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The Living Church

VOL. LIX

MILWAUKEE, WISCONSIN.—MAY 18, 1918

NO. 3

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

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PRINCIPAL CONTENTS

A DAY OF PRAYER AND FASTING	77
EDITORIALS AND COMMENTS	78
Pastoring the Soldiers—Unity and the Episcopate—A Day of Prayer and Fasting—The State Religion of Prussia—War Relief	
ANSWERS TO CORRESPONDENTS	80
WHITSUNDAY. By C. F. L.	81
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	81
BLUE MONDAY MUSINGS. By Presbyter Ignotus	82
LONDON NOTES. By J. G. Hall	83
WITH THE AMERICAN FORCES IN FRANCE. By the Rev. Henry Russell Talbot	83
THE CHURCH IN THE PARIS HOSPITALS. By the Rev. Roy Irving Murray	84
GRACE OVER MEAT IN TIME OF WAR	84
TOWARDS CHRISTIAN UNITY. Report of an English Sub-Committee	85
THEOLOGICAL COUNCIL MAKES PRELIMINARY DECISIONS	86
THE LAST DISCIPLE. By Arthur M. Harris. (Poetry.)	87
MEETING OF THE BOARD OF MISSIONS	88
THE MID-SEASON UNITED OFFERING. By Mrs. Mallory Taylor	88
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	89
CORRESPONDENCE	90
"The Problem of the Ministry" (R. A. Cram, Rev. J. Baptiste Blanchet, D.D., Rev. Upton H. Gibbs)—The Reading of the Service (Robertson Taylor)—Women's Work in the Church—and Men's (Wm. C. Sturgis)	
PERSONAL MENTION, ETC.	92
ANNUAL CONVENTIONS	95
LIBERTY LOAN MEETING IN ST. PAUL'S CHAPEL, NEW YORK. New York Letter	98
THE BOSTON LETTER. By the Rev. Ralph M. Harper	99
HOW PHILADELPHIA CHURCHES GREET ARMY AND NAVY MEN. Philadelphia Letter. By the Rev. Edwin S. Lane	100
TRACING SEMINARY RUMORS TO THEIR PRIMAL SOURCE. Chicago Letter. By the Rev. H. B. Gwyn	101

THERE is always the self-discipline needed to correct errors of the imagination or of the will; and, at the same time, at no period of life are we incapable of the inspirations of devoted love; though, as we advance in self-discipline and moral effort, we become the more fitted to receive the higher gifts of grace. The supernatural power of conformity with the all-holy will of God, in the love and obedience of Jesus Christ, finds its true support in moral virtue.—T. T. Carter.



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VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 18, 1918

NO. 3

A Day of Prayer and Fasting



Y the President of the United States.

“A Proclamation.

“Whereas, the Congress of the United States, on the second day of April last, passed the following resolution:

“Resolved by the Senate (the House of Representatives concurring) that, it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth’;

“And whereas, it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

“Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May, a day already freighted with sacred and stimulating memories, a DAY OF PUBLIC HUMILIATION, PRAYER, AND FASTING, and do exhort my fellow citizens of all faiths and creeds to assemble on that day in their places of worship, and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost support of what is just and true, bringing us at last the peace in which men’s hearts can be at rest because it is founded upon mercy, justice, and good will.”



Pastoring the Soldiers

WE have something to say to the parochial clergy of the Church — and we would say it to ministers of other communions if our exchanges will be good enough to carry the word—that we must say in the strongest language that we can command, emphasized with a sense of keen indignation.

Chaplains at various training camps have urged in our columns, and elsewhere, that the clergy will advise them of parishioners entering these camps and will afterward keep in touch with them by means of occasional letters or postal cards showing some pastoral interest in them.

Not all the clergy are doing this. And, not doing it, they are sadly embarrassing the pastoral work of the Church among the soldiers.

We can think of some reasonable excuses. It is often not easy to find the names of chaplains in the various-camps. They have changed very rapidly. The list printed in the *Living Church Annual* six months ago is already out of date. It is not easy to provide a list that shall be always up to date.

Neither is it easy always to tell where a newly enlisted man will go. There are all sorts of shiftings of men from place to place.

But on the other hand, the great bulk of the drafted men from any community go invariably to the same camp. Where it is located is a matter of common knowledge. What arrangements have been made by the Church for her pastoral work in that camp ought to be known to every clergyman in the communities that send to it. He can find out from his bishop if he does not know; and he is culpable if he does not try to know.

So at least ninety per cent. of the men who go out from any community can easily be followed by the clergy if they try to follow them, and there are those who succeed in following practically a hundred per cent. of them.

Yet it is perfectly evident that an unreasonably large number of the clergy are doing nothing or next to nothing in regard to this serious matter.

Letters on the subject from camps in several parts of the country happen to be received at almost the same time. Here are some facts that we have gleaned from them:

Fact Number One: At a meeting of some five hundred men in a southern camp, the chaplain asked how many were active members of some form of the Christian Church at home. From one half to two thirds of the men raised their hands. Then the question was asked: "How many of you have heard from your minister since you have been in camp?" Less than thirty-five hands were raised.

Fact Number Two: Among the men confirmed recently in camp and admitted to Holy Communion was a young engineer from New York State—"a fine, upstanding fellow who came from a town where we have no church but quite near to another town with a good-sized and prosperous parish". He wished to be enrolled somewhere, and his name was sent on to the rector of this parish, with the request that a short letter be sent to the soldier telling him that his name had been entered on the communicant roll and that a welcome awaited him on his return. The chaplain's letter was not answered, and after two months the young man left for France, never having received a line from the clergyman, and, naturally, feeling hurt that he could not know that he had a real church home somewhere.

Fact Number Three: "In one of the barracks, last Sunday," writes the chaplain, "I found three Churchmen, all con-

firmed and communicants, all registered in Boston parishes, all glad to have the ministrations of the Church—yet in no instance had the rector of the home parish sent in the name."

Fact Number Four: Recently forty men from camp were confirmed and registered afterward as communicants in the local parish. Letters were sent to the rectors of their home churches asking if, at their request, they might be transferred to the communicant list of the church "back home". Thirty letters were unanswered, and only five of the clergy asked for the transfer.

These facts are an indictment of the clergy in time of war. *Who cares* that the clergy are busy men? They are no busier than those laymen and those women who, in every city in our land, are toiling day and night to give their utmost service to their country.

Why are the clergy exempt from the draft? Because the nation recognizes the value of spiritual service and deliberately counts upon that service from the clergy as a true part of war service. But suppose the clergy claim the exemption and fail to perform the service?

The clergy at home have opportunities for tremendous service in bringing their people to take their part in this offering of themselves, and all that they are, and all that they have, to a high and holy cause. They have equal call, or will have later, for loving pastoral labor among their own flock and in the community during days of anxiety and sorrow, through times of depression and of loss. If they have not enough pastoral zeal to keep in touch with men in service, when other priests, who are bringing such men to God, ask their help, can we assume that they are showing much pastoral zeal among their people at home?

When the Archbishop of York was in America, his addresses to the clergy laid emphasis again and again upon the great responsibility of the priestly office, on the wonderful opportunity for pastoral faithfulness, and on the greatness of the prophetic message which can gain a hearing now as never before.

"The clergy," he said, "must conceive of their office as something more—something higher—even than a door to patriotic service". Making Liberty Loan speeches, acting as four-minute men, aiding in Red Cross work, selling War Savings stamps, even enthusing young men to enlistment—these cannot take the place of distinctly spiritual service. After all, the minister of God must bring God to his people and bring them to God.

If he neglects the men who have gone out from his own parish—or his own town, even if not of his parish—does not that spell neglect of all the rest that makes his ministry worth while? The faithful priest and pastor has a duty now which, if well performed, will make him a power for righteousness. It may not bring him into public prominence as much as will his much speaking on many platforms, but it will tell far more for Christ and His Church.

Our laymen are proud of the Service Flags that hang from our churches or are hung in their chancels. Must there be an additional emblem for any slackers in the parish? Must the rector thus be designated?

We are not interested in the excuses that these slackers may offer. They may make them to their consciences and their God. And we know full well that there are noble priests who are fulfilling this responsibility to the utmost.

Is not this an occasion when the Godly admonition of the bishops may impel their clergy to fulfil their duty?

Unity and the Episcopate

A REALLY remarkable agreement has been reached by representatives of the English Church and of the Free Churches of England and Scotland in regard to a possible acceptance of the episcopate in a re-united Church. The agreement is stated in a report preliminary to the World Conference on Faith and Order, which is signed by bishops and others on behalf of the Church of England and by representative members of the Free Churches—Methodist, Congregational, Presbyterian, and Baptist. The report is printed in full on another page of this issue. Its essential paragraphs are the following; though they should be read in connection with the remainder of the report to prevent any misunderstandings:

"1. That continuity with the historic episcopate should be effectively preserved.

"2. That, in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy and it so remains in many episcopal communions to-day.

"3. That acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future."

It is perfectly legitimate to accept the Historic Episcopate in principle, or as a fact, but provide that its precise form should be altered. Indeed the conditions under which the English bishops must work are wholly anomalous. Chosen for their work by a politician who is more and more unlikely to be a qualified Churchman, the English bishop must enter upon his see with the knowledge that he has not been chosen by those among whom he must work. The bishops of the elder sees especially are hampered by unworkable and undemocratic traditions that make them barons and impose extensive and expensive lands and houses upon them unsought. The very wonder that we feel when a man such as the present Bishop of London rises above his environment and acts as a democrat among democrats, a spiritual father and not a mediaeval baron, bears eloquent testimony to the limitations of the English episcopate as it now is. Bishops named by the state, governing by virtue of acts of parliament, limited at every turn by state-made law, and reflecting the spirit of the House of Lords, are not an inspiring spectacle in a democratic age. It is difficult, no doubt, for English

Churchmen to appreciate the handicap that they have thrust upon their episcopate by these distracting accessories. It is less difficult for American Churchmen who repudiate the particular localization of the episcopate that prevails in England as sturdily as do English Presbyterians and Congregationalists. The stipulation of these latter that in order to be acceptable to them "the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election," is one which Churchmen might well demand, even apart from the fact that it is made a condition of union by those who are outside its influence. It is a demand for the liberation of the Church.

In America we have no such anomalies. The bishop of a diocese is chosen by the clergy and laity among whom he is to serve, and he governs, in concert with them, according to a constitutional manner. The reservations made by the Free Churches may be found in actual operation here. Why, then, should there be difficulty in obtaining a like acceptance by American representatives of the same communions? It seems very simple indeed when the way of doing it is thus indicated. Perhaps if the Congregational commission on unity, which was referred to in last week's issue, might lead the way, America might not only set the example of Christian unity on some scale, but also show the way for the emancipation of the English episcopate.

YET TOO MUCH must not be anticipated from a preliminary agreement of this sort. It is, first, an academic acceptance of principles which will need very carefully to be applied in practice. And second, it is an agreement of strong men, such as might not be accepted by the rank and file of their own communions. While, third, it is a preliminary exchange of possible views in the hope of coördinating them in an ultimate World Conference, rather than a working agreement to accomplish some immediate purpose. In this latter respect it differs from the specific proposition submitted in this country by Dr. Smyth.

But it is an indication that the Historic Episcopate need not be the stumbling block to unity that it has been. There are ways of bringing at least large parts of the Christian world together on that basis when the desire for unity becomes really strong enough.

The proposal may also mark the end of the movement to secure unity by any manner of federation. It recognizes that the world needs not a congress of Churches but one Church. It proceeds from the assumption that the day is ripe for seeking real unity.

Gladly do we commend the consideration of the report to all Christian people in America.

THE call of the President for the observance of Memorial Day as a day of national humiliation, fasting, and prayer must meet with the sympathy of all Christian people. We must observe the day in the spirit of the President's

proclamation. Let all churches be thronged on the day. Where there is reason to believe that the service of the

Church would best express the intercession of civic and state authorities, let formal invitations be sent to these to participate. Religion and patriotism unite in suggesting the duty of the day. Let our stores be closed. Let the manner of our celebration be hushed. Let those of our population who are most at home in the House of God lead the way to others who will wish to fulfil their obligation but who, perhaps, hesitate as to the right way of doing it. Let the widest publicity be given to the fact that our services will everywhere be arranged, not to draw people from other houses of worship in which perhaps they may feel more at home, but as community services, intended to voice the prayer of all who will enter the open doors of our churches. Let the Church offer to the nation the fitting words of supplication, in which the inchoate prayer of the American people may be offered to Almighty God. Let the observance of the day be profound and real.

We may add, as a matter of convenience, that The Young Churchman Company is preparing to issue a leaflet containing special intercessions and hymns appropriate for the day, with a proper psalm and a Collect, Epistle, and Gospel. It will be so arranged as to supplement any of the regular services of the day. The time will be insufficient to enable any attempt to be made to obtain episcopal license for these forms in the several dioceses, and they will be issued purely as an emergency measure, in the hope that they may minister to the convenience of the clergy. At this writing it is possible only to say that every effort will be made to have them adequate to express the intercession of the Church and the nation. They will be sold at \$3.00 a hundred.

SEVERAL correspondents have challenged the accuracy of the answer to a correspondent of THE LIVING CHURCH that "The state religion of Prussia is Lutheran" and that "The Kaiser is Lutheran". The question submitted was purely one of fact, and in answering we believed we had stated the German interpretation of the fact. The Evangelical Church, which is the state religion of Prussia, is a union of the "Lutheran" and the "Reformed" Churches, made

The State Religion
of Prussia

a century ago. But our correspondents point out that the service book of this new church was forcibly introduced by soldiers into the last remaining Lutheran church of the old order in 1834, and that those who still adhered to the old form, after much persecution, emigrated to America in 1839, settling in Buffalo, N. Y., and establishing the "Synod of the Immigrated Lutheran Church of Prussia". Thus those who still retained the Lutheran name after the union were esteemed schismatics, and our answer was probably, therefore, misleading—certainly deficient. The terms Lutheran and Evangelical are so nearly interchangeable in their use in this country that it did not occur to us that our statement was open to challenge. In any event, whatever be the relation of the Prussian state Church to Lutheranism it is, of course, beyond question that American Lutheran organizations are wholly independent of that Church.

THE following is the balance sheet of THE LIVING CHURCH WAR RELIEF FUND covering the period from February 2nd to May 11th, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of February 9th, page 489.

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APPROPRIATIONS

February 2nd to May 11th, inclusive

Transmitted to Paris.....\$2,281.71
" " Rome..... 534.68
" " Florence..... 110.00
" " Geneva..... 200.00 \$ 3,126.39

To Special Funds:

The Fatherless Children of France\$ 7,481.67
Armenian and Syrian Relief Fund 5,409.55
Serbian Relief Fund..... 69.00
Thanksgiving for Recovery of Jerusalem Fund..... 314.77
Polish Relief Fund..... 56.00
Halifax Relief Fund..... 208.71
War Commission Fund..... 16.00
Lady Jellicoe's Fund..... 5.00
Mexican Missions Fund..... 2.00
St. Augustine's School Fund.... 7.00
American Red Cross..... 22.50
American Red Cross Child Welfare Fund..... 37.85
British Red Cross Fund..... 16.10 13,646.15

Balance on hand May 11th..... 43.57 \$16,816.11

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee.

To Paris.....\$25,487.67 and 10,926.00 francs
" Geneva..... 4,717.02 " 8,882.00
" Lausanne..... " 10,158.12
" Rome..... 7,608.08 " 11,500.00
" Munich..... 5,464.56 " 3,882.75
" Florence..... 2,255.69 " 3,500.00
" Dresden..... 2,180.70 " 5,163.75
" Nice..... 450.00 " 328.00
Total.....\$48,163.72 " 54,340.62

Assistance to Munich and Dresden ceased immediately after the American declaration of war.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 13th:

The Rectory, Marion, Ohio.....\$ 5.00
Communion Alms, Chapel of the Cross, Chapel Hill, N. C. 2.90
"Marina," New Haven, Conn..... 10.00
Araby for May..... 1.25
A member of Grace Church, Louisville, Ky. *..... 1.00
Miss Marjorie Parks Bell, Glen Ridge, N. J. *..... 2.50
S.S. of St. Mary the Virgin, San Francisco, Calif. *..... 3.00
Mrs. Charles H. Meade, New York City †..... 10.00
In memory of W. W. N. †..... 5.00
J. W. C. **..... 40.00

Total for the week.....\$ 80.65
Previously acknowledged..... 59,354.78

\$59,435.43

* For relief of French war orphans.

† For Belgian relief.

‡ For relief work in Florence, Italy.

¶ For relief work in Italy.

** \$20.00 for French Relief; \$20.00 for Belgian children.

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

393. Watchful Circle, Kings Daughters, St. Albans, Vt....\$ 36.50
394. J. W. C..... 73.00
395. Mrs. Margaret Jordan, Florence, Ala..... 36.50
396. Kenyon and Morris Nichols, Howe, Ind..... 36.50
397. John H. McKenzie, Jr., Howe, Ind..... 36.50
398. Rev. J. H. McKenzie, for Howe School, Howe, Ind.... 36.50
399. Miss Genevieve Marlow, Sewanee, Tenn..... 36.50
400. In memory of Virginia Lee..... 36.50
1. St. Alban's School, Knoxville, Ill..... 3.00
7. Miss Mary Constance Dubois, New York City..... 36.50
50. Office force of the Young Churchman Co., Milwaukee, Wis..... 36.50
84. Good Shepherd French Baby Helpers, Lexington, Ky... 3.00
115. Children of Mercy, Gardiner, Maine—25 cts. special for postage..... 3.25
158. Mothers' Meeting, Chapel of the Prince of Peace, Philadelphia, Pa..... 36.50
166. Mrs. John H. Converse, Lakewood, N. J..... 36.50
211. St. Stephen's Church School, Lynn, Mass..... 36.50

Total for the week.....\$ 520.25
Previously acknowledged..... 24,598.16

\$25,118.41

[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

J. W. C.....\$ 27.00
St. John's S. S., Massena, N. Y..... 1.00
Emmanuel Episcopal Church, Elmira, N. Y..... 5.00
A member of St. Mark's Church, Portland Ore..... 10.10
Grace Church, Royalton, Minn..... 3.00
St. John's Church, Shenandoah, Iowa..... 2.43
Church of the Redeemer, Chicago, Ill..... 8.00
Trinity S. S., Sacramento, Calif..... 2.74
Primary Department, Church of the Good Shepherd, East Dedham, Mass..... 5.00
Susan D. Stoy, Pocatello, Idaho..... 2.00
Ellen Lees, Pocatello, Idaho..... 2.00
Araby for May..... .75
Mrs. W. R. N., in memory of a faithful maid, Maggie Graham, St. Petersburg, Fla..... 5.00
Mrs. Eugene Pantzer, Sheboygan, Wis..... 50.00

\$124.02

POLISH RELIEF FUND

J. W. C.....\$20.00
THANKSGIVING FOR RECOVERY OF JERUSALEM FUND
J. W. C.....\$20.00
In loving memory of Ellen Norris Trull..... \$3.00

\$23.00

SERBIAN RELIEF FUND

J. W. C.....\$20.00

HALIFAX RELIEF FUND

A friend, Westfield, Mass.....\$1.00

ARMY CHAPLAINS FUND

Trinity S. S., Sacramento, Calif.....\$2.60

ANSWERS TO CORRESPONDENTS

I. L. S.—A panel containing the names of soldiers of a parish in military service is entirely appropriate for any available space on the inside wall of the church, where there is no convenient place for it in the vestibule.

A PRAYER FOR ARMENIA *

O GOD, the Protector of all who trust in Thee, without whom nothing is strong, nothing is holy; Look down, we beseech Thee, in Thy favorable mercy on Thy land of Armenia, now beset by so many great dangers on every side. Bless, comfort, and sustain her people who have endured unparalleled sufferings for their faith; and guide them, we pray Thee, safely out of all their troubles that they may continue to testify to Thy glory. This we beg in Jesus' Name. Amen.

*The Hon. Secretary of the Armenian Society of British and American men and women interested in Armenia, Miss Emily J. Robinson, writes from Kensington, London: "I venture to enclose a copy of a prayer for Armenia which is being widely used here, in the hope that if you care to publish it many of your readers will be interested and join with us in its use. There is probably no occasion to remind you of the terrible and crucial need for it at the present time."

RELIGION, as it beholds the transcendent Majesty of God, prompts the soul to a thousand acts of adoration, praise, and thanksgiving; it summons the angels and the saints, and the whole world of sentient and even inanimate creatures to sympathy and cooperation in the work of praise; it bids the soul offer all that it has and is to His service and His glory; it congratulates Him that He is what He is, and rejoices that any other creatures exist to set forth His praise; it desires that all may be brought to know and love him; it is full of zest for the advancement of His kingdom, and the doing of His will.—Rev. H. P. Liddon, D.D.

WHITSUNDAY

By C. F. L.

PENTECOSTAL POWER

"O Spouse of Virgin souls, we lean on Thee,
O gracious Paraclete, we worship Thee."

WHENEVER we see the gentle, meek-eyed doves we should remember that the Third Person of the Blessed Trinity hovered over our Lord in the form of a Dove; and we may recall what David said of the dove with silver wings and feathers of gold. When we watch the flames playing about the hearth-logs, on a winter's eve, we think of the lambent tongues of flame that rested upon the faithful at Pentecost. In the silent watches of the night, as we hear the sighing of the winds, we whisper to ourselves that the Holy Spirit came with the sound of a mighty, rushing wind; and dreamily we think of the "moist, whistling wind" which protected the three holy men in the fiery furnace; then we also picture the boisterous gale which our Lord rebuked, on the Galilean Lake; and we murmur: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The natural, material world is full of spiritual imagery, if we desire to see it, and if our hearts beat in unison with That which is above.

How long the tongues of flame remained visible we do not know. May it be that such an outward sign was seen, at times, by certain people, and that the tradition handed down accounts for artists portraying the Holy Family and the saints with halos? May St. Simeon and St. Anna have recognized the Infant and His Mother in the temple because of an aureole, visible to them only? The gift of tongues was necessary for the immediate spread of the Gospel among those who had come to the feast, from some fourteen different countries; and when they returned they carried with them the good tidings. To the disciples was also given "the tongue of the learned, that they might know how to speak a word in season to them that are weary."

The wonderful news spread throughout the city, and the multitude gathering in amazement listened to the first apostolic sermon—a concise and graphic statement of the true Faith. St. Peter's words, blessed by the indwelling Spirit, touched their hearts to the very depths; and three thousand penitent, baptized souls were added to the little band of one hundred and twenty, who had patiently prayed for nine days for this outpouring. They were now no longer timid and fearful; but, filled with Pentecostal power, were willing to jeopardize their lives for the Church of Christ.

We to-day receive the Holy Spirit in the sacramental rite of Confirmation; which is not merely a renewal of baptismal vows, but a pouring out upon us of the Spirit, through the successors of the apostles. We receive the seven-fold Gifts—wisdom, understanding, counsel, ghostly strength, knowledge, godliness, and holy fear. Do people realize what they have received, and the use they can make of this treasure? We are living in the Spirit's dispensation; and He will be a Guide, not only to the Catholic Church, but to individuals. In the collect we pray for a right judgment in all things; and how wonderful it would be not continually to make mistakes, in both secular and religious matters! In that beautiful canticle to the Holy Spirit, occurs this petition:

"Spirit of Counsel, do Thou set us free
From tangled judgments that are not of Thee,
And guide us in the way of liberty."

It is not only in spiritual realms that we may seek the Spirit's guidance, but in the needs of every day. Were the Eucharist offered more often, and communions made, asking for direction, help would come; for "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and the left". Many in perplexity have found that if the problem be committed to the Spirit, doors are opened and ways made in unexpected manners. We need to "stir up the Gift that is in us, by the laying on of hands"; to claim the promises, and "to live and move and have our being in the Spirit." He is a real Person, not an influence vague and misty; and we must not forget that Christ Himself has said that sin against the Holy Ghost cannot be forgiven.

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

Whitsunday	Nehemiah 8 Exodus 19 : 1-14, 16-end	John 15	Ezekiel 47 : 1-12 Habakkuk 3	Hebrews 12 : 14-end
Whitsun Mon- day	Exodus 21 : 1-17	Acts 2 : 1-36	Isaiah 61	Hebrews 13
Whitsun Tuesday	Exodus 21 : 18-end	Matthew 12 : 14-33	Jeremiah 31 : 31-37	I Corinthians 12 : 1-26
Wednesday Ember Day	Jonah 1 & 2	Luke 6 : 12-23	Jonah 3 and 4	I Corinthians 1 : 18-end
Thursday	Exodus 22 : 20-end	I John 2 : 1-17	Micah 3 : 1-4 : 7	I Cor. 14
Friday Ember Day	Isaiah 61	Luke 10 : 1-24	Jeremiah 42 : 1-12	I Cor. 2
Saturday Ember Day	Ezek. 13 : 1-16	Luke 12 : 1-12	Ezekiel 14 : 1-11	I Corinthians 9 : 7-end
Trinity Sun- day	Neh. 9 Ezekiel 1	Acts 2 : 29-end	Gen. 1 : 1-2 : 3	Matt. 3

THE Jews present one of the few instances in history of a whole people who deliberately undertook to understand their past experiences and to profit by them. They determined that they would not, if they could possibly avoid it, again fall into captivity for failing to observe the laws of their God. Hence, after the completion of the Temple and of the wall around the city, the leaders gave themselves most sedulously to the reestablishment of the Law.

"And all the people gathered themselves together as one man . . . and they spake unto Ezra to bring the book of the law of Moses, which Jehovah had commanded to Israel. . . . So they read in the book of the law of God distinctly and gave the sense and caused the people to understand."

The effect was at once to change an occasion of great joy into one of mourning and weeping. They were one and all convicted of sin by God's Spirit working in their hearts through the written Word, the sword of the Spirit. But the leaders at once exhorted the people: "Mourn not nor weep; this day is holy unto the Lord. . . . The joy of the Lord is your strength."

There are two reasons why this selection is appropriate to Whitsunday: one, because its message of joy arising from true penitence and conviction of sin is the joy of the Spirit (Cf. John 16:3, 22); the other, because the Law is the background of the New Covenant in the Spirit, as is brought out in the present Prayer Book lessons for the morning.

For a corresponding New Testament lesson we have selected that chapter from St. John in which is given the complete union of the disciple with the Lord through the Holy Spirit and the Word of truth (John 15:7). For Old Testament alternate is given the story of the first giving of the law in Exodus, which better than the Deuteronomy selection (of the present Prayer Book) brings out, in connection with Hebrews 12, the contrast between Law and Gospel, the Old Covenant and the New.

The Old Testament evening lesson, from Ezekiel's vision of the restored temple, describes under figure of a river the work of the Holy Spirit in the Church, while the alternate, from Habakkuk, points us to the true source of joy, despite all material failure and loss.

The morning week-day lessons from the Old Testament for this and several succeeding weeks call for a word of explanation. They undertake to give the Mosaic law as recorded in Exodus and Leviticus. For lectionary purposes it is not necessary to take sides on the question whether the so-called "Mosaic" law was all given and in its completed form by Moses or whether it was a development from Mosaic germs and completed by Ezra and others after the return from Exile. The fact in either case is, the Law was not taken seriously until after the Return; and since we are giving the reestablishment of the Law, in the Old Testament historico-topical course, the New Lectionary gives also the laws which then began to be enforced. Topically, also, this is appropriate since it furnishes the proper Old Testament background of the Dispensation of the Spirit and also leads up to the Coming of the Christ in the Advent season.

The lessons for next (Trinity) Sunday morning are: (1) historical review, exhibiting the Triune God in action, leading up to the Covenant (suing Trinity as octave of Pentecost); (2) Trinity in action. In the evening: (1) Trinity in Creation; (2) Trinity in the new Creation.



A RECENTLY published editorial testified to the inspiration our Protestant friends had found this past winter in the "union services" forced upon them by the coal shortage. I quote from the daily paper of Pittsburg, Kansas, a similar comment from another stand-

point, brought out by union revival services held in that city:

"You cannot attend a tabernacle meeting without having ideas. The great room, the vast crowd, the oratory, and the music are inspirational. Our first thought Sunday was this: What a great thing it would be if all the Christian bodies could worship together every Sunday instead of for a few weeks every three or four years. What a power Christianity would be under such an arrangement! In Pittsburg there would not be a \$70,000 Methodist church, a \$60,000 Christian church, a \$50,000 United Presbyterian church, a \$35,000 Presbyterian church, a \$50,000 Catholic church, a \$40,000 Christian Science church, and \$10,000 worth of churches of other denominations. There would be one vast edifice—the largest and finest building devoted to religious purposes in Kansas. It would have a mammoth pipe organ and a choir and orchestra of several hundred musicians. There would be a preacher so eloquent that all of us would want to go to church every Sunday. The charities of the city would come under one head and men would be paid to see that the poor and the unfortunate receive practical manifestations of Christianity. Where the churches fail now with conflicting interests the Church would succeed in a powerful way. Wouldn't it be fine?"

The waste of schism is coming home in these days of conservation, and if the spiritual gain is overshadowed here by the material perhaps that is only the natural order of perception.

A PETTY GERMAN PRINCE committed suicide recently; and his successor proclaimed himself to his subjects in this fashion:

"We, Friedrich, by the grace of God, Grand Duke of Mecklenburg, Prince of Wenden, Schwerin, and Ratzburg, Count of Schwerin, Lord of Rostock (and so forth), have undertaken the government and control of the grand-duchy.

"In graciously condescending to notify the population of this important procedure, we command all those who dwell in the grand-duchy, officials, vassals, servitors, and persons of all rank, station, and position, to show us unquestioning silent obedience in whatever it may please us graciously to condescend to undertake or to order, and to conduct themselves at all times and in all circumstances as befits faithful subjects and servitors in their attitude towards their lord and master, who will brook no opposition to his gracious and condescending rule and authority!"

Mecklenburg needs a little democracy, evidently! This would be laughable, if the blood of so many millions slain did not demonstrate what a peril to world-freedom lies in any tolerated despotism.

THE LITTLE CHURCH 'ROUND THE CORNER was crowded for Vernon Castle's funeral; and this tribute by Harriet Monroe, the editor of *Poetry*, might well have been read there. How noble it is!

"VERNON CASTLE

"Dead dancer, how is this—the laurel here
Upon your bier?
The brazen wings, the sword—and the shrill tone
Of bugles blown?"

"Why do you wear, light-footed one—O proud!—
The flag for shroud?
Where have you danced? from what high-spheréd dome
Have you come home?"

"Bravo!—you trod the measure gallantly,
Swiftly flew free!
Good-by—perhaps your flight has just begun
Under the sun."

TIMES ARE CHANGING! I have just read with interest the detailed report of Lenten observance in the First Congregational Church of Marlboro, Mass., from which I take the last two paragraphs as significant of new aspirations towards the old inheritance.

"During Holy Week the First Church united with the other Protestant churches of Marlborough for a federated observance, contributing the final service on the evening of Good Friday. On Easter Even a baptismal service was held in the church, and this sacrament was administered to five. On Easter Day seven were received into the church on confession of faith and a very large number received Holy Communion. The pastor preached on The Sealed Sepulchre.

"An interesting event on Palm Sunday was the appearance of a beautiful frontal for the communion table, that had been made and presented by the Astolotte Club (young women). The mohair brocade of which it is made was one of the last pieces to come from the Flemish looms before the German occupation. The monogram, embroidered in heavy gold by Mrs. B. Z. Stambaugh, gives the initial letters of *Jesus Hominum Salvator*. The dark red of the brocade symbolizes the spirit of sacrifice and commemorates the Noble Army of the Martyrs. On Easter Day the white superfrontal combined with the red brocade in a way that was reminiscent of the Sarum usage, and communion was administered for the first time in this church from a table occupying the traditional place of honor and flanked on either side by pulpit and lectern."

THIS IS WORTH careful reading, surely; and he who cannot accept it wholeheartedly, the last clause included, is no good American.

"THE AMERICAN'S CREED

"I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies."

William Tyler Page, of Friendship Heights, Md., a descendant of President Tyler and of Carter Braxton, one of the Signers, himself a product of the Baltimore public schools, has just won a prize of \$1,000 offered by the city of Baltimore for the best summary of Americanism; and this "creed" is what won it.

I HAVE JUST BEEN reading with admiration *The Ways of War*, by the late Prof. Thomas M. Kettle, that gallant Irish Nationalist who gave his life for freedom in the Great War. It is a book of essays and letters, with a memoir by his widow; and no one can read it without feeling the presence of a strong and lovable personality, enriched with eloquence, piety, courage, and wit. One story comes very *à propos*, since a certain diocesan convention of my acquaintance has just refused to seat women delegates. It was in Parliament, and a suffrage bill was up for its second reading. "Mr. Speaker," said Kettle, "they say that if we admit women here as members the House will lose in mental power." He flung a finger round the packed benches: "Mr. Speaker, that is impossible!"

I FIND A CUTTING in my desk which I cannot throw away without summarizing. It has to do with the problems of poverty in the Chicago packing-house district, "Back of the yards." Testimony given before the wage arbitration committee showed that in 125 square blocks of tenements there were last February 300 saloons, *i. e.*, 75 more than the total number of food-stores in the same district. The gross receipts average \$15,000 a year for each, or \$4,500,000. One block contains 13 saloons. It is not alleged that the saloon-keepers suffer from poverty.

LONDON NOTES

The Living Church News Bureau }
London, April 8, 1918 }

MR. ERNEST LAW, who always writes *con amore* on the fascinating subject of Hampton Court, of which he is the special historian, has had an article in the *Times* newspaper on the Chapel Royal of this beautiful and historic old Tudor palace. The King has recently approved of arrangements whereby facilities are to be at once afforded for the public to view the Chapel at Hampton Court on those days in the week on which the state rooms are open to visitors.

The Chapel Royal
at Hampton Court

Hitherto, as we know, "this fine and most interesting building, linked, through scores of famous events and romantic incidents, with four centuries of England's history," has not been accessible to the public, except by special permit, though, of course, it has always been visible on Sundays and other days to such as might attend divine service there.

The chapel has an earlier history than is commonly supposed. For we learn from Mr. Law that the foundation and consecration go back, it would seem, "to a period long before Wolsey—to 1338, in fact, in the early days of the Knights Hospitallers—since which date divine service has been held on this spot without intermission." But it is to the great minister of state and prelate of Henry VIII's reign, Thomas Wolsey, that we owe, in the main, the present structure (as well as almost the whole old picturesque part of the palace). The new public entrance is now from the Haunted Gallery, so tragically associated with Queen Catherine Howard. And here "we stand within the walls of the holiday closet, or oratory, in which worshipped all the sovereigns of England from bluff King Hal to George III." Only a portion, however, of this oratory remains in its original state. From the opening which abuts on and over the choir, one obtains an admirable view of the whole chapel. "Above is the great Tudor roof—the richest and most gorgeous of any chapel roof in England."

The whole interior is, as it were, "an emblem and epitome of English history, especially ecclesiastical, proclaiming all the events, changes, and vicissitudes which these walls have witnessed since the year 1515." In this chapel Shakespeare and the King's Company of actors attended divine worship during the Christmas holidays of 1603-4. In it, also, Archbishop Laud preached before King Charles—both, before many years, to join "the noble army of martyrs."

The Rt. Rev. R. MacInnes, D.D., who succeeded the late Rt. Rev. Dr. Popham Blyth as English Bishop in Jerusalem and the East when he resigned in 1914, was enthroned at St. George's Collegiate Church in Jerusalem on March 17th, St. Patrick's Day.

Enthronement of
Bishop in Jerusalem

Representatives of the Greek, Armenian, Coptic, Abyssinian, and Syrian Churches attended, and certain Protestant bodies were also represented. The Grand Rabbi of Jerusalem was personally present, and a representative of the mufti; the latter, together with other Moslems, congratulated his Rt. Rev. Lordship warmly at the conclusion of the ceremony. A sermon in Arabic was preached by the Bishop at his enthronement.

St. George's Collegiate Church, consecrated in 1910, has the *status* of a cathedral church, but the title is rightly not assumed, as the Orthodox Patriarch of Jerusalem is the canonical Bishop of Jerusalem, and his Cathedral is the most venerable Church of the Holy Sepulchre.

Our Bishop in Jerusalem and the East has since returned to Cairo, where it is proposed to build a cathedral church for that part of his jurisdiction which is in Egypt.

The great sixteen days' art sale at Messrs. Christie's auction rooms on behalf of the British Red Cross Society and the Order of St. John of Jerusalem was opened to the public on Monday, April 8th.

Auction Sale of
Art Goods

The chief incident of the proceedings on the second day, devoted to the sale of silver, was the sale of Bishop Morley's porringer (*tempore* Charles II.), presented by Sir Earnest Cassal, and to which I have referred in a previous letter. Described from the rostrum as "a magnificent gift," it elicited a first bid of £1,000, and was eventually bought by the Goldsmiths and Silversmiths Company for £2,600. The sum that seventeenth century Bishop of Winchester paid for it was £40!

J. G. HALL.

IN RIGHTLY meeting and overcoming earthly trials there may be a rising up to a heavenly fellowship.—Rev. T. T. Carter.

WITH THE AMERICAN FORCES IN FRANCE

BY THE REV. HENRY RUSSELL TALBOT

American Base No. 1, A. P. O. 701 A. E. F.

March 18th.

THE work of an army chaplain in the A. E. F. is in much the case of an American negro soldier at this port, who the other day met for the first time a French black soldier. He attempted to have a talk with him. He tried in vain to engage him in conversation. It was useless. He looked familiar but his language was hopelessly in the dark. Finally, after futile efforts, he took off his hat, scratched his woolly head, and remarked in tones of disgust: "Well, fo' de lord! You may be black—but you ain't no nigger!"

Conditions are strange. We are chaplains, ministers, servants, but we are no longer "clergymen." That we knew and expected to find. What is becoming more and more apparent are the fresh problems, the new combinations, the confusion in our own field of work in the midst of unwonted opportunities constantly arising. The ministry of service is broad handed, full fisted. But the grip of it is a bit strange and the fashion of it unusual. We have our hand to the plow—but it is of a new make and we have not learned how to use it yet.

The paraphernalia which the chaplains at home seem to need goes by the board here. There is no place for such mechanical contrivances here—except for the Ford cars for chaplains. And the need for them shrieks aloud to the high heavens until the sound thereof should penetrate the ears of even a Congressman in Washington. It is becoming more and more evident that there needs to be coördination* of effort touching the work of the chaplains. At present each is playing in his own little pool, without reference to any one else. And the pools are getting smaller and smaller that is to say, units are being broken up and sent off in detachments and there is no one to look out for them spiritually. There is usually, not always, the Y. M. C. A., but over here the Y. M. C. A. is the sutler and the amusement bureau of the A. E. F. Take this base for example. It covers a considerable area, in which the troops are scattered about in detachments, away from their units and without chaplains or any religious ministrations. Many units, especially the service battalions, have no chaplains, shame be it said. So those of us who are stationed at this Base have need of some one to gather together these strings of isolated units and formulate some scheme to reach out to them, to bring the "Good News" to them, the message of cheer, the need of a clean heart as well as of a strong hand to win this war, to the men who are working in the "service of the rear", with nothing of the strain of excitement to spur them and only the drain of more or less prosaic pick and shovel work which dulls the edge of the spirit of a man unless it be hitched up with an ideal.

It so happens that the present writer, because he is stationed near this headquarters, has been assigned the duty of this particular job, in addition to his regimental work. Take a day's work of a Base chaplain. What does it consist of—apart from his regimental duties? I'll take to-day as a sample. It began at half past seven with a visit to the Base Cemetery to give directions to the detail at work there, for the Base chaplain is a representative of the Graves Registration Service, which has charge of the burial of the dead. Important, this visit to the cemetery, because the men must see and know that some one cares—that their bodies are not merely shovelled into the ground. So a hedge is being set, flowers planted, the ground made neat, wreaths placed on the graves, the place beautified as a spot hallowed by the bodies of men who have given all they had to give. Then to the Base Headquarters for a conference with seven chaplains. Then a conference with the Jewish chaplain to help him get to his men and minister to them because they are widely scattered. A couple of hours with a stenographer over correspondence and it is mess time. Then a conference with the divisional secretary of the Y. M. C. A., more correspondence, a conference with the negro clergyman about the work among the colored troops, a visit to the Base Hospital, a trip out to a neighboring camp to arrange for

* It is evident that this was written before the announcement of the organization of the chaplains under Bishop Brent's leadership.

services and ministrations there, another conference, this time with a Roman Catholic chaplain as to the best means of getting him about the Base to scattered members of his communion, then back to camp for supper with the men of one of the companies of my regiment, and a good hob-nob around the stove with arguments pro and con of—when we are going to get up to the front, how long the war is going to last—and all the rest.

This Base work is only in an experimental condition but it indicates a line of necessary development in the future. Back of it all is the personal touch, the work with the individual. Without that it is mere machinery—and of nothing worth.

THE CHURCH IN THE PARIS HOSPITALS

BY THE REV. ROY IRVING MURRAY

THEY wanted a chaplain for the hospitals in Paris to which American sick and wounded are being sent, the priest who had been taking that duty having been transferred to an evacuation hospital near the lines. It was late afternoon of Maundy Thursday before all the necessary papers were made out, and letters of introduction to Commanding Officers typed and signed. There remained, however, enough of the day for a beginning at visiting American Red Cross Military Hospital Number 1.

It seemed almost unbelievable, at first, to see American wounded; one had seen, of course, very many French and English in many hospitals—in London, in Paris, and along the lines. But Americans! And yet the first quick pity of it flares inevitably into a blazing pride at the thought that our men are now, in their turn, coming down from the lines, each with the tokens of his part in the great sacrifice for Liberty and Honor. Not many yet, comparatively—at least, not many here, but all of them — all — touched by some sort of transfiguring experience. For they are of those who, for a time, at least, have dwelt consciously in the land of the shadow of death, and on them — beyond a peradventure — on them hath the Light shined. What light? Who shall say? And yet some of us think we know—some of us are sure of it.

There are three American Red Cross Military Hospitals to visit in Paris, besides the two French hospitals where American soldiers, ill of contagious diseases, are being cared for at present. One of these last is Val De Grace, an enormous military establishment where one hunts through courts and corridors without end, up and down winding staircases, through one white ward after another, and, sometimes, as this morning, even in kitchens. It is always the same question: "*Y-at-il des Américains ici?*" Are there any Americans here?" and it always brings an understanding smile and quick assistance by way of direction, or, if that proves too complicated, by way of actual guidance through the twisting by-ways and confusing short cuts of the vast enclosure.

You can tell them instantly, the Americans, even across the ward, by the look in their faces at sight of your khaki in a place where, naturally, the French horizon blue is almost universal. They want to see you—not, of course, because "you are you", as the girl says in the Kipling story, but because you are an American, because you "belong", because they want to talk to somebody who speaks American. They want papers and magazines and cigarettes. They want to know that the world has not gone by and left them stranded—that old "hospital" feeling which is so cruelly depressing. And they want something else—oh, yes! They seldom refer to it, but they want it; and when they get it you realize that it has been in their minds all the time. They want you, before you go, to say something about the Lord God. And, sometimes—as yesterday, in a little room where a man lay desperately ill with spinal meningitis—sometimes, when you say it, you have to look the other way that you may not see

what is going on in their faces. And sometimes, especially toward evening, they take a hand in their two hands—because you are a priest, and because they want to say the Lord's Prayer with you, the only prayer, perhaps, which some of them remember. Some might call it weakness: some see in it the operation of the Holy Ghost. Pain and illness burn off the shell of a man's reserve—he comes back to fundamentals, sharply, nakedly.

These men make few ecclesiastical distinctions.

"Are you a Roman Catholic?"

"Yes, father."

"Well, any time you want to see your own priest, tell the nurse. If you can't make her understand, tell me."

"Yes, father."

"I'm not a Roman Catholic, you know."

"It's all right—thank you just the same, father."

Being called "father" is not, of course, the point. But there is a point. There is a point, too, in seeing to it that these men get one of their own sort of Prayer Books, and a rosary, in case they have lost their belongings.

One man—this in an American hospital—said:

"Oh, I didn't know it was *that* she meant!"

"She" was the nurse. There were three men in the room, in bed, and one of them had just had his Easter Communion. The nurse had been asked to make a list of those who wished the Sacrament. "I didn't know it was *that*." He had heard, of course, the short instruction just given to the man in the next bed. Well, it was "That". And he wanted That. Not to-morrow, or next day—but *now*. And he said so. He mentioned the religious body of which he was a member. He listened to what was said to him, his eyes resting on the veiled chalice on a chair by his bedside—the Sacrament had been brought straight from the service below stairs. He did not know it was "That". But he knows now. And he is only one of many

who, in various ways, are learning, at last, what the Church really is—that she is indeed Emmanuel—God with Us—and that the Eucharist is Christ. And they want that. And That is what they are getting. It costs a great deal, sometimes, to bring life back to fundamentals, but it is worth all that it costs.

The Church is teaching, here in France, as she has never taught before. Men see that she has followed them right into the field, bearing her priceless gifts with her in her hands. It seemed incredible to the authorities in one hospital—not American—that the chaplain should want to visit the contagious wards. Possibly it was the difficulty of a foreign accent. "But," they persisted, "it is scarlet fever, it is meningitis, it is diphtheria." They understand now, and the men understand, that, when the Church is seeking her children, all doors must swing wide before her. She knows what her sons are facing—gay lads with their heaped-up sacrifice—and she wills to be with them, where they are. And she is. And so, when sickness or wounds or gas attacks have proved too much, or when operations fail, she is there, and she folds the young hands into which she has just before laid the Bread of Heaven, and she repeats, as ever, at the last, her mighty words of calm assurance and of certain hope.

It is so right away down the lines. "Lo, I am with you always, even unto the end of the world." That has been true, of course, ever since God's Son said it. But the truth of it has never before in history been so obviously presented, or so universally apprehended.

An English officer, with "a little Latin" and obviously "less Greek", said this the other day:

"So that's what they call it in the States—'Episcopal'? Queer name that—what? Sounds rather like a sort of fish."

And so it does. The sort of "Fish", perhaps, which our brethren of other days were wont to scratch roughly on walls in the Catacombs. The one that meant: "Jesus Christ, the Son of God, the Saviour."

GRACE OVER MEAT IN TIME OF WAR*

Bless, O Lord, this provision of Thy bounty to our use, and us to Thy service; prosper the forces of our country and of our Allies; bless our soldiers, our sailors, and all who labor on their behalf; through Christ our Lord.—Amen.

* Set forth in St. Paul's Chapel, Trinity Parish, New York City.

Towards Christian Unity

Second Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order.

A MOVEMENT has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are coöperating in America, a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same movement in England.

This Joint Conference has already issued a First Interim Report prepared by a joint sub-committee, consisting of: (1) A Statement of agreement on matters of Faith; (2) A Statement of agreement on matters relating to Order; (3) A Statement of differences in relation to matters of Order which require further study and discussion.

In further pursuit of the main purpose, the sub-committee was re-appointed and enlarged. After mature and prolonged consideration it is hereby issuing its Second Interim Report under the direction of the Conference as a whole, but on the understanding that the members of the sub-committee alone are to be held responsible for the substance of the document.

* * * * *

In issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first Report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognize differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another.

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could.

It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the coöperation of the Christian Churches for moral influence and social service, though such coöperation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith, and order, including common participation in the Lord's

Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realized we desire to set aside for the present the abstract discussion of the origin of the Episcopate, historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communion nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration, and fellowship, and to secure rights of the Christian people which had been neglected or denied.

In view of these facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world, is ever to be realized, it is imperative that the Episcopal and Non-Episcopal Communion shall approach one another, not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire, with a due sense of responsibility, to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:

1. That continuity with the historic Episcopate should be effectively preserved.

2. That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the Episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal Communion to-day.

3. That acceptance of the fact of Episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life, and order, not only of

value to themselves but of value to the Church as a whole. Accordingly we hope and desire that each of these Communion would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organization, and that all that is true in the experience and testimony of the uniting Communion would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how re-union might be brought about, the conditions of the existing Churches, and the convictions held regarding these questions by their members, being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of any measure of agreement, we do earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognize the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is, Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed)

G. W. BATH and WELLS: (Chairman).	W. B. SELBIE. J. H. SHAKESPEARE.
E. WINTON:	EUGENE STOCK.
C. OXON:	WILLIAM TEMPLE.
W. T. DAVISON.	TISSINGTON TATLOW.
A. E. GARVIE.	(Hon. Sec.).
H. L. GOUDGE.	H. G. WOOD.
J. SCOTT LIDGETT.	

March, 1918.

WAR AND RIGHTEOUSNESS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF PENNSYLVANIA]

THERE ARE SOME even now who say that they are for the War since we are in it, but that they have had to leave their Christianity behind them till the War is over. As *citizens* they are prepared to justify the War: they think it righteous. But as *Christians* they are not prepared to think that any war is righteous; they believe, with the pacifists, that no war can possibly be Christian. Now I would say, just as clearly and definitely as I can, that no thought or teaching can be more morally disastrous, or more fundamentally un-Christian, than that which makes a distinction between Christianity and righteousness: which suggests that a course of action may be morally right and yet not according to Christ's will. God is not divided. He does not say one thing to us through our conscience and another through His Son. Christianity is not different from nor higher than righteousness. Nothing is higher than righteousness.

Our Lord's peculiar work in us, and gift to us, is not the teaching of new rules of conduct, nor the laying down of a new code of law. It is to give us, first, new vision that we may see at every step the next right thing which we must do; and then to give us new grace or power to perform it at whatever sacrifice. If the War is *not* for righteousness, then, and then only, is it not for Christ. If, as we believe, the War is the greatest work for righteousness which God has ever given our nation, then it is the greatest Christian opportunity which Christ has ever set before us. The two propositions are identical. They mean precisely the same thing. So we must have perfect confidence in our cause.

RELIGION, the bond between the soul and God, lives in the habits, or acts, whereby the soul adheres to, and communes with, the Infinite Source of life. It is made up of faith, hope, and love, pouring themselves forth at the feet of the Invisible King; it is by turns aspiration, worship, resolve; it expends itself in a thousand unheard, unuttered acts, whereby the human spirit holds converse with its Creator.—*Rev. H. P. Liddon, D.D.*

THEOLOGICAL COUNCIL MAKES PRELIMINARY DECISIONS

ALL ministers in full standing must have Greek. The study of Hebrew will become one of many electives.

A bishop may ordain any man at any time, but the ordinand must remain in his diocese until he has passed all examinations of a normal standard.

These and many other important conclusions were determined at the fifth meeting of the Council on the Education of Postulants and Candidates for the Ministry, held at the General Seminary, New York City, May 1st and 2nd. Twenty-six of thirty-four members were present. The Rev. Dr. Harry P. Nichols, an examining chaplain in the diocese of New York, was chairman, and eleven seminaries, eight provinces, and various interests within the Church were represented. It was a memorable meeting.

For over a year, and in four meetings, the Council has faced the Church's demand to reconstruct the education and training of the minister that he may be better equipped to meet the needs and organization of present-day society. New ideas and large principles have been before the Council. These have been discussed with no attempt to formulate them in the exact language required by the canon.

The recent meeting was the end of the first stage of the Council's work. Dean Bartlett, chairman of the Committee on Normal Standards, presented a report embodying the results of the Council's discussions to date. This report received final amendments and suggestions and in the end was adopted as representing the majority opinion.

This report will now go to the Council's Committee on the Formulation of a Canon, which will either suggest a new canon, or propose a revision of the present one. Dr. Robinson is chairman of this Committee, with Dean Green, Dr. Addison, Dr. DeVries, and Mr. George Zabriskie.

The report contains five principles:

1. Principle of Normal Standard.

There shall be a full normal standard, formulated by canon mandatory in character, put to the fore as descriptive of the Church's mind, and expressed in simple and general terms intended to indicate subjects only. Before ordination to the priesthood, the candidate must pass examinations in the following subjects: 1. *Holy Scriptures*: The Bible in English; The New Testament in Greek; History of the Canon; Introduction to and Contents of the various Books; Biblical History; Exegesis. 2. *Church History*: from the beginning to the present time; together with special knowledge of a chosen period. 3. *Doctrines*: The Contents of the Christian Faith, with the Evidences therefor. 4. *Christian Ethics* including Practical Psychology and Practical Sociology. 5. *Liturgics*: The History and Principles of Christian Worship; the Contents and Use of the Book of Common Prayer. 6. *Ecclesiastical Polity and Canon Law*, with special knowledge of the Constitution and Canons of the General Convention and of the diocese to which the candidate belongs. 7. *Ministration*: (a) Conduct of Public Worship, with the proper use of the voice therein. (b) Preaching. (c) Pastoral Care. (d) Parish Organization, Administration, including the keeping of accounts. (e) Religious Education. (f) The Missionary Work of the Church: its claim, its extent, and its methods.

Before admission to the diaconate it shall suffice if the candidate pass examinations in portions of the requirements.

2. Principle of Electives.

To the above Normal Standard one more requirement should be made: That the candidate must offer at least one elective, and, if dispensed from Greek, two electives. The following subjects were suggested and accepted: Old Testament in Hebrew; Advanced Exegesis of Greek New Testament; Biblical Criticism; Biblical Theology; History of Religion; Sociology; Psychology; Christian Archaeology; Christian Biography; Church Music, its History, Theory, and Practice; and as a concluding elective, "Work of a specialized and advanced character in any recognized field of study".

This provision of electives makes possible some degree of specialization in the preparation for the ministry.

3. Principle of Minimum Standard.

There shall be a Minimum Standard which shall be

sufficiently low and elastic to meet all proper actual needs and conditions. This standard shall be reached by a process of obvious subtraction and departure from the full Normal Standard, and shall be strictly limited to well-defined classes of cases. These classes are suggested as follows:

4. Principle of Special Classes.

(a) *Men of thirty years* or over may be admitted candidates if they satisfy the bishop and the examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year. They may be advanced to the priesthood without further examination—provided they shall have served two years in the diaconate with repute and success.

(b) *Men of other race or speech* may be admitted candidates if they satisfy the bishop and examining chaplains that they possess good mental ability and a sufficient mastery of the usual branches of secondary learning. They may be ordained to the diaconate upon satisfactorily passing the examinations prescribed for the diaconate, provided they shall have been candidates for at least one year; and provided further, that they shall also pass a special examination in the history and government of the United States. They may be advanced to the priesthood without further examination—provided they shall have served two years in the diaconate with repute and success.

(c) The bishop may, subject to the usual consent and approval of the standing committee or council of advice, ordain to the diaconate *any candidate* who shall have satisfied the examining chaplains that he possesses sufficient knowledge of (a) the Contents and Interpretation of the Books of Holy Scripture, (b) The Doctrines of this Church, and (c) the Contents and use of the Book of Common Prayer; and he may also advance a deacon, so ordained to the priesthood, without further examination, if the said deacon shall have served with repute and success at least two years in the diaconate: *Provided* only, that no deacon or priest so ordained shall be permitted to exercise his ministry outside of the diocese or district in which he was ordained, until and unless he shall have passed in full the examinations required under the Normal Standard.

5. Principle of Interpretation.

That the detailed recognition of the range and extent of subjects of examinations which will be necessary to make the canon workable should, as hitherto, be left to the bishops and examining chaplains, subject to three provisos:

(a) That the office, duties, appointment, and tenure of examining chaplains shall be defined and standardized by canon.

(b) That dioceses or districts composing a province may appoint representatives from boards of examining chaplains to form a Provincial Board of Examining Chaplains, and that it shall be competent for such Provincial Board to prepare a syllabus indicating the range and character of the attainments required in the several subjects, and also to prepare question papers for written examinations. This syllabus and these papers may be adopted, subject to the approval of the bishop, by diocesan examining chaplains.

(c) That the Theological Department of the General Board of Religious Education may be authorized to advise and counsel with the Boards of Examining Chaplains and assist them in making more effective the required examinations for entrance to the ministry.

One of the outstanding events in the meeting of the Council was the minority report submitted by Dr. Miller. His main contention was that the subjects of study in the majority report did not represent the full need of the ministry. He admitted that they covered "sacred knowledge which the Christian minister is to possess and in great part bring to the world", and that they also represented to a considerable degree "the practical knowledge of the manner in which he is to perform his duties for the world's benefit". Continuing, Dr. Miller asked: "But what of the world itself? What of the field, what of human life, the human soul, mind, instincts, and emotions? Should not the Christian minister know something of the living material in and upon which he is to work? Should he make no attempt to attain a trained understanding of human needs?" Dr. Miller

urged that the list of subjects needed two additional items: one to be called Practical Psychology, and the other Practical Sociology, both to be studied from the point of view of the work of the Church. After discussion the Council voted to include these two topics under Christian Ethics.

The sessions of the Council were enlivened by many amusing situations. Mr. Zabriskie in his first remarks to the Council gave a semi-apology for a layman speaking among so many theological experts. He said: "I think we must all allow that when even eminent physicians are in consultation, they are glad to receive suggestions from any source, even from the patient."

The hospitality of Dean Fosbroke and the Seminary played a large part in making the meeting a success. The Council attended evensong in the chapel on Wednesday, and a Corporate Communion on Thursday morning.

THE LAST DISCIPLE

I wandered through the abbey's incensed aisles
As sunset touched the altar with its glow;
Pensive, I bowed beneath the sacred smiles
Of saints benign in master-sculptured row.

And blessed martyrs, and the Twelve were there,
Each in his niche, so wrought with skilful art,
They seemed to listen for the sinner's prayer,
To wait the whisper of the sinner's heart.

And here and there in earnest pleading bowed
Some man or woman; or, perchance, a child
Counted his beads and murmured half-aloud
For help from Peter, Paul, and John so mild.

To all the Holy Names—to all but one;
To him no prayer, no memory in stone.
I searched the chiselled ranks in vain, and none
Had stained in glass that follower unknown—

Unknown to all but God, yet not the least,
Yea, stronger than the strong who in their pride
Thought themselves worthy to partake the Feast
And, eating, fled when He who fed them died.

O nobler vision! Not for him had been
The years of learning from the Master life;
He had not seen the grave's hold yield again
Its trophies to the Conqueror in Death's strife.

He had not seen the palsied limbs arise
In morning vigor at His touch whose hand
Swept for the blind the curtain from their eyes,
Whose word restored the woeful leper band.

Not his to follow when some supreme sign
Proved the Incarnate Kingdom come 'mid men,
Not his to feel in him the call divine,
Not his the light that Christ had lighted then.

Others had seen—'twas not for him to see
Until upon that torrid Syrian day
He turned him on his crucifying tree
To hear his Fellow Malefactor pray.

Strange words of love for that unfeeling throng
Who smote the dying ear with cry profane,
He heard, o'er all, ascend the triumph song
Of holy love that breathed through mortal pain.

O noble vision, when the Cause was done,
When goodness seemed to yield the field to sin!
O noble vision, to perceive the Son
When vaunting Death itself was closing in!

The last disciple called—a sinful thief—
Who shall deny him beatific rank?
He served not long, but in that serving brief
He with his Lord alone the Chalice drank.

Mother and friend and loved apostle all,
Forced by the Roman spears to weep apart,
A dying thief—the last to hear the Call—
Brought human comfort to the Sacred Heart.

He followed not on Syria's burning plain,
Nor 'neath the gaze of Zion's eager eyes;
Called—he obeyed—and through the vale of Pain
Crossed with his Master into Paradise.

ARTHUR M. HARRIS.

MEETING OF THE BOARD OF MISSIONS

THE Board of Missions on May 8th gave consideration to many exceedingly important matters. Bishop Lloyd was welcomed on his return from Liberia, and his report received careful attention. A resolution by the Bishop of New York was carried unanimously, expressing the hope that the President would very soon present the call and claim of the Church in Liberia, securing early action.

To the great surprise of all members, Mr. E. Walter Roberts, for forty-two years a most valuable member of the official staff, offered his resignation, and a special committee, with the Bishop of New York as chairman, was appointed to draw up a suitable expression of appreciation and regret. It seems fitting that this resolution should be known to all:

"In accepting the resignation of Mr. E. Walter Roberts as assistant treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful, and intelligent service which he has rendered during the forty-two years of his official connection with the missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and assistant to the treasurer, and was shortly thereafter elected assistant treasurer of the Foreign Committee. When the domestic and foreign committees were merged in 1885, Mr. Roberts was elected assistant treasurer of the Society, which position he has since held, covering a period of thirty-three years. During this time Mr. Roberts has been associated with six treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and keystone Lenten offering boxes and also introduced the present letter-of-credit system of the Society, instead of bankers' letters of credit by which 'dollar exchange' was first established wherever we have mission work, and the credit of the Society thus proved to be good on both sides of the globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom."

The Board appointed Mr. Charles A. Thompson in place of Mr. Roberts.

Suitable memorials were adopted in connection with the death of Mr. Henry Lewis Morris, Mr. William R. Stirling, and Mr. Charles G. Saunders.

The resignation of Bishop G. Mott Williams as a representative from Province 5 was accepted with great regret.

Mr. Robert S. Brewster of New York was elected in place of Mr. Saunders.

The President asked the appointment of the Rev. F. S. White, D.D., as domestic secretary, which was made unanimously.

Among important matters recommended by the executive committee was the distribution of the Undesignated Legacy Fund accumulated during the year 1916-17. This fund amounted to over \$268,000, \$100,000 of which was set aside as a permanent fund from the principal of which loans may be made to the various mission fields; \$50,000 was held for the present to be added to the undesignated legacies received during the present fiscal year, and the balance was distributed in various sums both to the foreign and domestic field—about \$65,000 in the domestic field and about \$40,000 in the foreign.

The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting amounting in all to \$1,873,673; a decrease of about \$6,000 over the present appropriation. Owing to the larger number of students in St. Augustine's School, Raleigh, N. C., and the greatly increased cost of running the school an appropriation of \$5,000 was added to that already made towards its running expenses. An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of missionary bishops have remained static for a long time. This matter was taken into consideration at the last General Convention and has been the subject of considerable thought. A resolution was adopted making an increase of \$600 per annum in the salary of each of the continental domestic missionary bishops beginning July 1, 1918.

The question of making an increase in the salaries of those in Latin America, the Philippines, Honolulu, and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

"RESOLVED: That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the bishops and clergy to cooperate in every way in their power to make it effective in their respective dioceses and parishes."

The plan will appear in full in a later edition.

THE MID-SEASON UNITED OFFERING

BY MRS. MALLORY TAYLOR

Custodian of United Offering, Diocese of Atlanta

THE necessity for the Red Cross work needs no argument. In fact, each one is so anxious to do her share that nearly every woman you meet seems to be chronically out of breath.

But should this beautiful work replace or be given as an excuse for not fulfilling Church duties, or for not giving to the United Offering?

The mathematics of our Church are always done in terms of addition—sometimes, though rarely, of multiplication. The Red Cross does not *subtract* from the United Offering—it is that much "plus." If we have not the extra money, we must deny ourselves or work to get it. There is no question about that.

We hear so often that the United Offering is a privilege that we are apt not to realize that it is a debt as well from one General Convention to the next. When, after the Triennial of 1916, the Board of Missions sent out United Offering missionaries to do our work on the basis of the offering given at that time, it was tacitly understood that at the next Triennial (1919) the offering would at least be enough to keep them still in the field, even if the number could not be increased. We cannot in decency do less; we cannot go back. Is there any reason why we should not forge ahead and give more, much more, in the next year and a half before the Triennial?

Our boys are giving up their comforts and pleasures, even their health and lives, for this Holy War. Cannot we do a little more for the war the Church is waging, than just give what comes "easy"—what we do not feel?

Suppose you start keeping a notebook of the unnecessary things you spend money for, and the unnecessary sums of money used for necessary things. Do you think at the end of the week you could subtract from it the amount given to the work for God's dear ones, and on your knees look God in the face and ask for more benefits for your own dear ones?

How about your influence for others? Have you even once since the last Triennial made the United Offering a topic of conversation?

Have you tried to influence and stimulate one friend or acquaintance, or has your conversation been as trivial and inconsequent as the Irish woman who, meeting a friend, said, "Good morning, Mrs. O'Flaherty, how is your husband?—not that I care at all, I just want to open a conversation." A funny story, is it not? But is it not on a par with most of our friendly chats?

So our precious time passes forever, gone beyond recall. Gone the God-given chance to influence a human soul for untold good, even perhaps to giving itself the "offering of life".

And have you prayed for the United Offering? And if not, why not?

Nothing needs God's help more than God's work. "For wherefore are men better than sheep and goats, that nourish a blind life within the brain, if knowing God they lift not hands of prayer?"

One half the time between the two Triennials has passed. Let us thank God that we still have a chance in the next year and a half to increase and double our United Offering, so that more workers can be added to those already in the field, and more heathen women be taught the comfort of the love of Christ.



CLINTON ROGERS WOODRUFF, EDITOR

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

A MINISTRY OF RECONSTRUCTION

FROM England we can draw an example of preparedness of a kind we have not yet begun to think about over here. As Dr. John B. Andrews points out in a paper read before the National Institute of Social Sciences: "While her war offensive is at its height, she has inaugurated a series of definite plans for bridging over the period of transition from war to peace. A ministry of reconstruction has been formed, whose head is a member of the cabinet and whose duty is to investigate, plan, and to make recommendations regarding problems growing out of the war. Prominent among this ministry's projects are those for demobilization. It has planned the mustering out of the army according to industrial demands. The men who have positions waiting for them are to be the first dismissed, and the others will be released mainly as openings for them are found. The peace-time occupations of the entire army have been catalogued for use in this connection. Whereas in the United States the selective draft act is to go out of effect within four months after the proclamation of peace, England expects to be two or three years disbanding her army."

The war caught us unprepared for war. Let us hope that peace will not find us unprepared for the problems of peace.

WELDING A NATION

In his letter to the State Councils of Defense the President said:

"Your State, in extending its National Defense organization, by the creation of Community Councils, is, in my opinion, making an advance of vital significance. It will, I believe, result, when thoroughly carried out, in welding the Nation together as no nation of great size has ever been welded before. It will build up from the bottom an understanding and sympathy and unity of purpose and effort which will, no doubt, have an immediate and decisive effect upon our great undertaking. You will find it, I think, not so much a new task as a unification of existing efforts, a fusion of energies now too much scattered, and at times somewhat confused, into one harmonious and effective power.

"It is only by extending your organization to small communities that every citizen of the state can be reached and touched with the inspiration of the common cause. The school-house has been suggested as the apt, though not essential, center for your local Council. It symbolizes one of the first fruits of such an organization, namely, the spreading of the realization of the great truth that it is each one of us as an individual citizen upon whom rests the ultimate responsibility. Through this great new organization we will express with added emphasis our will to win and our confidence in the utter righteousness of our purpose."

THE CREED OF A ROTARIAN

Clyde C. Lyon writes in the *Rotarian*:

"I believe that those who live in and for the joy of serving are far richer than those who are served.

"God bless our mothers.

"I believe that those who serve and sacrifice without the hope of profit or reward are the most commendable servants of mankind and civilization.

"God bless the boys in the army and navy.

"I believe that a token of human kindness in the pathway of the deserving will merit a greater reward than flowers strewn upon a grave.

"God bless the nurses and keep them from harm.

"I believe that the future holds its punishment or reward for the pessimist or optimist.

"God pierce the heart of the 'pro-German' with the arrow of understanding.

"I believe that America will solve the greatest problem of history, and 'make the world safe for Democracy' for now and eternity.

"God bless our country and those in authority and give to them power and wisdom."

REBUILDING FROM THE FOUNDATION

"The liquor traffic and its intended evils are now being squarely faced," declared the Social Service Commission of the diocese of Pennsylvania in its annual report:

"The National Congress has put the matter of prohibition before the states for ratification as a constitutional amendment. The action of the Government in forbidding the sale of liquor to its armed forces raises the logical question as to whether it should not be forbidden in society as a whole. If liquor is detrimental to a man in uniform it is just as detrimental to the man without a uniform.

"All of the evils which are alleged to exist in the camps are more prevalent in civil life. It is here that habits are learned and acquired. We must therefore get at the root of the matter and purge our home conditions. Prostitution, gambling, drinking are not to be blamed only on our soldiers and sailors as such. They are to be blamed on the citizens and city government which allow them to exist, and we must act accordingly.

"In this matter the Church must lead. Reformation along these lines cannot come from legislation or police action alone. The root of the matter lies in the human heart and in the evil will. Only the spirit and power of Christ can cleanse the one and conquer the other. It is our unequalled opportunity at home to do our share of the fighting."

ROMAN CATHOLIC ENDEAVOR IN THE COURTS

The Chicago Archdiocesan Union of the Holy Name Society (Roman Catholic) is carrying on in the courts a splendid work concerning which the following information is sent me:

"In a general way, this work consists in meeting our Catholic boys who appear daily in the Boys' Court and Juvenile Court, taking a record of their cases spiritually and morally, and forwarding those records to the Big Brothers of their respective parishes, who will exercise a brotherly care over them for one year, making a written monthly report to the office of the Union on the first of every month for the first six months. Records are also sent to the pastors, who are respectfully asked to interest themselves or their assistants in a particular way in the boys' welfare. The records of all boys, with the Big Brother reports, are preserved. These will show who the boys are, from what localities they are mostly coming, and what are the causes of their downfall. From this information important prevention work can later be inaugurated. This is a very brief outline of the work which we are trying to do. It is needless to say that it has in every detail the full and entire approval of His Grace, the Most Reverend Archbishop."

NATURE'S DISCIPLINE

No system of slave driving is ever necessary here. Fines and punishments are totally unknown. No time clocks even in the Belding mills. I was struck by this fact and said to the superintendent:

"Where are your time clocks?"

"Haven't got any," was his reply. Mr. Howard is a man of few words.

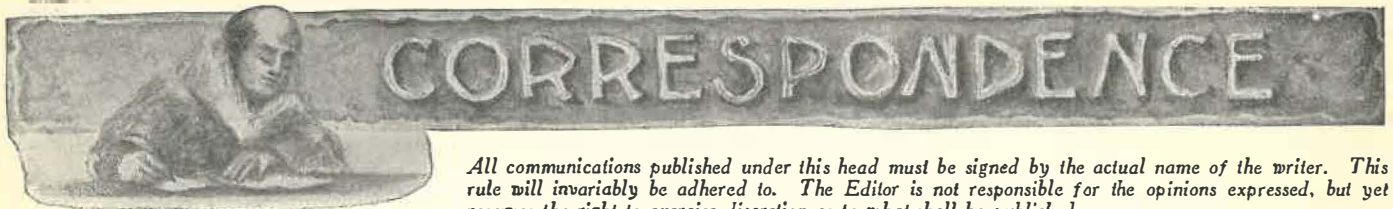
"Why not?"

"Don't need 'em."

"How's that?" said I, in wonder.

"They get here, that's all. You see, this is a quiet, peaceful town, so the girls go to bed at a reasonable hour, they get a good night's rest, and are up in the morning with clear heads and steady hands."—From *The Story of a Silk Mill*.

THE COMMISSION ON SOCIAL SERVICE of the diocese of Chicago has prepared a series of lantern slides showing the work of the Church in the various diocesan, civic, and charitable institutions in which she ministers. These slides are being loaned to parishes for lantern lectures and are being used by the field secretary, the Rev. J. B. Haslam, in presenting this phase of the work of the Church before the parochial guilds and organizations.



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 PROBLEM OF THE MINISTRY"

To the Editor of *The Living Church*:

SO long as the priesthood is looked on as a profession the "problem of the ministry" will become more and more critical until the ministry itself ceases from lack of material; and a profession it will be so long as the married state is considered normal. Of course it is always precisely stated that it is *not* a profession but a calling, a vocation, yet to the minds of the great majority of young men, at the time when a life-work is being determined, it does offer itself in contest with the recognized professions—law, medicine, teaching, architecture, engineering, journalism—and so it will continue to do just so long as it fails to differentiate itself by imposing a form of life which at once emphasizes the element of renunciation implied in the word "vocation".

As a profession the ministry is nowhere; it offers no adequate opportunity for ambition and little possibility of advancement, while its assurance of even a modest competence is negligible. Clerical stipends have always been grossly inadequate; they have now become shameful, for the constant increase in the cost of living has been met in no degree by increase in pay. The simple fact is that a man who wants and expects to marry is unable to confront a situation where the most he can reasonably hope for is something less than the wages of a journeyman brick-mason. "Vocation to the high calling of priesthood" is all very well, but if the call is to be heard there must be a clear difference in the field; as it is now, the permission and the presumption of marriage confuse the issue, and however strong the call it is generally disregarded in favor of the reasonable promise of the professions. Furthermore, we all know clergymen who during the last ten years have abandoned their ministry and gone into business, or are at the point of doing so, because it is no longer possible for them to support their families on \$1,200 per annum—or on twice that sum.

For my part I think the time has come to enforce clerical celibacy for the future, but I am no doubt in a very small minority. The alternative is the formal endorsement and official recognition—if not the establishment—of an order of celibate priests, as wide as the Church but diocesan in its operation. The natural thing to do would be to restore the Order of Canons Regular of St. Augustine.

There should be one house at least in every diocese, absolutely self-governing within its own precincts, but subject in its members to the call of the Bishop for clerical service, with certain safeguards as to the number of men left in the house at one time, and length of duty. While on service for the Bishop the canons would be his men, looking to him as their superior authority. They would do all diocesan mission work, help resident clergy in time of need, do duty in vacant parishes, and undertake the cure of souls in all places when the parish or mission could not guarantee a resident parson a *living wage*.

Into these "diocesan monasteries" would come normally a good proportion of newly ordained priests. The vows would be for three years, and renewable, with life-vows after three or four periods. Stability, *i.e.*, ultimate life-vows, would be the ideal, but no stigma could attach to those who left after finding they had no vocation for the religious life. The vows would be, of course, poverty, chastity, obedience, and work. Life in the monastery would be of the established type, in discipline, customs, and devotions, that has come down for thirteen centuries, with no essential change, from the time of St. Benedict.

These diocesan monasteries would also be the refuge for "superannuated" clergy, those without families being admitted into the order, others accepted as oblates, living outside the precincts as tenants of monastic lands, and rendering service in clerical duty, in teaching, and in any other work for which they might be fitted.

If the Church will recognize and further some such scheme as this, putting its stamp of approval on a celibate life of renunciation and service, in community, there is a good chance that the appeal it would make would not go unheard, but if it continues to recognize only the married state as normal for the clergy, while allowing stipends to remain at their present disgracefully low average, it stands a very good chance of becoming extinct through final failure of all candidates for holy orders.

This is the moment for a *tion*. Already the war is renewing the ideal of the monastic life in an amazing and even miraculous fashion. Religious orders in this Church, that have struggled along for a generation, with few postulants, and almost no professions, are now being swamped by new recruits—and not in the shape of men liable to military service either. I know of one order that achieved only one new member in twenty years, that since 1914 has had to take two houses to accommodate its postulants, and that clothes its novices by four and five at a time. I know of one Benedictine monastery (in England) that has on file thirty applications from officers and soldiers now fighting in France, for admission to its novitiate the moment the war is over. These are examples of what is happening everywhere.

When a world-civilization goes to pieces, as it does every five hundred years, there is a new outpouring of monastic fervor which is the prime agency in building it up again. Let the Church take advantage of this spirit now working with power to-day; it may be the means of gaining the men for our ministry that are necessary—and not now forthcoming—if we are to avoid becoming an archaeological abstraction and an historical protest.

R. A. CRAM.

[ABRIDGED]

To the Editor of *The Living Church*:

AFTER reading your editorial of April 13th on the Problem of the Ministry, commenting on the Rev. Mr. Micou's article in a previous issue, entitled *Theological Students Becoming Extinct*, may I submit for publication the following?

At a recent official visit of the Bishop of New York to St. Stephen's College, whose membership is largely composed of candidates for the sacred ministry, the Bishop emphasized the point that the Church wanted quality rather than quantity in her clerical force. At the outset, it is interesting to note that the Church recognizes the fact that her candidates have for years been growing less and less; not only that, but that there has been a large and rapid increase in the number of the secularly employed clergy. These able-bodied, well-equipped priests are leaving the Church's altars by the score. They are simply listed as "non-parochial" or "retired," and we accept the inconsistent misnomer; but habitual non-support coupled with "episcopal toadyism" is driving them into the business world.

In the *Living Church Annual*, in the summary for 1917, out of seventeen possible schedules, eight are on the decreasing side with three more almost at a dead standstill; all pointing one way, that the Church cannot hope to hold her own except all her clergy are not only set to work with greater security of tenure of cure, but also with adequate support, as a matter of honesty and necessity to her well-being. To induce young men into her ministry under her present vicious and obsolete system, without first providing adequate support and the right of the priest to demand a cure, can only spell "failure" in the future as it has in the past. For bishops to demand quality without that is neither square nor honest.

Now, as to "quality," what has the Church to offer for that? She has failed to secure numbers, or, rather, to retain them in her ministry. The new *Stowe's Clerical Directory* is just at hand. Let us study its figures from a business standpoint and see what the Church is *actually paying* for this efficiency of service. Out of 8,611 parishes and missions, 135 make no report, 207 report no salary whatever, while 2,809 are not tabulated, having less than 20 communicants or figures lacking. We have, therefore, 5,460 left to work on to provide this quality of service. Of this 5,460 we find that 2,299 have less than 100 communicants, which may be taken as the basis of self-support. That leaves us, from the 8,611, 3,161 which may reasonably be expected to provide the minimum salary of \$1,200 and rectory besides the pension assessment. Do they do it? Far from it! For the financial side of this question reveals the facts:

1. That only 1,724 parishes and missions, or 20 per cent., pay a salary of \$1,200 and over per annum. But, of these 1,724, 774 include parochial expenses with the salary, making the actual number of self-supporting far below 20 per cent.

2. Next we find that 671 pay from \$600 to \$1,200, with 202 including the parochial expenses under the salary.

3. We have 723 paying from \$300 to \$600 per annum, with 219 including the parochial expenses with the salary.

4. That leaves us 2,342 parishes and missions paying less than \$300 per annum. In other words, hardly 20 per cent. pay the minimum salary of \$1,200 and over, while 80 per cent. pay less than a living. How are the 5,800 clergy and their families to subsist and develop efficiency on such stipends as that? This is not a matter of ability to provide adequate salaries, for the Church is wealthy and amply able to give every priest adequate support and a cure. It could at least equalize salaries to a living standard. In the face of such facts and figures, for bishops to talk about clerical efficiency is perfect nonsense. Possibly the war may cause a complete extinction of theological students, as pointed out by Mr. Micou, and force the Church to act in her own self-defence. But unless something is done, and that speedily, our clerical force will continue to grow less and less both in numbers and efficiency, and the Church will keep losing ground year by year as she has done for a quarter of a century.

Upcohall, Florida.

J. BAPTISTE BLANCHET.

[ABRIDGED]

To the Editor of *The Living Church*:

THE alleged scarcity of candidates for holy orders is not without its compensations, because it may bring about a much needed reform in our methods of filling vacant parishes and missions; but the most prevalent cause of failure in parochial life is lack of *team* work. The priest is made to do not only his own work but that also belonging to the people. The Bishop of Iowa wrote a letter to a vestryman, who complained about the stagnation of the parish, and put to him some very pointed questions. The letter appeared some months ago in the *Witness*, and I wish it were printed separately and scattered broadcast. The Bishop told the man the parish had had five rectors during his episcopate, and they were all good average men, fair readers and preachers, morally blameless, and self-sacrificing workers. But in each case the same complaint was made, that after the first year things seemed to stagnate. He asked the vestryman what he was doing to help along, whether he were regular in attendance at church and vestry meetings? He told him that a parish could be just what the people wanted, if they did their part.

A few months ago, a Congregational minister in Portland of this state celebrated the twenty-fifth anniversary of his pastorate. His church is flourishing, but when he assumed charge it had the same record of short pastorates and frequent changes that so many of our own have. When his first year was up, he wished to resign and most of the trustees were willing to have him go. Fortunately one man had an inspiration. He got up and asked the others what they had done to help the pastor along? He confessed he had been negligent in this respect. He suggested that they help him in every way, pray for him, and work and plan with him. The result was, the man is still pastor of that church and has built up a strong constituency. *Hæc fabula docet.*

Of course there are, as some one has suggested, ordained asses in the pulpit who ought to be removed. But on the other hand are there not unordained asses in the pews, and—*sub rosa* be it whispered—even on the vestry boards? I am not sure that the last do less damage than the first, and they are not so easily gotten rid of.

Instead of groaning about the scarcity of men, let a more mobile and practical system be devised whereby every available man can go to his own place, and the laity be constrained to fulfil the functions pertaining to their lay priesthood. Let them remember that the priest's limitation is the layman's opportunity.

La Grande, Oregon, May 1st.

UPTON H. GIBBS.

THE READING OF THE SERVICE

[ABRIDGED]

To the Editor of *The Living Church*:

I WAS speaking recently to one of our most thoughtful, practical, and zealous bishops, on the subject of the careless, unimpressive, and altogether unworthy manner of the reading of the service and the lessons by many of our clergy, to which I have frequently called his attention, asking his great influence in the many dioceses in which he is called to officiate (as well as his own, of course) to effect a radical change in this regard.

His reply moved me greatly, for he admitted all that I had said and added that he had repeatedly spoken to his clergy about it but with so little effect that he despaired of ever impressing upon them their shortcomings in this respect.

I wonder whether one more letter from a long-suffering layman will have any influence, where the Bishop has failed. In no spirit of criticism, but as one who loves the Church, I do beg that something be done, by our bishops and in our seminaries, to bring home to the clergy the need of more reverent, thoughtful, and intelligent reading of the services—and at the same time the need of

some study of voice production. A few lessons from any teacher of the voice would remedy some of the defects so common with the clergy, and any clergyman who will take the trouble to read Bishop Fiske's little book, *Sacrifice and Service* (published by Longmans, at 75 cents), will find in one of the chapters many sane suggestions about the rendering of the service. I understand that Bishop Lawrence and several other bishops are giving the book to all their young clergy.

Once in a while one hears a clergyman like Bishop Courtney, or Dr. Houghton, of the Transfiguration, New York, and Bishop Fiske of Central New York, read the lessons, and then he understands how the mass of clergy are cheating him of a real spiritual gift of grace, the appealing tones, earnestness, and emphasis of Bishop Fiske recalling, in the Litany especially, those of the most noted bishops and priests of the Church in the past.

Out of a full heart, therefore, I ask: Cannot something be done to arouse the clergy to the need of reform and improvement? Surely as the great opportunity that the clergy honestly and zealously seek is to make God's Word and His Service a real influence, so surely they wish, as the crowning feature of their ministerial life, to bring devotion to birth among their people. It is too hard to have a layman say that if that is their purpose their action belies it? It seems to me, were I a clergyman, that I would:

- (1) Read and study the lessons always, before presuming to read them in public worship.
- (2) Study the prayers, that I might understand every phrase.
- (3) Practise reading carefully, with a kindly critic.
- (4) If possible, take some lessons in voice production.
- (5) Get a good book on the subject and inwardly digest its counsels.
- (6) Ask some one to point out my faults and then try to correct them.
- (7) Make every effort to have the service begin in such a way that the atmosphere of reverence is created.
- (8) Pray about it every day myself and especially before every service at which I officiated.
- (9) Pray especially that in the lessons I might realize that I am reading a message from God, and that in the prayers I am trying to lift up to Him the prayers of my people—and so try to give them wings.
- (10) If I read this humble protest of a layman, refrain from putting it aside without asking, "Is it I?"

Baltimore, Md., Eastertide.

ROBERTSON TAYLOR.

WOMEN'S WORK IN THE CHURCH—AND MEN'S.

To the Editor of *The Living Church*:

IN the *Spirit of Missions* for May, there appears a most striking article by Mrs. Biller of the Woman's Auxiliary, recounting what she saw of the Church's mission west of the Mississippi river during a recent journey of six months' duration.

If the account as given by Mrs. Biller fails to wake the Church up, nothing will. For a year or more Church people have had in their hands the published surveys of religious conditions in the Provinces of the Northwest, the Mid-West, and the Southwest. A perusal of them ought to stop the mouths of those who imply an interest in Church extension within the United States by proclaiming the fact that they "don't believe in foreign missions." But Mrs. Biller's account is proof that the bulk of our Church people are as dead to domestic missions as they are to foreign. Otherwise they would refuse to permit such conditions to remain for one moment after they became known. Her account of the Helen Dunlap School in Arkansas should make the laymen of our Church blush with shame. Where is our pride in our Church, or even our sense of decency, to say nothing of any higher claim on our sympathies? Is there a man among us who would take the trip which this woman took in January to Fort Defiance, or who would do the work which another woman was found doing there? What a burning shame upon us laymen is the unanswered need at Phoenix! How far are we, comfortable dwellers in the East, responsible for the fact that "in two or three places where the rector of the parish or mission had gone to the Y. M. C. A. work, I found faithful women reading the services in order that the churches would not have to be closed"? All honor to these "faithful women", but in God's name when will the clergy learn to put first things first, and when will the laymen of this Church arouse themselves from their criminal indifference and their smug self-satisfaction, to realize that gradually the big opportunities in this Church are slipping from their grasp and are being pounced upon by alert, well-informed, and indomitable women?

Let every layman read Mrs. Biller's simple, undecorated account of what she saw, and then ask himself what he intends to do about it! Unless he does something and does it quickly God Almighty will surely visit this Church of ours in these United States, in a way never to be forgotten.

New York, April 29th.

WM. C. STURGIS.

Church Kalendar



May 1—Wednesday. SS. Philip and James.
 " 5—Fifth (Rogation) Sunday after Easter.
 " 6, 7, 8—Rogation Days.
 " 9—Ascension Day.
 " 12—Sunday after Ascension.
 " 19—Whitsunday.
 " 22, 24, 25—Ember Days.
 " 26—Trinity Sunday.
 " 31—Friday.

KALENDAR OF COMING EVENTS

May 20—Long Island Dioc. Conv., Garden City.
 " 21—Connecticut Dioc. Conv., Christ Church, Hartford.
 " 21—East Carolina Dioc. Conv., St. John's Church, Wilmington.
 " 21—Michigan City Dioc. Conv.
 " 21—Rhode Island Dioc. Conv., St. John's Church, Providence.
 " 21—Western New York Dioc. Conv., St. Luke's Church, Jamestown.
 " 22—Minnesota Dioc. Conv., Christ Church, St. Paul.
 " 22—West Texas Dioc. Conv., Grace Church, Cuero.
 " 24—Western Colorado Dist. Conv., St. Matthew's Church, Grand Junction.
 " 26—Eastern Oklahoma Dist. Conv., Grace Church, Muskogee.
 " 28—Southern Virginia Dioc. Conv., St. Paul's Church, Lynchburg.
 " 28—Bethlehem Dioc. Conv., Trinity Church, Pottsville, Pa.
 " 28—Lexington Dioc. Conv., Calvary Church, Ashland, Ky.
 " 28—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 28—Oregon Dioc. Conv., Pro-Cathedral, Portland.
 " 29—West Virginia Dioc. Conv., Zion Church, Charles Town.
 June 4—Duluth Dioc. Conv., Trinity Cathedral, Duluth, Minn.
 " 4—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 " 7—Colorado Dioc. Conv., Chapter House, Denver.

MISSIONARY SPEAKERS NOW AVAILABLE FOR APPOINTMENTS

CHINA ANKING

Dr. H. B. Taylor.
 Miss Velma E. Woods (in Eighth Province).

HANKOW

Deaconess Edith Hart.
 Miss Helen Hendricks (address direct; 5954 Drexel avenue, Chicago).
 Dr. Mary James.
 Miss Helen Littell (address direct; 147 Park avenue, Yonkers, N. Y.).

JAPAN KYOTO

Rev. J. J. Chapman.

TOKYO

Deaconess E. G. Newbold.

Unless otherwise indicated, requests for appointments with the foregoing should be sent to JOHN W. WOOD, 281 Fourth avenue, New York.

Personal Mention

THE Rev. CARROLL LUND BATES will on June 1st become locum-tenens at Emmanuel Church, Norwich, N. Y.

THE Rev. ERNEST BRADLEY took charge of the Church of St. Mary's-by-the-Sea, Pacific Grove, Cal., on May 1st.

THE address of the Rev. GEORGE F. BRAGG, D.D., has been changed to 1425 McCulloh street, Baltimore, Md.

THE Rev. A. J. BROCKWAY has removed to 724 Livingstone avenue, Syracuse, N. Y.

THE Rev. HENRY B. BRYAN has accepted the call to the rectorship of Grace Church, Van Vorst, Jersey City, N. J., and entered on his duties on May 1st. His address now is Grace

Church Rectory, 268 Second street, Jersey City, N. J.

ARCHDEACON WILLIAM S. CLAIBORNE has gone to France as chaplain. He sailed the 24th of April, having been since last July acting as chaplain at Camp Greenleaf, Fort Oglethorpe, Georgia.

THE Rev. Dr. FREDERICK W. CLAMPETT, rector of Trinity Church, San Francisco, has been granted leave of absence and has received commission as chaplain of a regiment of artillery for the most part raised in San Francisco and now in training at San Diego.

ON the first Sunday in May, the Rev. L. F. COLE celebrated the seventh anniversary of his rectorship of the Church of the Incarnation, Knoxville, Pa.

THE ADDRESS of the Rev. H. KAY COLEMAN has been changed to 4106 Hyde Park avenue, Kansas City, Mo.

THE Rev. WILLIAM NEELY COLTON, rector of St. Barnabas' Church, Irvington, N. Y., has received twelve months' leave of absence to go to France as a Red Cross chaplain. He will serve under Bishop McCormick.

THE Rev. GEORGE H. CORNELL, D.D., has changed his address to 288 North Shafer street, Orange, Cal.

THE Rev. S. R. S. GRAY, on leave of absence while convalescent from pneumonia, has been in temporary charge of Grace Church, Oak Park, Ill., during the absence of the rector as army chaplain. His vicarage in Denver is being occupied by the Sisters of St. John the Evangelist.

THE Rev. C. A. HADLOW, coming from the Church in Canada, has taken charge of Trinity Mission, Richmond, Cal.

THE Ven. HENRY SWINTON HARTE has accepted a call to assume charge of St. Paul's Church, New Haven, Conn., during the absence in France of the rector, the Rev. George Lyman Paine.

THE Rev. G. H. HOLORAN is in temporary charge of Emmanuel Church, Denver, Col.

THE Rev. ELROY JEFFERY JENNINGS, assistant at the Church of the Ascension, Pittsburgh, has been accepted for service in France with the Y. M. C. A. He is now in training, and will leave at the end of May for France.

THE Rev. BARR G. LEE has accepted appointment to missionary work in the diocese of Sacramento. Mr. Lee will occupy the archdeacon's office in the Diocesan House, and his address is 2620 M Street, Sacramento, Calif.

THE Rev. H. A. LINK has accepted the rectorship of St. Peter's Church, McKinney, Texas.

THE Rev. NATHAN MATTHEWS, on leave of absence from his parish in Rock Hill, S. C., has succeeded the Rev. Mr. Gribbin as the Church's volunteer chaplain at Camp Sevier. If the names, regiment, and company of any one at the camp are sent him, he will be pleased to visit them. His address is care Y. M. C. A. Headquarters, Camp Sevier, Greenville, S. C.

THE Rev. JOHN M. MCGANN, rector of Christ Church, Springfield, Mass., has been appointed chaplain of the 20th regiment, Massachusetts State Guard, with the rank of captain.

THE Rev. C. IRVING MILLS has resigned as rector of St. Mark's Church, Glendale, Calif., because of ill health.

THE Rev. H. E. MONTGOMERY, rector of Trinity Church, Menlo Park, Cal., has been granted leave of absence for a year, and has taken charge of work among the soldiers at camps within the diocese. He is working under the War Commission of the diocese and has no commission from the United States. The Rev. Dr. H. H. Powell is holding his Sunday services and the Rev. F. A. Brown is doing the parochial work necessary.

THE Rev. JAMES STUART NEILL, rector of St. Mary's Church, South Manchester, Conn., has been presented with an auto by the members of his congregation.

THE Rev. GEORGE LYMAN PAINE, rector, was presented with a handsome set of service vestments by the altar guild of St. Paul's Church, New Haven, Conn., on his leaving for France to engage in Y. M. C. A. work.

THE Rev. CLAUDE READER will assume charge of Trinity Memorial Church, Denver, Col.

THE Rev. MARK RIFENBARK, rector of St. John's Church, Marysville, Cal., has been granted three months' leave, and is serving as voluntary chaplain at the Mare Island Navy Yard, California.

THE Rev. L. C. ROGERS, prelate for the third term of the Grand Commandery Knights Tem-

plar of the state, was the celebrant at St. Paul's Church, Evansville, Ind., on Ascension Day.

THE postoffice address of the Rev. D. L. SANFORD is now Ward, Pa. He has resigned the headmastership at St. Bernard's School.

THE Rev. C. L. THACKERAY assumes the rectorship of St. John's Church, San Francisco, Cal.

THE Rev. C. M. TUBBS assumed the rectorship of St. Philip's Church, Easthampton, Mass., on May 15th.

THE Rev. ALFRED G. WHITE, vicar of St. Paul's Church, LeSueur Center, and priest in charge of St. Andrew's Church, Minneapolis, is recovering from a severe illness and hopes to resume his work in a few weeks.

THE Rev. W. V. WHITTEN has been appointed to charge of St. Mark's mission, Nashua, Iowa.

THE Rev. W. H. WOTTON has resigned as rector of St. James' Church, South Pasadena, Cal., because of illness.

DEGREE CONFERRED

UNIVERSITY OF KING'S COLLEGE.—D. D., in course, upon the Rev. ROBERT F. LAU, on May 2nd.

ORDINATIONS

DEACON

NORTH CAROLINA.—In St. Paul's Church, New Albany, Indiana, on the Feast of SS. Philip and James, Mr. JAMES REGINALD MALLETT, a candidate of the diocese of North Carolina, was ordained to the diaconate by the Rt. Rev. Joseph B. Cheshire of North Carolina. The candidate was presented by his father, the Rev. Frank J. Mallett, rector of the parish, and the sermon was preached by the Rev. Lewis Brown of Indianapolis. Other clergy present were Dean R. L. McCready and Canon F. W. Hardy of Christ Church Cathedral, Louisville, and the Rev. E. C. McAllister.

DEACON AND PRIEST

MONTANA.—On Ascension Day at the Church of the Incarnation, Great Falls, Mr. CLAUDIUS A. ROSS was ordered deacon and the Rev. J. MILLARD NELSON was advanced to the priesthood by Bishop Faber.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. 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. Copy should be written on a separate sheet and addressed to THE LIVING CHURCH, CLASSIFIED ADVERTISING DEPARTMENT, Milwaukee, Wis.

DIED

BOSS.—Entered into life eternal on Monday, April 22nd, at his home in Boulder, Colo., JAMES G. BOSS, JR., beloved husband of Elizabeth Stanley Boss.

"Blessed are they who die in the Lord."

CLOUDMAN.—Entered into life eternal in the early morning of April 17th, at Fairfield, Maine, HERBERT CORDWELL CLOUDMAN, in the 31st year of his age.

"Grant him, O Lord, eternal rest; and let light perpetual shine upon him."

MONKS.—In Somerville, Mass., May 3rd, GEORGIANNA AUGUSTA (Gordon) MONKS, in the 74th year of her age. Funeral, May 5th, in St. James' Church, Somerville, conducted by the rector, the Rev. William H. Pettus. Interment, May 6th, in Henniker, N. H.

"Peace, perfect peace!"

PAGE.—Entered into rest in the city of Washington, D. C., in the early morning of April 18th, the Rev. FRANK PAGE, D.D., formerly rector of St. John's Church, Brooklyn, N. Y., and more recently rector of Zion Church, Fairfax, Va. He is survived by his widow and three children and two brothers, Ambassador Thomas Nelson Page and Roswell Page, second auditor of Virginia.

WANTED

POSITIONS WANTED—CLERICAL

AMERICAN PRIEST holding good cure in Canada, advised by American consul to return to the States on account of the war, seeks parish. Will accept any offer from Bishop or parish. Highest references given. Address DEMA, care LIVING CHURCH, Milwaukee, Wis.

YOUR OPPORTUNITY MINE. Hurry! Young priest of New York needs light outdoor work in country for about four months, with congenial people. Familiar with country. Good references. Address Box 1436, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK CITY rector desires change to town, village, or small city parish; fine preacher; successful, experienced, faithful visitor; highest recommendations. Address NEW YORK CITY RECTOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST; DEFINITE CHURCHMAN. Earnest, active; seeks parish East or South; also duty for August. Address PARISH, care LIVING CHURCH, Milwaukee, Wis.

PRIEST. GOOD PREACHER and visitor, not afraid of work, desires parish or mission. Address CLERICUS, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, successful, now available. Address PARISH BUILDER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

FROM JUNE TO SEPTEMBER young theological student or lay reader wanted to work in garden, care for Overland car and engine for pumping water, and read service Sunday morning. Salary small but work not hard. No expenses for applicant and car fare within reasonable distance paid. Apply to Mrs. GEORGE BREED, West Yarmouth, Cape Cod, Mass.

CLERGYMAN'S WIFE, with two small children, will train and educate fifteen-year-old girl helping in domestic duties. Write A. L., care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER WANTED, experienced in training the boy voice and a good disciplinarian. Address BOY'S SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL SCHOOLMASTER and wife wanted to take charge of Lower School for 40 little boys. Address LOWER SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

TWO RESIDENT MASTERS, single men, wanted for the approaching school year. Address HEADMASTER, DeVeaux School, Niagara Falls, N. Y.

MEN TEACHERS WANTED for this fall. Manual training, grades, business. Address HEADMASTER, O.H.C., St. Andrew's P. O., Tenn.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST CHOIRMASTER of prominent Western church desires change East. Expert with boy or adult voice. Highest references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN WHO has traveled; good reader; has had Y. W. C. A. course in nursing; would like position as companion. Address Y. W., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; English Cathedral tuition; Philadelphia church five years; desires change. Address PHILEDDRA, care LIVING CHURCH, Milwaukee, Wis.

TRAINED, EXPERIENCED PARISH visitor (Catholic) would like position. Address CATHOLIC VISITOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST DESIRES POSITION for summer. Mixed choir preferred. Communicant. Address ORGANIST, Box 25, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Boy choir. Highest references. Address S. M. B., care LIVING CHURCH, Milwaukee, Wis.

WANTED—MISCELLANEOUS

WANTED, TO HEAR of a good man and wife wishing to adopt a little Churchman of ten years. Address ELIZABETH, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Over sixty-four manuals and over 700 of all sizes, in use in American churches and auditoriums. The name is guarantee of unsurpassed quality. Builders of many of the most famous organs in America. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

CATHEDRAL STUDIO—English Church embroidery and materials for sale, and to order. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address MISS MACRILLE, 2900 Wisconsin avenue, Washington, D. C.

ALTA R AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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

CHURCH EMBROIDERIES of every description. Stoles a specialty. Send for price list. Address CLARA CROOK, 953 Amsterdam avenue, New York.

UNLEAVENED BREAD—INCENSE

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

SAIN T MARY'S CONVENT, PEEKSKILL, N. Y.—Alta R Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

BOARDING—NEW HAMPSHIRE

SUNSET INN, JEFFERSON, N. H., delightfully located in the White Mountains. Near golf links. Pure spring water. Fine shade trees. House newly furnished. Good home table. For particulars address, until June 1st, Mrs. A. W. REYNOLDS, 521 Madison avenue, Lakewood, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, roof garden. Terms \$3.50 per week, including meals. Apply to the SISTER IN CHARGE.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—Shore front camps in the pines, for rent furnished. Sand beach for children. Boating, bathing, and fishing. \$75 to \$275 for the season. For plans and photographs address C. H. EASTON, 1 Broadway, New York.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. A. J. NEWMAN, Proprietor.

LITERARY

HOLY CROSS TRACTS.—"Fearless Statements of Catholic Truth." Two million used in the Church in three years. Fifty and thirty-five cents for hundred. Descriptive price-list sent on application. Address HOLY CROSS TRACTS, West Park, N. Y.

MAGAZINES

EVERY CHILD'S MAGAZINE, \$1.00 a year; trial copy for three 3-cent stamps. Address JAMES SENIOR, Lamar, Missouri.

PORTO RICAN LACE

PORTO RICAN LACE and embroidery. Enquire of the Rev. F. A. SAYLOR, St. Andrews Mission School, Mayaguez, Porto Rico.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

THE ORDER OF THE DAUGHTERS OF THE KING

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

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible-class is desired in every parish.

Handbooks at the office of the Order, Room, 84, Bible House, New York City.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

ST. MARY'S HALL.

The annual meeting of "The Society of the Graduates of St. Mary's Hall", will be held on Monday, May 27, 1918, at 10:15 A. M., at St. Mary's Hall. Chapel Service at 12 o'clock. Annual dues payable at this meeting.

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

MEMORIALS

WILLIAM MASTERS CAMAC

Minute adopted by the vestry of St. Mark's Church, Philadelphia, Pa., at a special meeting on May 5, 1918:

The sudden death of WILLIAM MASTERS CAMAC, a vestryman of this parish, occurred on Saturday, April 20, 1918. Elected in 1895, Mr. Camac had been an interested and dependable member of this body from that time until his death. He was constant in his attendance both at services and at vestry meetings. He took a vital interest in the affairs of St. Michael's mission, and rendered valuable service as a member of the special committee in charge of that work. These local activities were an index of his interest in the Church at large. It is perhaps unnecessary to say that we shall miss him constantly. His life presented an example which those of us who remain may do well to follow.

May he rest in peace.

Attest: THOMAS REATH, Secretary.

HERBERT CORDWELL CLOUDMAN

HERBERT CORDWELL CLOUDMAN of Westbrook, Maine, died at the sanatorium at Fairfield on April 17th.

For five years Mr. Cloudman had been a victim of tuberculosis which first made itself manifest during his residence in Salt Lake City, Utah, where he was serving the International Pump Company as mechanical engineer. He was graduated from the Massachusetts Institute of Technology in 1909 with high rank.

His fine analytical mind and keen business ability commanded the high regard of business associates, while his genial nature and great strength of character drew about him a host of friends.

A devout Catholic Churchman accepting the whole faith, he lived by it and died by it, bearing his cross of suffering and weakness with the strength and patience of the true Christian.

It was good to have known him. A faithful and loyal member of the Church on earth has passed into the fuller life of the Church in Paradise.

Mr. Cloudman is survived by a wife, a little daughter, and his father and mother.

RETREAT

WEST PARK, N. Y.—The retreat for priests at Holy Cross will be held, God willing, in the third week of next September, beginning on Monday evening, September 16th, and ending on Friday morning, September 20th. The conductor of the retreat will be Father Officer, O.H.C. We shall be glad to hear from those who hope to come. A postal card to the GUEST MASTER will be sufficient.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH).
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

TROY:

A. M. Allen.
H. W. Boudley.

ROCHESTER:

Scrantom Wetmore & Co.

BUFFALO:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 38 Bromfield St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neir, Chelton Ave. and Chew St.

BALTIMORE:

Lycett, 317 North Charles St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.
Woodward & Lothrop.

STAUNTON, VA:

Beverly Book Co.

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Grace Church.

CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.
The Cathedral, 1117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., 222 S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

INFORMATION AND PURCHASING BUREAU

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

Henry Altemus Co. Philadelphia.

Bill of the U. S. A. and Other War Verses.
By Kenneth Graham Duffield.

From the Author.

History of the Parish of the Holy Apostles, Philadelphia, 1868-1918.

Hearsi's International Library Co. New York.

A Minstrel in France. By Harry Lauder.
\$2.00 net.

George W. Jacobs & Co. Philadelphia, Pa.

The Creed of a Young Churchman. A Manual for Young Church People. By H. A. Wilson, M.A., Rector of Cheltenham, Author of *The Faith of a Little Child*, *Episcopacy and Unity*, etc. \$1.00 net.

The Faith of a Little Child. Talks with Little Children on the Apostles' Creed. By H. A. Wilson, M.A., Rector of Cheltenham, Author of *The Creed of a Young Churchman*, etc. Illustrated. 75 cents net.

Longmans, Green & Co. New York.

As Tommy Sees Us. A Book for Church Folk. By Rev. A. Herbert Gray, M.A., C.F. (T.). Second edition. \$1.00 net.

Oxford University Press. New York.

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America. Together with the Psalter or Psalms of David. India paper, pigskin binding, for use in the army.

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

The Holy Spirit. A Layman's Conception. By William Ives Washburn of the New York Bar. \$1.25 net.

Fleming H. Revell Co. New York:

The Churches of Christ in America and France.

Society for Promoting Christian Knowledge. 68 Haymarket, London, England.

The Apocalypse of Abraham. Edited with a Translation from the Slavonic. Text and Notes by G. H. Box, M.A., Lecturer in Rabbinic Hebrew, King's College, London; Hon. Canon of St. Alban's. With the assistance of J. I. Landsman. \$1.75 net.

PAMPHLETS

From the Author.

Auto Experiences of a Nonagenarian Priest. April 5, 1827-April 5, 1918. By Rev. Henderson Judd, 1969 Lovelace Ave., Los Angeles, Calif.

Rockefeller Foundation. New York.

A Review of Its War Work, Public Health Activities, and Medical Education Projects in the Year of 1917. By George E. Vincent, President of the Foundation.

Society for Promoting Christian Knowledge. London.

Summary of the Acts of the Upper and Lower Houses of the Convocation of Canterbury in the Sessions of February 17, 18, 19, 20; April 28, 29, 30, May 1; and July 7, 8, 1914. 10 cents net.

Summary of the Acts of the Upper and Lower Houses of the Convocation of Canterbury in the Sessions of February 18, 19, 20, 21; April 22, 23, 24, 25; and July 1, 2, 1913. 10 cents net.

Summary of the Acts of the Upper and Lower Houses of the Convocation of Canterbury in the Sessions of February 15, 16, 17; April 30; May 1, 2, 3; July 2, 3; and November 19, 20, 21, 1912. 10 cents net.

Convocation of Canterbury, Upper House. Report by the Bishops of Gloucester and Truro upon the Proposals for the Revision of the Prayer Book Psalter by a Committee appointed by the Archbishop of Canterbury. No. 510, 1918.

War Committee Chapel of the Comforter. 10 Horatio St. New York.

Peter Sat by the Fire Warming Himself. By Joseph H. Odell, Pastor of the First Presbyterian Church, Troy, N. Y. Reprinted from the *Atlantic Monthly* for February, 1918. 10 cents net.

Committee on Public Information. Washington, D. C.

The Study of the Great War. A Topical Outline, with Extensive Quotations and Reading References. By Samuel B. Harding, Professor of European History in Indiana University. War Information Series, No. 16, April 1918. Free on application.

American Library War Service. Library of Congress, Washington, D. C.

War Service of the American Library Association, described by Theodore Wesley Koch, Chief, Order Division, Library of Congress.

HOW HE STOPPED DRINKING

"GROGAN," said the head of a large drape establishment, eyeing him sharply, "you've stopped drinking, haven't you?"

"Yes, sor," answered the red-headed Hibernian who worked in the packing department, "I haven't taken a drink av annything sthronger thin tay f'r three months."

"I am glad to hear it, Grogan. But how did you break yourself of the habit?"

"Be hittin' me thumb-nail wid a hammer whin I was packin' a box o' goods."

"I don't see how that could cure you."

"Well, Mister Barker, it was this way. If I'd been sober, d'ye moind, I'd never have done it, but I wasn't. Whin I whacked me thumb instead av the nail I was thryin' to dhrive it made a black spot at the root av me thumb-nail. I says to meself, 'Grogan, I'll punish ye f'r that. Ye shan't have a dhrink av ayther beer 'r whusky until that black spot has gone.' Well, sor, it was two months before it had growed out to the end o' me thumb an' I cud cut it off, an' be that time I'd lost all me appetite f'r beer an' whusky. Then I says to myself, 'Grogan, I'll reward ye f'r that. Ye're a sober man now, an' ye'll stay sober.' That's the whole story, sor."—*Temperance*.

ANNUAL CONVENTIONS

SUMMARY

ALBANY passed patriotic resolutions, and resolutions favoring the provision of scholarships for St. Stephen's College, the proposed provincial institution. The Bishop's address was a notable feature. — ARKANSAS devoted much time to war activity.—PENNSYLVANIA passed resolutions urging men to vote, providing press publicity, and advocating national prohibition. Also inadequate clerical salaries were considered.

ALBANY

THE FIFTIETH annual convention of the diocese of Albany was called to order by Bishop Nelson in the guild house of All Saints' Cathedral, Tuesday evening, May 7th, at 8 o'clock. The convention was opened by the Bishop with prayer, and the secretary reporting a sufficient number of clerical and lay delegates, was declared duly organized for business.

At the Bishop's suggestion the convention joined in singing the Hymnal setting of *America*, which, together with the large national flag behind the Bishop's chair, gave a strong patriotic note to the meeting. On motion, the Rev. William C. Prout was elected secretary and the Rev. Dr. Fulcher assistant secretary.

The Ven. Roelif H. Brooks offered a resolution that all resolutions except those properly belonging to the Committee on constitution and Canons be referred to a special Committee on Resolutions. This being unanimously carried, the chair appointed the Ven. R. H. Brooks, the Rev. W. J. Hamilton, Judge Samuel B. Coffin, and Mr. Levi P. Hasbrouck as members of this committee.

The Bishop then read his annual address, which was received with great enthusiasm, being one of the most masterly statements of the war aims of America and her Allies that the Church has been privileged to hear.

"We are living in the culmination of human history, and we are striving for the unity of mankind.

"When we consider that all the habitable regions of the earth have been explored, and are linked together by a system of communications which has unified the interests of all the nations; when we note how all of the forces which have operated in past ages for progress or reaction are now marshalled in the opposing ranks of the world's armies, it is no exaggeration to say that civilization has come to the Valley of Decision.

"To one of little faith, a world-wide catastrophe may appear to be impending, but to those whose confidence in man is a corollary of their belief in God, it is the Kingdom of Heaven which is at hand.

"Life would cease to be tolerable if we were unable to believe that out of this supreme tragedy and sacrifice there must come a unity of mankind in which discordant voices shall be silenced and the age of harmony be ushered in. Within the nation we look for political and social peace established upon secure foundations of righteousness and justice, and between the nations we expect to see cooperation under the guidance and the restraint of moral law."

The cause of Christian Unity, which is very near the Bishop's heart, was also ably presented.

"In our overwhelming desire to accomplish this high purpose we dare not confine our hopes within the bounds of a merely Christian harmony. There is one God and Father of mankind, and our aim must be toward a world-wide union of all His children; but we shall be in a better position to deal with this larger question after we have established concord within our own borders, and for this reason we may and we must employ our best endeavor to discover the basis upon which the followers of Jesus Christ may in one body glorify God with one mind and one mouth.

"There is something more than mere coincidence in the fact that the present desire for Christian unity has arisen while the suffering nations are striving and praying for a just and lasting peace. The same elements of human nature which lead to political and social contentions operate in the religious world to create and multiply divisions, and the same principles which shall furnish the basis for peace between nations and classes will be found applicable to negotiations which shall lead to the unity of Christendom.

"We must face the fact that there is a wide divergence of opinion as to the essential character of law, and in consequence of this, there are mutually destructive theories as to the nature and quality of liberty. If law is to be regarded as the will of the strong, which the weak must obey under compulsion, it follows that liberty in any true sense becomes the exclusive property of the strong. To the weak it can mean only so much freedom of thought and action as may be permitted for the time being, and which may be revoked at the will of the master. It is a concession rather than an inherent and universal right. Under this theory of law and liberty, unity of organization must be maintained by force, and is liable at any time to be destroyed by an outbreak of the human disposition toward liberty. If, on the other hand, we regard law as the progressive expression and embodiment of a common conscience, by which free people acquiesce in the regulation of personal liberty for the greater good of the individual and the community, it becomes a condition under which liberty is both defined and secured.

"That unity must be preserved by force was the fundamental theory of those civilizations which precede the Christian era, and of which the Roman Empire is the best known example, while unity as an expression of free cooperation is the basic principle of the civilization toward which the most enlightened nations have been moving more or less consciously from the beginning of European history. It is for the final triumph of this principle that the free peoples of the world are now united in their contest with the reactionary powers of Central Europe and Asia Minor, and it is in this same political and social ideal that we must seek the elements of unity within the borders of Christendom.

"The concert of Europe has existed as an idea having for its object the ultimate determination of controversies through a

conference of all the interested parties. In recent years there has been a growing desire and tendency to develop some such institution into an effective agency for the settlement of all disputes by arbitration, and the failure to accomplish this high purpose has been due to the fact that the influence of one reactionary power has been used consistently to defeat this pacific project. The present War has shown the weakness of the earlier attempts at international comity, but it has none the less proved to the nations that their life and happiness depend upon the regulation of their mutual relations by the same moral principles which govern those of enlightened and self-respecting gentlemen. Since the world has become a unit, the political expression of that unity has become a moral necessity.

"I feel that this world process which we have been considering furnishes the plane upon which we may project our ideas of Christian Unity.

"First, we may assume that the desired unity will give assurance of liberty and variety within the limits of those fundamental principles which are necessary to the existence of Christianity as a definite religion. There must be no imposition of unessential features of organization or worship. There must be no insistence upon definition of doctrine as distinguished from the simple and honest statement of the fundamental verities which have been held everywhere, always, and by all Christian people. There must be tender reverence for traditions of all kinds: Greek and Latin, English, Scotch, and Irish as well as those of other races. Our outlook must be world-wide, and the word Catholic must acquire a connotation corresponding to its original content as well as to the larger outlook of to-day. Assurance must be given that no part of Christendom will be asked to give up any doctrines, or any established practices, which are not subversive of the established foundations. The difficulties which seem to arise under this head will disappear when we all come, with fair and open minds, to study the religious systems of those with whom we have not been in accord. Through lack of information and by reason of partisan prejudices many bodies of Christians are credited with holding views which they themselves repudiate, and legitimate differences have frequently been exaggerated to the magnitude of impassable obstacles.

"I would make two groups of these who profess and call themselves Christians. First there are those who hold the faith which is declared in the Nicene Creed and who assent to that decree of the Council of Chalcedon which forbids the setting forth of any other 'Faith' or any other 'Symbol'. A distinction is drawn here between the expression of the Faith in certain words and the belief which is declared through these words. The Greek, Latin, and Anglican communions might be expected to agree on the precise wording of the Nicene Symbol, seeing that they do not differ as to the doctrine set forth in their slightly variant forms. The return of all these parties to the original wording as finally approved by the Council of Chalcedon would be a simple and logical solution of this

problem. Among the Christian bodies represented in the Federation of Churches in this country there is an expressed agreement as to their belief in the Deity of our Lord Jesus Christ and a recognition of Him as the Saviour of the world. I venture to hold that anyone who honestly and sincerely holds this belief may be regarded as holding the faith of the Nicene Symbol in its most fundamental and necessary substance. In response to a similar statement, St. Philip baptized the Ethiopian Eunuch and it seems probable that such a confession would have been regarded as meeting requirements in the Apostolic Age. The Nicene Creed was set forth to defend this faith against the attacks of those who denied the Deity of our Lord, and it should not be employed to exclude from the Unity of His Body those who truly believe in Him and who give evidence of it by their devotion and self-sacrificing labors to extend His Kingdom. Many of these were baptized into the Church of Christ on their simple confession of Him as the divine Lord and Saviour. We acknowledge the validity of such a baptism and we recognize such persons as members of the Body of Christ. In so doing we do not give up the Nicene Creed as the one adequate symbol of the Catholic faith; we merely assert the fundamental unity of Baptized persons.

"In another group I must place those who accept the moral and religious leadership of Jesus Christ but who deny that He is divine in any sense which may not be employed in a lesser degree as applying to other men. I refrain from passing judgment upon such, because I am imperfectly informed as to their tenets and it may be that many of them approximate more closely to the traditional faith of Christendom than their verbal declarations seem to us to indicate. It is, however, difficult to include them in that unity of belief which may be regarded as characteristic of those who have been included in the former group.

"I do not find great difficulty in offering a view of the Sacraments in which all believers in Jesus Christ may find unity of belief and practice. These are things which are to be done rather than to be defined.

"If we assume, as I do in all that I am saying, that Jesus Christ is accepted as the divine Saviour of men, I believe that we can leave the interpretation of Baptism and Holy Communion to each believer as a matter of personal experience between him and his Lord. There are particular questions concerning Baptism and the Lord's Supper which have to be studied in detail, but I do not believe that they would raise obstacles to unity if there were a general agreement to abstain from imposing definitions upon those who regard Sacraments as the outward and visible signs of a personal relation to the living Christ. We may not deny to any one any truth that he may find in them, lest perchance we should be found to interpose a barrier between Christ and the soul to which He is speaking.

"The same principle may apply to other sacramental acts and ordinances. Those which are not necessary to salvation for men in general may not be required of all, nor may any be deprived of the help which they find in a wider application of the sacramental principle, which is indeed a universal principle of human life."

The Rev. Charles C. Harriman offered a strong and vigorous resolution on the attitude of the Church toward the war, which was carried unanimously by a rising vote.

Judge Coffin, a member of the provincial committee on St. Stephen's College, offered a resolution referring to the Committee on Resolutions the resolution he proposed to

offer the following day. A resolution referring to this committee a resolution on St. Faith's School, Saratoga Springs, was offered by the Rev. O. S. Newell. These resolutions were carried.

Under appropriate resolutions the Standing Committee and delegates to provincial synod were reelected, as also, by a suspension of the rules, were almost all trustees. The Board of Religious Education likewise was reelected.

After hearing additional reports, and after the appointment of a committee on canons, the convention adjourned until Wednesday at eleven o'clock.

Holy Communion was administered in the Cathedral at seven in the morning, and there was a choral celebration at ten, when the Bishop was assisted by the Ven. Yale Lyon, epistoler, and the Ven. Guy Hart Purdy, who read the gospel.

The convention was called to order by the Bishop at 11:15. Minutes were read and approved and the retiring treasurer of the Board of Missions read his report for the period since the convention of 1916. Finances were shown to be in excellent condition, although some quarters reported a falling off in gifts for diocesan missions. The new treasurer read a report consisting principally of a table of statistics which showed how negligent some parishes had been in their gifts for missionary purposes. Only a small number had given anything near their share toward paying the pension premiums of the missionary clergy.

The convention acted adversely on a resolution that the management of missionaries and missionary funds be transferred from the Board of Missions to the several archdeacons. The Rev. Dr. Enos began—and continued after luncheon—his report as chairman of the diocesan committee on the Church Pension Fund. The report was listened to with attention, as it answered many questions which have arisen as to the actual working of the Fund since its institution.

Among the more interesting of the reports which followed were those on the Social Service and Religious Education Commissions. These commissions failed in obtaining a place with the appointment committee, and offerings for this work will continue to be voluntary and not canonical.

The last important matter to come before the convention was the question of making St. Stephen's College a provincial institution, as recommended by the Province of New York and New Jersey at the January meeting of the synod. Judge Samuel B. Coffin a member of the provincial committee, presented the original resolution, making one of the best speeches heard on the floor of the convention in some time. Objected to as out of order because it required an appropriation from the diocese, it was amended and adopted as follows:

"Whereas, The synod of the Second Province has appointed a committee to appeal to the diocese for scholarships for St. Stephen's College; and whereas, the committee has proposed for the consideration of the synod a method by which each diocese may be ultimately represented in the board of trustees of St. Stephen's College; *Resolved* That this convention recommend to the several parishes of the diocese that they endeavor to raise, by special offerings once each year, an amount equivalent to 2% of the annual salary of the rector, to maintain a scholarship each year in residence at the college from this diocese; that these scholars shall be preferably sons of clergymen and this arrangement shall begin in September, 1918; that said money be paid to the treasurer of the diocese and by him disbursed.

Third, that this convention recommend that each parish take an annual collection for the purpose of raising its proportion of the amount needed for such scholarships."

The Bishop then read his list of appointments for the minor committees of the convention, after which the convention adjourned.

ARKANSAS

THE FORTY-SIXTH annual council met in St. Paul's Church, Batesville, from May 8th to 10th, the Woman's Auxiliary meeting at the same time and continuing in session throughout Friday.

The council opened with the celebration of the Holy Communion by the Bishops. The address by Bishop Winchester dwelt upon the spiritual progress during the year.

The Rev. A. E. Lyman-Wheaton was elected secretary of the Council.

Standing Committee: Clerical—The Rev. M. W. Lockhart is succeeded by the Rev. C. C. Burke. Lay: Mr. W. S. Winn is succeeded by Mr. Z. B. Curtis.

The treasurer was reelected, and Mr. E. P. Mathes was elected chancellor.

The Rev. Charles L. Pardee, D.D., of the American Church Building Fund Commission, spoke in behalf of its work. Bishop Winchester expressed the gratitude of the diocese for the great assistance rendered by the Commission, enabling him to build four mission churches and a chapel without indebtedness.

At an enthusiastic missionary meeting addresses were made by the Suffragan Bishop, the general Missionary, the Rev. E. T. Mabley, and Voluntary Chaplain Chas. F. Collins of Camp Pike.

A patriotic telegram was sent President Wilson. A reception was given by the people of Batesville on the evening of May 8th. And a most enjoyable fish supper was prepared on the river bank on the evening of May 9th.

Much attention was given to work in the cantonment, and request was made to the War Commission that a church building be erected at Camp Pike.

The Bishop suggested that the time of meeting of the Council be changed to conform to the present fiscal year, the suggestion to be acted upon at the Council meeting in Christ Church, Little Rock, next May.

The gathering of the Woman's Auxiliary was most inspiring. The United Offering amounted to more than at any previous year, and a special offering was made for the Helen Dunlap School for Mountain Girls at Winslow. Mrs. J. B. Pillow was reelected president.

PENNSYLVANIA

"I HAVE A VISION of this convention that it will be a spiritual war council of the Church," were the concluding words of Bishop Rhinelander's address at the opening of the 134th convention of the Church in the diocese of Pennsylvania and so it was.

The convention began with the Holy Communion on Tuesday morning, May 7th, when more than three hundred clerical and lay delegates prepared for their deliberations by attendance at the Lord's own service. The inspiration and spiritual strength thus gained turned the prophetic words of the Bishop into reality. Bishop Rhinelander as celebrant was assisted by Bishop Garland, the Rev. J. DeWolf Perry, D.D., the Rev. F. M. Taitt, and the Rev. A. J. Arnold.

The Bishop divided his customary address into two parts, of which the first was delivered immediately after the benediction. The second part, which he called his report,

was delivered after the convention convened and dealt with the life of the diocese during the year. Speaking of Churchmen and Churchwomen in war service the Bishop said:

"Very many of our people, the best and bravest of them, are on service and at work outside our limits. I would rather *not* say 'outside the diocese'. I would rather think of the heart and soul of our diocese as reaching out to them and being with them. I trust we are holding them in our prayers. Estimates of their number, even though inexact, will interest you. Of chaplains, regimental, volunteer, and Red Cross, 15 have left for France; 3 more are soon to leave; 8 others have served in camps or cantonments for longer or shorter periods, making a total of 26. Of postulants and candidates for holy orders, 4 are in the army, two of them having, or soon to have, commissions: 2 in the marines; 2 more with the Red Cross in France. Of enlisted men from our parishes and missions, estimating from incomplete returns, I should put the number at not less than 13,000, roughly about 19 per cent. of our communicant list, though these men are not all communicants. Of our laymen and laywomen doing civilian service away from home, there is a very considerable number. Many have been entrusted by the Government with highly important work. Many others have taken service in the Red Cross or Y. M. C. A. All these have gone out from our most valuable and efficient working forces at the home base. All love and honor to them. Their absence strengthens rather than weakens us, but their places have been hard to fill.

"There has been a real spiritual quickening in many quarters. This increase has not so far shown itself markedly in the normal currents of our Church life. It has been so far more or less detached. But it is certainly a movement of the Holy Spirit. There have been an unprecedented number of private Confirmations. Men and women have come out of almost all ranks and orders. Most of them, I think, have come, not because they wanted to be Episcopalians, but simply that in these times of stress and difficulty they might have for their souls' health and strength the full security and blessing of the Holy Catholic Church of Jesus Christ."

With regard to the proposed Cathedral, the Bishop said that open-air services will be held on thirteen coming Sunday afternoons, beginning May 26th, on what is known as the Parkway site. "The building of a Cathedral might perhaps come, in its due time, as a thank-offering for victory crowned by a permanent and righteous peace. Meanwhile the endowment fund has had its first contribution. It came quite unsolicited. A trained nurse in California, formerly of Philadelphia, sent a Liberty bond of \$50, bought out of her savings. Perhaps some of you would like to 'match' her."

In concluding, the Bishop said that three presbyters of the diocese, the Rev. Charles H. Arndt, the Rev. L. N. Caley, and the Rev. S. L. Gilbertson, have completed during the past year twenty-five years of service in the diocese, and that the Rev. Thos. J. Taylor, being now 94 years of age, had retired after sixty years of active and consecrated service in the ministry.

The Suffragan Bishop followed. He spoke of various departments of diocesan work, announced the successful organization of the Church Farm School, and said that if the Government should carry on its plan of house construction a chapel would be built at the now justly famous Hog Island.

In the afternoon session, after reports of Standing Committee and treasurer, and others which were read by title, the report

of the Social Service Commission was offered by the chairman, Mr. Clinton Rogers Woodruff. After stating that five members of the Commission are in war service, he referred to the efforts this body had made with regard to motion pictures, and urged the necessity of arousing public opinion to sustain the State Board of Censors in eliminating sacrilegious, immoral, and suggestive matter.

Three resolutions dealing with other phases of the Commission's activity were offered and passed. The first called upon the clergy to appeal to men of the Church to register and vote at the election—a most important civic function. The second called for the creating of a Commission of clergymen and laymen to secure correct and constructive publicity. The third, because discussion was desired, was postponed to the afternoon of the second day, and then passed by a large majority. It was on prohibition and read as follows:

"Whereas, the question of the ratification of the prohibition amendment to the Federal Constitution comes before the next session of the legislature of this state, and our people will look to the Church for direction and leadership in the matter; it being understood by the convention that the proposed amendment fully safeguards the use of wine for sacramental purposes; therefore, Be it,

"Resolved, that, it is the belief and the desire of the convention of the diocese of Pennsylvania that the State of Pennsylvania should take its place with those states which have already ratified the amendment; and, to that end, Churchmen are urged to enter earnestly into the campaign to nominate and elect legislators pledged to work and vote for its ratification; and, Be it

"Further resolved, that this convention once more urges like earnestness and interest in securing immediate emergency prohibition by act of Congress for the duration of the war."

It is a matter of pride that the Church in the diocese has taken this stand. In its report the Commission had earlier brought before the convention the fact that "the action of the Government in forbidding the sale of liquor to its armed forces raises the logical question as to whether it should not be forbidden in society as a whole. If liquor is detrimental to the man in uniform, it is just as detrimental to the man without a uniform."

Mr. Francis A. Lewis, the fuel administrator of Philadelphia, was given the privilege of the floor and made some interesting statements regarding the possibilities in the coal situation of the coming winter. Without doubt, he said, there will be a shortage of coal; the first persons to get coal will be the householders; and, if there is not enough to go around, the buildings not occupied for purposes of residence, which includes the churches, will suffer. The dealers will be authorized to deliver two thirds of the normal supply and, as it is not likely that the churches will get more than that, they must plan now to make their arrangements accordingly.

Presenting diocesan missions, the Rev. John R. Hart, in charge of the Church's religious work at the University of Pennsylvania, spoke on work among the students; the Rev. C. F. Scofield on Church work in rural districts, and Archdeacon Phillips on diocesan work among the colored people.

The Rev. Phillips E. Osgood then reported for the diocesan Board of Religious Education that there are now 36,127 Sunday school scholars and 3,380 officers and teachers in the diocese, making a total of 39,507. The Advent and Lenten offerings of which he spoke have already been reported here. The diocesan, provincial, and general boards of

Religious Education received an apportionment of \$5,000.

Election to diocesan offices resulted as follows:

Standing Committee: The Rev. Messrs. Jefferys and Washburn succeed Drs. Perry and Harris; lay members were reelected.

Chancellor: J. W. Bayard, Esq.

To fill vacancies in delegates to Provincial Synod: the Rev. H. M. Medary and Mr. C. E. Beury.

A new departure by the ladies who provided supper before the evening session, proved most successful, for the session had the largest attendance in its history. Bishop Rhinelander presided, and the first order of business was the report of the diocesan Board of Missions, setting forth advances made by the Church and urging the apportionment of an additional sum of \$10,000, making \$50,000 the total appropriated for 1919, part to be applied toward raising the salaries of the missionaries by at least \$150 apiece. This was carried unanimously.

The first speaker, the Rev. Paul S. Atkins, spoke on Church Work in Country Towns. The Rev. Mr. Henderson, a colored priest, then gave a description of his work among the eleven negro camps along the main line of the Pennsylvania Railroad. Of these men from all the states of the South and Southwest 4,000 have been ministered to by Mr. Henderson. He said that not a man in the camp at Paoli failed to take out a Liberty bond. The Rev. Elliot White of St. Mark's Church spoke of the work done by the Immigration Commission among foreigners.

On Wednesday morning the main items were the approval of the action of the evening meeting in appropriating the above mentioned sum of \$50,000 for missions, and the report of the Commission on Revision of the Canons. A proposed new arrangement of the canons included many changes and an entirely new canon to cover the trial of a clergyman.

The afternoon report of the Commission on Candidates for Holy Orders and Theological Education dealt largely with securing recruits for the ministry. By a series of resolutions, action of the following nature was promised during the coming year:

The Bishop is to issue special prayers for the increase of the ministry and, acting himself, or by such agency as he may deem best, to urge the headmasters of Church schools, and the special chaplains and parochial clergy working among college and university students, to present the call to the ministry, especially by personal interviews with selected men. The clergy and laity, and not least the parents, are also to be brought face to face with the needs and it is suggested that the clergy follow the example of other religious bodies and seek out boys who show sufficient qualifications and that at certain times in the year a gathering of these be held at which effective speakers shall present the call to the ministry and to Christian service. Recruiting is also to proceed among men of more mature years. Such men are to be sought out, and the Bishop, the Standing Committee, and examining chaplains are asked, so far as possible under the present canons, to admit such men without exacting full technical intellectual requirements, and the theological seminaries are urged to provide special preparation for such men.

It having been stated that a voluntary chaplain of this diocese, serving at one of the camps, had obtained a list of sixty men who had announced their intention of studying for the ministry after the conclusion of the war, the creation of a fund so that no returned man who desires to study for the ministry should be deterred for financial reasons was most strongly set before the convention. England has already

determined to provide a fund of \$2,500,000 for this purpose.

The Rev. Dr. Mockridge reported for the War Commission of the general Church, giving illustrations of various forms of work under its direction, and the Rev. Dr. J. A. Montgomery gave an inspiring account of the work of the War Commission of the diocese of Pennsylvania. Notes of the activities of this Commission have appeared from time to time in the columns of THE LIVING CHURCH, and only last week, the appointment of Dr. Montgomery as chief of staff of clergy carrying on the work at Camp Meade was announced. The financial statement shows a total of cash and pledges re-

ceived amounting to \$96,969.79, with expenditures of \$78,274.86.

The inadequacy of the salaries of the clergy was considered and it was resolved to send a request to each vestry to confer with the rector and other clergy as to the sufficiency of the salaries received. And the secretary of each vestry is to report to the Bishop the action taken.

A resolution was passed calling on the Churches for the ringing of the chimes at noon and calling on Church people to pray then for our men in the service.

After the transaction of further routine and the reading of proceedings of the two days, the convention adjourned.

LIBERTY LOAN MEETING IN ST. PAUL'S CHAPEL, NEW YORK

Is Last of Series—Dinner for C. A. I. L.
—A Trinity Parish Anniversary
—The Junior Clergy

New York Office of The Living Church }
11 West 45th Street }
New York, May 13, 1918 }

AT Old St. Paul's Chapel at noon on May 4th the last of the series of Liberty Loan meetings was held on the Broadway porch, the Rev. Dr. Christian F. Reinsner being the speaker. Two hundred army nurses from California, Philadelphia, Minnesota, Wisconsin, and the famous Shell Shock Unit No. 117, Unit "A" and nurses of the British Expeditionary Forces, proceeded across the churchyard from the parish hall. The procession was headed by U. S. soldiers, marines, and sailors of the U. S. Naval Reserve, led by Chief Boson's mate Charles F. Clarke, who carried in addition to the national flag the two silk flags from Washington's pew, copies of the original flag of the Republic, and the headquarter's flag used at Valley Forge—a light blue field bearing thirteen stars with six blunted points. In the procession also were groups of uniformed and other Red Cross workers together with nineteen women bearing service flags indicating that they had sons or brothers in the active service.

Arriving at the porch of the church the Rev. Wm. Montague Geer, D.D., introduced the speaker.

Trumpeters of the regular navy having sounded the call to the colors, led in the singing of *The Star-Spangled Banner*, *The Battle Hymn of the Republic*, *Onward Christian Soldiers*, and several popular ballads. Australian "Anzacs" took part.

In these porch meetings the army nurses have sold nearly \$15,000 worth of Liberty bonds.

C. A. I. L. DINNER

The dinner and meeting of the Church Institute for the Advancement of the Interests of Labor occurred on the evening of May 6th in Zinn's restaurant. At the beginning, *Our Father's God to Thee*, was sung, and toward the close Mr. Whiting of All Souls' choir sang very effectively *The Battle Hymn of the Republic*, all joining in the chorus. As it was the day of the thrift stamp drive a number of stamps were sold.

Bishop Burch said: "It may be asked, 'Why do you have a dinner which has been omitted since our country entered the great conflict?' After much consideration it seemed wise once more to have this contact of fellowship. Labor has come into the conflict with full force and spirit.

The assistant secretary, Miss Lawrence,

reported a number of bishops becoming honorary vice-presidents from Canada and the United States.

The chairman of the legislative committee, Miss L. F. Foster, said it would be remembered that Governor Whitman requested that as few bills as possible be sent to the legislature on account of the pressure of war. There were not so many bills in New York State coming within the scope of the institute's activities. After she had reviewed the year's work of the legislative committee, several other committees reported through their chairmen, and the staff of officers were reelected.

A TRINITY ANNIVERSARY

Ascension Day was the seventy-second anniversary of the consecration of Trinity Church, New York. Festival services were held as usual and the church was crowded. The absence of an orchestra and diminished floral decorations were due to the parish's policy of war economy.

JUNIOR CLERGY MISSIONARY ASSOCIATION

The annual meeting was held on May 7th at the General Theological Seminary. About forty members were present. An intercession service was held in the chapel at 12:30. Luncheon was followed by a business meeting in the gymnasium, at which Mr. William Walker Orr made an address on the Every-Member Canvass and the Rev. Dr. George F. Nelson spoke on Italian Missions in New York. Several Italian clergymen made contributions to the discussion.

The following officers were elected: President, Rev. G. Ashton Oldham; vice-president, Rev. Harold G. Willis; secretary, Rev. E. Briggs Nash; treasurer, Rev. J. Henry Fitzgerald.

RESPONDS TO CALL FROM FRANCE

A cable message recently received from Y. M. C. A. headquarters in Paris gave the names of twenty clergymen in this country whose presence was desired in France for a period of six months. They were to preach to the soldiers of the American expeditionary forces. Churchmen included in this call were the Rev. Drs. Stires and Slattery of New York, the Rev. Dr. Mann of Boston, and Bishops Woodcock and Gailor. The Rev. Dr. Ernest M. Stires, D.D., has been able to respond at once, and expects to leave for France early in June.

DR. MANNING ON "LUSITANIA" ANNIVERSARY

At a memorial service on May 7th, in Trinity Church, the third anniversary of the sinking of the *Lusitania* was observed. The Rev. Dr. William T. Manning preached the sermon and other clergy were in atten-

dance. The American and British colors in procession were accompanied by American soldiers and sailors and British soldiers. The service was an abridged form of the burial office. In his sermon Dr. Manning said:

"This is the anniversary of a day which Americans will never forget. On the 7th of May 1915, the *Lusitania* was sunk by a German submarine off the coast of Ireland. That base and inhuman deed brought home to us, as a people, the true meaning of this war. This crime had been openly and most impudently threatened against us. But we did not take the threats seriously. We did not believe that such a deed was possible in a civilized world. We could scarcely believe it when the news came to us.

"The sinking of the *Lusitania*, the shooting of Edith Cavell and Captain Fryatt, the dastardly spy system and secret propaganda carried on in all lands, the firing on helpless sailors in their lifeboats, the forcing of women and children to walk as a screen for advancing troops, the hideous cruelties practised on prisoners of war, the unspeakable treatment of women and the wholesale enslaving of men, those awful scenes in Belgium, the full horror of which we shall not know until the war is ended, these and similar things have revealed to us the Prussian mind and soul.

"The man who does not hate evil is no true lover of the good. 'O ye that love the Lord, see that ye hate the thing that is evil.' This is the message that the Bible gives us and that we need to learn.

"We are called to stern dealing with undreamed-of iniquity. As true Americans, as true men and women, and as true Christians we have no right to be tolerant of the things which Germany has done. We must keep the flame of our moral indignation hot and burning. We owe this to the world, to ourselves and to those who have so deeply suffered for the right. We owe this also to Germany herself. It is the stern condemnation of her acts by the moral judgment of the world, as well as our combined force of arms, which will at last bring Germany to realization and repentance.

"We must understand, and never lose sight of the fact, that those who represent Prussianism cannot be trusted. There can be no peace in this world until the Prussian power is broken. And that power can be broken only by decisive defeat on the field of battle. Until that is accomplished all talk of peace is either dangerous fanaticism or thinly disguised treason. It breaks down the morale and weakens the spirit of our people. Until Prussianism is overthrown no treaty under heaven is worth the paper on which it is written.

"We must be prepared in spirit for the far greater sacrifices and sorrows now to be required of us. It is wrong to shut our eyes to this. The casualty lists are increasing. Names that many of us know well are appearing in them. Soon these lists will far exceed anything that we have imagined. We must face what is coming and be ready.

"We must give our whole life and strength as a nation to this struggle. We know that our cause is just. We are certain that it is not God's will that the things for which Prussianism stands shall dominate this world. But the justice of our cause will not save us unless we do our utmost to uphold it. We have the right to look to God for help and support only if we are using to the full the powers which He has given us. God can work miracles when He wishes to do so. But God will not work miracles to save us from the results of our wilful sloth or inefficiency. The New Testament nowhere teaches that we

may put faith and prayer in place of effort and hard work.

"The soldier who does not learn to put on his gas mask in six seconds is not likely to be saved by a miracle when the gas bomb bursts beside him. The country that falls short in training and equipping its armies cannot expect to be saved by divine intervention. If we have been one whole year at war and have now only one battle plane and little or no artillery with our armies in France we shall not be saved by prayer from the consequences of this. God requires and rightly requires that we shall use our powers to the full if we are to expect His Help. The Lord helps those who help themselves."

THE GIRLS' FRIENDLY SOCIETY

A large number of associates, members, and their friends gathered at Synod Hall on April 25th to hear Miss Helen Fraser of London lecture on women's part in winning the war. The terrible need of supplying the places of men has developed the efficiency of the women in a most remarkable degree. They have been fitted for labors hitherto considered beyond their physical strength. There seems to be nothing they are not both willing and able

to do. They suffer gladly if only oppression can be made to cease in all the world. Captain Lindsay of the 75th Canadian Infantry spoke in the interest of the Liberty Bonds. Patriotic songs were sung, and a blessing was pronounced by the Rev. Dr. Schulte.

CHURCH PERIODICAL CLUB

At the annual meeting of the Church Periodical Club, a resolution of protest was passed against the application of the zone system to periodicals. The Club has been instrumental for thirty years in placing large quantities of high-class literature in remote and isolated communities in all parts of the country, and possesses documentary evidence that its work has raised moral tone and living standards, but the application of the zone system will seriously limit its philanthropic and educational work. Such an effect will be deplorable at a time when every aid should be given in moulding community thought in lines of intelligent loyalty.

CHURCH BUILDING TO BE CONSECRATED

The Church of the Ascension, Mount Vernon, New York, will be consecrated on May 30th at 10:30 A. M.

THE BOSTON LETTER

The Living Church News Bureau }
Boston, May 13, 1918 }

THE WAR CHEST PLAN

THE War Chest Plan is now causing interesting discussion in Massachusetts. For a while it looked as if the movement would sweep over the state, but it has suddenly been halted out of deference to the opinion of Mr. Henry B. Endicott, executive manager of the Massachusetts Committee of Public Safety, and the most successful and satisfactory arbitrator between labor and capital that Massachusetts has produced.

The War Chest Plan is of interest to Churchmen, not only because they wish to participate in every patriotic work but also because they, perhaps more than many communions which pride themselves on their personal freedom, see the futility of trying to eliminate personality in giving.

"The War Chest Plan is a 'regularity' plan of community giving that encourages systematic sacrifice to war causes. The average man, its friends think, can contribute more monthly or weekly than he can in lump sums, and the rich man loses nothing by systematic giving. Even the children, who in the future will see this time in retrospect, become participants.

"Mr. Endicott's declaration that the movement was not necessary in Massachusetts has been accepted as the unanimous opinion of the executive board of the State Public Safety Committee, which decided "that the plan tends to eliminate the valuable educational element which is an essential feature of every subscription campaign, hardly second in importance to raising the money. It is doubtful if it will produce, in the aggregate, as large a net result from its purely financial standpoint as independent campaigns; in the opinion of the committee it will produce substantially less."

WAR GARDENS

An increase of from 100 to 300 per cent. in the number of war gardens for the State during the ensuing year is indicated in reports submitted by the county food officials.

SPECIAL OFFERINGS IN EMMANUEL PARISH

Emmanuel Church, Boston, has a wise but very simple plan of publicity for special

offerings. On the front page of the monthly musical programme is a simple statement of amounts received for special purposes during the past month and the definite amounts needed during the present month. The programmes for April and May are of interest, not only for this clear financial plan but also as showing the many real activities of social service carried on by Emmanuel Church.

"During March there was received \$9,340.51; for parochial missions fund, \$4,690.08; missionary apportionment, \$559; coal for poor, \$220; work for sailors, \$172; organ recitals, \$500; Salvation Army war work, \$375; military entertainment commission, \$25; reserved for church expenses, \$1,405.78; parish purse, \$400; relief of discharged prisoners, \$118.35; afternoon collections, \$124.61; received from health class, \$140.69; summer work, \$600; tuberculosis class, \$10.

"During April it is hoped that \$1,500 may be received. If so, it will be distributed as follows: Parish purse, \$300; summer outings for the poor, \$1,000; Episcopal City Missions, \$200."

The May Calendar stated that "during April there was received \$2,970.91; for summer outings for the poor, \$1,631.08; parish purse, \$300; afternoon collections, \$79.11; received from health class, \$44.72; vestment fund, \$500; chaplain's fund, \$176; relief poor coal shortage, \$50; tuberculosis class, \$100; Easter offering, \$10; Sailors' Fund, \$5; Salvation Army (war relief), \$75."

GIRLS' FRIENDLY SOCIETY

A neighborhood conference was held in Ascension House, Fall River, Saturday afternoon, April 27th. The address of welcome was given by the Rev. Charles E. Jackson, who also conducted the service. A report was submitted by each branch and a paper was read on How May Our War Work Enrich Our G. F. S. Activities?

THE CHURCH UNDER WAR CONDITIONS

The Rev. F. W. Fitts, rector of St. John's Church, Roxbury, has just written a letter to his own parish which is such a keen summary of present difficulties and needs

that it could most helpfully be sent to the average parish in Massachusetts.

"The rector is now in his tenth year at St. John's having begun his rectorship on November 1, 1908, and he has found this past year the hardest of the ten. . . . If it were not for certain outstanding facts of great encouragement, it would be a time for many temptations to discouragement and depression. The letters of appreciation from the boys on duty make one glad and to wish it were possible to write to them more frequently. The faithful work of our small band of devoted helpers and our Easter offering of \$850, the gift for the special coal fund for next winter's fuel, many acts of kindness and consideration, have all told towards lightening the burden. But we must face facts as they are. To know the weak spots and to face the true state of conditions is the only sure way out of a hard situation. We simply must face the future, realizing we have all got to do our utmost to make up for losses by death, by removal, and by war conditions. One thing is certain—new people of our Church or likely converts are not moving into our district fast enough to take the places left vacant by one cause or another. It is also becoming increasingly difficult to secure helpers in our work, from outside the parish. People are so occupied with war work they have not time nor strength for Church work. Where heretofore St. John's has been blessed with workers from outside the parish, now we must train up more workers from our own ranks, and our people must join together to shoulder the work. These words are not meant as a cry of calamity but rather as a call to all of our people for greater loyalty and self-sacrifice, to be shown especially in more regular attendance at Church services, more regular and frequent Communion, more prompt payment of pledges for the support of the parish, larger offerings, greater cooperation of all our people in the work of the parish organizations. The same cry is heard from other parishes of the diocese near and far. The winter has been a hard one and the conditions of the time have had ill effects upon the church attendance and work. We have suffered less than many others and it is especially gratifying that our Easter offering was larger than it often was in more peaceful and prosperous years."

ANNIVERSARY OF DEPARTURE OF HOSPITAL UNIT

Many relatives and friends of members of Base Hospital No. 5, the Harvard unit that was first to carry the American flag officially into the war zone, on last Sunday evening attended at St. Paul's Cathedral a service on the anniversary of the departure of the unit for Europe. The Rev. Arthur W. Moulton, rector of Grace Church, Lawrence, from which went the chaplain of the unit, the Rev. Malcolm E. Peabody, delivered the address. The Rev. Frederick J. Walton opened the service and recalled incidents that led to the visit of the unit to St. Paul's before its departure, and explained that those who had arranged the anniversary exercises planned to have it as much like the original service as possible. For that reason Mr. Moulton was asked to speak again.

"I recall how just a trifle more than a year ago," said Mr. Moulton, "the young minister came back after having preached and on his desk found a message which informed him that Base Hospital No. 5 had been ordered to France. I told him that he must be ordained into the priesthood at once and on the following Thursday that ceremony was performed. The same day he baptized his ten days' old baby and a few

days later he went with the vanguard—the first chaplain of the United States forces to do service on foreign soil.

"As I look back on the events of the past year there are three incidents that come to my mind. The first was the day after the chaplain's ordination to the priesthood—the day when he and a little gathering of Lawrence boys who were members of the unit were given a reception in the parish house. To them were presented Prayer Books, watches, and other articles which would be of value. The house was filled to its capacity with friends of those who were to go away and it was with difficulty that farewells were spoken. Mr. Peabody spoke to the gathering these words: 'It is true we are going on an errand of mercy. Ours is one of conservation and ministration of health. But I want to say we are going upon an errand of justice.'

"They went upon an errand of justice. They went to show America the way. Since their arrival they have found that God has got into the war and has turned the propo-

sition, too. It has been shown that right makes might. The second incident came to light in a recent letter from the chaplain, in which he stated that he had begun to study the great economical problem. He, as well as the chaplains of the Church of England, is getting ready for the blow that peace is going to strike. The priests of the Church of England have just found out that there is an economic problem. It means that in the days of reconstruction and confusion somebody has got to lead the way. They have found that the only ones who can lead the world aright are the followers and lovers of the redeeming Son of God.

"The third incident was when a boy wrote me recently that on the wall of the mess hall in which the unit eats is a picture of a woman, or an angel—they are all angels—standing firmly with a finger pointed into the distance. Beneath the picture are these words: 'For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed hereafter.'"

RALPH M. HARPER.

HOW PHILADELPHIA CHURCHES GREET ARMY AND NAVY MEN

Hospitable Activities of Two Parishes —The Church at Camp Dix—And at Gettysburg

The Living Church News Bureau }
Philadelphia, May 13, 1918 }

MANY parishes of the diocese are and have been making provision for entertainment of sailors, soldiers, and marines quartered in the city, inviting them to the services on Sundays and in many cases holding special services. Amongst the latter is the Church of the Holy Apostles (Rev. George H. Toop, rector). Every Sunday evening there is held "the enlisted men's own service", in Cooper battalion hall. Supper is served to the boys at 6:30, after which they gather round the piano and are entertained by the people of the church until 8 o'clock, when the special service begins. The men are made to feel that this is their own service. The organist and choirmaster has formed a choir and orchestra of enlisted men, and others do the ushering. Edward J. Cattell, the city statistician, is the lay preacher, and has won the hearts of all. After the service is another social hour. On Sunday evening, May 12th, Major Garrett, who headed the American commission for the construction of wartime railroads in France, spoke on war conditions overseas to a large audience. An orchestra, formed of the crews of the destroyers being completed at Cramp's shipyards, furnished the music, assisted by a soprano soloist of note.

Another such parish is St. Stephen's Church (Rev. Carl E. Grammer, D.D., rector), which conducts a club where approximately 1,200 men a week have attended since the opening last June. When Visitor No. 50,000 registered on April 18th, a surprise awaited him, for Dr. Grammer presented him with a silver wrist watch. Laurence Turrentine of California, the lucky man, made a graceful speech of acceptance.

St. Stephen's provides a reading and writing room for soldiers and sailors, moving picture and other theatrical entertainments, a pool room, pianolas, graphophones, etc., and the men are made to feel at home at all times.

MISCELLANY

Nine enlisted men, many of them shortly to sail overseas, and one young woman, the sister of one of the men, were confirmed by the Suffragan Bishop of Pennsylvania, in the absence of the Bishop of New Jersey, at St. George's chapel, Camp Dix, New Jersey, on the evening of Ascension Day. The work of the chapel, and the club connected with it, is carried on jointly by the dioceses of New Jersey, Newark, and Pennsylvania, under the immediate direction of the Rev. Carl Morgan Block.

THE Rev. JOHN G. CURRIER, priest in charge of St. Ambrose' Church, Philadelphia, has been asked by the War Commission to assume charge of the work of ministering to the men in training for the "tank" corps of the army, at Gettysburg, Pa., in the diocese of Harrisburg. The camp is on the historic site of Pickett's famous charge, and the headquarters lie about half-way between the "bloody angle" and the equestrian statue of General R. E. Lee. The Rev. Mr. Currier will also be in charge of the Prince of Peace Memorial Chapel.

EDWIN S. LANE.

THE RELIGIOUS CONNECTIONS OF CONGRESSMEN

AN EXCHANGE analyzes the religious connections of members of Congress as follows:

Eighty-two, or 27 per cent., are Methodists; 57, or 19 per cent., are Protestant Episcopalians; 26, or 9 per cent., are Baptists; 24, or 8 per cent., are Roman Catholics; twenty, or 7 per cent., are Congregationalists; 21, or 7 per cent., are of the Christian church; 7, or 2 per cent., are Unitarians; 4, or 1 per cent., belong to the Dutch Reformed Church; 3, or 1 per cent., are Jews; 2 Quakers, 2 Norwegian Lutherans, 1 True Life Church, 1 Mennonite, 1 United Brethren, 1 Christian Scientist, 10 no religious affiliation at all, or 3 per cent.

MEMORIAL ON BEHALF OF ASSYRIANS

A MEMORIAL has been presented to the President and the Secretary of State earnestly asking the intervention of the United States and the Allies to secure, if

possible, the protection of the Persian government for the Assyrian Christians on the Russo-Persian border who have been abandoned by Russia and who, as is well known, are in great distress. The memorial asks that these refugees be not deported back to Turkey, which would mean their certain extermination, but that steps be taken for their protection and for saving them. It is asked that Dr. Wm. A. Shedd, an American missionary at Urumia, through whom the greater part of the relief funds are administered, should be created a United States consul, thus placing him in a more advantageous position in dealing with Kurdish and Persian leaders. The memorial is signed by Abraham Yohannan, professor at Columbia University, Elisha E. Adams, pastor of the Assyrian Church, New Britain, and Paul Shimon, personal representative of the late Patriarch, who presented it in person to the President's secretary in Washington.

PROHIBITION MEMORIAL TO PRESIDENT WILSON

A COMMITTEE acting for the National Service and War Time Commissions of the American Churches presented to President Wilson on May 14th a memorial urging that "the President and the Congress of the United States take steps to prevent, during the entire period of the war, by whatever means are feasible, the manufacture and sale of intoxicating liquor of all kinds for use as a beverage, including the importation of all liquor.

BISHOPS EXCHANGE GREETINGS WITH GENERAL PERSHING

ON APRIL 11TH at the closing session of the special meeting of the House of Bishops in Synod Hall of the Cathedral of St. John the Divine, Bishop Darlington was appointed a committee of one to prepare and send a message of greeting to General Pershing in France. On April 17th he sent the following cable:

"General Pershing,
Commanding American Expeditionary
Forces in France.

"Greetings from the House of Bishops of the Episcopal Church with prayers for success and for safety of all.

JAMES H. DARLINGTON,
Bishop of Harrisburg."

On May 1st the cabled answer came back: "Bishop Darlington,
Harrisburg.

"Our forces appreciate your message. Right sure to prevail.

PERSHING."

A SIGNIFICANT MOON

NEVER BEFORE in its long history of 217 years has the Society for the Propagation of the Gospel been obliged to make such an announcement as that recently issued in connection with its annual meeting on April 25th. Originally scheduled for the evening, the meeting was changed to an afternoon hour. The explanation given is:

"The reason will appeal to everyone. We discovered to our consternation that it is the night of the full moon! We are ashamed that we had not found it out sooner. Pray tell all you can reach of the change, and assure them that they can all reach home before a raid can begin."

Bishop Montgomery, who has offered his resignation as the secretary of the society, has asked that during 1918 the gifts from living donors may be increased to £176,000, in order that he may say that during the seventeen years of his secretaryship the gifts have been exactly doubled.

TRACING SEMINARY RUMORS TO THEIR PRIMAL SOURCE

Interests Our Chicago Correspondent
— Brotherhood in Local Assembly— Churchmen Meet Death.

The Living Church News Bureau
Chicago, May 13, 1918

AN interesting psychological study would lie in tracing the development of rumors which have gained more or less currency recently with regard to the Western Theological Seminary. Amongst these rumors are (1) that the Seminary has received a legacy of half a million dollars; (2) that the Seminary will have no students next year; (3) that the Seminary is so poor that it is obliged to close; and (4) that members of the faculty are seeking other appointments.

The Seminary authorities are aware of the following grounds for these rumors:

(1) The Church Club has succeeded in securing subscriptions to the amount of about \$37,000 towards the sum of \$50,000 which it undertook to raise to relieve the Seminary from long-standing obligations; and the Seminary hopes to be benefited by a relatively small amount from an estate which will be closed not earlier than 1922.

(2) Though the Junior class in all of our seminaries will undoubtedly be exceedingly small, composed of men who are not eligible for service in the army by reason of age or physical defects, yet there is every reason to expect that the Western Seminary will have in proportion to other seminaries more than its accustomed quota.

(3) While the seminary is so poor that it has to solicit funds to meet a portion of its expenses, it is in no more immediate need in this respect than it has been in the last twenty-five years. The particular embarrassment at the present time is owing to the difficulty in securing subscriptions given during years when there were not so many calls upon the subscribers. Indeed, it was anticipated that the effort to raise an endowment fund would interfere to some extent with the sustentation fund for the current year. In many cases, however, our Church people have subscribed both for the endowment fund and for the sustentation fund.

(4) It has always been customary for members of the faculty to be called upon for occasional services in vacant parishes and missions, as also on special occasions for assisting the clergy of the diocese. The result of such services has been that now and then a parish has issued a call, or the equivalent, to a member of the faculty to a rectorship. At the present time no intimation has been given that there will be any change in the faculty during the academic year, 1918-19.

The authorities of the Church seem to be awakening to a realization of the critical importance of securing an increased number and a satisfactory quality of candidates for holy orders. The General Board of Religious Education has asked for a large fund to conduct a campaign to that end. The Dean of the Western Theological Seminary has sent a letter to each of the chaplains in the cantonments throughout the United States, requesting the names and addresses of young men in the service who appear to be fit material for the ministry. He has received a large number of replies, and has issued some fifteen hundred circulars and letters to men whose addresses he has, suggesting that after the war the

Seminary will be glad to cooperate with them should they then desire to take up the question of studying for holy orders.

A serious difficulty arises from the fact that the great majority of men who seem inclined to consider the matter seriously are men of very deficient preliminary education, and the Church in the West is practically without funds for the education of postulants. As has been many times stated, the Seminary would be able to do a much larger work if it could control the education of postulants through a trust fund created for that purpose.

THE BROTHERHOOD OF ST. ANDREW

The annual meeting of the Chicago local assembly of the Brotherhood was held at the Church Club Rooms on May 4th. After the reading of annual reports the new officers were installed: Mr. Ernest S Inglis, president; Daniel H. Procter, vice-president; James M. Hart, secretary; F. P. Veith, treasurer. Mr. Edwin Clark of St. Paul's chapter, Kenwood, was elected member of the National Council. The report of the national council meeting and of the national convention was read in the absence of Mr. Courtenay Barber. Splendid addresses were given by Mr. Henry Lawrence Choate and by Mr. E. C. Swigert on the Brotherhood's war work. The Rev. Stephen Gardner made an interesting address on a Church attendance campaign in his parish of St. John's, Irving Park. Mr. H. B. French spoke on How to Start a Mission; Mr. Robert Manning told of the work one chapter is doing by sending something each week to the men at the front; Mr. Henry M. Arnd spoke of the work done by the men of St. James' parish for the Red Cross; and Mr. Oscar T. West of St. Elizabeth's, Glencoe, spoke of the work done by the men of the parish in the absence of their rector in France. Mr. Edwin Clark, the new council member, gave an outline of plans for the coming year. Bishop Griswold spoke most enthusiastically of the good service being done by the Brotherhood at Great Lakes, referring especially to the work of Mr. Choate. The assembly will publish a quarterly bulletin, beginning June 1st.

THE NORTHERN DEANERY

At the eighty-fifth meeting of the Northern Deanery on April 29th and 30th, at St. James' Church, Dundee (Rev. W. H. Bond, rector), the clergy were most hospitably entertained by the guilds of the parish. The preacher at the evening service was the Rev. E. H. Merriman. The rector was celebrant on Tuesday morning. At the session for business and the discussion of topics the Rev. Mr. Bond spoke on How We Can Develop Lay Readers, and the Rev. F. Victor Hoag told of his work in conducting classes in Personal Religion, or, as he termed it, "applied psychotherapy". In the discussion of this paper many of the clergy gave personal testimony of people restored to health by the means suggested by Mr. Hoag. The last subject, "When the boys come home, what shall we do with them?", was introduced by the Rev. G. E. W. Sibbald. All of the seven clergy at the meeting reported a gain in week-day religious instruction in country towns.

COLORED CHURCH LOSES VALUED MEMBER

St. Thomas' Church has lost a valued member in the recent death of Mr. William H. Curd, warden of the mission for twenty

years. Mr. Curd, was not only a loyal, true Churchman, but a hard working public official and most efficient citizen, and the locality will miss him greatly.

DEATH OF E. C. LAWTON

Edgar C. Lawton died at the Church Home for Aged Persons on the morning of May 3rd. The funeral was at the Chapel of the Church Home, on May 5th, and was conducted by the Rev. Luther Pardee. Burial was at St. Bartholomew's Cemetery, the Rev. Dr. Hopkins and the Rev. Robert Holmes, old friends of Mr. Lawton's, assisted Dean Pardee in the committal.

Mr. Lawton's life was thoroughly identified with the Church. His "old boys" who attended the funeral decided to place a memorial to Mr. Lawton by endowing a room in the Church Home for Aged Persons.

Mr. George S. McReynolds, in speaking of Mr. Lawton whom he had known intimately says: "Edgar C. Lawton came to Chicago from Bloomington in 1875. He immediately joined the choir of the Cathedral of St. Peter and St. Paul which was, I understand, at that time one of the three or four vested choirs west of the Alleghenies. He was gifted with a beautiful tenor voice and served as an active member of the choir until the resignation of Canon Knowles, who left the Cathedral to take work elsewhere. Mr. Lawton was then appointed choirmaster at the Cathedral by Bishop MacLaren and served in that capacity for a number of years. He afterwards became choirmaster of Calvary Church and still later of the Church of the Epiphany under the rectorship of the present Bishop of Iowa and of the Rev. Dr. Hopkins. After a service of about ten years with the Epiphany he accepted the position of choirmaster of St. Paul's Church, Minneapolis, which position he filled until his illness about two years ago compelled him to resign all work.

"His entire life, therefore, from early manhood was devoted to developing Church choirs and Church music. He produced a number of remarkable singers among his boys, the best known of whom is perhaps Glenn Hall of Calvary Church, who was very prominent as a choirster during his boyhood and is now a well known tenor in New York. As a life-long friend of Mr. Lawton I would say that his chief characteristic was enthusiasm in his chosen profession combined with a strong and attractive personality. The individual members of his different choirs adored him. I have had a recent example of this in a number of young men who were in my Bible class at Epiphany and all of whom were graduated from the Treble bench of the Epiphany choir under the leadership of 'Pop' Lawton as they fondly called him.

"He was equally popular with the rector and vestry of St. Paul's Church, Minneapolis, who declined to accept his resignation on several occasions when he had offers elsewhere."

CENSORING THE CENSOR

Major Funkhouser, the City censor who has the unenviable task of saying "what's not" and "what is" in the movies and in many of our public institutions of entertainment and art, was host to many of the clergy who attended the meeting of the Round Table on Monday, May 6th. Major Funkhouser took his guests to his office and gave them a special exhibit of films to illustrate his principles of movie censorship. Many laymen were also in the party. After hearing the Major's side of the censorship problem, most of his hearers were disposed to give him their cordial support, even though some of them differed with his

estimate of the healthy and unhealthy in certain works of art. It will be recalled that Major Funkhouser was responsible for the removal of the famous statue of *The Sower* from the full glare of publicity in the Art Museum to a secluded corner of that building.

PATRIOTIC SERVICES AT CHURCH OF THE REDEEMER

A series of imposing patriotic services have been held recently at the Church of the Redeemer, Hyde Park (Rev. Dr. J. H. Hopkins, rector). On Sunday, April 28th, the combined choirs sang at the high celebration when Dr. Hopkins preached on *The Flag*. Flags of England, France, Belgium, and Italy were carried in the procession. A special patriotic service was held on Sunday evening, May 12th, when these flags, given for chancel decoration, were formally presented and the rector and Captain Bufington of the English Army made addresses. On May 5th Dr. Hopkins was the special preacher at St. Luke's Church, Evanston, at the first of the series of patriotic services on Sunday afternoon. His subject was *Christ versus Anti-Christ*. The annual parish meeting of the Redeemer on May 13th was preceded by a dinner, when Mr. S. J. Duncan-Clark, the well-known correspondent of the Chicago *Evening Post*, spoke.

DEATH OF MRS. POTTER PALMER

Mrs. Potter Palmer, for many years a leader in the social life of Chicago, well known throughout the country and abroad as a woman of distinct force and character, and of remarkable executive ability, died at her winter home in Florida and was buried from her home on the Lake Shore Drive on Friday afternoon, May 10th. Mrs. Palmer was a member of St. James' Church, and the burial service was read by her rector, Dr. Stone at her home. It will be recalled that at Mrs. Palmer's initiation the plan of the Woman's Building at the World's Fair was effected, a plan by which women of the land and their work were given international recognition. H. B. GWYN.

THE EPISCOPATE IN THE PHILIPPINES

THE REV. DR. GRESHAM has declined his election, therefore the Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to episcopal charge of the missionary district of the Philippines.

Dean Gresham announced his declination on May 7th. After receiving notice of his election he went into retirement in the Yosemite valley, where he remained until his decision was reached.

THE LATE REV. S. H. HILLIARD

WRITING in the *Church Militant* (Boston) in regard to the death of the Rev. Samuel Haven Hilliard, the Rev. Charles E. Jackson says: "Mr. Hilliard, known throughout the diocese, has done a large part toward the awakening of our communion to an enlightened conscience. He was not the typical reformer; rather with a tenderness and sympathy he made one understand the value of his coffee rooms, and by contrast to realize the sin and desolation of alcoholism. Many knights appear clad in armor, or, as we say, in a red robe; Mr. Hilliard had about him something of the saintliness of those clad in white. To the younger men in the ministry to whom total abstinence and temperance was as natural as breathing, he always seemed like an echo of days by-gone, when it took courage to stand for the Church Temperance Society. May his memory be precious to us of this generation

who gain by his labors, and may perpetual light permit full radiance in his life beyond!"

NEW RECTOR FOR ST. PAUL'S CHURCH, MINNEAPOLIS

THE REV. G. G. BENNETT, rector of the Church of the Incarnation, Great Falls, Mont., has accepted the call to become rector of St. Paul's Church, Minneapolis, in succession to the Rev. William P. Remington who was recently elected Suffragan Bishop of South Dakota, and now is in war service in France. It is noteworthy that the Rev. Mr. Bennett enters a parish which has given four rectors to the episcopate. The late Bishops Thomas and Millsbaugh of Kansas and Bishop Thurston of Eastern Oklahoma were also former rectors. Mr. Bennett enters upon his new work the first week in June.

WAR SHRINE BLESSED AND DESECRATED

A WAR SHRINE of form undoubtedly unique in this country was blessed at St. James' Church, Cleveland, Ohio, on April 28th. Placed within the sanctuary and consisting



A WAR SHRINE
St. James' Church, Cleveland, Ohio

of a statue of St. Michael the Archangel, together with the flags of the Allies, it was given by a communicant of the parish.

Members of the congregation were aroused on May 7th by the discovery that men had entered the church and stripped the flags from the shrine and carried them away. Nothing else was disturbed. It is supposed the men entered the building late Monday. Police and federal agents began an immediate hunt for the vandals.

POSTING THE TEN COMMANDMENTS

THE INTERNATIONAL REFORM BUREAU has instituted a movement to place wall charts of the Ten Commandments in schoolrooms and other public places. The first action accepting these charts was by the school board of the District of Columbia, where a thousand charts were presented. The school board of Wichita, Kansas, followed, and on April 8th a bronze tablet of the Commandments, which had been attached to the Allegheny County Court House in Pittsburgh, was formally presented. At these exercises Mr. H. D. W. English read letters of endorsement from Bishop Whitehead. It is announced that wall charts in the same form as this bronze tablet, but on paper, will be presented by the International Reform Bureau to courts and camps and mills.

DEATH OF REV. C. M. PULLEN

A GRADUATE of Nashotah House who was ordered deacon by Bishop Welles in 1875 and advanced to the priesthood by him in due time, the Rev. Charles Melvin Pullen, retired, died at his home in Denver, Colo., on April 19th, aged 75 years. His body was brought back to Wisconsin for interment at Evansville.

Prior to his retirement from active service the Rev. Mr. Pullen had priestly work at Golden, Arvada, Montclair, and Denver, in the state of Colorado, and earlier in his ministry had charges in the dioceses of Western New York and Wisconsin. His widow, three sons, and a daughter survive him.

PROPOSED CATALOGUE OF MEN IN NATIONAL SERVICE

THE DEPARTMENT of Army and Navy Work of the Brotherhood of St. Andrew has been asked by the War Commission to compile a catalogue of Churchmen in the service of their country.

"The need for such a list is becoming more and more apparent," says Frederick S. Titsworth, executive secretary, "as requests for names of Churchmen in the camps are coming to us in increasing numbers daily. To seek out all the Churchmen in a camp of 40,000 men is an arduous task when the Church's representatives have the names, but without the names it is well nigh impossible."

At present more than 29,000 names have been catalogued, but this is only a small proportion of the actual number of Churchmen in service. Mr. Titsworth has sent a personal letter to the bishops, asking that the dioceses send in the parish honor rolls at the earliest possible moment.

Many Churchmen in the ranks will be served better, and served as is their due, if their parishes will see to it that the Brotherhood has their names on the big honor roll in the Church House at Philadelphia. It is the hope of the Brotherhood to render real personal service to every Churchman in the ranks, and if they must resort to the tedious and lengthy procedure of seeking out men in the camps, without the aid of the parish lists, the work will be greatly and unnecessarily hindered.

Special blank forms may be had indicating the facts the Brotherhood would like to secure. Address all requests to Frederick S. Titsworth, executive secretary, Army and Navy Department, Brotherhood of St. Andrew, Church House, Philadelphia, Pa.

BISHOP JONES IN MAINE

THE Rt. Rev. PAUL JONES, at the invitation of the Bishop of the diocese and the diocesan Board of Missions, will work in the Central Maine Missions during the coming summer. On April 24th, accompanied by Bishop Brewster, he went to Brownville Junction, where he will live. Visits were made that week at Greenville, Kineo Station (Rockwood), Jackman, and Dennistown, and on April 28th services were held at Brownville Junction.

DEATH OF REV. T. B. BERRY, D.D.

THE DEATH of the Rev. Thomas B. Berry, D.D., warden of the DeLancey Divinity School, Geneva, N. Y., occurred peacefully at his home at 6:10 on the morning of Sunday, May 12th. Dr. Berry had been ill for a considerable time and had slowly sunk, passed into unconsciousness, and then into peace. The burial service was appointed to be held at the Church of the Good Shepherd,

Buffalo, of which Dr. Berry was formerly rector, on Tuesday afternoon at 3 o'clock. The Rev. Philip W. Mosher, of Niagara Falls, who has had charge of the Divinity School during the warden's illness, was to have charge, assisted by the Rev. James Cosby, rector. Lecturers at the school were to be honorary and students active pall



REV. T. B. BERRY, D.D.

bearers. Interment was to be at Manlius, N. Y., on Wednesday afternoon.

Dr. Berry was born of English parentage, in Dublin, on November 18, 1846. He was educated at the Blue Coat School, Dublin, and came to this country at the age of nineteen, taking up teaching at the New York Institute for the Deaf. Ordained deacon in 1871 and priest in 1873, both by Bishop Doane, he retained an interest in work among the deaf throughout his ministry, frequently holding services for them. He also founded what is now the South Dakota State School for the Deaf. He was curate at St. Paul's Church, Albany, from 1872 till 1874, then for three years rector of Trinity Church, Granville, N. Y. From 1877 he was missionary in Wisconsin and South Dakota, then rector successively at Manlius, Trumansburg, Guilford, and the Good Shepherd, Buffalo, N. Y., until 1909, when he entered upon the wardenship of the DeLancey Divinity School which he held until his death. He was for many years registrar of the diocese of Western New York. His last official act was the funeral of a fellow officer of the 74th regiment New York N. G., of which Dr. Berry was chaplain for several years, in his former parish of the Good Shepherd, Buffalo, on March 17th. Dr. Berry was a Knight Templar of the St. Augustine's Lodge of Ithaca.

A BEQUEST

THE CHURCH CHARITY FOUNDATION of Long Island has received a bequest of \$100,000 by the will of Mary A. G. Jennings. This amounts to more than one-quarter of her estate.

MEMORIALS AND GIFTS

A BIBLE for use in the pulpit given in memory of the Rev. Arch. Perrin, was recently blessed in St. Michael's Church, Anaheim, Calif.

THE MEMORIALS recently dedicated at the Church of St. Michael's by-the-sea, Carlsbad, Calif., are a brass altar cross, altar vases, and missal desk, given by the Young Woman's Missionary Society of All Saints', Pasadena, a pair of brass candlesticks from the diocesan altar guild, and a silver alms bason and baptismal bowl, the gift of Mr. and Mrs. Alexander H. Shipley of Carlsbad to replace those which were stolen last

December. The rector, the Rev. P. H. Hickman, has also received a handsome gold watch from Mr. and Mrs. Shipley.

ON SUNDAY, April 28th, an altar cross given by the Girls' Friendly Society of St. Mark's Church, Minneapolis, was dedicated at Trinity Church, Elk River, Minn. At the beginning of Lent the society asked Bishop McElwain what they could do for diocesan missions. The Bishop suggested that an altar cross would be greatly appreciated by the mission at Elk River. The members secured the cross which is given in memory of Bishop Edsall and is inscribed on the reverse side:

"Girls' Friendly Society of St. Mark's Church, Minneapolis."

ON ROGATION SUNDAY was dedicated in St. John's Cathedral, Denver, Colo., the new bishop's chair patterned after that in Worcester Cathedral, England. Under flags of the allied nations, including a service flag of fifty-four stars, advanced the choir and cadets of the Collegiate School, followed by the diocesan committee and the vestry. Mr. George Berger read the deed of gift of the magnificent memorial of the Rev. Horace B. Hitchings, for which \$3,000 had been provided in his will. An anthem was specially written by Dr. John Gower, and Bishop Johnson preached. Clergymen present included the Rev. F. W. Oakes, Archdeacon Schofield, just back from Africa that morning, Dean Hart, and Canon Holoran. The three figures in the upper canopy of the chair represent Dr. Hitchings of St. John's, rector from 1862 to 1869, untiring supporter of the Cathedral, who left one-third of his estate to St. Luke's Hospital, Denver, and a third, estimated at \$75,000, as an endowment to the Cathedral. Bishop Randall, friend and missionary companion of the above; and Frank Spalding, first episcopal product of St. John's.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Change in District Convention

THE ANNUAL CONVENTION of the district met in Trinity Church, Asheville, on May 15th. This change was the result of a serious illness of the rector of the Church in Gastonia, where the sessions were originally appointed.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

St. Paul's Parish, Oakland — St. Augustine's Mission—Appreciation for Deceased Clergyman

THE MOST notable instance of Church improvement in this diocese in the last year has been the completion of the "plant" of St. Paul's Church, Oakland (Rev. Alexander Allen, rector). Recently they have finished without debt a rectory which cost about \$9,000. This has been accomplished by one gift of \$5,000 and numerous smaller gifts. The new rectory was opened with a "house-warming" about the middle of April, and a service of benediction by the Bishop. This parish now has a beautiful church, on which there remains a considerable indebtedness which is being paid off by instalments. A most satisfactory parish house is entirely free from debt.

THE REV. D. R. WALLACE, in charge of St. Augustine's Mission, the only mission for colored people in this diocese, is making a persistent effort to raise money for a much-needed church for his flock. They have secured the lot on West street, Oakland, and now have in hand about \$2,000 of the \$6,000 needed for the build-

ing. The mission is practically self-supporting.

THE APRIL ISSUE of the *Bulletin*, published by the inmates of the California State Prison at San Quentin, contains an appreciation of the late Rev. Arch Perrin, written by W. E. R., whose number on the prison rolls is 27022. It is a "mingling of reverence for his learning, admiration for his versatility, wonder at his penetration, confidence in his sincerity, faith in his Christianity, all welded by love for him personally."

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

IRVING P. JOHNSON, D.D., Bp. Coadj.

Lenten Offering — Parish Notes — Negro Commercial Association

THE UNITED Sunday school service held at St. Mark's Church after Lent to receive the offerings of the children resulted in the gathering of \$1,500, the banner class, as usual, being from St. Barnabas.

ST. MARK'S is honored in having its Frank Shelby chosen to be head of all the Brotherhood of St. Andrew work overseas with headquarters in Paris. He leaves in June, but is to speak at his home church on the needs of his work before he goes. St. Mark's has about fifty in service.

ON MAY 17TH a fourth monthly meeting of the Cathedral Men's Club will be addressed by Mr. W. W. Grant, who will give his impressions of great personages of the war. The April meeting, with ladies, counted over one hundred present.

ST. BARNABAS' CHURCH, Denver (Rev. C. H. Marshall, rector), subscribed or collected \$9,500 for the third Liberty Loan.

ABOUT EIGHTEEN clergymen's wives living in Denver at the present time have been organized by Mrs. Johnson into a pleasure club, to meet about once a month.

THE PARISHES of the Ascension and St. Thomas, Denver, have raised the required sums to begin their new buildings, and through the generosity of Mr. Francis King Carey a memorial church is projected at Sugar City.

A NEGRO commercial association, of which the Rev. Henry B. Brown is vice-president, has been formed in Denver to develop mercantile farming, colonizing, and other projects. If the signs of recent activity in its coöperative stores are of significance it will do much to draw together the colored people of the city.

CONNECTICUT

E. C. ACHESON, D.D., Suffr. Bp.

Convention Preparation — Organ Dedicated — G. F. S. Drive for Army Ambulance

THE PROGRAMME COMMITTEE has prepared an interesting programme for the morning of the opening day of the diocesan convention. The general subject of the addresses will be Prohibition and the Constitutional Amendment. The sub-topics will be: The Effect of Alcohol on the Human Body, George Blummer, M. D., Dean of the Yale Medical School; The Constitutional Question, the Relation between the Federal and State Governments, Mr. Charles A. Goodwin, Hartford; The Moral Question, the Rev. Charles O. Scoville; The Effect of Alcohol on Society, the Rev. Phillip C. Pearson.

THE DIOCESAN CONVENTION will meet on Tuesday afternoon, May 21st, at 3 P. M. in historic Christ Church, Hartford. In the evening the annual diocesan dinner will be held in the Hartford Club, when the Hon. Joseph W. Alsop, member of the State

Council of Defense, and other prominent speakers will be heard.

THE MEMBERS of Trinity Church school, New Haven, are rejoicing in the possession of a \$500 Liberty bond recently presented to the school.

ON THE EVE of St. Mark's Day the Bishop dedicated a new organ in St Paul's Church, Norwalk (Rev. Louis B. Howell, rector). The organ is a memorial to the late Mrs. Emma Warner of Norwich, who in her younger days was a member of St. Paul's choir, and though absent from the parish since 1865 had always been remembered with great affection and had continued her interest. Her bequest to the parish made possible the purchase of the piece of property remaining on the block where church and rectory stand. The organ was built by Herman J. Roehl of Hartford and has incorporated in it parts of the old organ which had been in use since the days of Bishop Kemper's rectorship.

DURING MAY the war emergency committee of the diocesan branch of the Girls' Friendly Society will undertake a drive for an army ambulance. It is estimated that the cost will be \$700 for a four-cot ambulance, and \$2,400 for a standard ambulance. As this matter will touch almost every girl in the diocese it is expected that the response will be most generous and it is hoped that it will be prompt, so that one ambulance may be secured by June 1st.

THE REPORT of the treasurer of St. Michael's parish, Naugatuck, just rendered for the year shows a credit balance, due largely to the increased activity of the vestry, and an Easter offering of \$1,406.07. Full returns from an every-member canvass on April 28th, show increased pledges for parish support and assure payment of the apportionment.

THE NEW St. John's Church, Washington (Rev. Theodore M. Peck, rector), will be consecrated by Bishop Brewster on Thursday, May 29th.

THE MEMBERS of the local branch of the Girls' Friendly Society of Trinity Church, Hartford (Rev. E. deF. Miel, D.D., rector) have presented to the parish a \$50 Liberty bond to be added to the endowment fund.

ST. PAUL'S ITALIAN MISSION, Hartford (Rev. Paolo Vasquez, minister in charge), shows many encouraging signs of healthy growth. Through an arrangement with the authorities of the Open Hearth Association, St. Paul's hall is now practically given over to the mission. The members of the mission have contributed funds to purchase an altar and money has also been collected to buy a bell. During the year members of the mission have sent \$140.75 to the Italian Relief Committee for the Italian refugees of the north of Italy. A Junior Communicants' League has also been instituted with a membership of twenty.

BERKELEY DIVINITY SCHOOL has sent forth into the ministry of the Church 542 graduates, among whom are 28 bishops. There are at present 439 names on the roll of the living alumni, distributed in 66 dioceses.

THE DAUGHTERS OF THE KING of Christ Church, Hartford, have presented to the parish house a handsome mantel clock in memory of the late Rev. Dr. James Goodwin.

THE CONVENTION of the diocese will meet in Christ Church parish, Hartford, Tuesday and Wednesday, May 21st and 22nd. It is hoped to hold the business sessions this year in the parish house instead of as in former years in the church. There will be the usual pre-convention conference on the morning of the opening day, and it is hoped

the convention dinner omitted last year may be held in the evening of the same day.

THE BUILDING known as the parish house of Trinity Church, Collinsville, for some time in a state of disrepair, has been thoroughly renovated and put in shape for an aggressive campaign toward a larger and better parish.

FOND DU LAC

REGINALD HEBBER WELLER, D.D., Bishop

Gold Star on Oneida Service Flag

THE SERVICE FLAG in the Church of the Holy Apostles at Oneida has now thirty-eight stars, and one of the central ones is gold. On Friday, May 3rd, the Oneidas assembled to pay a tribute of respect to their dead comrade, the sexton's son, an eighteen-year-old sailor boy, whose body had arrived the previous day. Before the sermon, Our Fathers' God, to Thee, was sung and at the close of the service the Oneidas sang a hymn in the Indian language unaccompanied. The procession to the cemetery was led by the Oneida band, and an Oneida in the church tower slowly tolled the bell until the body reached its last resting place.

GEORGIA

F. F. REESE, D.D., Bishop

Woman's Auxiliary—Patriotic Service—Council of Colored Churchmen

THE DIOCESAN BRANCH of the Woman's Auxiliary met in Bainbridge on April 24th.

ON APRIL 20TH Bishop Reese was the principal speaker at Bainbridge in a joint patriotic service of all the local congregations. On the morning of the same day he welcomed the Rev. Robert F. Johnson to take charge of St. John's Church.

COLORED CHURCHMEN of the diocese met in St. Augustine's Church, Savannah, on May 1st and 2nd, for their thirteenth annual council. The programme for Wednesday morning, beginning with the Holy Communion, included the Bishop's address, the organization of the council, the business meeting, and reports. The business session continued into the afternoon, and at a missionary meeting in the evening addresses were made by Archdeacon Baskervill, Major E. S. Elliott of Savannah, and the Rev. P. M. P. Carrington. On Thursday, following the Holy Communion, a business session, and reports of committees, there was a school conference led by Professor W. A. Perry of Brunswick, and in the afternoon a Sunday school conference. Following this conference there was a meeting of the Woman's Auxiliary.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Churchman-Soldier Presides Over Grand Commandery

CAPTAIN GEORGE HORTON STEELE, a former vestryman and lay-reader of St. Paul's Church, Evansville, presided at the session of the grand commandery of the state at Evansville. Thus for the first time the commandery was presided over by a knight in the uniform of the United States.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Social Service Organization

A MEETING at the Diocesan House was called for May 13th to provide for organization of the associates of the Social Service Committee of the diocese. This follows a meeting a month earlier to consider the moral welfare of the girls of the diocese,

and it is planned that the organization shall include employment of a trained worker among delinquent girls and women. It is proposed that the membership consist of honorary, sustaining, contributing, and parish associates, with fees ranging from \$50 per year down to \$1. The woman's auxiliary to the Church Temperance Society of the diocese has voted to disband and become associates of this committee.

LOS ANGELES

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

Birthday Anniversary—Church Dedicated

ST. PAUL'S PRO-CATHEDRAL celebrated on May 5th the tenth anniversary of its Dean and rector, Dr. MacCormack.

AT ST. ATHANASIUS', Los Angeles, the people are enthusiastically planning for the removal of their building to the new lots on Echo Park, the geographical center of the parish, given by Mrs. Frances Wills.

THE CHURCH OF THE EPIPHANY, Los Angeles, presented its associate priest, the Rev. Henderson Judd, with a large cake with ninety-one tapers on his ninety-first birthday. Mr. Judd is the vestor and the mentor of the diocese rolled into one. When he reached the age of ninety he purchased a Ford and although he had never driven a machine before; he has since become an expert and has lately published a booklet, *The Auto Experiences of a Nonagenarian*.

THE REV. ROBERT RENISON, the general missionary, has added another to his considerable list of churches. Of his nine missions he has provided five with church buildings—the last being the beautiful new church of St. Simon at San Fernando, which was opened on Easter Day.

A SPECIAL service on the morning of April 28th was held at St. Michael's Church, Carlsbad, for a temporary camp of soldiers from Camp Kearny, members of the Hospital Corps and Sanitary Units—at which Mr. Harris, the Y. M. C. A. director, read the lessons.

AS A NUMBER of the soldiers from Camp Kearny are visitors in Oceanside on Sundays, the ladies of Grace Church serve tea each Sunday afternoon to them in the parish house.

MILWAUKEE

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

G. F. S. Sells Liberty Bonds—Dr. Morris a Camp Pastor—Woman's Auxiliary

EXCELLENT WORK was done in Milwaukee by the members of the Girls' Friendly Society from the Cathedral, St. James', St. Paul's St. John's, and St. Luke's, in the city of Milwaukee, and St. Mark's, South Milwaukee, in selling Liberty Bonds. The total sales credited to the Girls' Friendly Society from the above parishes were \$30,900.

THE REV. JAS. CRAIK MORRIS, D.D., rector of Grace Church, Madison, has been given leave of absence and has accepted appointment by the War Commission of the Church as Episcopal pastor at Camp Greenleaf, Fort Oglethorpe. His address is Post Library, Fort Oglethorpe, Ga. Camp Greenleaf is the principle training camp in the army for medical men, containing at present eleven thousand officers and enlisted men. There are no attached chaplains, and the office of camp pastor has been given official status by the government. Many thousand newcomers are expected presently, and Dr. Morris asks that names and addresses be

sent to him by the clergy at the earliest possible date.

THE ANNUAL meeting of the Woman's Auxiliary held on Tuesday of last week at All Saints' Cathedral and guild rooms, Milwaukee, was addressed by Miss Helen Littell on her work in Hankow, China, and by Bishop Webb. The following officers were elected: President, Mrs. Herbert N. Laffin; first vice-president, Mrs. H. S. Hadfield; second vice-president, Mrs. E. R. Williams; third vice-president, Mrs. Charles Lamb, Madison; fourth vice-president and educational secretary, Miss Frances F. Bussey; recording secretary, Mrs. Edward Luedke; corresponding secretary, Miss Rosalie Winkler; treasurer, Mrs. T. J. Walton. Mrs. Laffin, Mrs. Forbes Snowdon, Mrs. Charles Forsythe, Miss Bussey, and Mrs. E. A. Wadhams were chosen delegates to the house of Churchwomen at the provincial synod in Gambier, Ohio, in the fall.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Mothers' and Daughters' Dinner—Junior Auxiliary—Twin City Clericus

LAST TUESDAY evening in St. Luke's parish, Minneapolis, a mothers' and daughters' dinner given under the auspices of the girls' club of the parish was a decided success.

Miss Yardley of St. Paul, in charge of the Junior branch of the Auxiliary in the diocese, spoke on the work of the Juniors, and a splendid musical programme was rendered. The directress, Mrs. G. W. Cadwallader, made an address outlining the work accomplished. St. Luke's Girls' Club throughout the winter has done work for the parish and the Red Cross, and is now completing a barrel for a mission school in the South.

LAST SATURDAY there was a large attendance at the annual meeting of the Junior Auxiliary, held at St. John's Church, Linden Hills, Minneapolis. The Bishop, assisted by the Rev. Elmer N. Schmuck, rector, celebrated the Holy Communion when a generous offering was made and the members heard the Bishop's address. The members of St. John's branch served a luncheon at noon and in the afternoon entertained with interesting play and pantomime. At the business meeting presided over by Miss Yardley encouraging reports of work accomplished were made by all branches.

The exhibit of work to be sent to our missionary in Alaska, the Rev. Mr. Hoare, attracted the interested attention of all.

THE REGULAR monthly meeting of the Twin City clericus was held last Monday at the Church of the Ascension, St. Paul (Rev. Dean Pinkham, rector).

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Progress at Wilsall

THE NEWLY organized woman's guild at Wilsall has raised money to pay the balance on four well-located lots, and has also substantial subscriptions towards a new building. Wilsall is an unorganized mission under the charge of the Rev. J. Millard Nelson.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Consecration of Russian Orthodox Church

ON MONDAY, May 6th, the new Russian Orthodox Church of St. Peter and St. Paul on Whitehead avenue, South River, was consecrated by the Rt. Rev. Bishop Alex-

ander of the Russian Cathedral of St. Nicholas, New York, assisted by Archdeacon Sevelocl. There was present a representative of the Anglican communion, the Rev. Sidney H. Dixon, rector of the local Church of the Holy Trinity.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

District Will Exceed Apportionment

THE DISTRICT convocation in Albuquerque last week voted unanimously to exceed the current year's apportionment for General Missions by the sum of \$300.

OHIO

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

St. Andrew's Parish, Elyria

REPORTS SUBMITTED at the annual parish meeting of St. Andrew's Church, Elyria (Rev. Edwin B. Redhead, rector), showed that nearly \$9,500 was received to reduce the debt incurred a year and a half ago when the church was remodeled. The combined balance among the parochial societies amounted to \$915 and their net earnings were more than \$1,200. During the year gifts and memorials were presented valued at \$2,700. Announcement was made that the vestry at a special meeting unknown to the rector had decided to increase the rector's salary \$600 per year. Announcement has been made of a bequest of \$200 and that a beautiful stone altar is soon to be presented as a memorial.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Anniversary

ON ASCENSION DAY the Church of the Ascension, Pittsburgh, observed the anniversary of its organization. A long procession consisted of full vested choir and about twenty-five of the clergy of city and suburbs, who had held their services early in order to take part in the festival. Morning Prayer was read by the rector and his assistant, and the Holy Communion was celebrated by the Bishop, with sermon by the Very Rev. A. R. Van Meter. After the service at a buffet luncheon in the parish house the Rev. John G. Magee and Dr. Mary James, of China, gave short talks on the work in their respective fields. Dean Van Meter, who formerly served in China, also spoke in behalf of the work. Bishop Whitehead and Mrs. M. C. Adams, diocesan president of the Woman's Auxiliary, made appeals in behalf of the Woman's Hospital in Wuchang, and Dr. Brown, the rector, had prayers for hospitals.

QUINCY

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

The Liberty Loan

DURING APRIL the Bishop made addresses in the interest of the Liberty Loan and other war service activities in Quincy, Peoria, and Barry, on six different occasions; and from April 15th to 19th he engaged in the selling of Liberty bonds in Quincy.

IN THE Liberty Day parade in Peoria, St. Paul's Church patrol of Boy Scouts was preceded by one of the famous "tanks", inscribed "The Boy Scouts of St. Paul's Church". This was through arrangement by Mr. M. M. Baker, vestryman of the parish and vice-president of the Holt Company, manufacturers of the tanks. The Church scouts sold over \$10,000 worth of bonds.

RHODE ISLAND

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

Moral Aims of the War—Removal of Chapel—Sunday School Association—Clerical Club

ON MAY 2ND, Providence was visited by the Rev. Sir George Adam Smith of Aberdeen and Mr. Herbert S. Houston, one of the publishers of *World's Work*, under the auspices of the National Committee on the Churches and the Moral Aims of the War. They were guests of the Providence Chamber of Commerce at noon, addressed a largely attended meeting of women at Churchill House in the afternoon presided over by Mrs. Rush Sturges, and spoke to a packed house at Sayles Hall of Brown University in the evening. All ministers of all denominations in the State had been invited to this evening meeting together with such other men as the ministers chose to invite; and the large number present showed their appreciation of the opportunity to hear discussed the Moral Aims of the War. The Bishop of Rhode Island presided and introduced the speakers.

THE CHAPEL at Seaconnet Point, St. Andrew's-by-the-Sea, is soon to be moved to a new site more convenient for the summer cottagers who make the Point their recreation place during the vacation season. The diocese purchased the lot some time ago and it is hoped the chapel will be ready for use this coming summer.

THE SUNDAY SCHOOL ASSOCIATION of Providence held its spring meeting at All Saints' parish house, Providence (Rev. Arthur M. Aucock, D.D., rector), on Wednesday, May 8th. The subject was *The Christian Nurture Series* and the speaker was the Rev. Malcolm Taylor. There was a very large attendance from the parishes of Providence and vicinity.

TRINITY CHURCH, Newport (Rev. Stanley C. Hughes, rector), has "adopted" another French orphan. Some time ago a French lad whose father was killed while serving in the army was taken by the parish to educate. This one represents the navy; as his father was Vicomte de Lesquen, captain of the Cruiser *La Gloire*. The Trinity Troop of Boy Scouts also comes forward for honors having had four members awarded medals from the Treasury Department for selling Liberty bonds and one boy receiving the "achievement button" for securing twenty-five customers for War Saving Stamps. This button is the first to be awarded in Newport.

THE BISHOP entertained the Clerical Club of Rhode Island at the episcopal residence on May 6th. All clergy in the diocese who do not belong to the club were invited and many attended. The morning was taken up by the Bishop, who spoke of the war work of the Church and more particularly of the work done by the War Commission. In the afternoon a committee was formed to draw up suitable resolutions to be presented to the Archbishop of York expressing the deep appreciation of the clergy of Rhode Island for the quiet hour and helpful words of the Archbishop upon his visit to Providence.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Conventions

THE EIGHTH ANNUAL CONVENTION of the diocese meets at the pro-Cathedral, May 14th and 15th. On Tuesday evening there is a missionary mass meeting under the auspices of the Woman's Auxiliary at St. Paul's Church, Sacramento. The preacher is the Very Rev. J. W. Gresham. The Woman's

Auxiliary meets in separate session Wednesday forenoon, in the diocesan house, and a joint session of convention and Woman's Auxiliary meets in the afternoon at the pro-Cathedral.

SOUTH CAROLINA
WM. A. GUERRY, D.D., Bishop
Social Service Mission

THE CHURCHES of Columbia united for a social service mission conducted by the Rev. G. Croft Williams, secretary of the Social Service Commission of the Province, from April 21st to 26th. This was the first of a series proposed for the larger cities of the province under the auspices of the provincial commission. Sunday morning Mr. Williams sounded the keynote in a sermon at Trinity Church, when he preached on The Foundations of the New Civilization. Sunday evening the missionary preached at the Church of the Good Shepherd on The Christian the Light of the World. On the week-nights meetings were held in Satterlee Hall, the method was that of a modified forum. After short devotions and social service hymns, Mr. Williams presented the subject from the viewpoint of the Church; then followed a speaker chosen for his special knowledge, who spoke from the angle of the field. A discussion and questions followed, and thus a social service programme was evolved for the parish. The mission closed with a men's supper, when Bishop Guerry was the main speaker. He traced the progress of freedom through its various phases of religion, politics, and industry. He claimed that we are reaching the last great phase, industrial freedom, and that this is the mighty social and political movement of our time. He also urged that the Church should study labor and give it the Christian vision and the Christian inspiration. The churches of Columbia, because of this mission, have decided to appoint social service committees to cooperate with the diocesan and provincial commissions.

SOUTHERN OHIO
BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.
War Speakers

THE RT. REV. C. D. WILLIAMS, D.D., Bishop of Michigan, is in Cincinnati to help in the Red Cross movement. He spoke at the Glendale Lyceum under the auspices of the Glendale branch of the Red Cross. Bishop Williams said that a sure cure for pacifism was to witness the horrors and devastation wrought by the Germans in France, where he served for some time as a Red Cross inspector. "We shall fight till the monstrous power of kaiserism is crushed. Then there will be a new world with real democracy, democracy not only in political life but in social and industrial life, too. The house of humanity is burning. The German militarists were the incendiaries. We must first put out the fire and then we will correct the plumbing."

THE REV. GILBERT P. SYMONS, rector of Christ Church, Glendale, is just home from Y. M. C. A. work in the camps for German prisoners in England, where he labored for nine months. He worked among 22,000 prisoners and in a statement published in the local press says: "I visited each camp of prisoners about once in six weeks and the men were very glad to see me—it broke the monotony of camp life and meant a motion picture show, singing, religious services, and words of comfort. I would help the men secure musical instruments and they formed bands. Sometimes an old piano was secured for them. Sometimes

they asked me for wood which they liked to carve. About eighty per cent. of the men volunteered for work on the English farms and roads and they made excellent workmen. I found two classes of Germans—the militaristic officer type, and the plain, common man, who impressed me as being about like the average human being. They all seemed very docile—they are so inured to obeying orders that the British have no trouble making them obey. They are homesick, of course, but feel they have been wonderfully delivered from the carnage at the front. The prison camps for German soldiers in England are training schools for the cause of human freedom. The British officers in charge treat the German prisoners so justly that many of the prisoners are beginning to see a new light, beginning to understand what freedom means, even though they are prisoners of war. These men will return to Germany after the war and carry the torch of liberty to the land of the military autocrats."

SPRINGFIELD
GRANVILLE H. SHERWOOD, D.D., Bishop
Woman's Auxiliary—Bishop Will Receive Degree
—Plans at Jacksonville

THE THIRTY-FIRST annual meeting of the Woman's Auxiliary was held at Lincoln at the same time as the synod, May 1st and 2nd. Six of the fourteen branches were represented. An unusual and pleasing incident was the representation of a branch of the Juniors. The secretary reported

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thirteen boxes valued at \$627 sent to missionaries and others. The treasurer's report showed a membership of 215, and total receipts of \$596.34, an increase of \$100 over the previous year. The Auxiliary voted \$200 for General Missions, an increase of about \$50. The honorary presidents are Mrs. G. H. Sherwood and Mrs. H. H. Candee. The president is Mrs. H. S. Dorsey of Alton, and the secretary is Mrs. Katherine D. White of Springfield. It was voted to meet at the Chapel of St. John the Divine at the University of Illinois next year at the same time as the Synod.

BISHOP SHERWOOD has just received notice from the President of his alma mater, Trinity College, that the trustees have voted him the degree of Doctor of Divinity to be conferred on him at Commencement in June. The Bishop leaves soon for the East.

ON MAY 6TH at an enthusiastic parish meeting in Trinity Church, Jacksonville, it was unanimously voted to accept plans drawn for a new church by Architect Pridmore of Chicago. It will cost \$40,000, and work of construction begins as soon as the money can be raised. Pledges at the meeting amounted to a little over \$15,000, and there was \$9,000 insurance on the building that was burned. An energetic canvass to raise the balance has begun. The plans call for a building of Early Victorian Gothic architecture.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop
WM. CABELL BROWN, D.D., Bp. Coadj.

Piedmont Convocation

THE PIEDMONT Convocation held its semi-annual session in Leeds Parish, Hume, Fauquier county, from April 29th to May 1st, beginning with a service conducted by the Dean, the Rev. Edmund L. Woodward, M.D., on Monday night in All Saints' Chapel, Markham, when the Rev. R. Allen Castleman preached. The Rev. C. H. Goodwin preached on Tuesday morning on the relation of the War to Missions; and at night the Rev. Joseph B. Dunn spoke on Christianity and Patriotism. The Bishop Coadjutor on Wednesday conducted a quiet hour and administered Confirmation. The Holy Communion was also celebrated, the Rev. Kensey J. Hammond, D.D., preaching on the Value of the Church in the Parish to the Churchman. A War Honor Roll was un-
was elected Dean, the Rev. E. W. Mellichampe was re-elected treasurer, the Rev. W. C. Marshall, Jr., secretary.

CANADA

Girls' Conferences—War Items—Summer School
Diocese of Calgary

THE OLDER GIRLS' WORK CONFERENCE was held at Calgary recently with four Anglican churches represented. The Sunday school conference was held just before at a service in connection with it in the Church of the Redeemer, Calgary, the preacher was Archdeacon Webb, of Edmonton.

Diocese of Edmonton

THE GIRLS' CONFERENCE held at Edmonton in April was a great success.—THE QUIET DAY at the seventh meeting of the archdeaconry of Edmonton was conducted by the Rev. M. H. Robertson, head of the Edmonton mission. The session was profitable, papers being read on many subjects of importance to the Church.

Diocese of Montreal

THE YPRES parade, which had to be postponed on account of weather from the previous Sunday, was held April 28th in the afternoon. Bishop Farthing marched with

the soldiers and Col. Almond, rector of Trinity Church, who is just back from the front, marched with one unit. Col. Almond preached at the Church of St. James the Apostle in the morning, when he told the congregation of the great work their rector, Canon Shatford, is doing in France among the troops, and of their love for him. He said he was sure the congregation would not wish to bring their rector back while the need for him was so great overseas.

AT THE combined annual meeting of the Parochial Union and Women's Guild of Christ Church Cathedral, Montreal, April 26th, a letter was read from Col. McGreer, assistant to the vicar at the Cathedral and now acting as chaplain at the front, which expressed high praise of the work of Canadian chaplains.

Diocese of New Westminster

BISHOP DE PENCIER has returned home after over two years absence at the front.—AT THE April meeting of the diocesan Woman's Auxiliary in the parish hall of St. Mary's, South Hill, arrangements were made for the annual meeting in the end of May.

Diocese of Niagara

THE PREACHER at the opening service of the annual meeting of the diocesan Woman's Auxiliary was the Rev. W. P. Robertson, of St. Thomas' Church. The meeting was held in Hamilton from the 23rd of April to the 25th, inclusive.

Diocese of Quebec

A VERY attractive programme has been prepared for the summer school to be held at Lennoxville from June 24th to 29th, under the leadership of Dean Shreve of Quebec. The devotional addresses on the first two days will be given by the Bishop of Quebec and on the last two days by Bishop Farthing of Montreal. It is expected that a returned missionary will give a talk every evening.

Diocese of Toronto

A NEW missal stand has been presented to St. Luke's Church, Creemore, in memory of the late rector, the Rev. A. C. Miles, by his widow.

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Educational

THE GENERAL THEOLOGICAL SEMINARY announces its closing exercises of the year to take place during the week beginning Monday, May 27th, at Chelsea Square, New York. A faculty reception occurs from 4 to 6 on Monday afternoon, and in the evening Bishop Stearly will preach the baccalaureate sermon. Tuesday is alumni day. After the business meeting of the associate alumni the Rev. C. M. Douglas will at noon read the alumni essay. Wednesday is commencement day, the exercises beginning at 11 A. M.. On the latter two days there is to be Holy Communion at 7 A. M.

COMMENCEMENT EXERCISES at the Seabury Divinity School occur on May 21st at 2 P. M. The faculty reception will follow at 3:30. The alumni banquet will be given in the refectory on the previous evening, those who are announced to respond to toasts being the Rev. Richard S. Read, '05, the Rev. E. W. Couper, '02, the Rev. F. F. Kramer, D.D., Mr. Alfred H. Bill, the Rev. W. H. Stowe, '18, and Bishop McElwain. The alumni celebration of the Holy Communion is at 7 A. M. on Tuesday, and the business meeting follows at 9 o'clock in Johnston Hall.

A PARABLE OF SAFED THE SAGE

THE PARABLE OF THE HUSBANDMAN AND THE HIGH COST OF LIVING

Now THE word of Keturah came to me saying, Hie thee to the shop of the Grocer, and buy thou me a Pound of Butter, and certain Other Things whereof I have written down a List.

So I went to the shop of the Grocer. And there entered an Husbandman with Money in his Pocket and more in the Bank. And he spake to the Grocer, and he boasted, and he said, Behold, I have sold my Wheat at the Government Price, and Believe Me, it was Some Price. Yea, and I got Eighty Three for My Oats, and One Twenty Seven for My Corn. And he was Very Proud of what he supposed he had done.

And he spake to the Grocer, and said, Give me a Package of Oatmeal, and behold here is thy Dime.

And the Grocer said, The Oatmeal which was once a Dime is now Fifteen Cents.

And the Husbandman said, It is an Outrage; I will not pay it. Give me a Breakfast Food made of Wheat.

And the Grocer said, That will cost thee more.

And he said, Let me have Corn Flakes.

And the Grocer said, That also is Fifteen Cents.

And the Husbandman said, The Grocers are Robbers, and the Millers are Thugs; and they are in a Conspiracy to Rob the Poor Farmer, whose industry feedeth them all.

And he was wroth, and he departed.

And he considered not the price at which he had sold his Wheat and his Corn and his Oats.—*The Congregationalist and Advance.*

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(Used by our boys overseas.)

White Captain of my soul, lead on;
I follow Thee, come dark or dawn.
Only vouchsafe three things, I crave;
When terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
When vows grow dim and men dare do
What once they scorned, help me be true!
Amen.

Christ Church (Chicago) Messenger.

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May 30, 1918,

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As there is no way of estimating the probable demand for this Leaflet, it is important that orders be sent at once, so that a sufficient supply may be printed.

Lack of time makes it impossible to submit copies to the Bishops for license in advance, though a copy will be mailed to each Bishop on publication. It is believed that the Form will be found generally satisfactory for use in the observance of the day.

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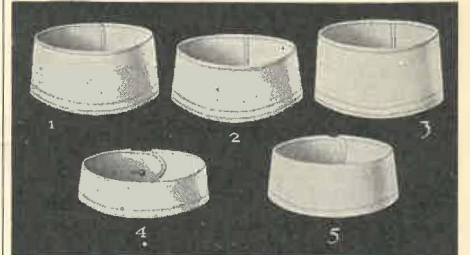
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