the diocese to be observed in connection with the convention next year, and to the centennial history now being prepared. Little was said in regard to the war situation further than that we are fighting for the world's liberty and humanity, and that twenty-five of the undergraduates at Kenyon College, Gambier, had left for the Reserve Corps. He recommended that an honor roll of the young men in each parish who have gone into the war be posted in the church vestibule, and that each be remembered by name at the altar. The main part of the address was devoted to the Church Pension Fund, in which the Bishop expressed strongly the conviction that all premiums should be collected entirely by an annual convention assessment upon the parishes. He feared that if left to volunteer payments there would be lapses and the splendid movement made ineffectual in many cases.

Bishop Du Moulin dwelt upon the practical and administrative work of the diocese. The year has been one of marked progress in the way of building churches, rectories, and parish houses: some seventeen being either finished and occupied, or now in process of erection. He made a strong

appeal for longer rectorships, larger initiative upon the part of vestries, and more generous coöperation with the clergy in parochial undertakings.

Three new parishes were admitted into union with the convention: St. Martin's, Shaker Heights, Cleveland; St. Peter's, Lakewood, Cleveland; and St. Andrew's, Youngstown.

The General Convention's order for a uniform fiscal year to begin January 1st seemed to meet with general approval, but the parochial report blank was debated at length, highly praised, and severely criticized. The prevailing opinion seemed to be that like the order for the uniform fiscal year the parochial report blank was mandatory, and about what the Church needs. The whole subject was finally committed to the Joint Committee on Canons and Finance to be reported back to the convention next year.

Resolutions were adopted commending national prohibition as a war measure, and the President's war programme pledging to him the loyalty and support of clergy and people. One of these resolutions was particularly strong and exalted in patriotic sentiment, repudiating in unmeasured terms the oft repeated charge that America was dragged into the war. Upon the contrary, when the time came to act the country, moved with an impelling sense of duty to the world as well as to itself, of its own choice and volition went into the war to fight to the last a ruthless and deadly enemy to humanity and righteousness.

Canons were enacted covering the care of the Church Pension Fund, one, in accordance with the wishes of Bishop Leonard as expressed in his convention address, imposing upon the finance committee of the diocese the duty of placing in its annual budget for assessment upon the parishes of the diocese Church Pension Fund premiums; and another, creating a committee of six persons to be appointed annually by the Bishop, charged with the duty of handling the Church Pension Fund of the diocese in as far as the same shall be committed to it by the General Church Pension Fund Commission.

Subsequent to the adoption of these canons the Bishop read from the chair a letter from Mr. Samuel Mather, stating that the writer had created a "diocesan centennial fund", committed to the trustees of the diocese, consisting of certain stocks amounting, as it was afterwards learned, to \$100,000, the interest of which is to be used first, for payment in full of premiums on the stipends of the missionary clergy of the diocese, and second, for payment of premiums on the stipends of the parochial clergy.

In the election of diocesan officers few changes were made, one of these being in the Standing Committee. The Rev. George Gunnell was chosen to succeed the Rev. Abner L. Fraser, who has resigned his parish to go into the army.

After a devoted and efficient service of fifteen years, as treasurer of the diocese, Dr. H. E. Handerson, resigned on account of ill health, and was succeeded by Mr. Frank E. Abbott, of Cleveland.

Delegates to the convention, something more than two hundred, were guests of the Cleveland Church Club at dinner at the Hotel Statler, Tuesday evening, Mr. Francis R. Morison presiding. A programme of much excellence and interest was provided. Both Bishop Leonard and Bishop Du Moulin made brief addresses, and Mr. George C. Bonham, treasurer of the club, spoke on The Efficiency Plan of the Church Club of Cleveland. The feature of the evening was an address by William Hammond Parker, Professor of Sociology of the University of Cincinnati, on the Modern Religious Man.

The centennial convention of 1918 will be held at the Cathedral in Cleveland.

OREGON

IN CONNECTION with the twenty-ninth annual convention, held at the Pro-Cathedral of St. Stephen the Martyr, Portland, May 23rd and 24th, missions and religious education was strongly stressed. A missionary mass meeting was addressed by the Ven. John A. Emery, Archdeacon of California; Bishop Sumner, the Very Rev. E. H. McCollister, the Rev. William Horsfall, and the Rev. William B. Hamilton. At a meeting in the interest of Religious Education, addresses were made by E. F. Carleton, assistant state superintendent of public instruction; the Rev. Thomas Jenkins, and the Bishop. A canon on Religious Education was adopted and a diocesan commission elected. A missionary play, *The Great Trail*, was presented at St. David's Church by sixty members.

In his annual address, Bishop Sumner urged his people to keep their poise in this day of world turmoil and to give of their best and truest to the Church's interests. "Give of your time," he said "to the Red Cross and other splendid organizations, but in doing this do not forget your responsibility to the Church which looks to you as its faithful soldier and servant. It is going to call for sacrifice—let that sacrifice be at the expense, not of your duty to country, but sacrifice of extravagance and waste, which to-day we are following with a disgraceful abandon. As the chief pastor of the flock, I urge upon you to regulate your life, habit, and mode of living that not only may you give to your country, but also to your God and His Church."

The Bishop also called attention to the fact that the Good Samaritan Hospital is the third largest of the Church hospitals in the country; that twenty-eight per cent, of its patients this last year had been treated free of charge, and that its surgeries had been opened for the correction of minor defects in recruits which otherwise would bar them from service to their country. St. Helen's Hall, the diocesan school for girls, was shown to have had an increase of fifty per cent, in pupils, in spite of its being housed in temporary buildings, and the alumnae are raising a fund of \$25,000, to present at the jubilee of the Hall in 1919, toward a new school building.

The report of the Rev. F. K. Howard, superintendent of the Social Service League of the Church in Portland, showed that splendid work for men had been done at Seadding House and the Seamen's Institute, and that a plan had been worked out for the centralization of relief work for needy Church-people by the various parishes in Portland.

Elections were as follows:

Chancellor, Judge W. T. Slater.

Treasurer, Roger W. Hastings.

Secretary, the Rev. John D. Rice.

Assistant Secretary, the Rev. T. F. Bowen.

Registrar, the Rev. W. A. M. Breck.

Standing Committee: The Rev. J. E. H. Simpson, the Rev. Thomas Jenkins, the Very Rev. E. H. McCollister, Dr. S. E. Josephi, R. L. Glisan, C. N. Huggins.

The use of the duplex envelope system and an every-member canvass throughout the diocese were recommended. The preferential system of voting was adopted. The Bishop was requested to provide prayers for the army and navy for use in the diocese during the war, and a *Layman's Book of Devotions* was authorized.

PITTSBURGH

THE ANNUAL convention was held in Calvary Church and parish house, on Tuesday evening and all day Wednesday, May 22nd and 23rd.

The opening service Tuesday evening was an innovation, convention heretofore always starting with the Holy Communion on a Wednesday morning. The service, largely choral, was preceded by a procession of the clergy, lay deputies, and officials of the diocese.

The Bishop began his address by stating that this was his thirty-fifth annual convention address, and spoke of how quickly the years had flown. Some points touched upon were the War, the General Convention, the increase in the endowment of the diocese during the conventional year. He told of the honorable share the diocese had had in raising the Church Pension Fund, our contribution having amounted to \$281,812.02. He reported 857 persons confirmed during the year, of whom 203 were baptized in the Protestant denominations, and thirty in the Church of Rome. Commendation was given to national prohibition during the war, and he spoke briefly concerning the practice of Intinction.

At the close of the service, the convention was called to order. The Rev. Mr. Lamb was re-elected secretary, and appointed as his assistant the Rev. J. E. Diggles.

Wednesday, Bishop Whitehead celebrated the Holy Communion for the clergy and lay deputies, and at 10 o'clock the business sessions began, lasting until 10:30 P. M.

Elections: Treasurer of the convention, Mr. H. R. Scully. Treasurer of missions, Mr. W. A. Cornelius. The Standing Committee was re-elected.

The time for holding convention was changed to January, and the Tuesday evening nearest the Feast of the Conversion of St. Paul was chosen as the date for the next convention, to be held at the Church of the Ascension, Pittsburgh.

Memorial minutes were adopted concerning Mr. Reuben Miller, long time member of the convention from the Church of the Ascension, and the Hon. George Wilkins Guthrie, of Calvary parish, for several years chancellor of the diocese, and late ambassador to Japan, and a committee was appointed to represent the convention at the funeral of Mr. Guthrie.

By vote of the convention, women will hereafter be eligible as deputies to convention from any parishes desiring to elect them in such capacity.

Unusual interest was displayed in the matter of missions during the session of the convention as to the Board of Missions.

The central missionary committee reported the apportionment paid in full for the past year, and good progress made for the current year. The treasurer of missions stated that this year he had obtained an offering from every active parish and mission in the diocese, and the balance in the treasury was the largest since the division of the diocese in 1910, amounting to \$1,891.79. Two missions, Holy Cross, Pittsburgh, and All Saints', Woodlawn, were admitted into union with the convention.

A resolution was adopted fixing the minimum salary of diocesan missionaries at \$1,200 for single, and \$1,500 for married clergymen.

Resolutions were also adopted directing the Bishop and Standing Committee to appoint a committee of clergymen and laymen to make a survey of the urban, suburban, and rural sections of the diocese, reporting to the next convention the needs and opportunities for aggressive work, and suggesting some scheme for its accomplishment; and

asking that the missionary committee furnish a missionary programme during the sessions next year.

Resolutions were passed pledging to the government the loyal support of the Church during the war, the third clause reading:

"That we acknowledge and rejoice in the sturdy loyalty of many of our people whose ties of blood and early associations have made their position full of pain, and have enhanced the value of their loyalty."

Other clauses in the same set of resolutions stated that:

"This convention believes it imperative that the manufacture and sale of alcoholic beverages be prohibited by our national government—at least during the period of the war; and

"That Congress—as well as the governors of states containing military posts or training camps—take immediate steps to prevent (forbid) the sale or gift of intoxicants to soldiers or sailors; and

"That Christian people everywhere be urged to abstain from the use of such beverages—at least during the period of the war—and to make every effort to induce others to abstain."

SPOKANE

ANNUAL CONVOCATION, meeting at All Saints' Cathedral, Spokane, Tuesday, May 22nd, opened with Holy Communion, at which the Rev. F. S. Hyatt was celebrant, the Rev. John Leacher, gospeller and the Rev. W. A. A. Shipway, epistoler. At a second celebration the Very Rev. W. C. Hicks, D.D., was celebrant, the Rev. Floyd J. Mynard, gospeller, the Rev. G. H. Severance, epistoler.

The Bishop in his annual address laid special stress on the duties of the Church with regard to the war and the soldiers and sailors engaged in it. The usual routine of convocation business was followed, peace and harmony prevailing throughout. The same number of clergy are in the field as when the Bishop came to the district, though in some cases the personnel is changed. Reports evidenced progress in all directions.

The following officers were elected: The Rev. John Robinson of Pullman, secretary, who appointed the Rev. W. A. A. Shipway of Spokane as his assistant. The services of Arthur W. Lindsay as treasurer were continued, he having served the district for many years in that capacity.

Bishop Page appointed Mrs. J. S. Whiteford as registrar and Winfred S. Gilbert as chancellor.

The district of Spokane was created in 1892 and its twenty-fifth anniversary will occur next October. The convocation resolved that the Bishop and a committee of clergymen and laymen appointed by him should arrange a fitting commemoration of this anniversary.

The passing of a national prohibition law, the protection of soldiers from long hours, and of labor against exploitation, were the subject of resolutions. Loyalty was also pledged.

A public service in the interest of Religious Education was held at All Saints' Cathedral, Monday evening, May 21st, at which Bishop Page presided. The addresses were all to the point.

"If the education of the children is important in the affairs of state," said Bishop Page, "it is most certainly and equally as important in the affairs of the Church. We should devote more energy along that line." Dean Hicks advocated having students at high schools dismissed for one or two hours each week to take religious training for which they should be given credit. There were other speakers.

During the convocation some of the delegates took an auto trip to inspect the new Christ Church, Glenrose.

Tuesday evening, at a dinner for Church people in All Saints' parish house, Charles Heberd gave an able and instructive address on The War and What It Means to the Individual. Bishop Page presided.

The report of Miss Nettie M. Galbraith, principal of St. Paul's School, Walla Walla, stated that the new brick building, Wells Hall, had just been completed and would be opened early in June, when Bishop Page would officiate. In view of the closing of Brunot Hall, the delegates were asked to urge those who would have attended Brunot Hall to attend the school at Walla Walla.

During the convocation a dinner for the associates of the Girls' Friendly Society was held at the Davenport Hotel on Wednesday, May 23rd, after which, at a meeting of the district council, Mrs. Herman Page was chosen president and Mrs. J. A. Palmer secretary.

SPRINGFIELD

THE NEWLY CONSECRATED Bishop, the Rt. Rev. Granville H. Sherwood, presided when the annual synod met in St. Paul's Church, Springfield, Wednesday and Thursday, May 23rd and 24th. The clergy and laity were enthusiastic in reception of their new Bishop.

The sermon was preached by the Rev. J. G. Wright, president of the Standing Committee and senior presbyter. Archdeacon John C. White was re-elected secretary, and Mr. J. H. Holbrook, of Springfield, treasurer.

The synod adopted the report of the committee on organization of the House of Churchwomen and the proposed enabling canon, and also the Wilmette resolution for the protection and moral defense of our soldiers in training camps, and ordered a copy sent to the President of the United States.

The report of the board of Church extension showed twenty-nine missions at work under its direction, all doing progressive work. The Orphanage of the Holy Child at Springfield also seems to be in sound condition.

The Bishop's address, a strong and practical presentation of work in the diocese, was enthusiastically received.

The synod adopted and ordered put into use the new system of parochial reports.

The proposed alterations and changes in the Book of Common Prayer and amendments to the constitution were referred to committees to study and report at the next annual synod.

The committee on the State of the Church reported the diocese in better condition, spiritually and materially, than for five or six years past. Obligations have been met and endowment has increased, the flocks are growing, there are new churches at Edwardsville and Champaign, the latter, consisting of church, parish house, and rectory, a memorial gift costing over \$30,000. Bishop Sherwood's plan of the One Hundred Club was approved as a way to meet a very urgent need for extended work. "The diocese of Springfield stands ready to make the splendid policies outlined by the Bishop its practical working programme and is deeply thankful for a leader who has already given strength to our old hope and inspired hopes that are new."

A resolution of loyalty, presented by Prof. D. K. Dodge of Champaign, was unanimously adopted.

The synod sent greetings and good wishes to Bishop Osborne, who is now in Syracuse, Ind.

A hearty vote of thanks was offered to the

committee which had in hand the raising of over \$10,000 in the diocese for the Church Clergy Pension Fund. A permanent committee was appointed.

All other committees and boards remain the same as last year.

The diocesan branch of the Woman's Auxiliary met at the same time in Christ Church, with a goodly number of delegates. Wednesday evening at a missionary meeting an address of welcome was made by the Bishop, and Miss Julia C. Emery made an appeal to the women to continue and increase their good work.

Archdeacon White extended the synod an invitation to meet in Trinity Parish, Lincoln, next year.

VIRGINIA

THE DIOCESAN COUNCIL met in St. George's Church, Fredericksburg, on Wednesday, May 23rd.

It was preceded by a meeting Tuesday evening held in the interests of Religious Education. After a devotional service, the Rev. J. Francis Ribble described the purpose and work of the boards of Religious Education. Mr. R. E. Anderson spoke on the point of contact of the parish and the Sunday school, and Mr. E. E. Osgood on Teacher Training Classes.

The Holy Communion was administered at the opening of the council, and the Bishop read his address. He spoke of the pension fund and cooperation: of ministerial support; advocated the observance of Canon 50 on Finance, and urged for the present national situation much thought, prayer, and action. He had carefully conferred with other leaders in regard to ministerial duty at this time, and felt that every clergyman should be free to enlist or remain in his clerical calling as conscience dictated. In the triumph of the Allies and the United States, results achieved would be as great as the war was terrible. We must be ready to use those results.

The Bishop reported 7 postulants, 9 candidates, 3 deacons ordained, 4 priests, 26 sermons, 11 celebrations of the Holy Communion, 385 confirmations, 84 lay readers licensed and 4 clergymen, 3 churches consecrated.

Bishop Brown reported one additional church consecrated, and 703 confirmations.

The Rev. Matthew B. Porter addressed the council on the present work and needs of the American Bible Society, and especially \$500 as the council's share of a larger fund for providing khaki-bound Testaments for the soldiers in camp. This sum was secured in a few minutes by voluntary subscription.

The council endorsed the resolutions of the National Council of Defense meeting recently in New York, urging that everything be done to safeguard the morals of the training camps, and national prohibition during the war.

The Standing Committee was reelected; also the diocesan missionary committee, and diocesan Board of Religious Education.

Further details of the pension plan concerning this diocese were arranged. This being the twentieth anniversary of the consecration of the Bishop, a testimonial of congratulation and expression of the love and esteem of all in the diocese was by resolution and a rising vote offered to him, with prayer for a continuance of God's blessings upon him and his home.

The committee on the use of the chalice recommended Intinction in special cases, and generally the careful cleansing of the cup.

Many reports were received and measures adopted in routine business, and the

council adjourned Friday noon, accepting an invitation to meet in 1918 in St. James' Church, Leesburg.

Wednesday night a service was held in the interests of Diocesan Missions. Addresses were made by Archdeacon Brydon on the colored work. The Rev. Dr. Nelson Dame, evangelist, on Invalid Parishes; the Rev. Roy Mason on Mountain Missions, and Bishop Brown on Educational Work and Needs.

On Thursday morning at divine service the Rev. Dr. James Morris preached on St. John, chapter 17. At night the Rev. Dr. Bowie preached on The Issues of the European War. Friday morning there was an early celebration of the Holy Communion in Trinity Church.

WASHINGTON

THE CONVENTION was held at St. Andrew's Church on Wednesday and Thursday, May 23rd and 24th. Bishop Harding celebrated the Holy Communion. No sermon was preached, the custom in this diocese being for the Bishop to give his annual address immediately after the service. Speaking of the pension fund he eulogized the splendid work done by the chairman and committee of the diocese, \$122,000 having been collected through their efforts.

A matter discussed at considerable length was the appointment of a missionary to the country parishes to strengthen and develop the financial system now in use so that such parishes can in the near future be self-supporting. The delegates were not prepared to vote on the subject, but it is hoped that the office will be created and sustained. It was decided that an every member canvass for the whole diocese should be held in November. A resolution brought in by the Rev. Dr. Randolph H. McKim, asking the convention to petition Congress to enact a constitutional amendment relative to the prevention of divorce and elopements, was discussed and ultimately withdrawn. Mr. Monell Sayre replied to some questions about the Church Pension Fund and stated that it had now reached the sum of \$8,500,000.

All the old members of the Standing Committee were reelected save one, Mr. Waller taking the place of Mr. William Lewin, who refused to be renominated.

A change was made in regard to the missionary service always held on the first night of convention. Hitherto it has been a very long service, at which a full report of the diocesan Board of Missions has been read, but this year the report was eliminated, and a short, bright, service substituted with addresses from the Rev. Dr. R. H. McKim and Dr. H. Scott Smith.

One ballot paper, giving the names of all nominated for the Standing Committee, diocesan Board of Missions, and Provincial Synod, saved a great deal of time to the convention. No important legislation was transacted.

WEST VIRGINIA

WITH BISHOP GRAVATT presiding, the council met in Christ Church, Clarksburg, Wednesday, May 30th. At the Holy Communion the council sermon was preached by the Rev. P. N. McDonald.

Bishop Gravatt, in his address, made known the need of a Bishop Coadjutor, if the diocese were financially able to support one. A committee of five clergymen and five laymen was appointed to take this part of the Bishop's address under consideration and report their conclusions the next day.

The Rev. C. I. Pardee, D.D., and the Rev. William Cleveland Hicks addressed the coun-

cil. A committee was appointed to study the Provincial System, and report to the next council.

Thursday morning the Rev. Robert Douglas Roller, secretary of the council, having completed thirty years of service, resigned, and with much regret his resignation was accepted. He is succeeded by the Rev. H. B. Lee.

The committee appointed to consider the election of a Bishop Coadjutor brought in its report. After expressing the general satisfaction of the whole diocese with the service and episcopal ministrations of Bishop Gravatt, they declared unanimously that any attempt on his part to continue the arduous work he has been compelled to bear for any considerable period of time would result in overtaxing his strength. Their recommendation was passed that the Bishop call a special meeting of council to elect a Coadjutor, within the next six months. Such a meeting will probably be called in November.

The Bishop's salary was changed to \$4,000 and a residence, which is an increase over the present salary, and was made effective from the first of May, 1917. The Coadjutor's salary was fixed at \$3,000 per annum, with a residence in addition.

The third Wednesday in May was fixed as the permanent date for the meeting of the council, and Charlestown was selected as the place for the next regular session. The place for the special session will be fixed by Bishop Gravatt.

A message pledging the loyalty of clergy and laity was unanimously adopted and dispatched to the President of the United States.

On the Standing Committee, the Rev. W. H. Myers was elected in the place of the Rev. G. A. Gibbons, all the other members being reelected.

The Rev. Taylor Willis is chaplain of one of the regiments of the West Virginia National Guard, now mobilized, and a fund was raised to assist him in his work. He has already received several gifts from different parishes.

A resolution was passed urging national prohibition, not only for the war but as a permanent policy. The fiscal year of the diocese was changed to conform with the canons adopted by the last General Convention. The assessment committee increased the apportionment on the separate parishes for both general and diocesan missions, which action caused considerable apprehension and not little discussion, but there being no other way to meet the needs for the coming year, their report was received and their action accepted by the council.

Among the speakers who addressed the various meetings were the Rev. Messrs. S. R. Tyler, S. U. Mitman, and Hon. William G. Peterkin, a son of the late Bishop Peterkin.

Luncheons were served daily to all council members at the Waldo Hotel, while on Saturday afternoon they were entertained at the Clarksburg Country Club. Sunday morning the Rev. Jacob Brittingham, of Wheeling, was the preacher, while the evening was devoted to a memorial service to Bishop Peterkin, conducted by Bishop Gravatt.

NORTH DAKOTA

THE CONVOCATION was held with St. Paul's parish, Grand Forks. (Rev. Jonathan Watson, rector), May 20th to 22nd.

On the Saturday evening preceding the North Dakota clericus assembled in the parish house for the usual meeting. After the election of officers, the advisability of dividing the district into two deaneries was

discussed. With this in view a committee was appointed to report to convocation on Tuesday morning, and their report was adopted. Therefore this fall one deanery meeting will be held in Bismarck and the other in Lakota.

The convocation sermon was preached by the Rev. C. H. Brown, and Bishop Tyler celebrated the Holy Communion.

At the annual Sunday school meeting, the Bishop presiding, the Rev. J. S. Brayfield, secretary, presented his annual report, which showed a slight gain for the Sunday school Lenten offering over last year. Later returns increased this gain, so that we trust that North Dakota will remain the banner state. Valley City school carried off the banner for the seventh time. Bishop Tyler urged that the parish support the Sunday school financially, so that the offerings of the children during the entire year might be devoted to missions or to other benevolent causes.

The Junior Auxiliary met in the parish house after the Sunday school rally, with reports of excellent work.

The Bishop gave his annual address at the evening service. But he first called on Mr. John Frame, of Fargo, who spoke briefly of the value of the every-member canvass and the duplex envelope system, with an account of the results in Gethsemane Cathedral Parish.

The Bishop spoke of the successful canvass for the Church Pension Fund, and dwelt upon the needs and prospects of the Indian work in the state. He reported that most of the parishes and missions were supplied with priests, and that progress was being made along various lines, but that if the Church in North Dakota should meet her obligations both priests and people must be willing to make greater sacrifices in this time of crisis.

At the close of this service preliminary organization was effected. At the session on Monday morning the Rev. L. G. Moultrie was reelected secretary and the Rev. J. S. Brayfield assistant.

Mr. C. D. Lord was reelected treasurer, Mr. D. B. Holt, chancellor, and Dean H. F. Kroman, registrar.

When the report of the Church Pension Fund was made, considerable time was given to asking and answering questions. It was made plain that premiums must be paid monthly, or interest paid thereon in addition.

The committee on the Church Hall in Valley City reported a good year, but asked for an emergency appropriation of \$200, which was voted. It recommended that a permanent board of trustees be elected, one member to be appointed by the Woman's Auxiliary, who should be responsible for maintenance of this institution.

The annual meeting of the Woman's Auxiliary convened Monday afternoon. The reports showed splendid work done. The Rev. Wellington Salt spoke of his work among the Turtle Mountain Indians. The United Offering was divided between various Missionary objects.

Tuesday morning completed the business session. After some discussion, St. George's, Bismarck, was admitted as a parish to convocation. A new canon, governing the admission of self-supporting parishes in the future, was reported, and will be acted upon at the next meeting. An animated discussion with reference to the manner of assigning the apportionment and assessment to the various parishes and missions was aroused, but without any action resulting.

Rev. J. S. Brayfield, Dean H. F. Kroman, Rev. L. C. Moultrie, Gen. A. P. Peake, J. S.

Frame, and H. T. Alsop were elected to the Council of Advice.

Among the resolutions adopted was one pledging loyalty to Country and President in this time of grave crisis:

"The really great work before this Nation is the conservation and the concentration of all its forces, material, spiritual, and moral, and the concentration of these to the defense by arms of our liberties and world-wide democracy. We affirm that it is the duty of every patriot to abstain from the use of liquors, and thus conserve his strength, and lead others to conserve their strength and their money for their country."

WESTERN COLORADO

BISHOP TOURET presided at his first convocation on May 25th, at St. James' Church, Meeker. Notwithstanding the fact that Meeker is forty-three miles distant from the nearest railroad point, and most of the clergy would have a day and a night's journey, and in some cases even more, all but one of the clergy, resident in the district, were in attendance. In spite, too, of the fact that on account of the bad condition of the mountain roads the forty-three-mile journey was made with great difficulty—part by auto truck, some distance by four-horse wagons, a considerable stretch on foot,

and the last few miles in autos sent out from Meeker—there was only pleasure throughout the convocation that it was meeting in Meeker.

In his sermon, the Bishop spoke of the sympathetic cooperation established between himself and the clergy in his four months' association with them. He acknowledged his own and the district's debt to Bishop Brewster for his work in the district for several weeks after he had become Bishop of Maine; and for the generous financial help he has given the district since leaving Colorado. He expressed his appreciation, also, of the services rendered by Bishop Jones of Utah.

In the matter of Social Service, the Bishop pointed out the prohibition cause as one form of it in which all could engage and take a pronounced stand. It is one of the crying needs of the hour. The Church should begin to lead. "We must be of those who do not drink! We must be positive and uncompromising and willing to practise what we preach."

Upon motion of the committee on the Bishop's address, the convocation pledged itself to abstain from alcoholic liquors as beverages, and to support the President in his stand in the present world crisis.

The routine business of the convocation was promptly dispatched, and finished at an early hour in the afternoon.

MEMORIAL SERVICE FOR THE LATE JOSEPH H. CHOATE

New York Honors a Distinguished Citizen—Diplomatic Representatives of Foreign Nations Assist

New York Office of The Living Church }
11 West 45th Street }
New York, June 4, 1917 }

A MEMORIAL service for the late Joseph H. Choate was held in Trinity Church at noon on Thursday, May 31st.

The church was filled by representatives of the City government, including the mayor, and members of patriotic societies. The Rev. Dr. William T. Manning officiated, and was assisted by clergy of the parish and the choir.

After the opening sentences, Psalm 90, and the lesson from the burial office, an anthem was sung—T. Noble's setting of the words, "Souls of the righteous."

Dr. Manning then read an eloquent eulogy, in which he said:

"His name was a symbol for all for which the Pilgrims stand, namely, the promotion of a close and enduring fellowship between all English-speaking people, which shall be the support and guarantee of the future peace of the world."

Commenting on Mr. Choate's long life, Dr. Manning said: "With him the best wine was kept until the feast's end. His highest service was given after the outbreak of the world war. From the beginning he saw the significance of the conflict; he saw that it was a fight for democracy, for justice, for civilization, and for everything for which the Christian religion stands: he saw that a world dominated by Prussian militarism would be an unfit world to live in.

"There was no one more thankful than he when we took our place beside those who are giving their all for freedom and righteousness.

"The last five days of his life when, as chairman of the mayor's committee on re-

ception to the French and British commissions, he performed the most congenial task of all his great career, stand out as crowning acts of service. It is this that will stand out in our memories: that the end came with the full realization of our brotherhood and fellowship with Great Britain, France, and our other allies in the supreme struggle for the overthrow of autocratic militarism and the establishment of law and right and peace for mankind."

The great congregation rose and remained standing during the playing of the Dead March from Handel's *Saul*.

Dr. Manning recited prayers and gave the benediction after the hymn, *Rock of Ages*, had been sung. The recessional was *God of our Fathers*.

Prominent in the congregation were representatives of the British Embassy, the British Consul-General and staff, the French Consul-General and staff, and delegations from numerous societies.

SUPPORT FOR WAR CHAPLAINS

Representatives of the five dioceses of the state met at the Harvard Club in New York on May 31st and perfected arrangements whereby it is hoped that the liberal support of the Church may be placed solidly behind the clergy called to minister to soldiers and sailors. The Rev. Herbert Shipman of New York was elected general chairman for the state, the Rev. C. K. Gilbert, general secretary, and Col. H. H. Rogers, of 26 Broadway, the general treasurer. Committees of the five dioceses will cooperate to provide adequate funds to equip and maintain the equipment of all the chaplains of the state. This equipment will consist primarily of those furnishings required for religious services. To this will be added adequate supplies of reading matter, stationery, athletic and recreational paraphernalia.

In addition to providing adequate equipment, these committees will also cooperate

with national and state authorities in securing the best qualified men for chaplaincies. It is evident that there will be no lack of efficient men.

The committee of the diocese of New York has already begun its financial campaign, and about \$6,000 is already in hand. It is thought that a fund of at least \$50,000 will be required.

DR. STUBBS' ANNIVERSARY

On Whitsunday, May 27th, Dr. George Edward Stubbs completed his twenty-fifth year as organist and choirmaster of St. Agnes' Chapel, Trinity parish, New York. The anniversary of his actual service would fall a few months earlier, as he began training the trebles of his choir in January, 1892,

before the chapel was completed. His wide reputation has been won chiefly by his extraordinary success in training the boy voice. But he deserves no less credit for his fidelity to the severer traditions of English cathedral music, even in a day when the popular and the sensational was widely admitted into Church service lists. As a composer he has given to the Church, among other things, several brilliant hymn tunes, and a singularly dignified setting of the Nicene Creed.

After the morning service on Whitsunday members of the congregation gathered in the choir room, where Dr. William T. Manning, the rector of the parish, presented a purse to Dr. Stubbs on their behalf as a token of affection and gratitude.

we are face to face with grim tasks. Only sustained national effort will win the conflict. It is in America's hands, their's alone, to decide the turn of the Great War, from now on. There can be no holding back. We must make supreme sacrifices."

CHURCH WORK AMONG FOREIGNERS

New England is rapidly becoming more and more of a foreign missionary field. Today over sixty per cent. of the population of Massachusetts is either foreign-born or of foreign-speaking parentage. We of the older stock are just waking up to the situation. At last some efforts are being made to reach these strangers within our gates. One of the most ambitious attempts is being carried on by the Morgan Memorial in the South End. Its work in this direction has just been brought to general notice, by the laying of the cornerstone of its latest venture, the so-called "Church of All Nations", with its school for "the training of Christian leaders". The church is intended to be of the widest scope: for Roman and Greek Catholics, for Jew and Protestant, and for Mohammedans. The building itself will be of churchly appearance and Gothic in style. Sunday mornings there will be a non-denominational service, with well-known preachers and good music; the remainder of the day and through the week native pastors will preach to their own people, in their own language, and conduct their services. The idea is to have this great central building, instead of little missions scattered about.

Within less than half a mile of the church there are thirty-three different nationalities living. But an attempt will also be made to reach rural parts, by training leaders in its school and sending them out.

Among those speaking at the dedicatory exercises of this Church of All Nations, was the Rev. F. B. Allen, representing the Church's City Mission.

RED CROSS AGENCIES

The diocesan Red Cross committee has issued a circular to the clergy on the best way for the parishes to cooperate with existing agencies for war work. It promises to keep in touch with the Red Cross work of the State and to send further suggestions from time to time.

THE NEW HYMNAL

Bishop Lawrence has stated publicly that no edition of the proposed new Hymnal will be published before autumn.

J. H. CABOT.

DEATH OF REV. A. O. WORTHING

THE REV. ALFRED OSMOND WORTHING, who has of late been serving as rector of St. Paul's Church, Minersville, Pa., died on May 17th, after taking the services of Ascension Day.

Ordered deacon in 1895 by Bishop Talbot, who also advanced him to the priesthood the following year, Mr. Worthing began his ministry in Idaho, serving as a missionary at Payette from 1893 till 1897, when he removed to Fergus Falls, Minn. He was rector of St. James' Church in that city till 1904. Going to the extreme West, he was for a number of years rector of Trinity Church, Spokane, but then returned to Minnesota, where he was rector of the church in Little Falls. Recently he became rector of the church in Minersville, Pa.

A solemn requiem in memory of their former rector has been held in Holy Trinity Church, Spokane, the present rector, the Rev. J. A. Palmer, officiating.

BOSTON CLERGYMAN WARNS AGAINST RELIGIOUS LAXITY

When the Church's Message Is Needed Most — Bishop Brent Speaks Twice — Work Among Foreign-Born

The Living Church News Bureau }
Boston, June 4, 1917 }

THese soul-trying days of the Great War, when men and nations are being purified and refined in the fires of the elemental forces of humanity, multitudinous voices are heard uttering all sorts of interpretations, exhortations, and warnings. Not all, naturally, are wise, many are quixotic, some are dangerous. The following message by the Rev. Charles Taber Hall, rector of St. John's Church, Arlington, seems so sane and so applicable to Churchmen as to deserve a wide reading:

"The war is affecting us all. The high cost of living in forcing us to be economical. The pleading cry of the suffering and the starving stirs us to be merciful and charitable. Or perhaps we are engaged in work for the Red Cross. Or, in order to help meet the world-wide need for an increased supply of food, we are becoming gardeners on a large and more ambitious scale than we ever before attempted.

"But how does the war affect you spiritually? Does it drive you to your knees in prayer? Do you long to draw close to God and plead with Him to bring that abiding peace which is only to be found when men the world over are in union with Him and therefore striving to do His will? Does the war increase your faith when you see wither the selfish ambition and crooked reasoning of some misguided men have led, and realize that, had they truly learned and applied the Gospel of Christ, the present suffering of mankind never could have happened? Does the war make you long to be more missionary for your Lord, doing your bit to bring in His Kingdom of peace and good-will, of justice and righteousness? I hope it does all this and more.

"Our interest in religion, our devotion to God, our measure of service rendered in God's name, should now be on the increase. Unless we are blind we must see that only as men reflect God in thought and word and deed is there any sure hope for the world. We Christians need to be awake to the crisis. Serve your country, do what you can in what we all must feel is a righteous cause — yes, by all means. But be sure that you always serve your God; be sure that you get on terms of intimacy with Him, so that

you can do your share in interpreting Him to others. The world needs God. It never needed Him more. Can you, will you help meet the need?

"And now may I give you, by way of suggestion, three 'don'ts'? (1) Don't be silly. Don't put potatoes and cabbages and onions ahead of God. The world needs food for men's bodies, but it needs food for men's souls even more. So see to it that you don't garden when you ought to be in church, getting, through worship, through prayer, through the feeding on Christ, spiritual food and refreshment to pass on to others. (2) And whatever you do don't neglect, at this time of all others, to be present in God's House simply that you may indulge in pleasure and recreation. 'God is in His holy temple.' Meet Him there. Your duty to your fellow-men demands that you find Him so that you can do your share in guiding men's steps into His paths. (3) Don't lose your sense of proportion. Don't use up so much energy, don't give so much time even on the blessed work made necessary by the war, that you will have neither time nor energy to spend on purely Church work. Certainly now is no time to cripple the Church. Her message must ring out, her activities must go on. The Church's evangel, the Church's labors, the world must have, she needs them as never before."

BISHOP BRENT'S WHITSUNDAY SERMONS

Crowded congregations, in the Cathedral and in Trinity Church, Whitsunday morning and afternoon, listened eagerly to the stirring message of Bishop Brent. The gist of both his sermons was that the War is creating a new democracy and a truer one throughout the world. In the armies raised by Great Britain, the Bishop said, class distinctions were eliminated, and the khaki levelled rich and poor, high and low, to a new and better equality, wherein all were starting anew in a new life, a great and wonderful adventure. Speaking of America's part in the war, he stated that we must lay down our all, including our lives, for France, even as Christ laid down His life for His friends.

"To-day," he continued, "is a day of decisions. Three years ago Great Britain, France, and Belgium were called to make a choice. They did not hesitate, nor shrink from the hazards involved. On the one side was continued comfort and safety; on the other, grave peril and hardship. They aligned themselves with the right. We, too, have chosen, and we must now realize that

PRAYER FOR THE ALLIES IN PHILADELPHIA PARISH

Numerous Uniformed Organizations
Attend — A Prayer Poster — Liberty Bonds — Brotherhood of St. Andrew

The Living Church News Bureau }
Philadelphia, June 4, 1917 }

A SERVICE of praise and prayer for the allies was conducted by the Rev. Dr. D. M. Steele, in the Church of St. Luke and the Epiphany, Sunday, May 27th, when the church and the chapel, which opens from it, was full, and large numbers of people were turned away. Several hundred soldiers and sailors in uniform, together with one hundred members of the Veteran Guard, Third Infantry, N. G. P., gave a martial air to the service. There was a large delegation of uniformed men from the Navy Yard, and a detachment of Red Cross nurses. The young men of the parish who have enlisted were the ushers. The Veteran Guard had a machine gun corps and an entire band. Eight national hymns were played during the half-hour organ recital that preceded the service, the music being enhanced by the trombone, trumpet, and tympani accompaniment.

The Rev. Dr. Steele read excerpts from the Declaration of Independence and Lincoln's Gettysburg Address, these being interspersed with national hymns of the Allies. In his address, the rector said that the service had a threefold purpose: to encourage enlistments; to encourage the stay-at-homes to buy Liberty Bonds; and to help the admirable work by the Red Cross.

A PRAYER POSTER

The Bishop has sent a card to the clergy calling attention to a poster, size 28 x 36, made of muslin-backed coated paper, in the national colors, which has been prepared and is for sale at the Church House. The card says:

"CHRISTIAN PATRIOTS
A CALL TO PRAYER

This Church is open to all for Meditation and Intercession

Come in and Pray for
Our Country, and those in Authority
Our Enlisted Men, and our Allies
The Sick, the Wounded, and the Dying
Those who bear relief and comfort
The needy and those who mourn
The forgiveness of our enemies
A just and enduring Peace.

"They that wait upon the Lord shall renew their Strength."

LIBERTY BONDS

At the request of the Bishop, the clergy of the diocese made an appeal to their congregations, Sunday morning, May 27th, to buy the Liberty Bonds. At the time an explanation was made of the installment plan by which the bonds can be purchased.

BROTHERHOOD PREPARES FOR CONVENTION

A meeting of the directors of the Brotherhood of St. Andrew was held in this city to prepare for the convention to be held in the fall. Arrangements were partially made for a banquet to be held in the Academy of Music, at which time it is expected that more than a thousand men will be present.

DEACONESS' HOME

At the annual graduation exercises at the Deaconess' Home, six young women were made deaconesses.

EDWARD JAMES MCHENRY.

WOMAN'S AUXILIARY OF THE DIOCESE OF CHICAGO

In Annual Session — Is Addressed by
Bishop Anderson — Biography of
Rev. Dr. Phillips — Military Notes

The Living Church News Bureau }
Chicago, June 4, 1917 }

THE Woman's Auxiliary of the diocese held its annual meeting in St. Paul's Church, Kenwood, on Thursday, May 31st. In spite of the rain, the attendance was excellent, there being about six hundred women present and a number of clergy. The spirit of this annual gathering of devoted women was, as always, inspiring and helpful, rather a relief—one is tempted to say—after the spirit of contest at the diocesan convention of last week. As years go by, one comes to depend upon the annual meeting of the Woman's Auxiliary for spiritual uplift and stimulus. Doubtless it is the missionary motive brooding over all which gives this sweet attractiveness to this diocesan gathering.

The meeting began with a celebration of the Holy Communion at 10 o'clock, the Bishop being the celebrant. He was assisted by the rector of St. Paul's, the Rev. George H. Thomas, the rector emeritus, the Rev. Charles Bixby, the Rev. Herbert W. Patton, D.D., and the Rev. T. R. Pickells.

The Rev. Dr. Patton was the preacher, well known in Chicago for the aggressive

work he has done in some parishes for the increase of missions. He made an earnest appeal for the American Church Institute for Negroes. As the special representative of the Institute, Dr. Patton is well qualified to speak of the work done in the nine first-class schools managed and controlled by it. One feels, after listening to him, that if Churchpeople knew more of the facts of the work for negroes in these schools, they would give more to support them rather than to the work done under secular auspices. The offering at the morning service, amounting to \$103, was given to Dr. Patton for the Institute.

In the afternoon the report of the corresponding secretary was presented and approved. It showed that 469 missionary boxes had been given by the branches, the value of which was \$11,390.33, besides \$2,904.53 in cash. The report of the treasurer, Mrs. George D. Clinch, showed, that, in addition, \$12,305.11 had been contributed in pledges. The grand total in money given and materials was \$26,609.97. Numerous other reports were read and accepted.

A very helpful and encouraging letter to the branch was read from Miss Grace Lindley, the general secretary. Several interesting letters on the United Offering were also read. A letter from Mrs. E. R. Delafield suggested that the branch take steps to help in a better plan for national organization

of the Woman's Auxiliary. On motion of Mrs. Van Schaick, action on this request was deferred till the next annual meeting.

It was announced by the president that one-half of the three special pledges made by Chicago at the St. Louis Convention, over and above the regular apportionment, had already been promised or paid. Bishop Anderson read the list of prize winners from the Junior Branches, reported in last week's letter. The treasurer announced that the amount of the United Offering to date was over \$2,000.

Mrs. Hermon B. Butler was elected president, and Mrs. E. P. Bailey, corresponding secretary.

The meeting closed with the Bishop's address, in which he reviewed the work of the diocese during the past year, and spoke of the Church's mission during the war, and especially women's part in this mission. The year he described as a normal one so far as diocesan activities went. This was true of Woman's Auxiliary work, as of all work. The only brilliant exception to this common state was, he said, the result accomplished for the Church Pension Fund by the Church Club. The Bishop described the recent diocesan convention as hopeful, inspiring, even brilliant in spots, on the first day, but inordinately dull, and in many respects one of the worst he had ever seen, on the second day. Speaking of the Pilgrimage of Prayer, which reached Chicago on June 3rd, to be continued here for a week under the auspices of the Woman's Auxiliary, the Bishop commended it as a sweet privilege, an evidence that the Woman's Auxiliary realizes that it must do religious work in a religious way, and hence an event in which he hoped all would have a real, direct, personal, and vital interest. Speaking of the effect of the war on America, and the Church's part in it, he said that the Bishop Suffragan had well said in one of his recent addresses that war was not hell but purgatory, or that it might be for those who were willing to accept it as purgatory. He told of the purging that England and France were going through, and he warned us of our need of purging. He described Americans as the most generous people and the best-hearted people in the world, but at the same time as the most extravagant people, and for this reason as needing to begin to economize on luxuries. None contribute more to a war or suffer more for a war than women. If we, as a people, should pass through this tremendous experience without a great change of soul, we must have calamity. The men and women of the Church must help the United States to discover her own soul, help her mobilize her spiritual forces, help her re-discover her God.

THE DEATH OF DEAN PHILLIPS

The Rev. Duane Seneca Phillips, D.D., rector emeritus of St. Paul's Church, Kankakee, and rural Dean of the southern deanery, died at his home in Kankakee, on Wednesday, May 23rd, about 7 P. M., in the eighty-third year of his age, as reported here last week. Dr. Phillips had been troubled recently with bronchitis, which had affected his heart. He was one of the best known clergy in the state of Illinois, and one of the most honored and loved. Although he had not been well, his death was unexpected. On Wednesday evening, about 7 o'clock, he was discovered dead in his room, where he had been writing and reading just before. Burial was on Friday, May 25th. The Rev. Richard Rowley, rector of St. Paul's Church, Kankakee, had a requiem celebration of the Holy Communion on Friday morning. A short service was held at the house, and at noon the body was brought

to the church, where it lay in state until the public service took place at three o'clock. There were present the Bishop of the diocese, the present rector, the Rev. Richard Rowley, the Rev. John H. Edwards, the Rev. J. D. McLauchlan, Ph.D., a former rector of St. Paul's Church, and other clergy. The church was crowded with the friends and associates of Dr. Phillips from near and far. The Bishop read the opening services, and later both he and Mr. Edwards made short addresses. The rector read the lesson, and Dr. McLauchlan read the prayers. Burial was at the Mound Grove Cemetery in the family lot. Dr. Phillips is survived by his widow, and his daughter, Miss Mary Phillips, who both live at Kankakee.

Duane S. Phillips was born in Bennington, Vt., in September, 1834, was graduated from Williams College in 1860, and in 1862 was ordained to the ministry. In the same year he married Miss Sophia Manser, daughter of the rector of the Bennington church, in which Mr. Phillips was assistant. Upon the death of Mr. Manser, the charge of the parish was given Mr. Phillips and he ministered to that people until 1867, when he accepted a call from Kankakee where, at that time, there were only forty communicants.

Dr. Phillips did considerable missionary work. Through his efforts the church at Momence was established. In 1879 he was appointed Dean of the southern deanery, a position he has held ever since. In 1880 he was elected a member of the Standing Committee of the diocese, and has been elected yearly ever since. With only one or two exceptions, Dr. Phillips has attended every convention of the diocese.

Probably the dedication of the new St. Paul's church in 1900 was the climax of his work in Kankakee. He personally supervised its construction and had a large part in planning the handsome structure and in securing the beautiful memorials which adorn it. A notable public tribute to Dr. Phillips was the gift of \$2,500 in gold on the twenty-fifth anniversary of his pastorate in Kankakee.

Dr. Phillips in 1873 published a volume entitled, *The Works of God and the Word of God*, and in 1877 a volume of Sunday evening addresses called *Talks for the Times*. In 1888-91 he gave a series of instructions on "pastoral work" to the students of three different theological seminaries.

In 1892 he received the degree of doctor of divinity from Racine College. In 1902 he was appointed editor and manager of the *Diocese of Chicago*. In 1904, his age, the growing responsibility of his parish, and his deafness led to his resignation and appointment as rector emeritus. Since that time, however, he has often officiated in the services of his parish.

Gifted with executive ability, and a strong intellectuality, Dr. Phillips was mentally equipped for a wide sphere in the Church. His deafness, however, confined him to his home in Kankakee, where his spiritual influence will long continue.

REGULAR SERVICES AT FORT SHERIDAN

As announced already, Church services were begun at Fort Sheridan on Sunday afternoon, May 20th, in the gymnasium. The Rev. J. H. Edwards of Lake Forest read the prayers and the lesson, and the Rev. George C. Stewart, L.H.D., was the preacher. The congregation, nearly all enlisted men of the Officers' Reserve Corps, was good. The service on Whitsunday was taken by the Rev. Dr. Wolcott, and the Very Rev. W. C. De Witt, D.D., was the preacher. The Y. M. C. A. work is now well established and will likely do the same excellent service for the men at Fort Sheridan as it has done everywhere

at the front. The Rev. Charles W. Gilkey, of Hyde Park, well known for his aggressive work there, has been put in charge of the work of the Y. M. C. A. at the Fort, with the rank of chaplain. It has seemed well to the committee which has charge of the services for the Church to unite with other religious bodies in holding a popular service at ten o'clock every Sunday morning in the gymnasium. The committee has arranged for a celebration of the Holy Communion each Sunday at an early hour, to be taken by one of the clergy from the North Shore parishes. Some very able preachers from all denominations have been engaged to speak at the ten o'clock services. Bishop Anderson is one of the clergy from our Church who will preach.

PATRIOTIC SERVICES AT OLD ST. JAMES'

Two splendid memorial and patriotic services were held on Whitsunday at St. James' Church, Cass and Huron streets. At the morning service there was an impressive sermon by the rector, Dr. Stone. The afternoon service was attended by the members of the British Empire Association. Appropriate hymns were sung and special anthems given by the choir. The flags of the allies were used in decoration of the church. Dr. Stone preached again at the later service.

PERSONAL INTEREST IN MEN AT THE FRONT

In his annual address to the convention, the Bishop asked that the names of any young men enlisting in their country's service be sent to him by their rector or priest that he might take a personal interest in them. The war service committee of the Church Club is taking a similar interest in the men of the Church here who are enlisting. A recent resolutions of the club reads:

"Every Churchman (enrolled as a member of a parish of our Church, in the diocese of Chicago) shall be made a war member of the Church Club of Chicago without dues (upon receipt of evidence that such Churchmen are enlisted in the war service of our government or of its allies); a special honor-roll of war membership shall be kept and a copy posted in the club rooms during the war; a committee of five shall be appointed by the president of the club to secure the necessary information of men who have entered war service, the club to assist in ministering to the spiritual welfare and physical comfort of such members while at war or suffering therefrom."

INJURY TO PRESIDENT OF CHURCH CLUB

Mr. Angus G. Hibbard, president of the Church Club, was seriously injured on Wednesday evening, May 30th, near the Glenview Golf Club. His automobile was run down by a fast train at a grade crossing of the Chicago, Milwaukee & St. Paul Railway. We are glad to say that Mr. Hibbard is recovering.

H. B. GWYN.

NASHOTAH COMMENCEMENT

COMMENCEMENT at Nashotah Theological Seminary on May 23rd was of double significance, since it also marked the seventy-fifth anniversary of the seminary.

It had been planned to hold the commemoration exercises upon the grounds, but the weather did not permit and the addresses were therefore given in the library.

Dr. van Allen's address sparkled with wit and paradox, and the clever alternations of literary scalpel and balm, at which he is so masterful. He made an eloquent plea for Catholic teaching and preaching, for sermons not about current topics and secular interests, but with a ringing message of Christ and His Gospel.

Dr. MacLean, a student at Nashotah in the early "seventies", gave a graphic his-

torical survey, interspersed with amusing first-hand anecdotes of the days when men whose names have since become great in the American Church were making their battle for Catholic life and practice in a wilderness.

At the alumni banquet Archdeacon Babcock of Fond du Lac was toastmaster, and speeches were made by the Rev. Messrs Daniel I. Odell and Herbert Carlyle Dana and by the Bishop of Milwaukee.

Wednesday morning the annual requiem for departed alumni was said in the old original wood chapel. The procession included the students, the senior class from Racine College in academic gowns, and many of the alumni.

The degree of Doctor of Divinity was conferred upon the Rev. Samuel A. B. Mercer, Ph.D., of the class of 1904, professor of Old Testament and Hebrew at the Western Theological Seminary; the Rev. Daniel I. Odell, class of 1877, and the Rev. Frederick S. Penfold, rector of St. Luke's, Racine. The degree of Doctor of Music was conferred upon the Rev. Charles W. Douglas, Mus.Bac., of Peekskill, N. Y.

The alumni prizes in gold for scholastic standing were awarded to Arnold Gordon Fowkes and Killian Albertson Stimpson, seniors; to John Edward Bailey and Percy Seymour Harris, middlers; and to Le Roy L. Burroughs, junior.

A solemn Eucharist followed the giving of diplomas to seven graduates, the Dean acting as celebrant, the Bishop of Milwaukee pontificating, and the Bishop of Fond du Lac preaching the sermon. At the close of the services luncheon was served in Shelton Hall to several hundred guests.

LEXINGTON CHURCH DEDICATED

THE CHURCH OF THE GOOD SHEPHERD, Lexington, Ky. (Rev. Richard Wilkinson, D.D., rector), after being enlarged to three times its former size, and greatly beautified, was dedicated by Bishop Burton on Sunday, May 13th. The Bishop administered Holy Communion at 7:30 A.M. and preached at the dedicatory service at 11 o'clock. Dean Masie and the Cathedral congregation united with the minister and people of the Good Shepherd in the service at night. Throughout the week there were services in which special features of the mission's activities were emphasized. Monday was Neighborhood Night, the speakers being President Barker of the State University and pastors representing the several churches of the city. Tuesday was Woman's Night, all the addresses save one being made by women. Wednesday night the general subject was The Parish and Her New Responsibilities. Thursday, Ascension Day, there was a sermon and Holy Communion in the morning, and the evening subject was Our Country—Patriotic Night—the Rev. Harris Mallinckrodt, chaplain of the First Kentucky Regiment, speaking at the service, and Adjutant General J. Tandy Ellis at the social gathering which followed. Friday night the parish was "at home". All the services were well attended, Thursday and Friday nights especially, the former bringing out a great gathering of men, especially soldiers.

Though only a few of them are now in place, many beautiful gifts and memorials have been presented, including the altar and pipe organ by Mr. A. C. Gutzeit, director of the choir; a large window above the altar, subject, The Good Shepherd, by Mr. J. Esten Keller and family as a memorial to deceased members of the family; the pulpit by Mr. and Mrs. Archie Hamilton as a memorial to Mrs. Hamilton's mother; a silk flag by Mr. Archie Hamilton; the lectern by Mrs. J. T. Hedges as a memorial to her husband;

the bishop's chair by Mrs. T. U. Dudley as a memorial to Bishop Dudley; and an electric cross on the exterior, over the west door, by Miss Mamie Rogers.

The improvements have cost over \$8,000, and all but a few hundreds dollars has been paid or pledged. The work is growing rapidly. Long strides have been made during Dr. Wilkinson's pastorate of a little more than a year.

PUBLICITY FOR INTERCESSION SERVICES

THE CHURCH that is always open ministers to a recognized need. St. Paul's Church, Peoria, Ill., is doing that, and holds a weekly intercession service adapted to the



SIGN BEFORE AN OPEN CHURCH

time, which is increasing in attendance. A large congregation attended the requiem service held on Memorial day "for all those who in all our wars and in this great war have given their lives for liberty and righteousness".

The accompanying illustration shows a sign board which is displayed in red and white lettering on the outside of the church.

CORNERSTONE LAID IN MORRISTOWN, N. J.

THE CORNERSTONE of the new Church of the Redeemer, Morristown, N. J., was laid by Bishop Lines on Sunday afternoon, May 27th. A large congregation was present. The Rev. Barrett P. Tyler, Archdeacon of Morristown, is rector of the parish.

The new church is on the lot adjoining the present structure. It is of native granite, designed to be different from any other ecclesiastical structure in this vicinity. The tower is part way down the side and intended to dominate a future group of buildings. The plans are by Parrish & Schroeder of New York. The church will not be large, seating about six hundred persons. The cost will be about \$100,000.

G. F. S. OF THE FIFTH PROVINCE

THE SIXTH conference of the Girls' Friendly Society of the Province of the Mid-West was held at St. Mark's Pro-Cathedral, Grand Rapids, Mich., on Friday and Saturday, May 25th and 26th, the national president, Miss Frances W. Sibley, and the fifth vice-president, Mrs. R. B. Gregory, presiding. The conference was welcomed by Dean White and the sermon at the festival service was preached by Bishop McCormick.

The Friday topic for discussion was a Three-Fold Aspect of the Girls' Friendly Society; on Saturday, How All Departments

Help. On this day a motion was carried that a fund of \$1,600 be raised for a Red Cross ambulance to be named "The G. F. S. Ambulance No. 1".

During the sessions the delegates enjoyed an automobile ride, and a reception to Miss Sibley was largely attended.

URGENT RELIEF NEEDS IN BIBLE LANDS

WHILE THOUSANDS of women and children are starving, relief work is seriously hampered by a persistent press report stating that "since the severance of diplomatic relations between the United States and Turkey, large amounts of money contributed in this country for the relief of destitute Syrians and Armenians have remained in the treasuries of the societies raising the funds, because there was no medium through which to transmit them."

The statement, doubtless well intended, is decidedly false and liable to do great harm. The American Committee for Armenian and Syrian Relief, the only committee ministering general relief in this area, has at no time either before or since the severance of diplomatic relations had the slightest difficulty in transmitting funds or in administering them. It works through responsible consuls, ex-consuls, American missionaries, and other reliable neutral agents, more than one hundred of whom are at this moment serving without one cent of expense for salary or compensation from relief funds.

There are three absolutely distinct and safe neutral channels open to the committee, through any one of which they can transmit any amount of money to responsible administrators. The committee in the last twenty months has spent three million dollars for relief in Western Asia, without one cent of expense for collecting or administering funds and at the present time has no funds whatever with which to respond to urgent cablegrams for relief. In fact, the treasury is at present \$40,000 overdrawn.

Government aid cannot be secured for these people, since they have no national organization with which to deal, nor is there any strong protecting government at hand to stand between them and starvation. They are solely dependent upon voluntary contributions to sustain life until they can be restored to self-support, but in the meantime the poor people are dying of starvation at an alarming rate.

DEAN WHITE DECLINES ELECTION

THE VERY REV. FRANCIS S. WHITE has declined his election to be Coadjutor Bishop of the diocese of Marquette.

In his letter of declination he says:

"My election to the office of a bishop and my present position as rector of St. Mark's brought me to a forked path down each road of which came the call of duty. Which call was more important? It has seemed to me, after weighing all the evidence and reasons both for and against my going to Marquette, that my present work and duties have the superior claim. I am fortified in this decision by letters and comments from leaders in the political, philanthropic, industrial, and religious life of Grand Rapids and Western Michigan who have pointed out that on many counts this would be the worst possible time for me to leave to other hands those departments of life and work where I have just begun to do things that count for the permanent well-being of the Church, and in some very small way of this community as well.

"It has been stated with considerable unanimity that my work here is in such a state of development that to drop it at this

juncture means the undoing of much which I have spent the last five years in assembling and coordinating. I recognize this statement as true, and I feel I should try to complete this important and strategic work, before presuming to turn my hand to a new and untried field of ecclesiastical endeavor."

A PATRIOTIC PRAYER CIRCLE

THE ARMY AND NAVY CIRCLE exists that its members may fulfill the following pledge: "I hereby pledge myself to pray daily for the army and navy of the United States during the present war, and to attend a celebration of the Holy Eucharist with this intention and for this purpose at least once in each week." Mr. James K. Bakewell, 1529 Oliver building, Pittsburgh, will gladly mail pledge cards to applicants.

THE CYCLONE AT MATTOON

IN THE disastrous cyclone at Mattoon, Ill., the day before Whitsunday, the church was damaged by a falling tree. It was later opened for the care of storm sufferers until their hurts could be attended. The rector, the Rev. F. J. Compson, passed Whitsunday in Red Cross work, ministering to wounded and dying.

STARVING POLAND

"HOW TO HELP GERMANY" is the title given to an article circulated on behalf of the Polish Relief Fund. This can be accomplished, it is explained, by allowing Poland to starve. A new appeal is then made for contributions to feed Polish victims of the war. Poland has contributed more soldiers than either Belgium or Serbia; none of the warring nations have suffered more than has Poland; and yet she has received the least help. Contributions, no matter how small, will help to feed the starving.

ST. AGNES' SCHOOL, KYOTO

BISHOP HENRY ST. G. TUCKER, who has returned to Japan, writes that the new session of St. Agnes' School, Kyoto, opened early in April under the most encouraging conditions. Sixty new students entered, nearly double the number of new students entering a year ago. "The dormitory," the Bishop says, "is full to overflowing. Best of all, the students are much superior in quality to those whom we have been getting for the past few years. This gratifying result is due to the good work during the past year of our reorganized faculty, backed up by the prospect of new school buildings in the near future. Our plans for rebuilding have attracted widespread attention in this section. I feel greatly encouraged as to the prospect of making the school much more of an influence for Christian education than ever it was in its palmiest days."

The St. Agnes' School Committee appointed at the General Convention in St. Louis is working diligently to secure the \$50,000 needed for additional land and new buildings. Miss Harriot P. Houghteling, of Winnetka, Ill., treasurer of the committee, announces that to May 1st \$40,331.85 have been received in gifts and pledges.

FUNERAL OF ARCHDEACON THOMSON

BISHOP GRAVES writes from Shanghai that the funeral of Archdeacon Thomson took place on the afternoon of April 25th. By the courtesy of Dean Walker and the trustees the English Trinity Cathedral was opened for the service and a large congregation gathered there. Archdeacon Thomson's long residence in China and the many friends he had in the missionary body and

amongst the Chinese required that the funeral should be in a large church. The coffin was borne by some of the clergy, and there were also as honorary pallbearers some of the missionaries in Shanghai who have been the oldest friends of the Arch-deacon. An address in Chinese was made by the Rev. Y. Y. Tsu, Ph.D., and was followed by an address in English by the Bishop. The interment took place at five o'clock at the Pah-sien-jao Cemetery.

SEABURY COMMENCEMENT

COMMENCEMENT EXERCISES of Seabury Divinity School began with the alumni dinner on May 21st. There was a large attendance of graduates and much enthusiasm.

On May 22nd, after Holy Communion, the annual business meeting of the Alumni Association was held and officers were elected: President, the Rev. Elmer E. Schmuck; vice-president, the Rev. Arthur Farnum; secretary, the Rev. Dean Zoubek; treasurer, the Rev. Charles H. Plummer, D.D., of Lake City.

At 11 o'clock the Rev. Dr. Plummer delivered the baccalaureate sermon. Bishop McElwain gave the diploma of the school to Edwin Clare Atkinson, Minnesota; Roy Howard Fairchild, Nebraska; Roman Liberato Harding, Colorado; Alfred Gilillan Miller, Minnesota; Archibald William Siders, Iowa; James Beresford Smith, Minnesota; Frank W. Street, Duluth; and Arthur B. St. George, Milwaukee. Mr. Miller was recommended for the degree of B.D. The Bishop Whipple Greek Prize was won by Mr. Walter H. Stowe of the middle class.

BROTHERHOOD CONVENTION, NEW YORK STATE ASSEMBLY

THE ANNUAL convention of the New York assembly of the Brotherhood of St. Andrew was held at Christ Church, Troy, May 19th and 20th, with over one hundred delegates in attendance. Addresses of welcome were made by the Rev. George C. Wadsworth and Mr. George S. Reynolds, president of the Albany assembly. The Rev. John Marvin read a letter from Bishop Nelson. Other



addresses were made on Boyhood and Its Treatment by Frank B. Gilbert, and Manhood and Its Responsibility by Franklin S. Edmunds, the general secretary of the Brotherhood. The sermon Sunday morning was preached by the Rev. Edward Dudley Tibbits, D.D., of Hoosick.

William F. Leggo of Brooklyn was elected president and Charles C. Lord, also of Brooklyn, secretary.

The committee on resolutions urged that the headquarters in Philadelphia send out field secretaries to those portions of New York state not yet developed in this work.

It was announced that Frank S. Harder of Albany had been elected a member of the national council. Sunday, November 18th, was appointed State Day, when the clergy will be asked to preach on the Brotherhood.

DEATH OF CAPT. T. A. NELSON

AMONG THE recent deaths in the great war which will come home to many Churchmen is that of Captain Thomas Arthur Nelson, known in civil life as the head of the great publishing house of Thomas Nelson & Sons. He had distinguished himself in military service as in business, winning mention in dispatches at the Battle of the Ancre. In his last months he was with the "tanks", where he was killed by shell fire while on special service.

THE CHURCH AND THE ATLANTA FIRE

BY THE great Atlanta fire of Monday, May 21st, many church families were made homeless. Our churches were not in the path of the flames with the exception of St. Paul's (Colored) Mission Church and school and priest's residence. All three buildings were completely destroyed with all furnishings and equipment, even to the personal effects of the priest in charge, the Rev. A. A. Hewitt. There was insurance, but it is not known yet how nearly the insurance will cover the loss. Undoubtedly an appeal will have to be made for funds to cover the cost of rebuilding over and above the amount received from insurance.

The work of the mission, however, will not stop. Dean Johnston has offered the use of the old building of St. Philip's Church, which still stands on the Cathedral property, and this or some other suitable place will be used for services. The parochial school, with two hundred and fifty pupils, will not be reopened, until fall. By that time it is hoped that the school building at least may be erected.

Mr. Joseph C. Logan, head of the Associated Charities, kept right on at the relief work he was organizing even though he knew his own home was burning. The

negroes were fed at the Auditorium-Armory and Big Bethel Church, respectively.

Several denominational churches were completely destroyed. In all some seventy-three blocks were burned.

NEW ALTAR IN ST. PAUL'S CHURCH, BROOKLYN

ON ASCENSION DAY the Bishop of Long Island blessed the new altar of St. Anthony of Padua, the gift of Miss Eleanor Jarvis in memory of her brother, Walter Jarvis.

This altar designed by Mr. Ralph Adams Cram is a work of art worthy of his genius.



NEW ALTAR IN CHAPEL OF ST. ANTHONY OF PADUA

In the midst of this great war the artist has given the joy of his craft in love and hope and faith to inspire the carving of a wooden Franciscan altar. The oak tree, from which the life sized statue of St. Anthony is carved, was truly a royal one, for the figure and its exquisite canopy of tapering lilies and pinnacles are all in one piece from the trunk of the tree. The altar and predilla are pegged together in the mediaeval way. On the face of it, framed in a gilded carving of fishes and fretwork, are four Franciscan figures, St. Anthony with the Holy Child held upon the open Bible towers above the altar; while beneath are the four little statues of St. Louis of France, St. Clare of Assisi, St. Elizabeth of Hungary, and Junipero Serra with his California Mission Church at his feet.

Kneeling on the re-table on either side of St. Anthony are adoring angels. The partial painting and gilding of the altar and statues, brilliantly executed, throws into sharp contrast the warm brown tones of the oak wood.

The crucifix and candlesticks are hand carved, gilded and painted, unusual and beautiful in design and execution. They are also the work of Messrs. Cram and Ferguson. The benefactress has also given for the use of this altar a silver gilt chalice and paten, enriched with semiprecious stones. The chalice and paten were executed by the Gorham Company.

homes burned belonged not to the very wealthy but to the hard working, well-to-do class of business and professional men, the best sort of citizens. There were neighborhoods in which all the people knew each other, having owned their homes there for years, even for generations.

The relief organization has done splendid work and all Atlanta came to the rescue with offers of shelter, food, clothing, and service. The civilian Red Cross and the associated charities working together have done the organized relief work. On the day after the fire 1,500 white people and 4,000

MEMORIALS AND GIFTS

ON ASCENSION DAY an alb, the gift of St. Clement's altar guild, Philadelphia, was blessed and used at All Saints' Church, Morristown, Tenn. A set of white silk vestments, beautifully embroidered and set with jewels, will be ready for use on the Nativity of St. John the Baptist.

AT ZION CHURCH, Rome, N. Y. (Rev. Eugene S. Pearce, rector), on Sunday, May 6th, there was dedicated a memorial tile floor and parapet, the gift of Mrs. Mary L. Brown, a communicant of the parish. The gift is in memory of her son, Edwin Fiske Brown, Jr., and a thankoffering for his confirmation in Zion Church.

COBNETIA AUGUSTA BEEKMAN, who died May 11th, bequeathed \$50,000 to Christ Church, Oyster Bay, Long Island, for the erection of an addition to the structure, in which are to be placed stained glass windows in memory of her father and mother, Mr. and Mrs. James William Beekman. Among the bequests to various institutions is one of \$5,000 to the Seamen's Church Institute.

ON EASTER DAY there were presented, blessed, and used for the first time in the Church of the Incarnation, Chicago (Rev. Arnold Lutton, priest in charge), two polished brass candlesticks, a processional cross of the same material, and a silk American flag. On Whitsunday the congregation was surprised to find a new oak altar with reredos, credence, and Bishop's chair. a gift of St. Catherine's Guild.

ON SUNDAY, May 27th, at St. Bartholomew's Church, Bemidji, Minn., an altar was dedicated to the memory of the late Archdeacon Parshall. The money for the altar was an Easter offering on the part of the congregation at the request of the Rev. George Backhurst, general missionary of the diocese and priest in charge of the Mission since February. At the service, Bishop Morrison confirmed a class of sixteen adults. A debt of \$1,700, remaining on the church, it is hoped may soon be paid. The general missionary has charge of six other white churches and is superintendent of the Indian missions of the diocese.

MISS SUSAN MOUNT, who died May 21st, the last surviving member of an old New York family, leaving nearly \$1,000,000, gave \$240,000 to public and charitable institutions. Bishop Tuttle receives \$50,000 with which to build a church anywhere in Missouri.

Other charitable bequests include \$25,000 each to St. Luke's Hospital and to the Corporation for the Relief of Widows and Orphans of Deceased Clergymen. The will gives \$15,000 each to St. Mary's Free Hospital for Children, New York Diocesan Fund for Aged and Infirm Clergymen, the General Clergy Relief Fund, Domestic and Foreign Missionary Society, Church Mission to Deaf Mutes, New York City Mission Society, and the Society of St. Johnland, Kings Park, L. I., while \$10,000 each will go to the Society for the Relief of the Destitute Blind, Church of the Holy Apostles, the New York Society Library, and the Orphans' Home and Asylum of the Church. Trinity Church Association receives \$20,000.

A STAINED GLASS window and sanctuary lamp were recently dedicated in St. James' Church, Milwaukee, Wis. The window was presented to the parish by Mrs. Estella Wadhams and the lamp by her daughters, Mrs. Pearson and Mrs. Dodge. Both window and lamp are in memory of Mr. Edward A. Wadhams, for years a vestryman of St. James' Church. The window is a Milwaukee product designed by Mr. William H.

Schuchardt in cooperation with the artist of the Milwaukee Art Glass Co. and executed by that company. The subject, The Vine and the Branches (St. John 15), is treated with accurate scholarship and rare delicacy. The lamp is of hand-wrought brass, a product of the Gorham shops in New York. The parish of St. James' is most grateful for these memorial tributes to the long and useful membership of Mr. Wadhams.

BETHLEHEM

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

Election of Auxiliary Officers

AT THE annual meeting of the diocesan Auxiliary in Towanda, Pa., on May 1st and 2nd, Miss Laura L. Ruddle was elected president, and Mrs. A. M. Hildebrand, secretary.

CENTRAL NEW YORK

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

Sunday School Convention—Debt Paid—Parochial Mission

THE ANNUAL Sunday school convention of the diocese was held in Trinity Church, Utica, under the auspices of the diocesan Board of Education. The Rev. Dr. Bradner, the chief speaker, also conducted a conference. There was an excellent Sunday school exhibit.

AT ST. MARK'S CHURCH, Syracuse, a debt of \$11,716 has remained for years, and at Christmas a campaign was started by the rector, the Rev. Rolfe P. Crum, to pay the debt. One family offered to give dollar for dollar for all money raised by the rest of the parish, and by Whitsunday more than enough was raised to clear the entire debt. Bishop Fiske was present when the mortgage was burned. It is expected that Bishop Olmsted will consecrate the church in the autumn.

THE REV. H. C. WHEDON and the Rev. H. D. B. MacNeil, of the diocesan Society of Mission Priests, have just preached a mission in Brownville, with several special services at Dexter and Glen Park, all three stations being in charge of the Rev. E. B. Doolittle. Good congregations marked the mission.

IN HONOR of his ninetieth birthday, Judge Charles Andrews, senior vestryman of St. Paul's Church, Syracuse (Rev. H. H. Hadley, rector), was presented on Sunday, May 27th, with a handsomely bound and artistically illuminated address, which bore the signatures of the two Bishops, the rector, and the vestry. It held blank pages also for the signatures of other Churchmen, some of whom added their names in the afternoon. On Tuesday, the 29th, the address was presented at the sessions of the diocesan convention and signed by the delegates.

CONNECTICUT

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

Death of Mrs. McCook—Children and Food Production—Anniversary

THE BISHOP has issued a sixteen page pamphlet of prayers for use in the diocese.

THE REV. DR. JOHN J. MCCOOK has been sorely bereaved in the death of his wife, which occurred at the family home in Hartford on Sunday, May 27th. Mrs. McCook, who had been in failing health for several months, was born in the house in which she died. Her grandfather, Dr. Daniel Butler, built the house in 1780. Dr. and Mrs. McCook celebrated their golden wedding June 7, 1916. Mrs. McCook, who was 77 years old, leaves besides her husband three sons

and three daughters, one of the latter being the wife of Bishop Logan H. Roots of Hankow. The funeral services were held on the Tuesday afternoon following her death in St. John's Church, East Hartford, of which Dr. McCook has been rector for over fifty years.

THE DIOCESAN Board of Religious Education has issued a circular letter to the Sunday schools urging the children to take part in the campaign for increased production of food. The Board will issue a certificate of patriotic service rendered, for distribution on or about Thanksgiving Day, to such children as have earned recognition on the testimony of their rectors.

THE REV. JAMES WATSON BRADIN, rector of St. John's Church, Hartford, celebrated on Sunday, May 20th, the thirty-fifth anniversary of his rectorship. Mr. Bradin is also the Dean of the non-Roman clergy in Hartford.

ON THE Tuesday morning preceding the meeting of the diocesan convention a diocesan conference will be held in St. John's Church, Stamford. The clergy are delegates to this conference and each parish is expected to send one delegate representing the Woman's Auxiliary and one the Sunday school. The programme of the conference begins at 10 A. M. with a Woman's Auxiliary hour, the speakers being Mrs. E. C. Acheson, Miss Dorothy Giles, and Miss Elizabeth R. Delafield. At the Religious Education hour, at 11 o'clock, the Rev. Dr. Gardner of the General Board will speak on Five Years of the General Board of Religious Education, and the Ven. Archdeacon Harte on the Diocesan Board of Religious Education and its Work. At the noon Social Service hour, the work of the Girls' Friendly Society will be presented by Mrs. John H. Rosebaugh and Mrs. R. H. Taber will discuss Extension of Definite Action by the Immigrant. The last speaker announced is the Rev. Robert Keating Smith, secretary of the Provincial Committee on Various Races.

A PATRIOTIC SERVICE was held in the Church of the Good Shepherd, Hartford (Rev. George T. Linsley, rector), on Sunday afternoon, June 3rd. The object of the service was to stimulate patriotic sentiment and loyalty to the United States. The flags of the United States and the Allies were carried in procession and the several national anthems were sung in the service.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Council Postponed

DELEGATES at the meeting of the diocesan council on June 5th were asked to adjourn to Tuesday, June 12th. This action was taken by Bishop Weller in deference to the President's appointment of June 5th as registration day, and to enable the members of the council to fulfill their patriotic duty and to participate in the floating of the Liberty Bonds on that day.

BISHOP WELLER, among other ministers of Fond du Lac, has volunteered to speak in the Movie theaters in behalf of the Liberty Bonds.

THE REV. ROBERT T. MCCUTCHEN of the Philippine Mission preached at Trinity Church, Oshkosh, Whitsunday morning, beginning a sixteen day preaching tour of the diocese.

KENTUCKY

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

Woman's Auxiliary—Resolutions

THE ANNUAL MEETING of the Womans' Auxiliary was held in the Bishop Dudley

Memorial Hall of the Cathedral House, Thursday, May 18th, Mrs. T. U. Dudley, diocesan president, presided at the morning session and Mrs. C. E. Woodcock in the afternoon. Encouraging reports were read from all branches. All officers were re-elected except those affected by the new rotation clause in the Constitution.

The Auxiliary has provided a diocesan programme for next year, a list of fifteen speakers of recognized ability holding themselves in readiness to go to any branch and deliver an address upon their chosen subject. After an informal "box luncheon", an address on Missions and Democracy was delivered by the Rev. Dr. R. W. Patton, who also outlined plans for a missionary campaign to be held in Louisville next November.

THE LOUISVILLE clericus at its May meeting passed resolutions of appreciation and sympathy called forth by the resignation of Dean Craik.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

St. Andrew's, Kokomo—Woman's Auxiliary

THE WOMAN'S AUXILIARY of the diocese held its annual meeting May 16th and 17th at St. Andrew's Church, Kokomo. The programme was opened by the Bishop. The Rev. John H. McKenzie, D.D., delivered a stereopticon lecture on the Jerusalem and the East Mission. The Rev. John F. Plummer, rector of St. Andrew's Church, delivered an address of welcome to the delegates and the Rt. Rev. Edward Osborne, D.D., conducted the quiet hour, choosing as the subject of his meditation The Ascension of Jesus Christ and the Extension of the Incarnate Life in the Holy Communion. A missionary service was held in the evening of the first day, when Archdeacon Long delivered an address on The Scattered Communicants of Our Diocese. Bishop White spoke on The Missionary Work Among the Foreigners in the Diocese, and pointed out the effective work at South Bend among Hungarians and at Gary and Elkhart among Italians. The adoption of a new constitution will make for greater interest and progress. Miss Julia C. Emery presented in a most helpful way The Pilgrimage of Prayer, and also told of the work at St. Agnes' School, Kyoto, Japan. Mrs. Pratt of Indianapolis gave two helpful talks on the Church in Indiana and the United Offering.

The Auxiliary endorsed the movement to purchase an automobile for the Archdeacon's work and members contributed generously to the fund. The new president is Mrs. Ferdinand Boederfeld of Elkhart; the secretary is Mrs. E. D. Melcher, also of Elkhart.

ST. ANDREW'S CHURCH, Kokomo (Rev. John F. Plummer, rector), is rejoicing over the recent clearing off of its debt. It is the intention to build a new church building as soon as possible on the handsome corner which has recently been paid for. St. Andrew's Church was the recipient of several memorial gifts recently, among them being a lectern Bible, two clergy stalls, a prayer desk, and a missal stand.

MILWAUKEE

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

Anniversary of St. John's Church, Milwaukee—Grace Church, Madison—Woman's Auxiliary

ST. JOHN'S CHURCH, Milwaukee (Rev. N. D. Bigelow, rector), observed its seventieth anniversary on Trinity Sunday. There was the usual series of services and the anni-

versary was celebrated at each. Former teachers assisted in the Sunday school service at 9:30. At the 11 o'clock service the Bishop was the preacher, and at the evening service a former rector, the Rev. James Slidell. Old members of the vested choir participated in the services of the day, as also did the Rev. J. H. Egar, D.D., who was associated with the church shortly after its foundation so many years ago. St. John's Church was founded in 1847 by the Rev. Dr. Akerly, then rector of St. Paul's, the mother parish of the city. The present church building was erected in 1852, the cornerstone having been laid by Bishop Kemper. The parish greatly needs an endowment, for which the nucleus is already in hand.

THE MEN'S CLUB of Grace Church, Madison (Rev. James Craik Morris, D.D., rector), organized in February, undertook the every-member canvass as its first serious work, and its success has been beyond all expectation. The number of subscribers under the duplex envelope plan has increased from 166 to 343, and the amount of pledges has much more than doubled, being \$8,957.28 instead of \$4,249.80. In April \$1,000 was paid upon the mortgage on the rectory, reducing the debt to \$3,500. Two weeks ago Mrs. William F. Vilas offered to give \$3,000 of this sum if the guilds would give the rest. This amount was quickly oversubscribed by the women and girls, so that Grace Church will now be entirely free of debt, with an income assured which will not only make possible more adequate fulfillment of its obligations to diocese and Church at large, but greatly increase its usefulness.

THE ANNUAL MEETING of the Milwaukee branch of the Woman's Auxiliary was held at St. Paul's Church on Tuesday, May 15th. Holy Communion was celebrated at 9:30, the Rev. Holmes Whitmore acting as celebrant, assisted by the Rev. R. M. Hogarth. The treasurer's report showed \$1,779.11 raised, \$200 of which was a special for St. Agnes' School, Kyoto, Japan. An appeal was made for equipment for Archdeacon Hood, chaplain of the Third Wisconsin Regiment.

Miss Julia Emery spoke on the Pilgrimage of Prayer, while the Bishop discussed diocesan needs and requirements. Officers elected for the ensuing year included Mrs. E. A. Wadhams as president, and Miss Rosalie Winkler, as secretary.

MISSOURI

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

Hannibal Convocation—Church of the Ascension, St. Louis

HANNIBAL CONVOCATION recently met at Christ Church, Moberly (Rev. George E. Wharton, rector). Bishop Tuttle spoke on missionary work at the opening service. Wednesday morning the convocation was organized by the nomination of the Rev. John Davis, D.D., to succeed himself as Dean and the election of the Rev. George E. Wharton as secretary and treasurer. As the business of the session took only a short time, the rest of the morning was given up to three of the clergy, to tell in a simple way about the work each one is doing. Wednesday afternoon, Thursday morning, and Thursday afternoon were given over to discussions which were so interesting that it was decided to hold them in the future at the evening sessions after a short form of Evening Prayer, without sermon. The next meeting is to be held in Kirksville in October.

THE CHURCH OF THE ASCENSION, St. Louis (Rev. John S. Bunting, rector), has organized a board of religious education of eight

men, who meet regularly, study the curriculum, visit the school every Sunday, arrange for entertainment features, supply classes with teachers, teach themselves, and strive in many ways to bring closer together Sunday school and Church. The Boy Scouts are cultivating a lot, raising garden truck for the markets. A moving picture machine is a parish asset, and pictures are regularly shown for the Sunday school and congregation. A beautiful silk flag, presented by ladies of the guild, is carried in procession by the choir behind the cross.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Convention Date—New Churches Under Construction—Parish Debt Paid

THE ANNUAL convention meets on June 17th in St. Mark's Church, Havre (Rev. L. J. Christler, missionary in charge). The beautiful granite church is fast nearing completion, and while it will not be entirely completed by convention time, yet it will be in condition to be used for the meetings.

WORK IS progressing on the new church in Whitefish, and a small church has been started in Troy. Both of these are in the mission field of the Rev. R. F. Blanning, where the Bishop in his recent visitation has confirmed quite a number of candidates, including a Congregational minister and his wife and daughter.

THE NEW church in Malta (Rev. G. V. Bell, missionary in charge), has just been completed and arrangements are being made for the opening service on June 24th, when the Bishop expects to be there. The church and guild hall, designed by H. C. Whitehouse of Spokane, is of concrete construction, of Gothic architecture, and cost about \$7,500.

THROUGH THE efforts of the Rev. L. F. Haley, aided by the Woman's Guild, the debt which for a number of years has been a heavy burden on St. Stephen's Church, Chouteau, has finally been paid off, and the church is now ready to be consecrated.

THE REV. WILLIAM ELLIOTT of Virginia City has been provided with a Ford, which will enable him to minister in a much more effectual way to his extensive missionary field.

NEWARK

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

Polish Catholic Service

SERVICES OF a recently formed parish of the National Polish Catholic Church will be held temporarily in Christ Church, Newark. They were begun on Sunday, May 26th, at 9 A. M. and 3 P. M. The new congregation has adopted the designation, Holy Name of Jesus. Its rector is the Rev. Roman Pawlikowski, who also has charge of parishes in Passaic and Trenton.

OHIO

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

Convention Gatherings—Brotherhood State Assembly

THE REV. ROBERT W. PATTON, D.D., was at Trinity Cathedral, Cleveland, Sunday, May 13th, in the interest of the American Institute for Negroes. The following day, at Emmanuel Church, he addressed the Cleveland clericus on the same subject.

THE VARIOUS organizations allied to the convention of the diocese, which met in Cleveland on May 22nd and 23rd, held their

annual sessions during the same week. On Monday afternoon, the 21st, the Commission on Social Service met in the rooms of the Cleveland City Mission and adopted important resolutions which were presented to the convention the following day. One of these was in approval of national prohibition, and another in regard to Church work among the foreign people of the diocese, especially of Cleveland. The Board of Missions of the diocese had previously appointed a committee on the subject which will cooperate with the Commission on Social Service in some constructive plans now being projected. Upon the adjournment of the convention on Wednesday afternoon of the 23rd, the second annual convention of the Church schools of the diocese met at Emmanuel Church for afternoon and evening sessions, the Rev. Franklyn C. Sherman presiding. There was an attendance of some four hundred, to whom supper was served in the parish house. Bishop Leonard gave the opening address and was followed by the Rev. Arthur Carlisle, who spoke of his experience and observations as a chaplain in the British army at the front. The rest of the afternoon was given up to conferences, one on the Elementary Department, conducted by Miss Mary R. Lewis of St. Paul's Church, Steubenville; another on the Junior Department, by the Rev. L. N. Caley, rector of the Church of St. Jude and the Nativity, Philadelphia; and a third, on Mission Study in the Church Schools, conducted by Miss Florence Bell of Emmanuel Church, Cleveland. At the evening session, after brief addresses by the president and Bishop DuMoulin, the Rev. Mr. Caley spoke on Teacher Training; Miss Lewis on The Graded School; and the Rev. C. H. Young of Christ Church, Chicago, on *The Christian Nurture Series*.

THE ANNUAL convention of the Woman's Auxiliary of the diocese was held at Grace Church, Cleveland, on Thursday, May 24th, Mrs. Homer P. Knapp presiding. Following the Holy Communion, at which Bishop Leonard was celebrant, and the calling of the convention to order, the Rev. Jacob Streibert, Ph.D., and Bishop DuMoulin made addresses. The speakers of the day were Mrs. H. R. Collacott of St. James', Painesville, whose subject was the needs of St. Agnes' School, Kyoto, and the Rev. Robert T. Phillips of La Grange, Ga., who told of the needs and work of the Training School for the white people of his section. The new pledges of the year were taken for these two missionary interests. Practically no changes were made in the election of officers. The next annual convention will be held at Trinity Church, Toledo.

AT GRACE CHURCH, Cleveland, on Monday evening the 21st, one hundred and twenty-five Brotherhood men met at supper in the parish house and organized a state assembly. Mr. A. J. Routh of the Church of Our Saviour, Akron, was made president, and Mr. P. H. Hubbard of St. Peter's Church, Lakewood, secretary and treasurer. Following the organization of the assembly adjournment was taken to the church, where the Rev. Gerard F. Patterson led in worship, and the Rev. Kirk B. O'Ferrall, rector of Christ Church, Lima, delivered an address of much excellence, carefully prepared for the occasion.

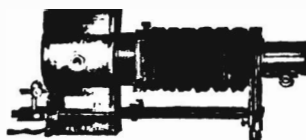
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In our April 14th issue, inadvertent use was made of the wrong illustration in an advertisement of the BAUSCH & LOMB OPTICAL COMPANY. The advertisement in question described one of the Bausch and Lomb Balopticons, the price of which was quoted as \$35. The illustration used was of a model listed at \$120. Correct photo of the \$35 instrument is shown below.



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PITTSBURGH

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Open-Air Services

SUNDAY AFTERNOON, June 3rd, for the fifth successive year, the open air services in Pittsburgh, under the chairmanship of the Rev. William Porkess, rector of Grace Church, were begun. These services have been made diocesan. At each convention the Bishop of the diocese appoints a committee of eight—four clergymen and four laymen, drawn from eight of the city parishes. The movement has received considerable recognition in the city, and other cities have taken up the same kind of work.

QUINCY

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

Service of Intercession—Bishop Fawcett

ST. PAUL'S CHURCH, Peoria (Rev. H. L. Bowen, rector), has instituted a noonday service each Friday of intercession for the nation and its rulers, for the sufferers from the war, for the soldiers and sailors of the United States, and especially (by name) for those of the parish who have entered the service for this war, of whom there are now twelve. The Woman's Guild will devote itself to Red Cross work all summer. The parish has entertained at dinner the members of Companies G and H of the Fifth Illinois Regiment, which are now stationed at Peoria.

THE BISHOP, who is chaplain of the Fifth Illinois, now stationed at Quincy, writes under date of May 18th: "Last Sunday our military service was held at Camp Parker in Gardner Park. Newspaper estimate of the number present was 3,000. It was a wonderful sight to see the boys doing their knee drill, and giving the responses to the litany. I hope soon to have band music for the choir offices, Holy Communion, etc., and a band that will play them all reverently. That, with the boys, will make our Sundays memorable, I believe."

RHODE ISLAND

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

Girls' Friendly Society—Christ Church, Providence

THE ANNUAL business meeting and luncheon for associates of the Girls' Friendly Society of Rhode Island was held at St. James' Church, Providence, on the afternoon of May 19th; the annual service at Grace Church. The Rev. Philemon F. Sturges, the rector, preached the sermon. Supper was followed by an entertainment given by St. John's Branch.

CHRIST CHURCH, Providence (Rev. Charles H. Wheeler, rector), observed the fiftieth anniversary of the founding of the parish by a three days' celebration beginning Ascension Day, continuing on Sunday, May 20th, and ending Wednesday, May 23rd, with a reception. On Sunday the Rev. Henry Bassett delivered a historical sermon in the morning and the Rev. P. F. Sturges preached in the evening. The reception Wednesday was largely attended from far and near and many of the clergy made congratulatory remarks. The Bishop was un-

able to be present on account of the death of his little daughter.

SOUTHERN OHIO

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

Parish Centennial

CHRIST CHURCH, Cincinnati, closed the celebration of its centennial on Friday, May 18th, the birthday of Bishop Vincent. The Sunday before was marked by special sermons by the Bishop of Michigan and the Rev. J. Howard Melish, one time associate rector of this parish. During the week there were several festive events, including a pageant representing the history, growth, and work of the parish; and a boat ride, the most interesting feature of which was a fire, which cool-headed and effective work subdued. The men's club gave a dinner at the Hotel Gibson, attended by some two hundred men, at which the principal speaker was Dr. W. S. Rainsford of New York. The corporate Communion early Sunday morning was very largely attended. The anniversary festival service on Friday, May 18th, was attended by a large number of the clergy, and the church was filled to its capacity. Those taking part in the service were Bishop Vincent, the rector, the Rev. Frank H. Nelson, D.D., Very Rev. Dean S. B. Purves, D.D., Archdeacon Reade, the Rev. A. J. Wilder,



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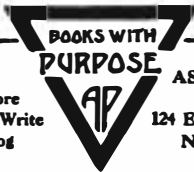
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and the Rev. W. H. Poole, these two latter clergymen both former assistants in the parish. Bishop Vincent traced the history of the parish from its foundation by the Rev. Philander Chase, then a missionary, until the present. He congratulated most heartily both the congregation and its rector for whose seventeen years of loyal, constructive service he was particularly grateful. After the service the clergy and congregation went to the side of the church, where the beginnings are being made for the splendid memorial chapel which is to be a permanent mark of the centennial and to keep alive the memory of those who have been helpers in their several generations. There the cornerstone was laid, enclosing a copper box with the usual historical documents. The rector officiated at this brief service.

TEXAS

Geo. H. Kinsolving, D.D., Bishop.

Rectory Remodeled—Stricken with Paralysis

The Ladies of St. John's Church, Columbus, have recently completely remodeled the rectory at an expense of \$900, for their new rector, the Rev. Edward H. Earle.

The Rev. Charles S. Aves, rector of Trinity Church, Galveston, was absent from the sessions of diocesan council in Austin, having been suddenly stricken with paralysis during service on Easter Day. His duties are about to be undertaken by his brother, Bishop Aves, of Mexico.

WASHINGTON

Alfred Harding, D.D., LL.D., Bishop

Girls' Friendly Society

The twentieth anniversary of the Girls' Friendly Society of the diocese was observed on May 8th, 7th, and 8th. On Sunday, May 8th, there was a corporate Communion at St. Andrew's Church, with Dean Bratenahl as celebrant. On Monday the annual business meeting was held at Epiphany parish hall. The fifteen branches in this diocese have 1,130 members and associates. At the mass meeting on the 7th a feature was the procession of banners representing nearly every country. The Rev. Dr. Manning, of Trinity Church, New York, gave a vigorous address on the part the Girls' Friendly Society should play in this war. Addresses were also made by Mrs. Boyd, Mrs. H. C. Bolton, Miss M. Oliver, Miss Edith Hadley, Mr. Coreoran Thom of Washington, and Mr. Farquhar of York, Pa.

WEST TEXAS

Rt. Rev. William Theodosius Capers, D.D., Bp.

Woman's Auxiliary

The annual meeting of the Woman's Auxiliary of the diocese was held at Port Lavaca, May 9th to 11th. Proceedings began with a mass meeting opened by Bishop Johnston. Bishop Capers, the chairman, introduced Judge R. H. Hamilton of Port Lavaca to deliver the address of welcome. The diocesan president, Mrs. A. W. S. Garden, reviewed the work of the year, showing that she had traveled 2,100 miles and visited thirty-one parishes and missions. Ten new branches have been organized. Mrs. Biller, widow of the late Bishop of South Dakota, made a most stirring and inspiring missionary appeal. The meeting closed with an address and benediction by Bishop Capers. At the business meeting on Thursday, Bishop Johnston reviewed the history of the Auxiliary since its organization. Reports and addresses completed the programme.

WESTERN COLORADO
Rt. Rev. FRANK HALE TOURET, Miss. Bp.

Parishes Become Missions—Autos

WESTERN COLORADO is missionary not only in name but in fact. Of the several stations in the district, Grand Junction and Durango have hitherto been rated as parishes; for years, however, both have received help from missionary funds. Feeling that this was in a measure sailing under false colors, and conditions at present being such that it is not possible to secure from either field full support for its work, the Bishop has decided that the nominal status of each shall accord with its actual status, and that both shall be changed from parishes to missions. There are now, therefore, no parishes in Western Colorado.

BISHOP TOURET makes urgent appeal for three autos to enable three of his clergy to do more efficient work. The need is urgent in the Glenwood Springs group of missions in charge of the Rev. Edwin Johnson; the Telluride group, in charge of the Rev. J. W. Barker; and the Montrose group, in charge of the Rev. Arnoldus Miller.

WEST MISSOURI

S. C. Partridge, D.D., Bishop

A Missionary Day

MAY 1st was a missionary day at St. Philip's Church, Joplin. Bishop Partridge preached, and the rector, the Rev. Henry N. Hyde, who is also Archdeacon of Southwestern Missouri, acted as celebrant, being assisted by the Rev. R. W. Rhames and the Rev. H. E. Martin. In the afternoon addresses were made in the parish house by the Bishop and others. At a service thereafter, Bishop Partridge told of his personal experiences in Oriental mission fields.

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CANADA

Diocese of Ontario

THE RT. REV. EDWARD JOHN BIDWELL, D.D., Lord Bishop of Kingston, and Co-adjutor Bishop of Ontario, was on the death of Bishop Mills duly enthroned on May 22nd, in St. George's Cathedral, Kingston, Ontario, as Bishop of the diocese of Ontario.

Diocese of Rupert's Land

THE DIOCESAN synod has been summoned by Archbishop Matheson to meet June 19th. An ordination service will be held in St. John's Pro-Cathedral, Winnipeg, June 3rd, by the Primate.—THE HEALTH of Dean Coombes is much improved and his return to Winnipeg from the South was expected in the middle of May.—ALL THE divinity students of St. John's College, Winnipeg, have been assigned stations. Their help is much needed, owing to the shortage of clergy.

Educational

(Continued from page 188)

Kentucky. The movement has received the endorsement of many, both within and outside the Church, who are enthusiastically aiding. The steady growth of the college makes the buildings and endowment fund necessary.

ON MAY 22nd Bishop Winchester made the commencement address and closed the session of the Helen Dunlap School for Mountain Girls, at Winslow, Ark. About forty pupils have been cared for during the year, of whom eleven were confirmed, and four received certificates in literary and domestic science departments. The Bishop hopes friends of the school will enable him this summer to make necessary additions to the building. The increased number of pupils necessitated the use this year of several frail wooden buildings, and three fires occurred. The school is a charitable institution, few pupils being able to pay anything. Scholarships of \$50 a year have been provided, but on account of the increased cost of living it will be necessary this coming year to furnish \$75 for the support of each child.

ST. AUGUSTINE'S SCHOOL, Raleigh, held its commencement exercises on May 20th. The address was delivered by the Hon. Thomas W. Bickett, Governor of North Carolina. The Governor read to the students a portion of his proclamation of April 7th, endorsing the patriotic spirit of the negro race in North Carolina. There were twenty-one graduates from the collegiate, academic, normal, and nurse courses of the school. During the year there have been four hundred and sixty-four students in the various courses of the school. The Rev. Edgar H. Gould has completed his first year as principal. St. Agnes' Hospital, a department of the school, has had thirty nurses under training and nearly twenty thousand hospital days during the year. Four of its nurses have passed the examinations and become registered nurses. The training school has lengthened its course from two and a half to three years.

THE TRUSTEES and faculty of St. Stephen's College feel that the usual commencement exercises should be curtailed this year owing to conditions incident to the state of war in which this country finds itself. The number of students is reduced to under forty, as several young men have gone to the camps or into the naval reserve. Nor does it seem fitting to incur the expense connected with extra commencement festivities. It is proposed, therefore, to hold the exercises on

Saturday and Sunday, June 9th and 10th, making Baccalaureate Sunday, June 10th, the closing day of the college year. The sermon in the morning of June 10th, at the 10:45 celebration of the Holy Eucharist, will be preached by the Rev. William T. Manning, D.D. The baccalaureate sermon will be preached in the afternoon of that day at the service at 3:30 o'clock by the Very Rev. Frank L. Vernon, D.D. Immediately after the degrees will be conferred. The meeting of the board of trustees will take place on Saturday evening, June 9th. The annual meeting of the alumni association will be postponed until next year.

The Magazines

THE THIRD number of the *American Church Monthly* owes some of its most interesting matter to the English Church—appropriately too, as even in matters secular we are now allied. Besides the selected articles (including one on Serbian Saints and Sinners from the *Church Times* and another by J. K. Mozley from the *Churchman*) there is a long and most interesting contribution from Dr. T. A. Lacey, dealing with The Church of Rome and the English Ordinal. He gives in some detail the circumstances attending the Commission of Inquiry in 1896, in which he himself took part, accompanying Father Puller, S.S.J.E., to Rome for the purpose of advising the Abbé Duchesne, at the express invitation of Mgr. Gasparri. The result is too well known to need mention here: it was due very largely, Dr. Lacey points out, to the influence of Cardinal Mazella, on whom the Pope leaned in regard to questions of formal theology. But since the death of the Cardinal "it is possible that no theologian of any importance holds the opinion to which he adhered. If that be so . . . the case can be opened anew, and the Roman Court is said to be intending so to act." There is nothing for the Anglican Church to do in the matter. All the evidence formerly prepared is at hand with two additions lately come to light. These are the forms of ordination contained in the so-called Canons of Hippolytus, and in the collection of Serapion. The rest is merely a question of the internal discipline of the Churches which bow to the authority of the Holy See. "We are not concerned, except remotely, as the decision may affect the possibilities of future union. An affirmative decision, acknowledging the sufficiency of the English rite of ordination, will not bring union appreciably nearer; a negative decision will leave things where they are. . . . The question of the validity of this or that mode of ordination is but a small part of the larger question of Christian union. . . . What the providence of God has in store for the Church during these critical days of confusion and reconstruction, time will show." The Bishop of Connecticut writes a persuasive defense of war (not of course aggressive warfare) as The Sword of Michael. "The waste and suffering of war," he says, "are primarily physical. Physical loss and suffering cannot impair the soul." On the contrary, "may

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we not reverently recognize that in these tremendous days many a man at the front is by his sacrifice sharing the Cross, in so far as in him lies filling up that which is lacking of the afflictions of Christ for the world? These men in their measure and degree are supplementing and continuing the divine and age-long work of accomplishing good out of evil and infinite pain." Dr. Delany deals with the thorny subject of **The Training of Children in Worship**, and points out that "if the children in our Sunday schools are to be trained to worship God, so that, when they grow up, they will have formed habits of worship, they must in the main be taught through children's services"—either Morning Prayer or Holy Communion, according as the eleven o'clock service in their church is one or the other. Dr. Delany goes on to recommend the directions for establishing these services as they are given in the book recently brought out by the General Board of Religious Education entitled *Church Ideals in Education*. Finally, the *Magazine* contains a useful list of books for reading in Church History, compiled by Professor Lewis of the Western Theological Seminary.

THE DESOLATE WIDOW

Yearning for tones thou ne'er shalt hear;
 Searching for what thou ne'er canst find;
 With eyes made dim by many a tear,
 By anxious thought, distracted mind,
 Alas, poor widow!

Lonely and sad from day to day,
 Musing on joys for ever fled,
 All earthly bliss has passed away,
 For he is numbered with the dead.

"Widow indeed, and desolate,"
 Look to thy Maker, ceaseless pray;
 Thou art not ruled by cruel fate,
 Thy Father gave and took away.

Healing for sorrow deep as thine
 Earth's clouded land may never know;
 Yet kiss the rod—Love all-divine
 Has wisest reasons for thy woe.

Clinging to Him thy soul shall learn
 Tenderest love for hearts made sad;
 The weary ones to Thee shall turn,
 And Thou shalt cheer and make them glad.

Working and waiting for thy Lord,
 "Faint yet pursuing," thou shalt live;
 At length shall come the welcome word,
 "My child, to thee a Home I give,
 No more a widow!"
 ELIZA J. WHEELER.

RAISE YOUR OWN FOOD

THE PRESIDENT has said that there is one way that every one—man, woman, and child—can be of service to his country and at the same time serve himself. The greatest need in this country to-day is an abundant supply of nutritious cheap food, and it will be one of the most pressing needs during the coming summer, fall, and winter.

America at peace faced an abnormal increase in prices of all common foods. To-day there are no cheap foods. The cost of living has been steadily increasing during the last decade or two. The only solution to the problem, even in times of peace, is for consumers to become producers.

Until the preceding winter, vegetables were usually considered cheap foods as compared with meat, fish, and other animal foods. Vegetables have been so cheap that people no longer raised them but purchased them from the stores and could secure a fresh supply practically all the year round. During the past winter the price of vege-

tables increased from fifteen to one hundred and fifteen per cent. and they are now as expensive as meat and other animal foods. The chances are that they will double in value before the new crop is available, and, as war conditions develop, it may be impossible to secure much food of any kind.

Shipping facilities will be crippled. We shall be sending vast supplies of food abroad, and those who have not been forehanded enough to provide food may be unable to purchase it at any price. There is one way to avoid this shortage of food, and that is to plant every available piece of ground with staple vegetables. Every square foot of ground which is worth cultivating should be planted. Every boy and girl, man and woman, not actively engaged in doing military service, should work in some garden and help add to the country's supply of food. A large percentage of all the food consumed in the home during the summer, fall, and winter should be raised near the place of consumption because freight and express cars will not be available to ship perishable or even staple foods. We must produce more; we must conserve what we have through the knowledge of the nutritive value of foods, and by wise planning. We must learn how to economize on all foods; how to use proper substitutes for foods scarce and high in price; we must not waste food.

The only way to be assured of a supply of food for yourself this year is to raise it. Plant a garden. Plant beans and peas for proteins; plant potatoes for carbohydrate; plant corn, carrots, beets, parsnips, onions, tomatoes, lettuce, radishes, cabbage, chard to maintain the body in health. Plant sal-sify and celery if you have room, but do not waste time experimenting with new and untried foods. Plant the staple crops.

The most important of the above mentioned vegetables are beans, carrots, onions, tomatoes, and, if a large lot is available, potatoes and corn. As the two latter take considerable garden space, it is not well to try to raise them in the small back yard.—EMMA CONLEY, Member Woman's Service Committee, University of Wisconsin.

YOU CAN SERVE

YOU MAY not be able to carry and fire a gun, but your country needs your service now. You may not even be able to dig a trench, but you will either serve or handicap your country by what you do or do not do.

America in the present crisis needs health as much as anything else. It needs strong, enduring soldiers for offence and defence. It needs a healthy civil population, first, to back up the fighting men, and, second, to keep from robbing the soldiers of the services to which they are entitled.

Every needlessly sick individual in effect offers comfort and assistance to the enemy. He is incapacitated from rendering his own bit of service. In addition, he takes the attention of others who, except for his need, might be striking a blow for our country or against the enemy.

We and our allies need a great increase in food supplies. A sick man, woman, or child cannot produce it in field, garden, or mill. Our soldiers and sailors will need medical and nursing attendants, many of whom will be kept at home to care for sick and dependent people who have no moral right in war or peace times to be sick. Civilians will consume drugs that were better employed in saving the lives and restoring the health of the country's defenders.

There is not a man, woman, or child who cannot, and is not called upon to make some sacrifice for his country. The least he can do is to give up the personal liberty of being sick needlessly.—*Health Bulletin*.

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Of the first of these works—"Orders and Unity"—Bishop Gore says in his preface:

"My motive in writing this book has been the frequency with which it is asserted that recent criticism—dating from Lightfoot's essay on the Christian Ministry—has weakened and rendered untenable the position that the episcopate is the necessary and divinely given link of continuity and cohesion in the Church Universal. . . . I determined to think the whole subject through afresh; and the results of this attempt were presented in some lectures which formed the basis of this book. As a result of my fresh inquiry into the matter I felt more strongly than ever that the verdict on the effect of recent criticism which I have just referred to is by no means in accordance with the facts. I am sure that, with the laudable desire not to be 'bigoted' or 'narrow', we are in serious danger of underestimating, or even ignoring, a fundamental law of the Church's corporate and continuous life. Neither in face of the popular undenominational tendency, nor in face of the Roman claim, nor in view of the wide movement in human society towards social reconstruction, are we making the best of the position which God has given to us Anglicans to maintain—the position which is best described as a liberal catholicism."

The second of the above volumes—"The New Theology and the Old Religion"—is that to which the Rev. R. J. Campbell

chiefly devotes an entire chapter in his recent apology, *A Spiritual Pilgrimage*, as being so great a factor in reaching the goal of his "pilgrimage".

"It compelled me," he says, "to visualize honestly and persistently the practical issue it raised and try to find a way through it. And I did not find it. It was not until I ultimately came to accept frankly and *ex animo* the Catholic view of the mystery of the divine being that I arrived at settlement and satisfaction on the point above described" (p. 172).

"I have thus singled out Dr. Gore's book for reference, not because it was or professed to be a profound treatise on the general subject of systematic theology, but because it led me to face the above-mentioned difficulties with new earnestness. The deep respect I have felt for its author ever since my Oxford days and the gentle and kindly spirit in which he approached me at this trying time had their immediate effect. The latter was in such marked contrast with the harshness with which I was being treated in certain ultra-orthodox evangelical quarters that I was deeply touched thereby. It made me read the book with close attention, and sent me back to the conscientious study of the author's theological works in general" (pp. 175-176).

"As I have said, this consideration brought new light to me and gave me much to think about in years to come. It is not too much to say that following it out ultimately led me to the position in which I stood at Oxford many years before, but now with the wider knowledge behind me of a long and active ministry spent under Nonconformist auspices" (p. 179).

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