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VOL. LIX

MILWAUKEE, WISCONSIN.—MAY 25, 1918

NO. 4

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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

FALLEN IN ACTION. By L. L. Robinson. (Poetry)	111
EDITORIALS AND COMMENTS	112
A Day of Prayer and Fasting—Service Leaflet for Memo- rial Day—Red Cross Processions—War Relief	
TRINITY SUNDAY. By C. F. L.	114
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	114
BLUE MONDAY MUSINGS. By Presbyter Ignotus	115
PROPOSED EXEMPTION OF ENGLISH CLERGYMEN FROM SERVICE. The London Letter. By J. G. Hall	116
THE GOAL OF SACRIFICE AND SERVICE. By the Rev. Lyman P. Powell, D.D.	117
NORTH CAROLINA ELECTS A COLORED SUFFRAGAN. (Illus.)	118
THE PLACE OF THE INTERCESSIONS. By the Rev. H. B. St. George, D. D.	119
BURIAL PLACE OF CHIEF JUSTICE MARSHALL. By Turner W. Shacklett	121
TEXAS ELECTS A COADJUTOR	121
FIRE AT ST. MARK'S HOSPITAL, Salt Lake City	121
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	122
CORRESPONDENCE	123
The Memorial and the Reply of the Bishops (Rev. G. Wool- sey Hodge, D.D.)—"The Problem of the Ministry" (Rev. H. Cowley-Carroll)—The Coming Brotherhood Con- vention (Edward Lowe Temple)—"The Dress of a Lay Reader" (George Clark, Gabriel F. Johnston, William Dud- ley Foulke Hughes)—Prohibition (C. N. Vroom)—would Close Some Divinity Schools (Rev. George E. Wharton)	
LITERARY.	125
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	126
WAR PLANS OF THE WOMAN'S AUXILIARY. By Grace Lindley	127
PERSONAL MENTION, ETC.	128
ANNUAL CONVENTIONS . . .	131
PLANS FOR EVERY-MEMBER CANVASS IN NEW YORK. The New York Letter	134
MAYOR OF BOSTON SPEAKS AT ARCHDEACONRY MEETING. The Boston Letter. By the Rev. Ralph M. Harper	138
BISHOP RHINELANDER SPEAKS ON PRIMITIVE PRINCIPLES. The Philadelphia Letter. By the Rev. Edwin S. Lane	139
COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY. The Chicago Letter. By the Rev. H. B. Gwyn	140

MEDITATION is one way of handling the Gospel History. In-
stead of a vague, half-remembered, less than half-comprehended,
story, the life of Jesus, steadily meditated on, passes into the
life of the Christian, by an insensible but real transfusion.
—Rev. H. P. Liddon, D.D.



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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 25, 1918.

NO. 4

Fallen in Action

How strange it all must seem==how passing strange!
 One moment, here; within the ruthless range
 Of shot and steel, of shrieking bomb and shell,
 Of fiendish shafts that shame the arts of hell,
 Of tumult wild that roars, yet swells in vain
 To drown the anguished cry, the moan of pain;
 Then, lo! Amid the drive, the dauntless rush,
 A sudden pause, a wondrous calm and hush!

One moment, here; where, answ'ring one command,
 Lo, Life and Death march, silent, hand in hand;
 Where time, unmarked, grows 'wildered in the maze
 Of lurid nights and smoke enshrouded days;
 Till reeling brains, to all but duty blind,
 Swarm "o'er the top", fear, only, left behind;
 Then, lo! 'Mid storm and strife, a stillness blest==
 And heart and brain are hushed in perfect rest!

One moment, here; where reason's bitter Why?
 'Mid wreck and doom of hope demands reply;
 Where warring hosts in causeless, bootless strife
 Win worthless ground at priceless toll of life;
 Till shattered faith declares "God" but a dream,
 And "truth" a myth, and Hell alone supreme;
 Then, lo! A burst of light, a radiance clear,
 The shadows flee, and God Himself is near!

L. L. ROBINSON.



A Day of Prayer and Fasting

LED by the President of the United States, the American people are about to turn from their nerve-wracking work of making materials for the winning of the war and the ameliorating of the sufferings of the war, to a day of quiet intercession before the throne of God. On that day, all labor that is not absolutely imperative may well be stilled, that the whole American people may engage in prayer.

We are a Christian nation. Never before in this generation has the nation so generally turned to spiritual leadership, and so splendidly responded to that leadership. The old-time politician, making his time-worn appeal to men to rally to the party standard and to defeat the party of the opposition, is contemptuously rejected by American audiences to-day. Even the waving of the flag, when it is done lightly and superficially, arouses no response.

But let the call come to rally toward spiritual ideals, and an American audience to-day is wildly enthusiastic. Two years ago we were madly making money. To-day, if there be men—no doubt there are—who are putting *money first*, they are simply loathed by their fellow-men. Perhaps no "class" in our population has so largely responded to the call for service as has that which we vaguely term "the rich". Very likely the profiteer exists; but the men of wealth who have demanded the right to conscript their wealth and, in many cases, are asking the government to conscript it by law, are far more representative and, we believe, much more numerous.

The call to the American people is, happily, not mixed with any opportunity for new territory or for war indemnities. Even though we now appreciate that we are fighting for our national existence, we did not generally recognize our danger when war was declared. No, whoso is able now to charge the American people with making war for the sake of profiteering, or capitalism, LIES, with every opportunity to know that he is lying. The American people dash him contemptuously aside as a bearer of false witness against his neighbors.

The American people are consciously yearning for a high ideal. They see the terrible suffering that has been inflicted upon non-combatants in all the lands which German hordes have desecrated, and they would bring relief to them. They would bind up wounds. They would heal the desolation. They would comfort the mourner. They would bring sundered families together. They would care for the families of soldiers — not only of our own but of our allies. They would bring comforts to the soldiers themselves. In the Red Cross and in the Y. M. C. A. and in many smaller organizations they are giving lavishly for all these purposes. Nobody supposes that the present week will fail to bring its hundred million dollars to the Red Cross. America has been splendidly, lavishly, generous in giving. Neither was there ever before such cheerfulness in paying taxes, unprecedented though these must be in amount, while the billions that have been loaned to the government are the offering of seventeen millions of people from their savings.

Yes, and as we have been lavish in our material gifts,

so also do we realize that we must give spiritual gifts. Great numbers have willingly given themselves — young men to service in the army, older men and women to many forms of service that involved the true gift of themselves.

And we have given spiritual leadership. A tired, war-strained world has welcomed the clear interpretation of ideals that Woodrow Wilson has given them. They have responded gladly to his spiritual leadership. They have recognized in him their Joshua. "I am an old-time, orthodox Republican of the old school," said Dr. Gunsaulus last week, "but I would rather have one old hat of Woodrow Wilson's than all the crowns of Europe." Yes, America has truly responded, gladly, nobly, to spiritual leadership.

And now comes, from our leader, the call to fasting and to prayer. It is as truly a call to the whole American people as was the call to give their sons as volunteers, the call to buy liberty bonds, or the call to give to the Red Cross. Will the people, *as a people*, respond?

Congress has, by joint resolution, declared that it is "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 has declared the thirtieth day of May, which he well describes as "a day already freighted with sacred and stimulating memories", to be a "day of public humiliation, prayer, and fasting", and has exhorted his "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."

The nation must take Congress and the President at their word. We have responded splendidly to the call upon us to GIVE. We must respond with like willingness to the call to PRAY.

For the latest call is the crown of all the calls that have been made upon us by the President. A united people are asked to fast and pray, because these are real factors in the winning of the war. Spiritual agencies are distinctly recognized as those which must produce victory.

The Church can here, to some extent, give expression to the voice of the nation. At least we are bound to give our full support to the observance of the day. We can show the nation how to pray.

Let every Churchman, every Christian, every serious-minded citizen, recognize that the duty laid upon him for May the thirtieth is a paramount duty for the day.

As a nation, Let us Pray.

A GOOD friend among the bishops asks, in a most kindly and delicate way, whether it was tactful or wise for The Young Churchman Company or its editors to take upon themselves the responsibility of issuing material, in leaflet form,

Service Leaflet for Memorial Day

for the services to be held on the day of prayer and fasting set forth by proclamation of the President. He points out, quite truly, that the bishop of a diocese alone is charged with the right and the duty of issuing special services for special days; and, though our correspondent is careful not to write in such wise as to hurt these editors' feelings, he does undoubtedly throw upon them, and upon the publisher, the onus of showing that they have not transgressed the proprieties in this matter. The editor of THE LIVING CHURCH, being rather close both to these editors and to their publisher, has frankly demanded that these show cause why they should not be held in contempt of the episcopate by reason of their invasion of the episcopal prerogative, and now makes common cause with them in making reply.

A national day of fasting and prayer, proclaimed by the President of the United States, is an unusual event. The material for its due and fitting observance is not very easy to collect in haste.

There are, in the United States, ninety-one bishops having jurisdiction. If each of these must singly compile and set forth a service for the occasion, the mere expense of printing, handling, and mailing these services to his clergy in sufficient quantities for the use of their respective congregations must involve a rather formidable total. In most dioceses there is no available fund that can be used for this purpose; the bishop must pay the bill.

Both in the leaflet published for the purpose by The Young Churchman Company and in the advertisements of it, the publisher was careful to explain that it was issued, of necessity, without episcopal license, and thus irregularly, purely that the material might be available to any who cared to use it. On the day that it came from the press, copies were mailed to all the bishops.

Where a bishop desired to issue his own form, it was inevitable that he would notify his own clergy immediately, so that they could count upon his supplying them with his official form. If any bishop, receiving this suggestive form, desired to authorize it, in whole or in part, or desired to forbid its use, he thus had the opportunity of doing so. If, by remaining silent, he preferred to give his implied consent to his clergy to use any form that they might find convenient—a practice that is very common indeed among the bishops in connection with special services—this leaflet gave the clergy the opportunity, at a minimum of expense, to obtain reasonably appropriate material. And it is very desirable indeed that, on a serious occasion such as this, the laity should have printed copies of the special prayers, to be followed by them as they are read by the minister. It may be satisfactory to an officiating clergyman to select special prayers for special occasions and use them entirely without regard to the intelligent following of the congregation, but it is far from satisfactory to the laity. If we are to take the President's proclamation seriously, we are bound to make real provision for the intelligent observance of the day, not only by the clergy but by the laity. Every form of prayer for a public occasion that is contained in any book not officially set forth is subject to the same criticism that is made of this leaflet. It is published purely for the convenience of those who wish to obtain it. It stands purely on its merits.

But in this case The Young Churchman Company felt some responsibility to supply suggestive material to the Church because it is the only publishing company in this country that has the facilities for promptly meeting a need of this kind, having (a) its own presses, (b) a weekly paper in which the fact of publication could be quickly made known to practically the whole Church, and (c) a mailing list devised to reach the greater part of the clergy at quick notice. No other institution, be it bishop or publisher, has those facilities. The result is that many people in the Church have come to expect this sort of service in emergency from The Young Churchman Company, and many bishops, as well as others, have frequently expressed themselves as pleased with it. So also The Young Churchman Company has felt

some pride in having so often fulfilled the expectation that it would provide, as best it can, the material that may be needed in the Church. The publisher adds, with some earnestness, that in supplying material such as this there is almost a certainty that he will "lose money", and his attempt is only to see that the price is so fixed that the loss or the profit, whichever it may be, will be inconsiderable. Perhaps this will be sufficient security against his over-doing a service of which nobody whatever need ever avail himself unless he wishes to.

HOW inspiring were those Red Cross processions that moved through all our cities last Saturday afternoon, in preparation for the drive of the present week!

They showed the Red Cross in action at the home base.

Red Cross Processions

For the money that is given to the war fund is only a small part of what the American people are giving to the Red

Cross. Far more beautiful is the contribution of service, which is made by the women of the country in all the chapter work rooms and homes throughout the country. Few realize that many millions of articles are shipped each month by the American Red Cross to its agents abroad, and now it has been necessary to order that the production of the chapters be cut down, because the American woman has produced finished products faster than the American mills could produce the material, and the available shipping is inadequate to carry all that she is ready and willing to produce.

The processions were an inspiring sight, and were a revelation to many, we are confident, of the enormous extent of the Red Cross voluntary working force.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 20th:

K. C. F., Marquette, Mich.....	\$ 5.00
A reader, Louisville, Ky.....	1.00
A communicant of St. Mark's Church, Philadelphia, Pa....	2.00
Gethsemane Church, Minneapolis, Minn.....	25.00
Woman's Guild, St. Peter's Church, Sheboygan Falls, Wis. *	12.00
Christ Church Girls' Friendly Society, Andover, Mass. *....	10.00
H. F. C., in memory of H. A. C., Muncie, Ind. †.....	2.00
Miss G. Winter, New York City ‡.....	5.00
A child †.....	1.00
Total for the week.....	\$ 63.00
Previously acknowledged.....	59,435.43
	\$59,498.43

* For relief of French war orphans.
 † For relief of French and Belgian children.
 ‡ For Belgian relief.
 † For relief of Belgian children.

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.

401. Miss Frances G. Lockwood, Eau Claire, Wis.....	\$ 36.50
402. Altar Guild of St. Paul's Parish, Beloit, Wis.....	73.00
403. Christ Episcopal S. S., New Brighton, Pa. (two children)	73.00
93. Carolee Cobbs, Montgomery, Ala.—special gift.....	5.00
94. Mrs. W. T. Harrison, St. David's Church, Portland, Ore.	3.00
134. Mrs. F. E. Holbrook, Pelham, N. Y.....	36.50
137. Mrs. Henry G. Rogers, Au Sable Forks, N. Y.....	36.50
143. Mrs. Helen L. Guerin, Newark, N. J.....	36.50
144. Miss Julia B. Thorne, Newark, N. J.....	36.50
157. L. M. Richmond, Concord, N. C.....	36.50
184. Mrs. H. G. Mitchell, Racine, Wis.....	36.50
187. Natalie Mitchell Webster, Racine, Wis.....	36.50
192. Margaret Hearne Cornell, Ithaca, N. Y.....	36.50
196. In loving memory of H. Mitchell Webster.....	36.50
197. Mr. J. H. Brannum, Racine, Wis.....	36.50
221. Church of Our Saviour S. S., Akron, O.....	36.50
258. Ladies of the Hotel Dixie, Shelbyville, Tenn.—special gift.....	4.00
Total for the week.....	\$ 596.00
Previously acknowledged.....	25,118.41
	\$25,714.41

ARMENIAN AND SYRIAN RELIEF FUND

K. C. F., Marquette, Mich.....	\$ 5.00
St. David's Church, Portland, Ore.....	5.00
St. John's School, Manlius, N. Y.....	15.00
Fourth Grade, State Normal School, Milwaukee, Wis.....	16.00
Church of the Holy Apostles, Brooklyn, N. Y.....	3.76
Additional from St. Paul's Church, Peoria, Ill.....	5.00
Trinity Church School, Bridgewater, Mass.....	5.00
Mrs. J. S. Thomas, Charlotte, N. C. *.....	2.00
St. Martin's S. S., Charlotte, N. C. *.....	1.00
Rev. and Mrs. J. L. Jackson, Charlotte, N. C. *.....	1.00
	\$58.76

* For relief of children.

MISSION OF HOPE FUND

Rev. Dr. Cyrus Townsend Brady, Yonkers, N. Y.....	\$5.00
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POLISH RELIEF FUND

A reader, Louisville, Ky.....	\$1.00
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TRINITY SUNDAY

By C. F. L.

AN OPEN DOOR

"Timeless, spaceless, single, lonely,
 Yet sublimely Three,
 Thou art grandly, always, only
 God in unity!
 Lone in grandeur, lone in glory,
 Who shall tell Thy wondrous story,
 Awful Trinity?"

SINCE Advent we have been observing the festivals more especially connected with the Incarnation of our Blessed Lord. Step by step we have followed from the manger to the Cross, the empty tomb, and finally to the Ascension. Then, after the commemoration of the descent of the Holy Ghost, we rise to the festival of the Holy Trinity.

To-day we forget about ourselves, and look heavenward. A door has been opened, and we are permitted to look in, catching a glimpse of the ceaseless worship and adoration paid to the Triune God, who sitteth upon the rainbow-circled throne. Our spirits faint before the revelation, and we strive to rise into the atmosphere of the *Te Deum*, which so often unthinkingly we have sung. We behold the Burning Bush which was not consumed, and are in the presence of the Great I AM! The doctrine of the Trinity is a mystery; and who would crave a religion which possessed no mystic wonders? Our finite minds cannot grasp the subject; but in that other life, to which the world is rapidly hastening, it may gradually, but perhaps never fully, be unrolled before us. For our departed we pray, that they may have increasing knowledge of God. In the words of Canon Carter: "Our position is to wonder and adore, though as yet unable to understand."

To shield the Israelites from the pagan and idol worship about them, they were taught that God is One; for they were not then fitted to grasp a fuller revelation; yet the doctrine of the Trinity runs like a golden thread through the warp and woof of Old Testament Scripture. In Genesis we read that God said: "Let us make man in Our image", not in Mine. We learn that the Spirit brooded over the waters, making them fruitful; and that One like unto the Son of Man walked with the three in the fiery furnace. Many theologians consider that the Angel of the Presence, who guided the Israelites, was our Lord, assuming angelic guise for a time. The prophet beheld the angels returning with the Son, and bringing Him to the Ancient of Days, who sat upon the great white Throne.

In the New Testament the teaching in regard to the Trinity is plain, and familiar to all. At Christ's Baptism the voice of the Father is heard, the Spirit hovers in the form of a Dove, and the second Person of the Godhead is thus prepared for His ministry to a lost and sinful world. Our Lord constantly speaks of Himself as equal to the Father, with whom He lived in glory before the world was; and He promises to send the divine Spirit, proceeding from the Father. He commands that Baptism be performed in the Name of the Trinity. Thus from Genesis to Revelation we may find the teaching in various passages.

To St. John, when an exile on the isle of Patmos, a fuller vision of the heavenly worship was given than that which had been vouchsafed the prophets. Through that open door we, too, may look, love, worship, and adore. We see the throne, and Him that sat upon it, like a jasper and a sardine stone; we see the Lamb as it had been slain, in the midst of the throne; and before it the seven lamps, which are the seven Spirits of God. We see the ceaseless worship of the elders, the living creatures, and of all those who stand upon the sea of glass, like unto clear crystal. It seems evident that there is no place for those who deny the Church's doctrine of the Blessed Trinity.

We strive to make the services of the Church after the heavenly pattern; and to raise up ourselves to that height; praying that our adoration may ascend with the incense to the throne of God. And the Father seeketh such to worship Him—our Lord tells us—in spirit and in truth. At times, to certain souls it is given to know that they are alone with God; and the things of earth lose their grasp upon them; and they live in eternal verities.

THE NEW LECTIONARY

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

KALENDAR FOR EIGHT DAYS

Trinity Sunday	Nehemiah 9 Ezekiel 1	Acts 2: 29-end	Genesis 1: 1—2:3	Matthew 3
Monday	Exodus 25: 1-22	Acts 3: 1—4:4	Jeremiah 10: 1-16	Matthew 4: 1-11
Tuesday	Exodus 25: 23-end	Acts 4:5-31	Isalah 44: 6-23	Matthew 4: 12-end
Wednesday	Exodus 26: 1-14	Acts 4: 32—5:16	Job 38: 1-36	Matthew 5: 1-20
Thursday	Exodus 26: 15-end	Acts 5: 17-end	Proverbs 1: 1-19	Matthew 5: 21-end
Friday	Exodus 27	Acts 6	Proverbs 1: 20-end	Matthew 6: 1-18
Saturday	Exodus 28	Acts 7	Proverbs 2	Matthew 6: 19-end
First Sunday after Trinity	Neh. 10: 28—11:2 Ezekiel 16:44-end	Romans 12	Proverbs 3: 1-26	Luke 18: 9-34

THE doctrine of the Trinity may be regarded from two distinct though related points of view. In technical theological language they are respectively the Ontological and the Economic Trinity. In other words, one point of view is that of inherent and eternal distinctions within the Deity, while the other is the Trinity of divine manifestations, or God as Creator, Redeemer, and Sanctifier. It is the former that is jealously guarded by theologians; it is the latter that is of interest to "the man in the street". Both are presented in the "Proper Prefaces" of the Communion office. Moreover, when we are dealing with the three-fold manifestations of Deity, as Father, Son, and Holy Spirit, or Creator, Redeemer, and Sanctifier, those manifestations may be simultaneous, as in the Story of Creation and of the Baptism of our Lord; or they may be successive, as in History, through which God reveals Himself.

But Trinity Sunday has another aspect which must not be ignored, and which, indeed, is the practical or pragmatic side of the Trinity of Manifestation; and that is, Human Regeneration (see gospel for Trinity Sunday). From this point of view, Trinity Sunday is the octave (and this is true both logically and in the actual development of the Church year) of Whitsunday. Nor must it be forgotten, although it too often is, that the whole Trinity season is the outcome of Whitsunday, being Redemption applied through the Holy Spirit; and (in the opinion of the present writer) ought to be named Sundays "after Whitsunday" instead of "after Trinity".

Now for the lessons. The "acid test" of the Old Testament historical course may be said to come on Trinity Sunday. On that Sunday of year I, we had Joshua 8:30 to end; building (in the Promised Land) of an altar for worship of the true God and the reading of the covenant law that bound the people to their God. Worship belongs to the Ontological Trinity (cf. epistle for Trinity Sunday), adoration of God as He is in Himself; while the Law is an appropriate reading for this Sunday viewed as octave of Whitsunday and stands for the idea of the obedience due from the Redeemed; fidelity to the law which our Lord came not to destroy but to fulfil.

This second year brings us around, in the Old Testament historical course, to a corresponding situation: a renewal of the covenant of the law, but including a summary of History as the Trinity is a summary of doctrine; history, moreover, which exhibits the God of Creation, Redemption, and Sanctification in action (vss. 6, 9, and 20). More than this: in addition to the law, it expounds the idea of obedience in the Spirit which follows upon, or is designed to follow upon, Redemption; an idea which underlies the true but most inadequate statement, that "Doctrine occupies the first and duty the second half of the Church year."

Other aspects of Trinity Sunday are provided for in the lessons which have not been referred to. The lessons for next Sunday are keyed to the thought of the collect, viz., evangelical obedience; a continuation of the line of thought already given us for Whitsunday and after.

PERSEVERANCE is a grace, just as much as faith, or hope, or charity. The secret strength of perseverance is a share in the Glorified Life of Jesus.—Rev. H. P. Liddon, D.D.

BLUE MONDAY MUSINGS

By Presbyterians



A SEVENTEEN-YEAR-OLD boy, from one of our eastern Sunday schools, contributes this excellent counsel to the Sunday school weekly paper:

"In these days of stress we are all trying our utmost to be loyal and patriotic to our country. Have you ever thought

how important it is to be loyal and patriotic to our Church and Sunday school?

"If every soldier did not give to his officers full obedience and respect, our country would be in a sad state.

"If our pupils do not give to their teachers full obedience and respect, they are lacking in loyalty to their Church and school.

"Let us be Christian soldiers and remember that we are always in the presence of the supreme commander, and behave with respect and reverence."

THIS BY JOHN DALY comes from Kansas, "land that restores us," as Vachel Lindsay calls it:

"A TOAST TO THE FLAG

"Here's to the red of it;
There's not a thread of it,
No, nor a shred of it,
In all the spread of it,
From foot to head,
But heroes bled for it,
Faced steel and lead for it,
Precious blood shed for it,
Bathing it red.

"Here's to the white of it;
Thrilled by the sight of it,
Who knows the right of it
But has felt the might of it
Through day and night;
Womanhood's care for it
Made manhood dare for it,
Purity's prayer for it
Kept it so white.

"Here's to the blue of it,
Heavenly view of it,
Star-Spangled hue of it,
Honesty's due of it,
Constant and true;
Here's to the whole of it,
Stars, stripes, and pole of it,
Here's to the soul of it,
Red, white, and blue."

WHAT EXTRAORDINARY NAMES some people are compelled to bear, or choose to assume! I hesitate to call them "Christian names", because they aren't Christian, very often. "Given names" is perhaps the better way of describing them. Perhaps you have heard of the Irishman assisting at a baptism, who, when he heard the godmother answer "Hazel" to the question as to the child's name, broke forth: "For the love of Hiven! the whole kalendar is full of the names of blessed female saints, and they do be callin' the baby after a nut!" I thought of that when I looked through the catalogue of a girl's college the other day, and noted these labels: Golde Mae, Eura, Arvilla, Kathryan, Elva, Melba, Izer, Neva, Ramona, Mabelle, Vidah, Esta, Millis, Mayme, Mable, Arthetta, Lilyan, Bulah, Arbita, Narmie, Ara, Jonnie, Roxa, Zurelle, Zuliene, Vanja, Mote, Coreenna. It was a comfort to get back to Bridget and Margaret! Names are not arbitrary combinations of vowels and consonants; they have, or should have, significance, an historic setting, a personal and family relationship, that dignifies them. To invent fantastic labels for pet dogs may be allowed; but human beings ought not to be put on that level. So, misspellings of familiar names, Christian or family, seem either undignified or ignorant, now when fixed spellings have been accepted. Can some one explain *Ga Nun* and *U'Rell*, both of which variants intrigue me?

THESE, FROM THE *London Times*, are worthy the Greek anthology. They are by J. M. Edmonds.

"FOUR EPITAPHS

"For a general grave on Vimy Ridge.

You come from England; is she England still?
Yes, thanks to you that died upon this hill.

"On some who died early in the day of battle.

Went the day well? we died and never knew;
But well or ill, England, we died for you.

"On those who died at the Battle of Jutland.

Proud we went down, and there content we lie,
'Neath English sea if not 'neath English sky.

"For a village war-memorial.

Ye that live on 'mid English pastures green,
Remember us, and think what might have been."

I HAVE JUST NOTED an egregious illustration of head-line falsehood, in one of America's best newspapers. The *Boston Transcript* of April 18th publishes the returns of the local option election in New York State under this caption:

"WETS WIN IN NEW YORK"

The despatch goes on, however, to declare that thirty-eight cities voted, of which twenty went "dry", and eighteen "wet"! A strange victory, that; and a few more such triumphs will be fatal. Every one of the thirty-eight cities is "wet" now; so the "drys" gained over half. That the two largest cities were among the eighteen leaves more than half the licenses in effect next October, it is true; but an army which is driven from one-half its posts doesn't usually claim a victory because only 45% of its troops were killed. Let such perversions make you always distrustful of headlines, war or otherwise; and get your impressions from the actual articles.

A ROMAN CATHOLIC MAGAZINE called the *Fortnightly Review*, consisting of sixteen small pages, published in St. Louis, and edited by Arthur Preuss, has come to my hand. Though there are many references to the war, I find no single clear call to American loyalty, no plain disavowal of *Kaiserliche* sympathies. German names occur most frequently in reviews, advertisements, and editorial comments; references to England and France, and to writers from those countries, are sneering and ill-natured. An article is quoted approvingly from *Studies*, a Dublin Roman Catholic quarterly, in which the Great War is called "a very sordid business," because of "the gratuitous insult to the head of the Catholic Church", involved in the refusal to allow the Vatican to direct peace negotiations. A significant passage from this article declares that "the Pope rules a kingdom of over three hundred million subjects, whose loyalty, founded on reason and love, is far stronger than that commanded by any other sovereign, whether he be military autocrat or constitutional monarch." Here the issue is plainly made, that the Pope's "subjects" must be more "loyal" to him than to their own governments. It is good to have so frank an acknowledgment of what many American Roman Catholic apologists deny—doubtless because the vast majority of Americans who are Roman Catholics do not believe it!

I refer to the magazine, however, because of its notice of a new treatise on Anglican orders, which seems to have attained the very perfection of question-begging:

"In *Catholic Orders and Anglican Orders*, a pamphlet published by the English Catholic Truth Society, Fr. V. Hornyold, S.J., briefly and forcibly restates the argument against the validity of Anglican orders. They are invalid because the English Church substituted for the Catholic rite one deliberately and explicitly excluding every idea of priesthood. The inconsistency of the Anglican position could not be more effectively stated in a single sentence than it is stated by the author when he says: 'Anglicans would have the Catholic Church admit that their ordination rite confers precisely those very powers to which all reference was of set purpose omitted by those who compiled it.'"

It would be waste of words indeed to attempt a reply!

PROPOSED EXEMPTION OF ENGLISH CLERGY FROM SERVICE

Withdrawn by Government, Discussion Follows in Public Print

PRESBYTERIAN LECTURES ON INTER-CHURCH RELATIONS

The Living Church News Bureau }
London, April 22, 1918 }

BEFORE the Military Service Bill passed through committee in the House of Commons yesterday week the Government announced the withdrawal of the proposal to make "ministers of religion" subject to compulsory (noncombatant) military service. The Home Secretary (Sir George Cave), in making this announcement, said it was necessary to keep alive the religious ministrations of the country, and it had been represented to the Government that at no time during the War were the counsel and assistance of the clergy more needed at home than now.

The one object of the bill was to increase the man-power of the country for war service. Therefore the Government had to ask themselves how far the abolition of the exception of ministers of religion would increase the man-power. After inquiry they had come to the conclusion that, having allowed sufficient men for the religious needs of the country, they would not obtain any large increase of man-power from them that remained. On the whole, therefore, they had decided not to press this element of the bill.

A Labor member from Scotland, in opposing the exclusion of the clause, thought the true explanation of it was that there had been "a great revolt of the clergy behind the scenes". And in proof of an intrigue between the Government and the clergy in this matter Mr. Whitehouse seemed quite confident that the Home Secretary, in announcing the change, used words employed by the Bishop of Chelmsford in the *Times* of that day.

The Bishop of Chelmsford, in this mentioned letter, suggested various points which ought to be carefully considered before clergy were withdrawn in any large numbers from their parishes. (1) The position of the boy and lad to-day, who need the restraining influence of the clergy when parental control is so relaxed by the absence of fathers at the front. (2) The need of wives, mothers, and young children. The "fatal telegram" comes into almost every parish week by week, and in one parish (presumably in the diocese of Chelmsford) over fifty were received in one day. Can anyone estimate, asked the Bishop, the value to the broken-hearted family of the visit of the parish priest and his message of comfort? On seeing recently a party of men off to the War, the Bishop said: "We will help the wife." And immediately one of the men cried out: "Yes, we don't say anything, but we are all thankful that the wife and kids will have the padre at home if we don't come back." There was a general shout of "Hear, hear!" (3) The life of the nation. Napoleon was surely right, the Bishop thought, when he said that in a great national emergency things spiritual counted as four to one. In the midst of this gigantic struggle, "the nation will need every ounce of moral and spiritual power which it can possess. And, therefore, although the Bishop of Chelmsford was convinced that the clergy were anxious and willing to do anything, go anywhere, or suffer anything, if only they could help on in the War, "I venture to ask that the question should be carefully considered, before they are moved away from their sphere, as to whether, in any other, they can really render more effective aid to the national cause than that which they are now rendering."

The Bishop of Salisbury very properly resents, in writing to the *Times*, the calumnious statement made in the House of Commons that there was "a great revolt of the clergy" against conscription being applied to themselves; it is, he says, directly contrary to the fact.

The Bishop of Lincoln also writes to the *Times* about the withdrawn clause. Why the Government have taken the clergy out of their Man-Power Bill he knows not. Certainly this change has not been due to any protest from the bishops, while he is not sure that the withdrawal will be popular with the clergy at large.

In the debate on the second reading of the Military Service Bill in the House of Lords on Wednesday last the Archbishop of Canterbury spoke of the position of the clergy, and said a particular point on which misunderstanding might arise had arisen, and real injustice to the clergy might be done. Words had been used in the House of Commons which showed a widely felt misapprehension. He wanted to make it quite clear that it was not at the wish of the clergy that the Government made

the change. Let no man say that the clergy asked for exemption. The very contrary was the case. (Cheers.) He and those who worked with him were prepared to consider how they could best deal with the matter voluntarily under the bill as it now stood. He was arranging a meeting of the bishops to consider the steps they could forthwith take in order to secure that there should be adequate and immediate opportunity for the clergy to make the response which they were eager to make.

The Moderator of the Presbyterian Establishment of Scotland, Dr. James Cooper, gave his lecture on Friday evening last in the crypt of St. Paul's Presbyterian Church on Possibilities of Closer Relations Between the Church of England and the Presbyterian Churches of Scotland. He said that the subject was in Scotland no longer a vision of the few; it was receiving more and more attention every day; and especially within the last few months.

The union sought for should be a preparation "for a united Church for the English-speaking world—not forgetting America—leading on to a visible union of all Christian people." He did not believe that Catholic reunion could be accomplished without a general adoption, "with some adaptations," of the historical episcopate. But the Presbyterians of Scotland were convinced of the "validity of their orders." They thought, too, that there were elements in their system "favorable to the Church's rightful liberties, and likely to prove helpful to the Church of England in efforts for home reunion." How the great end of Christian unity was to be reached it was difficult to conceive. But his faith that it would come was assured; and faith inspired exertions. The interim report of the sub-committee in connection with the proposed World Conference on Faith and Order indicated a step of immense significance. Although a document primarily for England, it would produce a great effect in Scotland when it became known and understood. He was particularly anxious that it should be brought effectively before their General Assembly, which would meet on May 21st in Edinburgh. In the terms of future communion, as interpreted by Dr. Cooper, the Scottish Presbyterian bodies would retain their independence. The fact of episcopacy would be accepted and the continuity of the historical episcopate, "but in conjunction with Scottish Church Courts from Kirk Sessions to General Assembly." They would keep their "lay elders", and hold fast to what they believed to be their national rights, liberties, and privileges. They would be "united with England in the quadrilateral stronghold—the Holy Scriptures, the Apostles' and Nicene Creeds, the administration of the Sacraments of Baptism [no mention of Confirmation as its completion] and Holy Communion, and the form of government by Bishops."

The Bishop of London, who presided, said that if he had discouraged the "exchange of pulpits", it was because he thought such exchange "should be the last, not the preliminary step towards union."

At the daily offering of the Holy Sacrifice at some churches during the last fortnight prayers have been asked for Father Congreve, among other sick persons. And now he has gone before us to, God grant, his eternal rest. We learned of his decease on Saturday by the following obituary notice in the *Times* newspaper:

CONGREVE.—On the 18th April, at the Mission House, Oxford, George Congreve, Mission Priest of the Society of St. John the Evangelist, aged 82. Solemn Requiem Mass at the Society's Church, Oxford, 11:45 A. M., Monday, April 22. R.I.P.

Father Congreve, who was one of the early members of his Community, lived and died "in the odor of sanctity", as French Churchmen would say. Like the Founder and his first superior, Father Benson, he had by the Holy Spirit a singularly clear and deep perception of the mysteries of the Kingdom of God, as his beautiful devotional writings abundantly show. *Dulcis anima requiescat in pace!*

J. G. HALL.

THE SUBSTANTIAL growth of the interior life depends on its advance in moral virtues. Holy Scripture teaches this when it speaks of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And further, it explains the nature of this growth when, as in the words of St. Peter, it exhorts you to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—*Rev. T. T. Carter.*

The Goal of Sacrifice and Service

By the Rev. LYMAN P. POWELL, D.D.

THE abiding interest of man is peace; not the peace of idleness but of sustained effort; not the peace of one who would be served but the peace of one who comes to serve; not the peace of him to whom life is a vast field for ambitious exploitation, but the peace of him who, in pursuing life, liberty, and happiness, hitches his wagon to the star of high endeavor for the public good.

Even when men have scant understanding of this goal of sacrifice and service, they have often striven toward it. Charlemagne and Alfred, Cromwell and Luther, Washington and Lincoln, each through sacrifice and service, made their way toward this end. When through the critical period which followed the Revolution Washington led thirteen self-conscious and too isolated states to a union in 1787 of a nation, already understood by Hamilton and soon to be interpreted by Marshall, he drove the stakes and stretched the lines of a new world peace not understood save by a few. When Lincoln, refusing to be confused by the babble of discordant voices crying "Lo here" and "Lo there", rebuked Horace Greeley, who, like others, missed the point, with the serene but silencing rejoinder that his paramount object was not either to save or to destroy slavery but to save the union, he was welding so solidly together the two sections of America that when 1918 came, our enemy, who had warned us that he would stand no nonsense from us, could not find a point of penetration or a broad highway between the North and the South.

Now we are engaged in a supreme expression of sacrifice and service already surpassing in colossal magnitude and universal outreach the farthest dreams of Washington and Lincoln. But, in quality, real sacrifice and true service are the same whenever they may come to their expression. Theirs is the goal which Washington set before him when he branded as impostors those who pretended to be "friends to peace" at a time when peace was premature. Theirs is the task to which Lincoln called all patriotic souls when in 1864 he said: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether'."

We must see the intimate relationship of sacrifice, service, peace, to one another in the terms of world history, and not of our to-day. We must see straight. We have set our hand to the plow, we dare not venture to turn back. Victory, after democratic models, must precede anything that masquerades as peace or flings out the barrage of proposals which would bring us peace that could not last. The United States exhausted every possibility of peace without victory before we entered war. Our patience under insult, our self-control in spite of aggression and of outrage, our inability even in the face of bloody facts to believe the worst until our incredulity verged on absolute stupidity, gives us, now that we are in the war, a clear case before the world. We have nothing to explain. We offer no apology. If our cause is not righteous no cause has ever been, and all the age-long struggle upward from the brutal primitive has been of no avail; might does make right, *Kultur* and not culture educates, woman is the slave of man's desire, and children must be brought into the world regardless of the parent's will, to gratify the insatiate maw of Mars and to grow up into men trained and equipped to violate once more the peace we would establish for all time to come.

We on this side of the water can hold our heads the higher because, in the heeding of the call of conscience to make peace the goal of every sacrifice and every service, we are not unmindful of the inescapable conditions of *noblesse oblige*. "Over there" our friends have been dying by the countless thousands these four years that we may live. No matter what the faults of nations in the past have been, no matter how designing diplomats have twisted to their ends, as sometimes over here, the honest purposes of average men, the fact before us now is clear and unmistakable. Our

friends are on the right side of a world question which really has no other side. Their war has from the first been our own war. We could not even be meeting here to discuss the ideals and the terms of lasting peace save that Britain's great, gray, grim, silent, invincible fleet up in the North Sea and the five hundred and twenty miles of French and British soldiers along the western front have been standing between us and the fate of Flanders fields, where crosses grow in place of poppies, and of devastated France, war-smitten o'er and o'er, but still determined that "they shall not pass".

Never in the history of the world have sacrifice and service had so clearly for their goal that peace beyond all understanding which alone can make the entire world secure and satisfactory for democracy, religion, and the home. Anyone, no matter what his rank or station, who thinks to blind us to this solemn truth is, as Lincoln said, "blowing out the moral lights around us." Disloyalists, still unbranded and possibly not yet discovered, and politicians with one eye on eternal issues and the other on the fall elections, must be distrusted. They confuse moral issues. They have no place in the counsels of a hundred million people who at last have taught their fingers to fight. By foolish disputation and by yielding to the lure and menace of peace premature to save the face of the world-thieves who have fallen on unwary travelers to Jericho, they postpone a decision which the sword alone can bring, and pile higher the heap already high beyond the human mind to describe, and imagination to picture, of those who on European battlefields, our own boys finally among them, are giving "the last full measure of devotion". By their folly and short-sightedness they disorganize a world already thrown completely out of gear, make the rebuilding of the same more difficult, and exact interminable service which normally belongs to peace to the assurance of a victory which they thus postpone.

Peace, sacrifice, service—these three words belong together in a heavenly blending never known before, and "What God hath joined together, let no man put asunder". Do you want to know what sacrifice those golden boys along the battlefront are making for the sake of peace? Words to describe what eyes have seen and ears have heard are far too meagre. They have given all for us. Were they not over there keeping watch above us over here, peace conferences could not be held and comfort already marred by war would altogether take its flight. To mothers, wives, children, and sweethearts, they have said—alas, in many a case—a farewell final till we keep our rendezvous with them beyond the stars. Homes some of them will never see again. Good "jobs" they have given up with glad abandon are already filled and cannot be reclaimed when war is done. On the salt, estranging sea, maliciously infested by the submarine unspeakable, they have risked their lives, with a cheerful unconcern which in one case at least found utterance as the boat sank under them in the popular refrain, "Where do we go from here?" The trenches in which they are fighting for us are often deep in mud, alive with well-fed rats, and hopelessly invaded by vermin. Of sleep many of them know so little that one boy counted it a singular experience that he slept two hours at a stretch one quiet night. The ceaseless hell fire pours upon them of the shell and shrapnel, of the air bomb and hand grenade, of the machine gun with its rat-tat-tat, the liquid fire, and gas of so many classes that one needs a note book to ensure their recollection. All the devilish ingenuity of militarism risking everything in the determination to vex and vassalize, to ruin and devastate the world, is spending itself to the utmost in their torture and extermination.

As to the service the right-minded here at home are learning in increasing and in countless thousands how to render, that is a tale told with dispatch and joy. We are coming, Woodrow Wilson, one hundred million strong! Ask of us what you will, and we will do a little more. Do you wish us to buy liberty bonds? We will purchase them far faster than the printing office at Washington can turn

them out. Shall we help the Young Men's Christian Association? Send out the word, and we will pattern after that little town in Pennsylvania, which set out in one evening to raise \$15,000 and subscribed more than four times that amount. We have gone over the top more than once for the Red Cross, and we are going over yet again, and then, when need arises, more and more. The unfathomable depth of that average heart which God loves best has not even yet been touched; and, regardless of party, race, and creed, the music of self-abnegating service is now heard in all the sweetness and the fulness of that first Christmas morning when the angels sang their "peace on earth, good will to men" above the Babe of Bethlehem.

We talked a while ago of doing our bit. It was a great moment when we rose to our first international responsibility. These months past we have, however, mounted higher and have tried to do our best. We would place on the altar of our country's call all that we can give and all that we can do. Toward the goal of sacrifice unlimited and service unconditioned we are pressing on. That goal, we have at last decided, is a peace no cosmic nuisance ever shall have power to break again, no thoughtless dreamer ever can let go into the discard—a peace made so solid and so safe by a League of Nations, that battle flags will all be furled, patriotism without capitulation of its best will lead on to that sense of world responsibility which Edith Cavell had in mind the night before she died, and the millennium will come, and come to stay, "lapt in universal law."

NORTH CAROLINA ELECTS COLORED SUFFRAGAN

THE convention which met in St. Luke's Church, Salisbury, N. C., from May 14th to 16th, was the most remarkable in recent years. Outstanding was the election of the Ven. Henry Beard Delany, D.D., Archdeacon of Colored Work, to be Suffragan Bishop for work among his race in the dioceses of North and South Carolina. A \$10,000 fund was launched by the laymen of the diocese for permanent improvements on the orphanage farm; and permission was given for any parish, by vote of a majority of its male adult communicants, to allow women to vote at parochial elections.

The convention's opening service was on Tuesday morning, the 14th; the Bishop was celebrant, assisted by the Rev. Isaac McK. Pittenger, D.D., and the Rev. Warren W. Way, rector of the parish. The preacher was the Rev. Frederick Diehl of Rocky Mount. On the afternoon of the same day, the report of the committee appointed at the last convention relative to the election of a Suffragan Bishop for the negro work in the diocese was received. The committee recommended favorable action, and stated that the dioceses of South and East Carolina and the missionary district of Asheville had been asked to cooperate by placing their colored congregations under the care of such Suffragan, should one be elected. Accepting the committee's recommendation the convention set the election for the second day at 3 p. m., and action was also taken providing for the support of the Suffragan.

At the evening service, the Bishop delivered his annual address, urging members of convention to address themselves to their tasks in the high spirit of sacrifice that fills our country. He also urged the clergy not to neglect or desert their special function to take up other work at this time.

Mr. Paul Shimon spoke in behalf of his people in Armenia and Syria, dwelling on hopeful aspects in the near East rather than on the only too well-known atrocities.

The Bishop authorized and requested the observance of May 30th, the date appointed by the President, as a day of fasting and prayer.

The second day was devoted to business sessions. Col. Chas. E. Johnson offered his resignation as treasurer of the diocese, after thirty-four years of service. He had served ever since the separation of the diocese of East Carolina. His successor, elected on the third day, is Mr. Graham H. Andrews of Raleigh.

At the hour appointed on the afternoon of the second

day, after prayer had been offered by the Bishop, convention proceeded to the nomination and election of the Suffragan. The Rev. H. K. Satterwhite nominated the Ven. Henry Beard Delany, D.D.; the nomination was seconded by Dr. R. H. Lewis and Prof. H. K. Boyer. There were no other candidates, and the convention proceeded to the election. The votes of 34 clergy and 25 parishes were unanimously in favor of Archdeacon Delany. At almost the moment of the election, a telegram was received from the diocesan council of South Carolina, agreeing to cooperate in the support of the new Suffragan. The moment was a stirring one; all present felt that the harmony and expedition with which the election had proceeded, and the willingness of the sister diocese to cooperate, evidenced in a marked degree the guidance of the Holy Spirit. In this same parish church, in April, 1823, ninety-five years ago, the convention met which elected the Rev. John Stark Ravenscroft to be the first Bishop of the diocese, likewise by a unanimous vote.



THE VEN. H. B. DELANY, D.D., SUFFRAGAN-BISHOP-ELECT, WITH HIS WIFE AND TEN CHILDREN

The Bishop and delegates of both races expressed themselves as confident that this step will mean great things for the Church in its future work among the colored race. In future, their Suffragan will preside at the meetings of their convocation, and their delegates will sit in the diocesan convention only when a bishop is to be elected.

After the new Suffragan-Bishop-elect had been presented to the convention, the certificate of election was signed by the delegates present.

Henry Beard Delany was born in Fernandina, Florida, somewhat over fifty years ago. He was a grown man before coming to St. Augustine's School, Raleigh, for his education, having worked successfully at his trade as a mason in his home town. The Rev. Dr. Lemuel Thackera sent him to St. Augustine's, has been matron of the school for many years. His whole life since has been closely identified with the school. He was at the school when the old buildings were destroyed by fire in 1883. On his graduation he was made deacon. He became a teacher in the school, and was advanced by successive stages till he became its vice-principal. He was ordained priest on May 2, 1892. In 1908 he was called to be Archdeacon of the Colored Work in the diocese of North Carolina. In this position he has earned the esteem of members of his race of every faith throughout the State, and of all others who know of his work. He was given the degree of Doctor of Divinity by Shaw University, Raleigh. His wife, Nannie Logan Delany, also a graduate of St. Augustine's, has been matron of the school for many years. Their ten children have all been educated at the school; and five of them are now in professional work as teachers and physicians.

The Rt. Rev. Albion W. Knight, vice-chancellor of Sewanee, told of the present conditions at the University. Half her graduates and undergraduates are now with the colors. Plans were made for observance of the twenty-fifth anniversary of Bishop Cheshire's consecration next October; the invitation of Calvary Church, Tarboro, with which the Bishop has a lifelong association, was accepted, and the anniversary will be observed there.

A resolution was passed assuring Church boys with the forces

(Continued on page 120)

The Place of the Intercessions

By the Rev. H. B. ST. GEORGE, D.D.

INTERCESSIONS have always formed a feature of the Divine Liturgy. This was to be expected because the celebration of the Eucharist was the one service in which the faithful were expected to take part. It is the official and corporate voice of the Church. It is the means through which the Church unites her intercessions with those which the great High Priest, Jesus Christ, presents before the Divine Majesty of God the Father. Therefore, in the liturgies of various rites and languages, the intercessions have found place, but the character and place of this feature have varied.

Here, however, one needs to proceed with some caution. It is never wise to assert too positively that a liturgical custom is thus and so, and not otherwise. The range of liturgies is so wide and the circumstances of their origins and development so obscure, even in the light of present day research, that one never knows when one may be confronted with a new "find" which will upset the most careful deductions or preconceived theories.

It is also well to remember that liturgical uses (and here we are thinking chiefly of the western Church, which is most pertinent to our subject) developed freely until the sixteenth century, and that it was the devotional temperaments of the faithful in different localities, racial for the most part, which exacted expression in the liturgical formularies. This would seem to be the explanation why the feature of the intercessions was treated differently at Rome from what it was elsewhere. It also accounts for a survival in the Churches of France and England and in Protestant communions which may help us to a practical solution of the form and place of the intercession.

These intercessions have a twofold character. First they are general, and as such belong to the whole body of the faithful, and in the course of the development of liturgies have become incorporated into the central part of the rite, which follow the offertory. Such are the "Great Intercession" in the Anaphora of the Eastern liturgies generally following the Epiclesis, the "Commemoration of the Living and Departed" in the Roman canon, and the "prayer for the whole state of Christ's Church" in the English rite. Then there are intercessions of a more particular and personal character which belong to a community, a diocese, a parish; called out by times and occasions, and events, embracing special needs and persons—relatives, friends, parishioners—both living and departed.

In liturgies now in use in Western Christendom, practically no provision is made for any such contingencies in the rite itself unless we except the silent *memento* of the living and departed in the Roman canon, but this does not help us directly to any solution of our problem. It may however, indirectly. For it is now established from the MSS. that the Commemoration of the Departed in the canon was not in use at Rome before the ninth century. How then did it get there? It seems probable that it was due to Frankish influence. It will be remembered that it was the plan of Charles the Great to supplant the native Gallican rite throughout his dominions by the Roman rite. For this purpose the then Pope Hadrian I sent him what is commonly known as the Sacramentary of St. Gregory, *i. e.*, the liturgy used at Rome as revised by that Pope. Now a special feature of the liturgies as up to that time used in the Frankish dominions, and also in Spain and Ireland (variants of the Gallican), was a modification of the "Prayer of the Faithful" as found in the early Eastern rites, which was a particular intercession in that the names of the living and dead were recited in connection with it. The *collectio post nomina* of the Gallican liturgies is a reminiscence of this feature (*auditis nominibus offerentium indeficientem divinam clementiam deprecemur.*—*Miss. Gall. vetus.*) In the course of time more importance was attached to the naming of the departed than of the living, though these were to some extent still included. It can hardly be doubted that this "Prayer of the Faithful" originally

formed part of the Roman rite, but it had disappeared from the liturgy of Gregory and the only indication of it is to be found in the *Dominus vobiscum* and *Oremus* following the Gospel, though no prayer is added. The only intercession was the very limited one for the living in the first part of the canon. This meagre form of intercession, above all the lack of remembering the dear departed (*oremus etiam et pro spiritibus carorum nostrorum.*—*Miss. Gal. vetus*), did not meet the requirements or suit the warm devotional temperament of the Franks. They remedied the defect in their own way. They inserted in the canon the *memento* of the dead in the Sunday and Holy Day Masses (a practice then unknown at Rome) and even went further by continuing the special "prayer of the faithful" "for all sorts and conditions of men" at the traditional point before the offertory. In course of time this commemoration of the departed in the canon, as interpolated in Gaul, obtained recognition at Rome and has since formed a permanent feature of the rite.

The more particular and informal intercessions "of the people" before the offertory as distinguished from the general liturgical intercessions in the canon were never adopted at Rome, but the need was supplied by a number of masses for particular persons and occasions, which were of a more private character, and were said only on week days. This practice was in keeping with the mind and devotional temper of the local Roman Church, which in public worship studied to secure reserve and restraint and to eliminate the intrusion of matters of personal and private interest.

In France, however, the devotional spirit showed itself otherwise. On Sundays and festivals, when all the people were in church, they wanted to remember in prayer all in whom they were interested and who needed their prayers. It was the assembly of the parish, the Christian family, and the mention of the names gave the community and personal note. The custom became widespread and survives to-day in the *Prone* which is given after the Gospel. It is first mentioned as an established practice at the end of the ninth century, to this effect: "On Sundays and Festivals, after the sermon given at the Mass, the Priest shall admonish the people that in accordance with the Apostolic institution all shall offer prayers in common, for diverse needs, for the King, for Rectors of Churches, for peace, to avert pestilence, for those in the Parish lying on the bed of sickness, for the recently deceased. In connection with these petitions the people shall say the Lord's Prayer silently, but the Priest shall sum them up with a suitable prayer." This custom was carried over to England by the Norman bishops, and survives in the bidding prayer still recited at times at the Universities and on state and official occasions.

In a *Rituale Parisiense* set forth by the Cardinal Archbishop as the "use" of that diocese, dated 1701, an explanation and Form of the Prone or Bidding Prayer is given. "The Prone is the discourse which the Parish Priest gives to the people during Mass. In it the Priest indicates the prayers that are asked for the several orders of the Church and for all the necessities of the Christian people." It is of interest to note that besides the formal enumeration of "all sorts and conditions of men," many special subjects for intercession are entered in handwriting in the margin of the page, where the form appears, which indicates that the parish priest was at liberty to use his discretion in asking prayers for persons or objects not included in the general list. This bidding or praying (to give the original meaning of the word) took place in the pulpit, and in the form cited was summed up in the collect: "O God, our refuge and strength" (XXIII after Trinity); certainly a most suitable prayer.

Furthermore this "prayer in the pulpit" is a point of contact with Protestant communions. As Dr. Brightman has pointed out in his discussion on the subject (*The English Rite*, Vol. II, Appendix): "The substance of the Reformed Sunday morning service of Strassburg and Geneva—the same is in fact true of the rite of Zurich—is only a perpetuation of the Prone which is thus the original of the morning

service in all the communions, in France, the Low Countries, Scotland, and elsewhere, in which the influence of the Swiss Reformation prevailed." The "long prayer" before the sermon, while it discarded a regulated form, assumed chiefly the character of intercession, but it was more than this. Like the bidding prayer it was intimate and particular, sometimes personal. The pastor had always something to say which bore on the conditions of that particular community, expressed the particular needs of his flock on that particular day. Therein lay its attraction and power which it has by no means lost to-day.

If then it may be concluded from liturgical custom, continuous and widespread, that the place for the more particular intercessions for persons and occasions in connection with the offering of the Eucharist is between the Gospel (or Creed) and the Offertory, the question to be determined is, could such a use be adapted to the needs and conditions of the American Church to-day, and would it be such an innovation as to prove acceptable to our people? In other words, is it a practical proposal?

Two difficulties present themselves, one in the nature of temperament, the other the dislike for novelty. As soon as our clergy enter the chancel or pulpit their manner becomes formal, restrained, dignified. The priest is the official ecclesiastic, and tradition, training, and environment have so molded his mind and attitude that it is with difficulty that he divests himself of this characteristic. But when the rector goes to the pulpit another relationship is presented. He is not the celebrant, conducting the solemnities of the liturgy, but the Pastor of the flock, the Father of the assembled Christian family. In that character he comes to speak to his people. It is his opportunity to tell them of the parish life, its work and needs. He knows it all, and Sunday by Sunday he takes them into his confidence, as it were, as intimately and as informally as possible. There are the usual notices, in more or less stereotyped phrases, but there are other matters of a more particular and personal character that the pastor carries in his heart and has noted as subjects of prayer—the class for Confirmation or first Communion, the mission to be preached, the quiet day for men, the retreat for women, the class in personal religion, the grievously sick, the departed, the hundred and one incidents that come into the life of the busy parish priest. As he tells his people in his least official manner and as concretely as possible by mentioning names or circumstances, he asks for their prayers, and at once he has them interested; and in a most practical manner he is inculcating the duty and privilege of intercessory prayer. At times the vision will include the diocese and again the Church at large. Unity—until the clergy and people commit themselves to it by prayer it will only be an academic question. Missions—when the priest refers in his announcements to Missions it is generally in connection with the every-member canvass or the duplex envelope system; let him tell his people about some definite phase of mission work and name the workers, and then let him ask their prayers. Then there is the war. From every parish there are those who have gone forth in the service of their country, young men from our families, our choir, our acolytes. We pray not only for victory for our arms, for a speedy and righteous peace, but particularly and by name for those from our parish—those on the sea, those in the fighting line, those who are prisoners, those who have fallen on the field of honor.

Is it necessary in the pulpit always to use the formal collect? It may be advisable, and many will be found available. The tendency of the Church has been to use regulated formularies in connection with the prayer in the pulpit. But is there anything to preclude the parish priest expressing in his own words, as heart speaks to heart, the prayer in which he would sum up the needs of that particular occasion? A series of intercessory prayers or collects will not gain such a ready response from the people, as, after he has told them something in which they are keenly interested, such, for instance, as appears on page 23 THE LIVING CHURCH of May 4th under the caption, A War Sacrifice, he adds, "Let us pray for them and thank God for them."

If what has been suggested above of divesting ourselves of our habitual formality is at all along the right lines, then it would seem that the second difficulty, namely, that of

innovation, would speedily disappear. Now, if ever, the people are ready to pray. They want intercessions but they like to know for whom or what they are praying. It makes all the difference in the world. The particular prayers asked for at this point of the service are carried forward into the general intercession of the Church, they become a part of the great Eucharistic Prayer, and the need that each is bearing in his heart finds its expression in the united supplication of the Christian family. Thus the "intention" of each becomes identified with the pleading of the merits and death of Jesus Christ our Lord. The personal and particular intercessions pass into the general, the general into the all-embracing. It is for this reason, if for no other, that to inject the particular after the consummation of the service must be in the nature of an anti-climax.

NORTH CAROLINA ELECTS COLORED SUFFRAGAN

(Continued from page 118)

that the Church will back them up and help them in every way possible. The committee raising a fund for St. Mary's School reported that two-thirds of the amount apportioned to this diocese had been secured. The school has now almost the largest attendance in its history.

The night service on the second day was devoted to diocesan missions. The Archdeacons' reports showed on the whole a splendid missionary condition. Noteworthy is the number of preaching missions held every year in the rural districts; notable also is the gift of the late Rev. John W. Perry, senior colored presbyter of the diocese, of two houses and lots with a schoolhouse, to the church of which he was rector, St. Luke's, Tarboro. A house was also offered by Gen. Wm. A. Smith in the village of Ansonville, to be a home for aged and infirm clergy and their families. Archdeacon Lawrence was prevented from attendance by illness, but his report was read for him, as was also an interesting paper which he had prepared on the status of our work in rural districts. At the same service, the Rev. Harry O. Nash, camp pastor at Camp Greene, Charlotte, made an address on his work, which is now proving its worth to the Churchmen in that camp.

On the third day, members of committees and delegates to provincial synod were elected, nominations having been made the day previous. The Standing Committee was reelected.

Delegates to Provincial Synod: Clerical, Rev. Messrs. Chas. A. Ashby, Wm. H. Hardin, Dr. A. B. Hunter, John L. Jackson, A. S. Lawrence, Warren W. Way; lay, Messrs. Thos. H. Battle, Archibald H. Boyden, Robert Hairston, Chas. E. Johnson, Wm. H. Ruffin, Frank S. Spruill.

The diocesan Board of Religious Education recommended the adoption of the *Christian Nurture Series* in Sunday schools, wherever possible.

The committee on the state of the Church made an unusually favorable report. An increase of 1771 baptized members and of 326 communicants was reported over last year; the increase in contributions was also considerable, as well as the proportionate increase in confirmations.

The Hon. Archibald H. Boyden, stating the needs of new equipment and buildings on the orphanage farm, proposed that the raising of \$10,000 for their improvement be put in the hands of a committee of laymen. Initial subscriptions were called for, and nearly half the amount was raised immediately.

Following the report of the committee on canons, permission was given to parishes, where the male communicants should so decide by vote of a majority of their total number, to allow women to vote in their annual elections.

The Bishop noted with satisfaction the work among deaf-mutes inaugurated some years ago by the Rev. S. S. Bost, and the recent ordination to the diaconate of Roma Coxsey Fortune, who is president of the Deaf Mute Association of North Carolina, and will work among the "silent Churchmen" in this part of the South.

The convention closed its formal sessions at 1:30 on Thursday, May 16th. A service was, however, held that night in the interests of Social Service and Religious Education.

The next convention will meet in Christ Church, Raleigh, at a date hereafter to be determined.

THE MEMORY is intended to be the field on which God impresses the abiding vision of the truths which He reveals of Himself, the Author and the Revealer of all truth, and whatever, through His grace, the mind has embraced and apprehended. It is endowed with its retentive capacity in order that the mind may be able to call up the different forms and features of eternal truth, so that the inward light infused by the Holy Spirit may allure us and draw us on to cherish and to love them.—Rev. T. T. Carter.

BURIAL PLACE OF CHIEF JUSTICE MARSHALL

BY TURNER W. SHACKLETT

ON a recent visit to the land of my birth—Old Virginia—from whence I removed fifty years ago to make my home in the Northland, I called at "Oak Hill", Fauquier county, the former home of Chief Justice Marshall (in my immediate neighborhood), and looked once more with great interest over the premises. Some portion of the original mansion is still preserved intact, but has been extensively added to by subsequent owners, the present one being Mr. Alvin V. Baird of New York—he, in turn, having purchased it from the estate of the late Webb Maddux.

Several hundred acres comprise the farm tract, which is being successfully operated as a stock-raising and grazing institution, and some of the very finest beef cattle are produced thereon.

The almost universal custom in the olden days was to bury the dead in a "family cemetery" on the premises.

The plot thus used at "Oak Hill" has been enclosed in recent years by a substantial stone fence, access being gained only by stepping stones in the wall. Within this enclosure are buried the remains of the son of the Chief Justice—Thomas Marshall, Esq., who, while on his way to visit his father in Philadelphia, was killed in Baltimore by a falling brick from a building in course of erection—and also those of his wife. The Chief Justice and his family, let us not forget to add, were all Church people.

The epitaphs, stately in diction and lofty in expression, on the horizontal tombstones (four feet by eight feet) are perfectly legible and are here given exactly as they appear:

"SACRED

To the memory of
Mrs. Margaret W. Marshall
consort of
Thomas Marshall of Oak Hill.
She died February 2nd, A. D., 1829
in the 37th year of her age.
Admired without envy; beloved without hypocrisy.
Candid, kind and considerate,
every look and every word
denoted equal dignity and sweetness.
Eminently exempt from selfishness
her sympathy, generosity, and ready sacrifice
were not often equalled.
An humble follower of the blessed Jesus,
She made His word the rule of her life on earth
and trusted to His blood
as her passport to the life above.

"In vain would language labor to impart
The deep felt anguish of the husband's heart,
That heart which owned no bliss whilst she was near
But her lov'd smile and sympathizing tear.

"Oh gracious Father, look with pitying eye,
Forgive the error, tho' idolatry;
With humbled lips I kiss the chastening rod
And own thee Sovereign, Father, Saviour, God."

"SACRED

To the memory of
Thomas Marshall, Esqr.
who died in Baltimore
on the 29th of June, 1835
in the 51st year of his age
while on his way to see his venerable
Father then in Philadelphia.
He has left seven motherless children
to mourn his untimely end.
While in him were united all the virtues
which rendered him eminent
in the discharge of every public duty.
By this stroke of death
has fallen the ripe scholar,
the devoted patriot,
the liberal philanthropist,
the humble servant of God.
In the atonement of the blessed Saviour
he placed his whole hope of happiness
beyond the grave.
'Blessed are the dead who die in the Lord'.
Nat. July 21st, 1784."

PERFECTION consists in the entire harmony of the different parts of our renewed nature. All need to be set in order.—Rev. T. T. Carter.

TEXAS ELECTS A COADJUTOR

THE Rev. Clinton Simon Quin was unanimously elected Bishop-Coadjutor of the diocese of Texas at the council session Thursday afternoon, May 16th, in response to a request from Bishop Kinsolving.

The Rev. Mr. Quin was born in the State of Kentucky and spent his early years in Louisville. In 1908 he was graduated from the Theological Seminary in Virginia. He immediately returned to Kentucky and served for a number of years as rector of the church at Paducah.

Fourteen months ago he became rector of Trinity Church, Houston.

The election of Bishop-Coadjutor overshadowed every other question at the sixty-ninth annual council of the diocese. Notwithstanding this, the question of the admission of women delegates would not down. A revision of the canon was adopted to be finally acted upon a year hence. Thursday evening was missionary evening. Archdeacon Whaling and the Rev. R. N. Ward, sent out as missionaries into the northwest and the southwest districts since the last council meeting, made reports together with the written missionary report read by the chairman, the Rev. W. P. Witsell.

The progressive reports of the Bishop in his address and in his diary Wednesday were confirmed Thursday when figures were read showing the great advance made along all missionary, benevolent, and spiritual lines.

FIRE AT ST. MARK'S HOSPITAL, SALT LAKE CITY

FIRE breaking out in the early morning of May 16th destroyed a large part of the operating plant of St. Mark's Hospital, Salt Lake City, Utah. The engine, boiler, lighting, and refrigerating plants were a total loss. Fortunately, the nurses' home and the main buildings remain untouched.

Bishop Tuttle, who is now Bishop of Utah for the fourth time, asks the alms of the Church that the much needed institution may not suffer a long term of deprivation from the disaster. He writes:

"The power plant and laundry of St. Mark's Hospital, Salt Lake City, have been entirely destroyed by fire. The sum of \$7,000 for rebuilding is available from insurance, but \$10,000 more is urgently needed.

"St. Mark's Hospital for forty years has done a grand work, and it is now filled with patients. It was the pioneer hospital of Utah. The Salt Lake people themselves will help to rebuild. And others outside in the Church at large will, I hope, also help. I earnestly appeal to all.

"Please send gifts to me at St. Louis or to Bishop Touret at Grand Junction, Colorado, or to the Church Missions House, 281 Fourth avenue, New York City.

"St. Louis, Mo.,
"May 19, 1918.

DAN'L S. TUTTLE,
Presiding Bishop."

THE TEN COMMANDMENTS IN THE WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SACRAMENTO]

THE GREAT WAR is the greatest war of independence the world has ever known. It is more—a war of redemption. Its purpose is to make the Ten Commandments the law between nations as they are between individuals; to say to governments, "Thou shalt not murder", "Thou shalt not steal another's territory", "Thou shalt not lie", "Thou shalt not covet", "Thou shalt obey God rather than self", "Thou shalt worship God in spirit rather than in form", "Thou shalt respect divine commands, divine institutions, the family life of races and peoples." In a word, the war is being waged to put the Ten Commandments in force in international relations. Its whole purpose is moral, its end will be the marvellous advance of the whole world nearer to the will of God and the Kingdom of Jesus Christ. The fact that the greatest nations of earth are at war for these ideals is the most encouraging fact that could possibly be dreamed of.

Christ has triumphed. The Church has conquered. The civilized world has become so alive with Christian truth, so ardent in spiritual power, that it is cheerfully sacrificing everything it holds of value, its ease, its treasure, its precious youth, to preserve Christian ideals on the earth.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

SAVING THE CHILDREN FROM WAR'S DEGRADATION

CHILDREN have suffered horribly as the result of the war in Europe, due to the strict need for economy there not only in material comforts but in education, recreation, and spiritual care. Statistics have been quoted as fixing the increase in juvenile crime at one hundred per cent. in Germany and around forty per cent. in France and England. To profit by the experience of these countries which in the first burst of enthusiastic economy neglected for war issues their little children, the United States must see to it that immediate steps are taken for the suppression of all measures tending to weaken child-labor and child-education laws. In a recently published and most remarkable book, *American Women and the World War*, Ida Clyde Clarke has given the all-important part that women must necessarily play in the welfare of the children. She says that it "did not take a declaration of war to bring the Government of the United States to a realization of the importance of caring for the moral and physical welfare of its children, nor did it take a declaration of war to direct the attention of women to this work, much of the responsibility of which naturally fell on their shoulders."

"The least a democratic nation can do, which sends men into war, is to give a solemn assurance that their families will be cared for—not kept from starvation, but kept on a wholesome level of comfort," said Miss Julia Lathrop, Chief of the Children's Bureau, soon after war was declared.

PATRIOTIC LEAGUE WORK AMONG COLORED PEOPLE

The Philadelphia Woman's Committee of the Council of National Defense has added a special colored worker for work among colored girls, her salary being paid by the Playground and Recreation Association of America. She has been making a general survey of the situation in Philadelphia, interviewing various pastors, organizations, and institutions doing constructive work with colored women and girls. Through her efforts Patriotic League work has been started in one high school girls' club, three other girls' clubs have made arrangements to have this programme added to their work, and three other clubs are considering it. One African church has started recreational activities and nine others have expressed their willingness to do so. The proprietor of a dance hall has opened his establishment for girls' activities one afternoon in the week. Two special meetings have been held among the colored people, and many volunteers for club work in gymnasium, singing, sewing, embroidering, story-telling, etc., have expressed their desire to help the Patriotic League work.

REACHING TOWARD FUNDAMENTALS

"No more surface legislation will suffice to-day," Father Husslein, S.J., declares in *America*. "We must boldly strike at the very root of economic evils. Why attempt merely to strike off the hydra-heads of innumerable secondary evils instead of reaching the very heart of the social injustice? We do not want a multiplicity of laws that defeat their own purpose, but measures of such far-reaching and vital importance as the legal minimum wage. Similar fundamental legislation will apply to shares and the direction of industries, to taxation of incomes and profits, to the unearned increment,

and other primary questions." "In all these problems the clear teaching of the Church is imperatively needed at the present moment," says Father Husslein, "and nothing in the whole range of social science will prove so thoroughly satisfactory as that teaching itself, even to the most genuinely progressive men and women of our time. It would be a fatality as well as a folly for Catholics to overlook their immense possibilities at this critical period of world history, when civilization is being shaped anew. Shall it be formed on the anvil of Mars, or shall we provide that it may be wisely fashioned by the loving hands of Christ?"

HOME FOR WAR CRIPPLES

An industrial village for disabled soldiers and sailors is to be established on the Westfield Estate, Lancaster, the residence of the late Sir Thomas and Lady Storey, which has been given by members of the family. Plans for the village, which will contain 300 disabled men, half of whom will be married men, have been prepared. The married men with their families are to be housed in separate homes and the single men in hostels with communal kitchens. The estate will be developed on garden village lines, and a church, recreation rooms and grounds, a public park, etc., will be provided. Westfield House will be used as a club house and as the centre of social life.

A TOAST TO THE BOYS, GONE AND TO GO*

Here's to the Blue of the frozen north:
When they meet on the battlefields of France,
May the spirit of Grant be over them
As the sons of the North advance;

Here's to the Gray of the sun-kissed south:
When they meet on the battlefields of France,
May the spirit of Lee be over them
As the sons of the South advance;

Here's to the Blue and the Gray as one:
When they meet on the battlefields of France,
May the spirit of God be over all
As the South and the North advance.

* This poem by Amelia Bingham was read at the Fifth Avenue Association's Victory Luncheon, April 19th.

house as a Neighborhood Club; The Hub of the Country-life Wheel; The Right to Work and to Play; Community Buying and Banking; Politics and the Public Schools; Religion and the Public Schools; How to Organize a Community Center; A Little Democracy; Free Trade in Friendship.

"CAN A DEMOCRACY learn from the experience of others? Must we repeat what England and France suffered, before we can rise as they have risen? Is it possible for a nation to profit from a demonstration, or do we have to learn all over again in our own tears what a wise people might learn by sympathy and imagination?"

"A COUNTRY WORTH FIGHTING FOR is a country worth saving for." This is a good motto for war times and peace times.

"FOR THE STUDENT of history who is able to place himself within the stream of evolution, the really important events of to-day are not taking place on the battle lines, but behind them."—Winston Churchill.



CORRESPONDENCE

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

THE MEMORIAL AND THE REPLY OF THE BISHOPS

To the Editor of *The Living Church*:

AS a member of the Commission on Church Unity and one who has been always deeply interested in the subject, may I reply to the Rev. Drs. Smyth and Walker's letter, and also to your suggestion that the subject of it be referred to the Commission on Church Unity?

As greatly as I should like to see a response made to any suggestion looking toward unity, I do not see how the bishops could have replied favorably to the request made to them in the recent memorial. The bishops are not free to ordain any one to the priesthood. Ordination carries with it a commission and that implies that the person ordained has been duly trained and proved to have the requisite qualifications for the discharge of his office. He must know what it is, he must believe in it, he must be instructed in the Faith and be apt to teach it, he must understand the discipline of the Church and how to execute it, and how to conduct its worship. No government would think of giving a man a commission in an army until he had been trained in its discipline and rules. And no such commission would be given to a man to execute at large without his being himself under command. So for bishops to ordain men belonging to different organizations, to execute their office at will, would not lead to unity but to greater differences than at present exist.

It is argued that this suggestion is only to meet an emergency, that soldiers might receive the sacraments who otherwise would be deprived of them. But it is difficult to see how one could be commissioned to perform one duty of an office and not the others, and it is the duty of the priesthood not only to celebrate and administer the sacraments, but also to guard them from defamation and abuse; and if they were administered by men who did not know how to do so, or who would not esteem them as holy things, the effect upon those receiving them might be so painful as to nullify the spiritual effect they should produce.

At any rate, it is not fair to hold the bishops responsible for declining to act at once on this suggestion. The bishops are only the organs through whom the Church acts. It is the Church which commissions the clergy. You know how our canons require the consent of the clergy and laity to the conferring of orders. Some of us think the bishops are not free enough in this matter, and that they should have more latitude of action in individual cases. But as a matter of fact they cannot ordain without the consent at least of our standing committees, composed of clergymen and laymen. The General Convention undoubtedly could let down the bars, and if this matter is brought before the whole Convention, and not only one branch of it, some action in the premises may be taken.

But however great the emergency, we must be patient in this matter of reunion, lest some step be taken which may retard instead of promoting it. When the common order of the Church has been violated, and divisions have arisen which have lasted for centuries, they cannot be healed in a day. But the hopeful thing is that there seems to be at last a growing realization of the evil and harm of division, and if there is a real desire for unity a way for it will be found. By all means let us have conferences and consider every proposition made to advance it, but it is not just to denounce those who do not see their way to accept some particular proposal as "failing in Christian statesmanship" or as indifferent to attaining the end desired.

Philadelphia, May 18th.

G. WOOLSEY HODGE.

"THE PROBLEM OF THE MINISTRY"

[ABRIDGED]

To the Editor of *The Living Church*:

YOUR editorial of April 13th deals with one of the fundamental issues which the Church has to face, and which must be met intelligently if she is to emerge out of the changing conditions of the age properly equipped to perform her task of leadership.

Three outstanding facts confront us: First, there is a shortage of men for the missions, smaller parishes, and rural work in almost every diocese and district of the Church.

Second, there is a shortage everywhere of the right kind of men.

Third, with few exceptions the salaries in missions, small parishes, and rural stations are quite inadequate.

The remedy for these conditions must be radical; no temporary palliative will suffice. Even if it were practicable to establish a "50-50" ministry of married and celibate priests, there would be no guarantee under the present system that the single men would remain in the "poor" parishes, while the married men would find their way into the "rich" ones. Even if they would, the injustice would be manifest and scandalous. The Church is apparently trying to do what all right-minded people deplore in the social conditions of to-day—to prune down the wage of the worker to the barest possible margin of living, and oftentimes below it. The principle of the living wage we have accepted in theory only, we have not put it into practice. The question before the Church is not, surely, what is the least a man can "get along" on, or, with a given salary, what is the cheapest type of man we can get, but what are certain duties and services worth? Making every possible allowance (as should be made) for superior ability and genius the general principle should obtain that the same work performed under similar conditions should command the same salary throughout the Church; if any inequalities are to be tolerated, it should be in favor of the smaller parishes and missions, where the need for exceptional ability is greatest.

Not only should a large proportion of the salaries of the clergy be raised if we are to have sufficient and efficient men for the ministry, but so far as practicable they should be equalized. In practically all of its work the Church is comparable to the army—its officers are in "the service". In the army all officers of the same rank and grade receive the same salary, where conditions of service are similar. It should be so in the Church, and preferment, like promotion, should depend both upon ability and length of service. The stipends of the clergy should be fixed by the General or Provincial Board of Missions—or other organization created for that purpose, which could well be coordinated with the Pension Fund organization. For obvious reasons, the raising and disbursement of the large sum of money necessary should be the work of the whole Church, and not left to the ability or rather inability of the very centers where the needs would be the greatest.

With this general equalization of the clerical salary would necessarily come a centralization of control in the form of a sorely-needed system of distribution of the clergy. Such an agency of distribution would be of inestimable value to the Church as it would tend to eliminate the clerical "misfit". Square pegs could be more readily taken from their round holes, and placed where they belong, and the needs both of the man himself and of the parish be brought together with an intelligent discrimination which is oftentimes woefully lacking under our present method of "calling" a clergyman.

If these reforms were inaugurated the man thinking of the ministry as his life's work would not be harassed with doubts as to the amount of his salary, or of finding a work that would be reasonably sure to "fit" his particular qualifications. Again, the standards far from having to be lowered could be raised, and the question of the "right kind of man" would also be fairly on the road towards satisfactory solution. With such a system of social justice and commonsense distribution the Church could devote her energies to preparing men fitted to grapple with the great problems and forces which the age has thrust before her.

Very sincerely yours,

Plainfield, N. J., May 3rd.

H. COWLEY-CARROLL.

THE COMING BROTHERHOOD CONVENTION

[ABRIDGED]

To the Editor of *The Living Church*:

THE choice, by the Brotherhood of St. Andrew, of East Northfield, Mass., as the meeting place next August for its annual gathering appears to me to be most felicitous. Many years since I made a pedestrian pilgrimage from Brattleboro, Vermont, where I was at that time sojourning, to that already hallowed spot,

to sit under the consecrated ministrations of the late Dwight L. Moody, whose son is there still maintaining the traditions of his honored father's great work. Near at hand lies beautiful Williamstown, beneath a haystack in whose immediate environs occurred the memorable conference of a few devout souls that proved to be the genesis of Foreign Missions in our land; and the whole wide and lovely expanse of country thereabouts has, since Mr. Moody's day, and as the result of his devout labors, become wonderfully developed and populated by the enterprise of his followers, so as to have fairly become, in a manner, a sort of New England Mecca. The elder Moody was, perhaps, not a great preacher, in the strictly oratorical sense, but his simple, unaffected piety and thoroughly manly Christianity carried conviction to many hundreds of starved souls who had been hitherto fed on the barren husks of a rapidly disintegrating and disappearing Calvinism; and he was remarkably successful in winning a rich harvest for our common Master, the fruit whereof abides to this hour.

To emulate his spirit, even though not necessarily in his precise methods, ought to prove a ringing challenge to the Churchmen of to-day; and it is therefore a happy choice that has fixed upon the scene of his former triumphs for this year's great gathering of the Brotherhood. It is surely a step in the direction of Christian Unity that can hardly be too greatly praised. A doubting and scoffing world sadly needs such an object lesson, especially in these harrowing days of world carnage and bestial attack upon the standards of the Prince of Peace.

We sadly need to emphasize our own absolute sincerity in the sacred cause of Unity, and something more tangible than a mere paper platform is called for to prove it. All the written declarations under the heavenly canopy will not prove so cogent a plea as such acts as this, which will show that the great lay body of the Church is not a whit behind the very chiefest of the other apostles; that we are ready to demonstrate the unity of our convictions with our consecrated brethren of other names; and that we feel a sympathetic interest with them which manifests itself in mutual association in oneness of purpose and aim—so that we shall not be dismayed when confronted finally with the terrifying question, "What do ye more than others?"

Washington, D. C.,
Ascension-tide, 1918.

EDWARD LOWE TEMPLE.

"THE DRESS OF A LAY READER"

To the Editor of The Living Church:

CHIS letter by no means aspires to the dignity of a reply to the interesting letter of Mr. W. M. Ramsey of McMinnville, Ore., in your issue of May 11th, and that for two reasons: first, the writer is a layman; and secondly he is no canonist. Furthermore he is not, never has been, and hopes he never will be what is called a "spike" or a "ritualist", but as some ritual is required to render the services of the Book of Common Prayer he prefers (for what seem to him valid reasons) the simple, reverent, historical, practical ritual of Cowley St. John and Nashotah House to the involved, pointless, and often lawless ritual of some places we might mention but won't. But this—as Mr. Kipling says (at fifty cents a word)—this is another story. Lay readers have the floor.

In the course of my earthly pilgrimage I have had lay reader's licenses in three dioceses. Everywhere I have worn a surplice. The first priest for whom I worked was a legalist who would have delighted the late Bishop Paret and he insisted upon a surplice. And it was a surplice, too. He declared on historic grounds, which I cannot now recall, that as long as I left off stole or tippet I was within the law and if I wore my cassock only I was without the pale. So, as said above, I wore a surplice. I think the congregation would have kicked if I hadn't.

But the worst is yet to come. About five years ago the Church in a portion of the Atlantic seaboard was suddenly short-handed and all available lay readers were set to work. I didn't belong to that diocese (don't now for that matter) but was asked to help out by taking Morning Prayer at St. Tabitha's, City Square. And for bait I was told that I could wear a cope, "the congregation won't mind." I accepted the service but declined the cope. I didn't see then and until last night never did see why such a proposal was made. Why on earth any sane man should swelter through Morning Prayer on a hot August Sunday wearing a green velvet cope was a mystery to me, but now it is as clear as day. It was about the least "appropriate" thing I could have worn. It has a frock coat or a college gown so far outdistanced you can't see both at once.

On hot Sundays, anyway, clap us all into copes, Mr. Editor, clap us all into copes!

Lynn, Mass., May 12th.

GEORGE CLARK.

To the Editor of The Living Church:

REFERRING to the letter of Mr. William M. Ramsey of McMinnville, Oregon, in THE LIVING CHURCH of May 11th, as to the Dress of a Lay Reader, having been a lay reader for many years, under the sainted Bishop Satterlee, and now under our dearly beloved Bishop Harding, may I venture to say that in this diocese the lay readers wear the cassock and cotta, such as are worn by choristers? This by direction of the Bishop, it being held here that *those* are not the "dress appropriate to the clergyman" within the meaning of the canon. Cordially,

Washington, D. C., May 13th. GABRIEL F. JOHNSTON.

To the Editor of The Living Church:

IHAVE just been reading the letter of Mr. William M. Ramsey who contends that a lay reader should not wear a surplice because it is the "dress appropriate to the clergyman". Why does he not include the cassock?

Mr. Ramsey does not understand the word "appropriate". "Appropriate" here signifies "peculiar to, denoting". Any of the three orders of clergymen, any choir man or boy, any server, may and is accustomed to wear a cassock or surplice or both, and neither of these vestments is "appropriate" to any one of these classes exclusively.

An example of a dress not appropriate to a lay reader would be a stole or a mitre.

Sincerely yours,

WILLIAM DUDLEY FOULKE HUGHES.

PROHIBITION

[CONDENSED]

To the Editor of The Living Church:

ON reading the letter of the Rev. J. O. Ferris in THE LIVING CHURCH of April 20th, one wonders at the expressions used.

Very many people of high standing in Church and State, and looked upon as the "salt of the earth", are ardent prohibitionists.

If your correspondent would come to realize that prohibition laws are aimed at the saloon system and practices closely allied with it, he might feel better disposed toward them. The law is not intended primarily to interfere with his personal freedom, but if he will put on his thinking cap he will see how little personal freedom he actually has, and how little he can have or has a right to, while he elects to live among civilized human beings. He may not keep a pig, nor erect a wooden building, nor speed up his car or his horse, nor build a bonfire, nor carry or use firearms, nor explode firecrackers, nor cry aloud, nor even abuse his neighbor, unless forsooth he resorts to the columns of a newspaper and makes his abuse general instead of definite. In a hundred ways his personal freedom is restricted because the laws are made for him in his capacity as a member of a community, and not as an individual.

The liquor traffic has proven itself an iniquitous thing and a festering sore on the body politic. Prohibition wipes it out in the interest of the community as a whole, and if some one's personal freedom is thereby interfered with he must submit, the same as in many other laws. Wouldn't it be nice if people would submit and look pleasant about it? Perhaps they will eventually, and even acknowledge what a blessing such a law is.

St. Stephen, N. B., May 1st.

C. N. VROOM.

WOULD CLOSE SOME DIVINITY SCHOOLS

To the Editor of The Living Church:

AS there is a great shortage of candidates for holy orders, and as there is a shortage of clergy because of so many serving with the army, the needs of the reduced number of candidates could be met and some provision could be made to meet the present shortage by closing all but four or five of our theological seminaries. The most capable teachers from all the seminaries could be placed upon the teaching force of the schools kept open and the rest of the clergy who are teaching in such schools could supply those churches whose rectors have undertaken war work. The interest from invested funds of such schools as closed could be used to buy Liberty Bonds, and thus the endowments could be increased to meet the increased demands which will be made upon them by the increased number of candidates for holy orders at the end of this war. This war will make more young men think of the sacred ministry as a vocation. At the end of the war all the teachers that are living and so desire could return to the particular school in which they are now teaching.

This system would help some vestries to secure clergy to fill the places of those who have been released from parish duties for the period of the war.

Mexico, Mo., April 15th.

GEORGE E. WHARTON.



THE WAR

The English-Speaking People. By George Louis Beers. New York: Macmillan Co. \$1.50 net.

There can be no serious doubt in the minds of forward-looking people that this war which we are jointly waging with Great Britain and her allies will bring the English-speaking peoples of the world into closer political, economic, and social relations. And this will result notwithstanding the great mass of traditional dislike of the mother country which persists as a result of the family differences of 1775-1783. In Mr. Beers' opinion a democratic coöperative alliance of the English-speaking peoples of North America, British Africa, and Australia is not only essential to their future security and survival, but under existing conditions is the most reliable and the only attainable bulwark of freedom and liberty for the rest of the world. The British commonwealth of nations "is now concretely demonstrating that a higher type of political association can exist in which law and justice rule over a congeries of widely scattered peoples to each of which is assured the free and full development of its own ideals", and an Anglo-American alliance will serve to establish not only the idea but its substantial fulfillment upon an enduring basis.

CLINTON ROGERS WOODRUFF.

"I MUST CONFESS that all the 'good-byes', and the hands, and the weeping mothers and sweethearts, and the handshakes, . . . along with the arrival of the 'Kaiser Kanners', who unquestionably were 'kanners' of another variety, and the parade and the Home Guard and the dozen and one 'Comfort Kits' that everyone handed you, and the mystery of what was to come, and the scared look on everyone's face, including my own, and the vacant feeling in the pit of one's stomach, superinduced by sandwiches and coffee, fudge, oranges, and chocolates in lieu of a real meal, did get on my nerves . . ." So "Conscript 2989" describes in his "diary" his impression on getting away to the great National Army. He tells a good story in a humorously observant way and shows a cross section of the American young man upon whom we are depending to win this fight for liberty and democracy. The book is reassuring, as this excerpt shows: "A few days ago I made some rather boorish and very sarcastic remarks about the possibility of ever making soldiers out of the men I found myself among. I humbly take it all back and eat mud by way of apology. . . . Why, hang it, I'm mighty proud to belong to this company. Jews, Italians, Poles, etc., all look like fighters; act like fighters; and a lot of them are fighters, too. They are soldiers already, and glad of it. Which leads me to state quite modestly the surprising fact that I think I am nearly a soldier, too, and gold-dinged set up about it." (*Conscript 2989*, published by Dodd, Mead & Co. \$1.00).

PROFESSOR IRVING FISHER and Dr. Eugene Lyman Fiske, who have been so closely and actively identified with the Life Extension Institute in New York, have embodied their experience and observations in an effective little book entitled *Health for the Soldier and Sailor*, which might very well be put in the hands of every enlisted man in every branch of the service. It contains good advice for the man in camp, at the front, or on the way. It is published by Funk & Wagnalls Company, New York. (Price, 60 cents net.)

MISCELLANEOUS

Visual Representations of the Trinity. An Historical Survey. By John Brainard McHarg, Ph.D. Arthur H. Crist Publishing Co., Cooperstown, N. Y., 1917.

This is a book quite out of the common. Much has been written of artistic representations of the Madonna and Child, and of the Saints, but not of the Trinity as an artistic subject in itself. Mr. McHarg tells us in his preface that he became interested in it in the course of his studies at Leipsic University, and he has pursued it in later years so as to give us the valuable monograph before us. The aim and mind of the writer cannot be better stated than in his own words: "Pictures and images in churches," he says, "have been an important means of teaching. . . . The representations are not merely the formulation in art of the dogmas

of theology; they are the expressions of that faith of humanity which speaks of religion, as through literature, of the ideals of society. The realm of faith in which these conceptions lie is also a mirror of human outlook, of its limitations and of its capacity. The representations of the Trinity cannot be considered historically unless one takes into account the mental, moral, and practical experiences which through nineteen centuries have been bound up with belief. It may be well to remember that the saints of Christianity in every age are the expert witnesses in this field, and bear the same relation to religion that the great masters do to art—their life and work testifying to certain underlying principles that are eternally true."

In this reverent spirit Mr. McHarg writes his book. He begins with a statement (very clear for a layman) of the doctrine of the Trinity and the development of its scientific formulation through the Councils of the Church. He then goes on to trace the evolution of the effort to make the idea visible, from the symbolism of the Deity in the Catacombs — the Hand for the Father, the Lamb and the good Shepherd for the Son Incarnate, and the Dove for the Holy Spirit—to the culmination in the highest art, in three great pictures, the *Disputa* of Raphael, the *Throne of Mercy* by Albert Durer, and the altar-piece of the Van Eycks in Ghent. In this, of course, we cannot follow him in a brief review. Suffice it to say that he catalogues and classifies examples of all ages, hundreds in number, discussing the more notable with learning and ability.

Beside its other merits the book is an excellent guide to the artist, the Church architect, and the student, showing where to find the originals and their reproductions, and giving references to books where they are engraved or described, and so enabling its readers, if so desirous, to pursue the subject further.

JOHN H. EGAR.

BISHOP FISKE'S *Back to Christ*, now revised and issued in a new edition (Longmans, \$1.00 net), is just the kind of a book to put in the hands of lay people or of young men or women considering Confirmation. The Bishop thoroughly understands the "average man", and writes with directness and simplicity and with practical knowledge of the doubts and difficulties of the lay mind. He has a gift for stating Catholic truth in terms of modern thought and with winsome attractiveness. *Back to Christ* begins with a devotional interpretation of the life of our Lord that presents briefly the argument for His divinity and then passes on naturally to some "forgotten truths of His teaching" about the Church and the sacraments and finally to the social interpretation of the Kingdom. The book does not deal directly with problems of the war, but all through it is seen as the background of Bishop Fiske's thought; for example, in the second chapter, on the Incarnation and the problem of evil, and in the chapter on prayer and its difficulties.

At the time of its first appearance the *Catholic Encyclopedia* was recommended in these columns as being one of the most satisfactory and useful of reference works for the clergy. It must, especially at its present reduced price, have already found its way into many clerical libraries. The present volume forms a valuable supplement to the Encyclopedia. It is a sort of who's who of modern Roman Catholic scholars, and gives brief biographies of all contributors to the Encyclopedia, together with a list of their articles. This forms a body of very useful information, of a sort often difficult to obtain. An interesting feature is the large collection of half-tone portraits with which the volume is illustrated.

W. P. L.

A REVISION of the admirable volume on *Community Work*, by Frank H. T. Ritchie, has been issued by the Association Press (104 East Twenty-eighth street, New York). This little volume is an indication of the growth of interest in community work and the change in emphasis which has characterized the last decade. The fact that a new edition is called for is further evidence of the growth of the movement. It contains a number of photographs, maps, charts, and diagrams, and is altogether a helpful book for those who are interested in coöperative work. One of the interesting features of it is a list of kindred organizations with which the community secretary or worker should be in touch.



SARAH S. PRATT, EDITOR

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

CHURCHWOMEN are now well into the convention zone. Presidents of societies are racking their brains for something new to say in their addresses, diocesan secretaries and treasurers are at their wits' ends in making up their reports because of some women waiting until the morning of the meeting to hand in reports and money. Committees are meeting and "star chamber" methods in "making slates" are quietly going on, all in preparation for that great day which some people think so tame and which we Auxiliary women live through year after year with much comfort, pleasure, and sense of achievement. Perhaps it doesn't mean much to the world of womankind at large, perhaps it gets only a line in the daily paper, perhaps our next neighbor never knows that there is something going on; but that *annual meeting*—quiet little name that it is—means a big, important, untiring, unceasing, alert, undaunted factor in the great American Catholic Church.

Yesterday I heard a finely trained Churchwoman, Mrs. A. N. Hawley of Christ Church, Indianapolis—tell a course of women how she had come to this town the very day before the eighth annual meeting of the Auxiliary—this was the thirty-fourth at which she was speaking—and that a friend, thinking to divert her, had suggested that she go to the annual meeting: "I went and I have never missed one for twenty-six years and I have enjoyed them immensely—every one." We all hope that she may go to twenty-six more, for Mrs. Hawley brought with her from Boston a fine sense of the religious duty of a Churchwoman; and as an Auxiliary officer for many years she has never let go by a chance to make her world know—and in the pleasantest way—just for what her beloved Church stands.

Our Bishop has gone to France and over there he is ministering in a thousand ways to the welfare of all who come within the radius of Base Hospital 32. Not a letter comes from there but tells of Bishop Francis' cheerfulness, thoughtfulness, comradeship, and ever-present loving kindness. We are willing to spare him for this Christ-like work. In our emergency our neighbor Bishop Woodcock of Kentucky came to us. He preached to the Woman's Auxiliary at the opening service of the Holy Communion, and talked to us a while at the business meeting.

I say "preached" and "talked". Bishop Woodcock did both—and there is a great difference between them—but we listened, spellbound, to both as he opened visions and showed the superlative degree of what our Christianity meant. I would feel very sorry indeed for any body of *casual* Churchwomen—we all know what the word means applied in this way—who had to listen to Bishop Woodcock preach. They would be exceedingly uncomfortable, I imagine, as the Bishop poured in his hot shot and shell (he may be called "expert marksman"), nor would I intimate that the Bishop's shots went entirely over the heads of all present; but they were a serious, earnest body of tried and loyal Churchwomen who may be said to be doing their best, and while they took unto themselves much that the Bishop said they could listen with clear conscience. Each wonderful and epigrammatic sentence which the writer hoped she might remember was succeeded by another its equal: "Don't expect your Christianity to conquer the heathen until it has conquered you." Tremendously the Bishop stressed the putting of Church work even above war work. We could not expect nor ask God's blessing while giving Him our second-best. Very little praise did he give to the society, only a pleasant reference to his own branch of Kentucky as being an "inspiration" to the diocese. Neither did he find fault, suggest, or scold, but gave us a golden-worded discourse which impelled to new purpose.

The business part of the meeting went off with life and vigor after this fine beginning. Mrs. Woodward of St. Louis made a plea that more women take interest in the National Cathedral. A number joined the Cathedral Association. More interest was shown in the United Offering than ever before, and literature about the summer school to be held in Racine in July was eagerly taken. This branch elects a president every three years and the new one chosen is Mrs. F. W. Lewis, Christ Church, Indianapolis.

NEWS HAS COME to this page of an experiment made lately in the diocese of Bethlehem when the women of six organizations gathered around a hospitable board on which was spread what the manager called "A Hoover Supper", price 25 cents. Our correspondent has omitted to tell what was the bill of fare and there will be great speculation on the part of our housekeeping readers to know just what at that price can appease the hunger of Churchwomen—all full of zeal and everyone knows that zeal promotes hunger. But whatever made up the menu it was satisfactory and helped to inspire excellent talks which followed. This supper was the idea of an Auxiliary woman to bring together the members of the Woman's Auxiliary of St. John's parish, East Mauch Chunk, and the other societies of the same parish. These others were section B of the Woman's Auxiliary, the Junior Auxiliary, Little Helpers (the directress of which was present), the Sanctuary Guild, and Parish Aid Society. The Sunday school teachers and the members of the volunteer choir were also present, as was the rector. Each person paid the modest fee. The rector presided and introduced the speakers, of whom Miss Laura F. Boyer, educational secretary of the diocese, was chief, and also guest of honor. Miss Boyer gave an inspiring talk on Coöperation and the "Joy of the Master's service" as it finds expression in the activities of the parochial organization. Heads of departments followed in short talks, and the rector voiced his appreciation of the harmonious and valuable work done by the women helpers of his parish. The annual meeting of the Bethlehem branch was held at Wilkesbarre, May 14th and 15th, Mrs. Laura L. Ruddle, president, in the chair. At the foot of the programme is seen the hospitable (and somewhat rare) sentence: "Hospitality is cordially offered to those who can arrange to stay over night."

FROM MRS. RALPH H. NORTH, diocesan treasurer of the United Offering of the Pennsylvania branch, comes some information to help out our uncertainty as expressed in a late letter about Dr. Mary Glenton, now at St. Augustine's School, Raleigh. "I thought you might like to know," writes Mrs. North, "that Dr. Mary Glenton enjoys the distinction of being—and is very proud of the fact that she was—the *first* United Offering worker appointed by the Board of Missions under the first United Offering (1898) designated for women workers." Dr. Glenton has now an important position in St. Agnes' Hospital, connected with St. Augustine's School, where her knowledge and experience as a pharmacist is a valuable aid. An item in a late number of St. Augustine's *Record* reads: "Seventy-three came to us in March, eleven of them in one afternoon. One of them, a child of twelve, on being questioned as to her Church affinities, answered: 'I'm a sinner'."

THE DIOCESE OF PENNSYLVANIA publishes its own United Offering leaflets. A late one is called the "War Number", and "soldiers"—of various kinds—is the underlying thought. The idea of the United Offering as a thank-offering for the women of the Church is woven well into the war-thought

fabric. The greatest help in the plan, says M. C. S. N., the writer, is the blue box:

"The Blue Box makes the offering mean much more in our lives (also keeps it from interfering with other things). The mother of one of our Soldiers under the Flag, asking for a box, remarked: 'I shall want to put something into it every time I get a letter from my son!' There is no reason why the box should interfere with large gifts, and it *does* help us to *mark the daily blessings*. It receives 'the outward and visible sign of the inward and spiritual grace' of *thanksgiving*."

THE ORDER of the Daughters of the King has availed itself of the unrestful conditions of the time to make strenuous endeavor toward an increase in its strength. It may well exploit its claims just now as being an organization effective without noise, busy without ostentation, thinking little of money, insignia, or the many outward signs deemed indispensable to organization. The Daughters of the King may be said to stand halfway between the Deaconess and the Woman's Auxiliary, doing a specific work not quite done by either. The members of this order sometimes serve as an altar guild in small parishes and there is no parish so small that it would not be helped by a chapter of the Daughters of the King. A special meeting of this order was called lately at the Cathedral in Cleveland. Its purpose was the extension of the order. Bishop Leonard's opinion of this order was expressed in the address made at this time when he said that the work of the Daughters of the King claimed the highest privileges offered by the Church to lay members; consecration in a few was to be desired more than numbers. Bishop DuMoulin in the afternoon session said that our humanitarian work is founded upon that for which this order stands, and urged its members to stand more firmly for their principles, especially while the world is in the throes of war, because a spiritual awakening is bound to come from the conflict and the Daughters must be ready to contribute to that result among the women of the Church. This meeting resulted in the forming of several new chapters. Mrs. G. A. Parsons, Youngstown, is diocesan president of the Daughters of the King of Ohio.

THE PAGEANTS written by the Rev. Carroll Lund Bates are coming into use in many parishes. Following the Church year as they do, and being easy to give, they are effective teachers. One for the season of Trinity is just fresh from the printer and Trinity being the Church's long season it will doubtless be of great use in Sunday schools, choirs, and other societies. Constantine, Emperor of Rome, appears in this one, Arius, Athanasius, and Mother Church, who always has a part. This new pageant will be given at the convention at Syracuse on May 27th.

THE YOUNGER MEMBERS of the Girls' Friendly Society are called "candidates". A late G. F. S. *Associates' Record* has this:

"MY DEAR FRIENDS:

"You will wonder who I am, but I am the little Belgium girl. I could not talk English when I first came here, but now I can. I am the little Candidate to whom you sent the money for the coat and bonnet and boots, too, but now I am growing out of my coat and my boots are nearly worn out. I like the school I come to and the little English children I play with at school and at home.

"With love to you, from the little Candidate girl,

"JANET LOREYN.

"My Belgian name is Joanna Loreyn."

THE RAINBOW CHEER ASSOCIATION of Indianapolis, which works especially for the 150th Field Artillery, sends out for its Knitting Division the following:

"THE RAINBOW WORKER'S CREED

"If once I purl when I should knit
I promise I will straighten it;
Or if I knit when purling's right
Though it should take me half the night,
I promise I will make it fine
As he who wears this work of mine.
The men I love through this shall see
How proud the ones at home can be!"

WAR PLANS OF THE WOMAN'S AUXILIARY

By GRACE LINDLEY

THE Woman's Auxiliary to the Board of Missions has undertaken what we believe may be a very large contribution to the life of the Church and through the Church to the nation. We are to make an "Advent Call" by means of a "campaign", but different in many ways from those with which we are so familiar. Those campaigns have asked for things, this is to ask for spiritual power, to ask, in St. Paul's expression, for *you*, not *yours*.

Christians believe that *spiritual power* is the greatest force in the world. They follow a Master who said of His miracles, "Greater things than these shall ye do." The time has come when this power must be used to help win the war, and to prepare for and largely create the new era which must come when the war is over. Therefore, the Church which has appointed its War Commission, and whose members are doing so much in many ways for the war, must find and release more fully than has been done the spiritual power latent in her members and beyond her own borders. Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about the generosity for the world's appalling sufferings, and the women of America have taken a full share in all this. No one doubts that they have also exerted much spiritual power—their prayers, their courage, their services are proof of that—but the time has come to gain and use the united spiritual power of the country's womanhood.

It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

During the first week of Advent (December 1-8, 1918) women will go from house to house to the women of the Church, reminding them of this greatest gift, spiritual power, and asking them to pledge themselves to do one or more of the following things:

First, Daily Prayer: For to-day—For victory; for our men; for our allies; for our enemies; for the women at home. Prayers in preparation—For righteous peace; for just and true democracy at home; for Christian internationalism; for Church Unity; that the will of God may be done in all the world.

Second: Prayer for these same objects at the Holy Communion on certain days.

Third: To make every effort to become more familiar with the Bible message by means of systematic reading and Bible study when this is possible.

Fourth: Preparation to take part in an effort to reach the women of America.

At the end of the visits (unless it seems unwise) the messengers will suggest praying for those objects.

Each diocese has been asked to appoint a leader for this work and to see that this leader goes to one of the summer conferences for training. In the fall she will train the messengers in her diocese. It will also be wise if she has a committee to help her in all this work. Every parish will be asked to furnish its quota of messengers. After their training they should be commissioned at a celebration of the Holy Communion, for we are desirous of making these visits not as individuals but as representatives of the Church. During the week whenever possible we hope for daily celebrations and an open church, where all day long at least one woman shall be praying for the messengers. Between now and Advent leaflets and suggestions will be sent from the Church Missions House.

Both because the undertaking is so large and because we covet the joy of working with others, it is earnestly hoped that it will not be done by the Auxiliary alone but by Churchwomen whether they belong to the Woman's Auxiliary or not. If we may have that coöperation and the leadership of the clergy and the willingness of the Auxiliary to do a hard thing, we may carry out in a very beautiful and literal way St. Paul's thought and be among those who are truly "rejoicing in hope, patient in tribulation, continuing instant in prayer."

Church Kalendar



- May 26—Trinity Sunday.
 " 31—Friday.
 June 1—Saturday.
 " 2—First Sunday after Trinity.
 " 9—Second Sunday after Trinity.
 " 11—Tuesday. St. Barnabas.
 " 16—Third Sunday after Trinity.
 " 23—Fourth Sunday after Trinity.
 " 24—Monday. Nativity St. John Baptist.
 " 29—Saturday. St. Peter.
 " 30—Fifth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- May 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 3—Easton Dioc. Conv., Christ Church, Easton, Md.
 " 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.
 " 10—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 " 14—Western Michigan Dioc. Conv., St. Mark's pro-Cathedral, Grand Rapids.
 " 15—South Dakota Dist. Conv., Sioux Falls.
 " 21—Wyoming Dist. Conv., Douglas.
 " 25—Mississippi Dioc. Council, Jackson.

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. LEROY F. BAKER should be addressed hereafter at 118 Kelso street, Harrisburg, Pa.

THE Rev. BERNARD IDDINGS BELL is on a month's furlough from Great Lakes Naval Training Station. Dean Lathrop of All Saints' Cathedral, Milwaukee, will be on the station in his absence to look after the interests of Churchmen.

THE address of the Rev. J. R. BICKNELL, who retires on June 1st after forty-four years' continuous service, will remain as heretofore at 117 W. Mulberry street, Baltimore, Md.

THE Rev. HENRY GLAESAR, who has just accepted a call to become an assistant minister of the parish of the Incarnation, New York City, will be in charge of the work at the Chapel of the Incarnation during the absence at the front of the Rev. E. M. H. Knapp.

THE address of the Rt. Rev. S. M. GRISWOLD, D. D., has been changed to 1314 Hinman avenue, Evanston, Ill.

DEAN KLOMAN of Gethsemane Cathedral, Fargo, N. D., called for "overseas" service. will leave Fargo early in June.

THE Rev. E. M. H. KNAPP has been granted six months' leave by the vestry of the parish of the Incarnation, New York City, and has already taken up work as an overseas secretary of the Y. M. C. A.

THE Rev. Dr. LEFFINGWELL, rector of St. Mary's school, is spending a month at the school, and will make his semi-centennial report at the jubilee celebration, June 4th. His address, until June 6th, will be Knoxville, Ill.

THE Rev. ALBERT E. MARTYR has been appointed Archdeacon of North Dakota, and will probably take up his work in June.

THE Rev. HENRY MESIER has accepted the rectorship of Trinity Church, Fredonia, N. Y., and is now in residence.

THE Rev. GEORGE A. SUTTON has accepted an invitation to become assistant at St. John's Church, Sharon, Pa., and vicar of St. Paul's, Farrell. His address is St. John's Parish House, Sharon, Pa.

THE Rev. GARFIELD WALKER has become rector of the Church of the Advent, Devils Lake, N. D.

Summer Addresses

THE Rev. ROMAN L. HARDING until September 15th should be addressed at the Chapel of the Intercession, Broadway and 155th street, New York City.

THE Rev. JOHN MOCKRIDGE, D.D., rector of St. James' Church, Philadelphia, will assume charge of the services at Old St. David's Church, Radnor, and will reside at the rectory there from June 1st to the end of September. As the Rev. Dr. James Hart Lamb has recently been made rector emeritus the parish is without a resident rector.

THE Rev. FRANCIS B. NASH, D.D., will be at Trinity Church, Chicago, for four months beginning June 1st.

THE Rev. HOLMES WHITMORE, rector of St. Paul's Church, Milwaukee, Wis., has gone to Camp Sheridan, Montgomery, Ala., for two months, where he will engage in war service under the auspices of the Y. M. C. A.

DEGREE CONFERRED

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N. S.—Doctor of Civil Laws, *honoris causa*, upon the Rev. Canon W. CHAS. WILSON, of the Cottage Hospital, Springhill Mines, Nova Scotia. Canon Wilson's hospital work is well known to a large number of American Church people.

ORDINATIONS

DEACONS

MILWAUKEE.—In St. Andrew's Church, Milwaukee, Wis., on Whitsunday, four candidates were ordered to the diaconate by the Rt. Rev. W. W. Webb, D.D.: LE ROY STANTON BURROUGHS and LOUIS HENRY MATHEUS of St. Andrew's Church, Milwaukee, FRANK HOWARD FRISBIE of New Haven, Conn., and FREDERICK GEORGE WILLIAMS of Detroit, Mich. The candidates were presented by the Rev. Professor H. B. St. George, D.D., of Nashotah House, who also preached the sermon. Other clergy present were the rector of the parish, the Rev. W. H. Frost, the Rev. C. A. Capwell of Racine, who read the Litany, and the Rev. G. W. Schroeder of Milwaukee. Bishop Webb was the celebrant at the Holy Eucharist. Mr. Williams has been working in Holy Innocents' parish, Racine, Mr. Matheus is in charge of St. Edmund's mission, Milwaukee, Mr. Frisbie will spend the summer in mountain work in North Carolina, and Mr. Burroughs, whose father was the late rector of St. Andrew's, Milwaukee, is in charge of St. Peter's mission, Milwaukee.

PRIESTS

OLYMPIA.—On Sunday, April 28th, in the Church of the Holy Communion, Tacoma, the Rev. EDMUND LESLIE ROLLS, deacon, was advanced to the priesthood by the Rt. Rev. Frederic W. Keator, D.D., Bishop of the diocese.

The candidate was presented by the Rev. R. H. McGinnis, rector, who joined in the laying on of hands, together with the Rev. Herman Page, voluntary chaplain at Camp Lewis. The Rev. Mr. Rolls has been appointed to the cure of St. James' Church, Sedro-Woolley, and Christ Church, Blaine, Wash.

SPRINGFIELD.—Bishop Sherwood ordained to the priesthood in St. Matthew's Church, Bloomingington, Ill., on the Sunday after the Ascension, May 12th, the Rev. JOHN TURNER LILLARD, Jr., deacon in charge of St. Andrew's Church, Paris, Ill. The sermon was preached by the Rev. Raymond M. Gunn of Chester, Ill. The Rev. William Baker, rector of the parish, presented the candidate and said the Litany. The Rev. A. E. Selcer of Pontiac, Ill., was also present and united with the other priests in the laying on of hands. Mr. Lillard is the third priest from this parish to be recently ordained. He has accepted a call to the rectorship of the parish where he has served as deacon and will continue his work there.

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

DRIGGS.—At Pasadena, Cal., April 22nd, HENRIETTA DE SAUSSURE DRIGGS, for some twenty years directress of the Mary Josephine Hooker P. E. School for Mexican girls in Mexico City, Mexico. Interment in Smyrna, Del., April 30th. (*Southern Churchman* please copy.)

SMALLWOOD.—Entered into rest on April 20th, at her home in the Kirkleigh Apartments, Baltimore, Md., EMILY SMALLWOOD, in her 89th year, widow of James B. Smallwood and daughter of the late Dr. William Sands.

THOMAS.—At Johns Hopkins Hospital, Baltimore, May 3, 1918, DE LOS, son of John T. and Mary Ann (Carr) THOMAS, born May 19, 1861, at Holland Patent, N. Y. His wife Ria Binford survives him, also their children: Lt. DeLos, Naval Aviation Corps, Mrs. Carter Glass, Jr., William S., and Helen Gordon Thomas. Burial, May 6th, St. John's Church, Roanoke, Va., where he was a devout communicant. Interment Evergreen cemetery.

"The victory of life is won."

WANTED

POSITIONS OFFERED—CLERICAL

LOCUM-TENENS, for July, August, and possibly September, all or part; priest, Catholic, able to sing, intone, and preach, and used to "advanced" service. Must have best reference. Those applying should give time and compensation desired and necessary information. Answer, EASTERN CITY SUBURBAN PARISH, care LIVING CHURCH, Milwaukee, Wis.

CLERICAL SUPPLY WANTED for period of absence of rector on war service. Good salary, comfortable house, well-furnished. Pleasant city. Six months' notice given. Address GEORGE A. ADAMS, Senior Warden, Salamanca, N. Y.

POSITIONS WANTED—CLERICAL

AMERICAN PRIEST holding good cure in Canada, advised by American coesure to return to the States on account of the war, seeks parish. Will accept any offer from Bishop or parish. Highest references given. Address DEBMA, 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.

CLERGYMAN IN PRIEST'S ORDERS available for supply duties through summer. Invites correspondence with vestries or bishops seeking rector. Would not consider South. Address **CANMORE**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST WILL GIVE services during July for use of rectory in country or seaside parish within commuting distance of New York. Address **FRANCIS**, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES WORK in diocese of New York, Long Island, Connecticut, Newark, or New Jersey, for the month of July. Address **CLERCALL**, 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

ENERGETIC CLERGYMAN or Churchman wanted; one who can join in summer work at vacation cottage for boys. Good opportunity. Or good Churchman having summer school and vacation home wishing help and a boy as addition to work. Address **Box 152**, Cynwyd, Pa.

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.

AMATRAN AND HOUSE MANAGER of experience wanted at St. Alban's, Knoxville, Ill., to begin work July 1st. Address the **RECTOR**.

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

POSITIONS WANTED—MISCELLANEOUS

POSITION WANTED by an educated, experienced institutional worker as matron, home-manager, nurse, or sewing teacher. Is English; loves children; might consider private family where a dependable person is needed. Address **Mrs. DRUMMOND**, 1401 Elmwood avenue, Evanston, Ill.

REFINED COLLEGE CHURCH girl wishes position as tutor or companion to children for summer; can teach outdoor sciences, fine arts, and French, especially. Address **TUTOR**, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

HIGH-CLASS TUTOR-COMPANION for boys open for summer engagement. References exchanged. Address **J. L. H.**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Boy choir. Highest references. Address **S. M. B.**, 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 MACKRILL**, 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.

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.

PRIEST'S HOSTS: people's plain and stamped wafers (round). St. **EDMUND'S GUILD**, 990 Island avenue, Milwaukee, Wis.

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.

HIGHLANDS, N. C.

THE DAVIS HOUSE. Delightful mountain resort. Near to nature's heart; 4,000 feet; cool, comfortable. Church privileges. **Mrs. M. MARTIN**.

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 **SISTERS 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.

PORTO RICAN LACE

PORTO RICAN LACE and embroidery. Enquire of the **Rev. F. A. SAYLOR**, St. Andrew's 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.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at Cambridge, Mass., June 21—July 6, 1918. For registration, programmes, or further information apply to the Secretary, **MISS MARIAN DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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.

RETREAT

KENOSHA, WIS.—A retreat for associates and other women will be held at Kemper Hall, Kenosha, Wis., beginning with Vespers, Tuesday, June 11th, and closing with the Holy Eucharist, Saturday, June 15th, the **Rt. Rev. S. M. Griswold, D.D.**, conductor. Apply to the **MOTHER SUPERIOR**.

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.

LOUISVILLE:

Grace Church.

CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La
Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and
Blacksone 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
Circuit, W. (English agency of all publica-
tions 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 avail-
able locally. Railroad folders and similar mat-
ter obtained and given from trustworthy
sources.

BOOKS RECEIVED

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

Cupples & Leon Co. New York.

*The Wonderful Story of Joan of Arc and
the Meaning of Her Life for Americans.*
By C. M. Stevens, Author of *Washing-
ton, Lincoln, Bible Stories*, etc. \$1.50 net.

George H. Doran Co. New York.

Essentials of Evangelism. By Oscar L. Jo-
seph, Author of *The Faith and the Fellow-
ship, Personal Appeals to Sunday School
Workers*, etc. \$1.25 net.

Henry Holt & Co. New York.

Fear God in Your Own Village. By Richard
Morse. \$1.30 net.

Charles Scribner's Sons. New York.

The Experience of God in Modern Life. By
Eugene William Lyman, D.D., Professor of
Philosophy of Religion and Christian Eth-
ics, Oberlin Graduate School of Theology,
Author of *Theology and Human Problems*
and *The God of the New Age*. \$1.00 net.

Stratford Co. Boston, Mass.

Christ Triumphant and Christian Ideal. By
P. C. Shilling, D.D. \$1.50 net.

*It's Mighty Strange, or, The Older, The
Newer.* By James A. Duncan. \$1.50 net.

Open Court Publishing Co., Chicago, Ill.

Library Ideals. By Henry E. Legler. Com-
piled and Edited by His Son, Henry M.
Legler. \$1.50 net.

James T. White & Co. New York.

The Grass in the Pavement. By M. E. Buh-
ler. \$1.25 net.

PAMPHLETS

Government Printing Office. Washington, D. C.

*Norwegian Laws Concerning Illegitimate
Children.* Introduction and Translation
by Leifur Magnusson. U. S. Department
of Labor, Children's Bureau, Julia C.
Lathrop, Chief. Legal Series No. 1, Bu-
reau Publication, No. 31.

Home Press. New York.

*A Flower for Each Day of the Month of
June.* By John J. Murphy, S.J. Edited
by William J. Ennis, S.J. 10 cts. net;
\$1.00 per doz.

Social Service Commission of the Diocese of
Pennsylvania.

*Report of a Conference on Country Church
Work,* at Newtown, Diocese of Pennsyl-
vania, January 23-25, 1918.

Society for Promoting Christian Knowledge.
London, England.

*Report of the Committee on Tithe Rent-
Charge.* Convocation of Canterbury, Lower
House. No. 513, 1918. 10 cts. net.

Home for Old Men and Aged Couples, 1060
Amsterdam Ave., New York.

Forty-fifth Annual Report. 1918.

Church Missions Publishing Co. Hartford, Conn.

The Children's Crusade. A Play for Easter-
Tide, in Two Acts. By Juliana Conover.
Publication No. 110A, March, 1918, Soldier
and Servant Series.

From the Author

The Greater Use of the Layman. A paper
read before the Archdeaconry of Newark,
in Grace Church, Newark, N. J., Monday,
May 6th, 1918, by Rev. Charles Thomas
Walkley, Rector of Grace Church, Orange,
N. J.

Government Printing Office. Washington, D. C.

The Significance of the Declining Birth Rate.
Address of Retiring Vice President, Sec-
tion I, Social and Economic Science, Amer-
ican Association for Advancement of Sci-
ence, Pittsburgh, December 29, 1917, by
Louis I. Dublin, Statistician, Metropolitan
Life Insurance Co. Printed in the Con-
gressional Record by request of Hon. E. Y.
Webb of North Carolina, January 11, 1918.

CATALOGUES

Philadelphia Seminary. Philadelphia, Pa.

Catalogue 1917-18.

MUSIC

Boston Music Co. Boston, Mass.

Trust in God at All Times. Cantata for Gen-
eral Use, or for Times of National Peril
for Choir and Congregation, with Organ
Accompaniment. Music by G. Herbert
Knight. Vocal Score, net 60 cts.

PRAYER OF A SOLDIER IN FRANCE

My shoulders ache beneath my back.
(Lie easier, Cross, upon His back.)
I march with feet that burn and smart.
(Tread, Holy Feet, upon my heart.)
Men shout at me who may not speak.
(They scourged Thy back and smote Thy cheek.)
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fickle soul forget
Thy agony of Bloody Sweat?)
My rifle hand is stiff and numb.
(From Thy pierced palm red rivers come.)
Lord, Thou didst suffer more for me
Than all the hosts of land and sea,
So let me render back again
This millionth of Thy gift. Amen.

JOYCE KILMER, Private 165th Infantry,
in *Good Housekeeping*

Educational

ST. MARY'S SCHOOL, Knoxville, Ill., cel-
brates its semi-centennial on June 4th. The
Bishop of Quincy will speak, as also Dr.
Hopkins of Redeemer parish, Chicago. Mrs.
Kritzinger will read a poem, and Dr. Leffing-
well will report his fifty years of service.
When the graduation exercises occur on the
5th, the Rev. J. M. Maxon will make the
address. The trustees of the school will meet
on the 3rd.

COMMENCEMENT EXERCISES at Kenyon
College occur June 15th to 18th. On the
evening of the 15th the senior class will
present the customary play. At the bacca-
laureate service Sunday the sermon will be
by the President of the college. Exercises
in connection with the conferring of degrees
will take place Monday morning. The
alumni luncheon will be held at noon and in
the evening will occur reunions of the
Phi Beta Kappa, literary societies, and
several former classes. Intercollegiate ten-
nis will be played on the afternoons of the
17th and 18th. There will be a formal
dedication of the service flag presented to
the college by Mr. James H. Dempsey, '82, of
Cleveland, and of the stand of colors for the
Kenyon Battalion presented by Mr. Ralph
T. King of Cleveland. Interest of this oc-
casion is certain to be more intense with
the return of President Peirce after his
recent service in France in behalf of the
American Red Cross and at the French war
front in charge of a Red Cross Rolling
Canteen.

LETTER FROM A LONDON CLERGY-
MAN

A LETTER from the Rev. E. Hermitage
Day, D.D., of London, to the Rev. Charles
H. De Garmo tells of war conditions at
the time of the recent attempted German
advance.

"These are tense and anxious days," writes
the Rev. Dr. Day, "though we think that the
worst is over, and that the Germans have
shot their bolt and missed. The attack was
far more severe than any we have known.
My boy, in three days of the worst, had four
hours' sleep in all, working day and night.
Our infantry, he said, as well as the artil-
lery which is his own arm, was incredibly
magnificent. They had in one day seven
waves of German attack. In the first two
the Germans came over quite drunk, and of
course never got near our lines. They were
rationed for six days, by which time they
evidently expected to be in Paris or some-
where; in point of fact in my boy's sector
they gained just one hundred yards.

"I observe in the American papers, such
as the *Independent* and *Literary Digest*, a
certain amount of dissatisfaction with your
achievement. I don't suppose it will do you
much harm; we were self-critical enough,
and with good reason, and we are that still.
But don't think for a moment that we over-
here dare to criticise you. We know the
difficulty of doing the whole thing from the
beginning, and transforming a nation or-
ganized wholly for peace into a nation or-
ganized for war. On the contrary, every
man who thinks and knows appreciates to
the full the cumulative value of all that the
U. S. A. is doing. The spirit seems splen-
did. We know all the difficulties. We are
inspired by your great men, and follow the
practical work. I don't think that your
naval officers could have created a better
impression than they have done, and we know
something about navies and their work. My
boy at the front is delighted with the U. S.
A. military officers he has met, keen, modest,
intensely anxious to learn what has been
drummed into us by experience."

ANNUAL CONVENTIONS

SUMMARY

ALABAMA approved the election of a Bishop Coadjutor, and did much work in a short time.—DALLAS telegraphed approval and support to President Wilson. It asked the appointment of an educational secretary for the Seventh Province. — DELAWARE in brief and harmonious sessions changed several canons and proposed other changes for later action. — ERIE endorsed nation-wide prohibition. — HARRISBURG held an exceedingly brief session, with routine work. — Bishop Woodcock addressed the INDIANAPOLIS council, in Bishop' Francis' absence at the front. The council pledged loyalty. — IOWA passed a resolution urging repeal of the clause in the new postal law which places magazines under the zone system. Missionary problems in the Mid-West were the topic of earnest discussion.—MAINE pledged support to the National Government, but refused to make women eligible as deputies to convention.—The Bishop Coadjutor of MARQUETTE presided over his first convention. Apportionment for diocesan missions was raised from \$1,500 to \$4,000. — MICHIGAN adopted a new canon on business methods, and appointed a committee to consider clerical salaries. Other work was chiefly routine. — NEWARK adopted several new canons.—NEW YORK'S brief session modified the canons in important particulars, provided for a diocesan missionary campaign and canvass, and initiated other diocesan activity.—Printed reports expedited work in OHIO. The convention adopted the new fiscal year under protest, but favored national prohibition by a large majority.—SACRAMENTO promised coöperation in food conservation, and asked help for its work at the Mare Island Navy Yard.—At the SOUTHERN OHIO convention patriotism figured largely. The Board of Religious Education was authorized to secure a general Sunday school secretary, and a canon was adopted providing for a House of Churchwomen. The convention adopted a service of commemoration and thanksgiving for the patriot dead. — TENNESSEE, besides its routine work, decided to hold a special session next October to elect a Coadjutor.—The WASHINGTON convention showed a strong military spirit. A resolution urged upon Congress a reasonable Sunday law for the District.—At the next General Convention ASHEVILLE will ask permission to organize as a diocese.

ALABAMA

THE COUNCIL opened in Huntsville on May 8th with a celebration of the Holy Communion, the Bishop celebrant, the Rev. Gardiner C. Tucker, preacher. Mr. Tucker's sermon dealt with opportunities for service, primarily those of the National Church, secondarily those of the diocese; and pointing out the great progress already made, ended with a partial list of problems still unsolved, with suggestions toward the partial solution of some of them. Some forty delegates were present, about equally divided between clergy and laity.

After lunch in the parish-house the Bishop delivered his annual address, stating some of the problems of the mission field, paying a deserved tribute to the memory of the

Rev. Mr. Walker and Mr. Noble, and ending with the request that because of his advancing age a Bishop Coadjutor be elected. The various parts of the address were referred to the proper committees, and a number of reports were presented and referred.

At 8 P. M. a missionary service was held in the church with an address by the Rev. Mr. Petra of Japan. At this meeting the council subscribed fifty per cent. more than last year, organized an association of laymen to put a lay worker in the field to raise funds for missions, and guaranteed his salary for three years.

The second day's session opened with the celebration of the Holy Communion, the day being the Feast of the Ascension. The Rev. Charles K. Weller, assistant secretary of the diocese, the celebrant.

The business session was called to order at 10 o'clock, Bishop Beckwith presiding. The council appointed a committee of laymen to devise ways and means to give adequate services at Montevallo and Auburn.

As the three preliminary issues of the *Diocesan News* were well received, the council unanimously authorized the continuance of the paper as the organ of the diocese and elected the Rev. Charles K. Weller as editor and manager, making an appropriation for its continuance.

The committee appointed to consider the request for a Bishop Coadjutor reported unanimously in favor of giving this assistance, provided sufficient financial support was furnished, and arranging for a special meeting of the council should a majority of the parishes act favorably.

The Standing Committee and most other committees were reelected unanimously.

While the attendance was relatively small—about twenty clergy and thirty laymen representing fifteen parishes and missions out of one hundred and forty—a great deal of business was completed within a short time, and the council was exceptionally harmonious.

DALLAS

PATRIOTISM, diocesan missions, and Christian education were the chief subjects of discussion at the twenty-third annual council, which met at St. Matthew's Cathedral, Dallas, on May 14th, 15th, and 16th. Bishop Coadjutor Moore's first annual address struck the note of optimism. He said that the present was a time for action and not sentiment alone, and that citizens and Churchmen must cheerfully perform harder duties and bear heavier responsibilities and obligations.

Bishop Garrett addressed the council heartily supporting all that his Coadjutor had said and stressing the duty of the Church toward the Government. Upon his motion, seconded by the Hon. John L. Terrell, D.C.L., chancellor of the diocese, a telegram was sent to President Wilson assuring him that the members of the Church in the diocese of Dallas approved of the President's course in all that he had done in defence of justice, truth, and humanity and pledging their undivided and enthusiastic support in all that he might do to bring the cause of the Allies to a successful issue.

The General Board of Religious Education was brought before the council by Dean Carrington, who explained the Board's work in connection with the Sunday school, its spiritual oversight of students at universities, and its interests in Church secondary schools and colleges. Members of the council congratulated the Board upon its action in considering the needs of Church educational institutions. Bishop Garrett stated that the Church could not sacrifice her schools and colleges without sacrificing Church extension, and that his forty years of experience in Texas had convinced him that the Church's school system was the most effective agency of missionary development. A resolution unanimously adopted asked the General Board of Religious Education to appoint an educational secretary for the Seventh Province who should act as field agent for the Church schools in the province and devote his whole time to their interests.

Bishop Coadjutor Moore congratulated the diocese upon the splendid work at St. Mary's College, whose influence as a missionary power was felt in all parts of Texas, Oklahoma, and New Mexico.

Dean Carrington and the Rev. Edward H. Eckel were appointed a committee to report to the next council on a plan to organize and train lay readers for wider use in the small missions of the diocese.

Chaplain Godolphin, of Camp Bowie, Fort Worth, addressed the council on the work of the War Commission. He explained the necessity of proper equipment for the chaplains, and as a result of his appeal the Rev. E. Weary offered to provide at once a full equipment.

The Rev. C. L. Pardee, D.D., of New York, spoke on behalf of the American Church Building Fund Commission.

Tuesday afternoon there was a joint meeting of the members of the council and the Woman's Auxiliary. The speakers were Bishop Garrett, Mr. F. W. Offenhauser of Texarkana, Mrs. J. S. Herring of Waxahatchie, and the Rev. H. G. Hennessy.

The feature of the council was a stereoptical lecture by Bishop Moore on Diocesan Missions. Pictures were shown of every church, mission, rectory, and building owned by the Church in the diocese.

Dean Carrington, the Rev. E. H. Eckel, and the Rev. Charles Clingman were appointed examining chaplains, and the Rev. H. G. Hennessy, the Rev. Chas. Clingman, and Mr. Frank Sparrow were elected to the Standing Committee.

The council closed with a reception to clergy and delegates by Bishop and Mrs. Moore.

DELAWARE

BISHOP KINSMAN delivered a short charge on The Church and the War at the opening service of the 132nd annual convention, held in St. Peter's Church, Smyrna, on May 15th. The business session was brisk and harmonious; and much was accomplished in a short time. Several changes in canons were finally adopted; and others approved on a first reading lie over for final action at the next convention. The most important of these provides for the election of

delegates to General Convention by concurrent ballot.

The Standing Committee was reelected.

Secretary: John S. Grohe.

Treasurer: Frederick Bringhurst.

Registrar: Prof. Henry Hanby Hay.

Deputies to Provincial Synod: Rev. W. H. Laird, D.D., Rev. F. M. Kirkus, Rev. P. L. Donaghay, Rev. T. G. Hill, Chancellor Charles M. Curtis, A. Felix du Pont, Hon. Richard S. Rodney, and William Penniwill.

ERIE

CONVENTION MET in St. Paul's Cathedral, Erie, on May 15th. Evening Prayer was read and the convention address was delivered by the Rev. Martin Aigner, D.D., president of the Standing Committee, at 5 p. m. Tuesday. In the absence of Bishop Israel the diocese has been served during the year by Bishops Whitehead, Leonard, Vincent, and Reese. Bishop Whitehead has made three series of visitations.

Tuesday evening, addressing the Men's Club of the diocese at dinner, Sergeant Pritchard of the Canadian forces thrilled his audience with his story of trench life and the wonderful work of the American Red Cross. Edward Sargent, superintendent of schools of Meadville, presided in the absence of Mr. Severn P. Ker, who was detained by a railroad wreck.

Wednesday morning after the Holy Communion the convention organized. The Rev. Martin Aigner, D.D., was elected president; The Rev. Albert Broadhurst was reelected secretary, and Canon James Mills was appointed assistant secretary.

Mr. T. W. Shacklett was elected to the Standing Committee, his name replacing that of Mr. Edward Sargent.

Deputies to the Provincial Synod: The Rev. Messrs. E. J. Owen, Bruce Reddish, Harry L. Taylor, Ph.D., the Very Rev. A. R. VanMeter, Messrs. F. B. Mallett, Col. E. V. D. Seldon, Major John W. Reynolds, G. W. Johnson.

The convention was full of interest and activity. The highest point of tension was reached in the matter of the Church Pension Fund assessments for the diocesan missionaries.

The diocese has failed to pay the pension assessment of that portion of the diocesan missionaries' salaries paid by the Diocesan Missions Fund. Rather straightforward comment was made upon the matter, and the discussion finally ended with the knowledge that it all had been due to a misunderstanding.

A telegram was sent the Bishop expressing the good will of the convention and prayers for his safety and congratulations in his work.

The Elmwood Home for Girls was thoroughly discussed and the committee in charge was continued with full power to act. Whether or not the diocese will assume control of the Home will be settled within the next thirty days. Some of the people of Erie are thoroughly aroused over the matter and the newspapers of Erie on Thursday aired the matter pretty thoroughly. The outcome of the matter will largely depend on the attitude of the people of the city of Erie outside the church.

The convention passed a resolution endorsing the nation-wide prohibition movement and requested all clergy and laity to write their state senators and representatives to this effect.

The report of the treasurer showed a deficit of more than \$1,000 in diocesan missions. The assessment was increased.

The question of civilian chaplains at Camp Lee was decided in the affirmative. The Church War Commission has made a

grant for the extra expenses involved. A clergyman from this diocese will be on duty there throughout the year.

HARRISBURG

THE FOURTEENTH annual convention of the diocese met in St. Paul's, Lockhaven, on the 14th inst., at 4 p. m. The processional was the *Battle Hymn* followed by hymn 449 of the Hymnal. At the conclusion of the Bishop's address four flags were presented and blessed by the Bishop. They were: (1) an American flag, the presentation followed by singing *The Star-Spangled Banner*, (2) a French flag, followed by *La Marseillaise*, (3) an English flag, followed by *God Save the King*, and (4) an Italian flag, followed by the *Garibaldi Hymn*.

Major-General Clement was reelected secretary, and the Rev. William Dorwart was reappointed assistant secretary.

The Holy Communion was celebrated on the following morning with a large number present. The business session which followed consisted of routine business. The election of officers required on this occasion one ballot.

The Standing Committee as elected consists of the Rev. Messrs. Rollin A. Sawyer, Floyd Appleton, Ph.D., Leroy F. Baker, William Heakes, and Franklin T. Eastment; and Messrs. T. Spencer Hamilton, John Langdon, Hugh B. Meredith, M.D., David McMullen, and Ralph T. Smith.

Too much could hardly be said of the splendid hospitality of rector, wardens, vestrymen, and the people generally of St. Paul's, Lockhaven, on this occasion. The session was one of the briefest in the history of the diocese.

The war-time supper of the Church Club of the diocese took place on the evening of the 14th in the dining hall of the Central State Normal school, Lockhaven. While this has no relation to the convention the occasion of its meeting was utilized. Nearly 350 men attended the supper which was served by the women of St. Paul's.

The president of the club, Mr. Richard M. H. Wharton, the toastmaster, spoke in the outset to the toast, Our Country. Sir John Willison, Canadian correspondent of the *London Times* and for two years editor of the *Daily News*, spoke to the toast, Dauntless Canada. In the outset he read a message to the Church Club from the Prime Minister of Canada.

He was followed by M. Stephane Lauzanne who spoke to the toast Fighting France. He declared that France would fight on to the end. He said that "France is not bled white", and to prove it presented the facts that while in September, 1914, France had 1,500,000 men in her army, now she has 2,750,000; then she was making for her own use 12,000 shells a day, now she is making 300,000; she had 25,000 women working in her munition works, now she has 250,000. In the three first years of the war she spent twenty billion dollars and of this she borrowed only two billion.

M. Lauzanne, a member of the French Commission to this country, was wounded at the battle of Verdun.

The Bishop of the diocese followed, speaking to the toast, The Cross Victorious. The Bishop's masterful effort brought the occasion to fitting conclusion.

INDIANAPOLIS

THE BISHOP OF KENTUCKY was the preacher when the eighty-first annual council of the diocese of Indianapolis assembled for service at All Saints' Cathedral, Indianapolis, on May 14th. His sermon of power

and appeal was on Thou shalt love thy neighbor as thyself. The inspiration he gave the diocese by his brilliant, incisive, full-visioned, spiritual, and yet deeply human addresses cannot be estimated. The single impression he gave is that the war and the Church and all things else mean but one thing, the challenge to live in Christ, by Christ, and for Christ. The Bishop sounded a patriotic note that stirred the convention not simply to applause but to action.

"The Church has too much dead wood—people who live in and on the Church but not for the Church. In the nation we call such people slackers. I would rather be a coward than a slacker, and God knows how I despise the coward. The world is not Christianized to-day not because there are heathen but because there are Christians."

After the service the council organized by electing the Rev. J. D. Stanley chairman *pro tem*. The main business was the ratification of the amended canons and constitution. Mr. Louis Howland, editor of the *Indianapolis News*, read the Bishop's address, penned on a battlefield in France, and the council cabled greetings to the diocesan.

Bishop Francis' unique message reached the hearts of all who heard it. The Bishop wrote impressed with the sense that God seems nearer over there than here, for his words to his diocese are those of a man who has taken a renewed and stronger hold on realities and has made some revaluations of life meanings. The Bishop records a vision of the great cause and calls the Church to spiritual reality and earnest service.

On the Standing Committee the name of Mr. W. K. Hatt appears in place of J. D. Bigelow.

Provincial Synod—Clerical: The Rev. Messrs. H. W. Wood, William Burrows, W. R. Plummer, and J. E. Sulger. Lay: Messrs. J. S. Talbot, W. C. Mitchell, J. L. Rupe, T. L. Sullivan.

Mr. W. W. Hammond continued to act as secretary.

The Council pledged its loyalty to the President and the cause of the allies, by a resolution that carried with enthusiasm.

Following the session, a diocesan dinner was held in Knickerbacker Hall in the interests of that institution. Addresses were made by Mrs. Edward Peck, retiring president of the diocesan Woman's Auxiliary, who has been active in reestablishing Knickerbacker Hall, Mrs. Teegarden, matron of the hall, and the Rev. George Burbanck. Dr. Lewis Brown was chairman.

The annual meeting of the Woman's Auxiliary of the diocese, preceding the meeting of the council, was one of the largest ever held here and had the inspiration of an impressive sermon by Bishop Woodcock. The Bishop gave an address at a later session on the call and work of the Churchwoman. The elections resulted in the choice of Mrs. Frank Lewis as president and Mrs. Lew Wallace as corresponding secretary.

IOWA

CONVENTION met in St. James' Church Oskaloosa (Rev. A. M. Lewis, rector), on the Sunday after Ascension Day, May 12th, and continued its sessions through Monday and Tuesday. The opening service was the Holy Communion at 8 o'clock Sunday morning with the Bishop Coadjutor as celebrant. At 9 o'clock the second celebration was held with the Rev. Webster Hakes as celebrant. At 11 o'clock the third celebration took place with the Bishop of the diocese as celebrant, the Rev. William Pence James, epis-

toler, the Rev. Edward H. Rudd, D.D., gospel. The Rev. George Graig Stewart, D.D., preached the sermon, whose depth of thought was driven home by Dr. Stewart's rare eloquence and intense earnestness.

Sunday evening a patriotic mass meeting was held, the Bishop Coadjutor presiding. After a brief devotional service the meeting was addressed by the Hon. George F. Henry, LL.D., chancellor of the diocese. Dr. Henry's address set before the congregation the necessity of loyal support and sacrifice in the hour of our country's peril, that the Church may speak with emphasis and maintain and retain her fundamental place and principles in the reconstruction period. The Rev. George Craig Stewart, D.D., spoke on the work of the War Commission, and the Bishop of Western Nebraska emphasized the spiritual value of the suffering and sorrow that the war brings to us as a nation.

The Holy Communion was celebrated on Monday by the Rev. John M. Francis. The Bishop called the convention to order for its first business session at 9 o'clock. Mr. J. C. Shannahan was introduced and presented the greetings of the Commercial Club of Oskaloosa and welcomed the delegates on behalf of the Commercial Club and the people of Oskaloosa. The Bishop Coadjutor replied on behalf of the convention.

The Rev. John S. Cole was reelected secretary.

Bishop Morrison appointed as his secretary the Rev. William Pence James.

The Bishop's annual address so impressed the delegates that it was afterward ordered printed and put into the hands of the clergy with instructions that it be read to every congregation.

The address was followed by that of the Bishop Coadjutor, a report of work in the missionary parishes showing problems the diocese faces in its missionary work. Bishop Longley presented these problems as identical with those of other dioceses in the Middle West, and containing a challenge to the whole American Church.

The report of the Standing Committee was read by the Rev. John Dysart.

The honor roll of the diocese showed that a great majority of the parishes and missions had paid their apportionments for diocesan missions.

The convention voted the payment of the quota asked by the G. B. R. E. and the Joint Social Service Commission.

Mr. Charles R. Henderson was elected treasurer of the diocese. A resolution was passed thanking Mr. Ira R. Tabor, the retiring treasurer, for his faithful and efficient service.

The secretary of the diocese appointed the Rev. Felix H. Pickworth as his assistant.

The Rev. Webster Hakes was reelected registrar.

The Standing Committee: The Rev. Edward H. Rudd, D.D., the Rev. John Dysart, the Rev. Webster Hakes. Lay: Messrs. Judson K. Deming, Ira R. Tabor, Clarence M. Cochrane.

Deputies to the Provincial Synod: The Rev. Messrs. Seth M. Wilcox, J. M. Williams, Arthur M. Lewis, A. S. Hock, Thomas Horton. Lay: Messrs. Simon Casady, Horace Larimer, F. J. White, Howard G. Pierce, Dr. George Mogridge.

The Bishop nominated the Rev. W. C. Hengen as Dean of the Des Moines deanery; the Rev. R. J. Campbell, Dean of the Dubuque deanery; the Rev. F. H. Pickworth, Dean of the Muscatine deanery; and the Rev. W. E. Mann, Dean of the Sioux City deanery.

A motion that the stipends of the missionary clergy be advanced 15% was lost.

At 5 o'clock the convention adjourned until 8 p. m., and the delegates of convention and Woman's Auxiliary were given an auto ride as guests of the Commercial Club.

At a mass meeting Monday evening in the interest of missions, the Bishop Coadjutor presiding, the Rev. George Long, civilian chaplain at Camp Dodge, Des Moines, gave an address on The Chaplain in the Cantonment. The Rev. Elmer Nelson Owen spoke on Diocesan Missions and Their Problems, and the Rev. W. E. Mann gave the closing address on Opportunities for Christian Usefulness.

Holy Communion was celebrated on Tuesday by the Rev. David Ferguson, and the convention was called to order by the Bishop at 9 o'clock. A committee was appointed to take action with regard to the erection of a faculty house at St. Katharine's School as a memorial to Miss Marion Crandell, who was killed while doing Y. M. C. A. work on the western front.

A resolution was adopted "that the Right Reverend President appoint a committee to communicate immediately with the senators and representatives from Iowa requesting them to urge the repeal of the clause in the new postal law placing magazines under the zone system."

A resolution was passed urging the Bishop and Bishop Coadjutor to communicate with the bishops of other dioceses in the Middle West to arrange a conference of the bishops for the discussion of missionary problems facing the Church in their several dioceses, and that the bishops bring the situation of the Church in this part of the country to the attention of the General Board of Missions.

After a vote of thanks to the Commercial Club, the citizens, and the parish, the convention adjourned. The next convention will be at Trinity Cathedral, Davenport.

The annual meeting of the Woman's Auxiliary of the diocese was held in connection with the convention. After the joint meeting, Monday morning the delegates to the Woman's Auxiliary retired to the First Presbyterian Church for their sessions. The treasurer's report showed an increase in gifts for missions over the preceding years. The Auxiliary was addressed by the Bishop and the Bishop Coadjutor, Chaplain Long of Camp Dodge, and the Rev. Thomas J. Williams, chaplain of St. Katharine's School. The president for the ensuing year is Mrs. Harry S. Longley, and the secretary, is Mrs. Allingham of Council Bluffs.

MAINE

CONVENTION was held on Wednesday, May 15th, at Bangor. For the first time in many years it assembled outside the see city, the change having been made largely to enable the representatives of the diocese to worship in the beautiful new St. John's Church, one of the finest in Maine (Rev. J. Edward Hand, rector).

On the evening before the convention the annual meeting of the Maine Episcopal Missionary Society was held in the parish hall, the Bishop presiding. The Rev. Canon Plant was reelected secretary, and Mr. Charles B. Clarke of Portland was reelected treasurer.

Holy Communion, at which the Bishop was celebrant, was followed later by Morning Prayer and Litany, and the convention assembled in the parish hall. While attendance both of clergy and laity was not so large as usual, still it was good, and business was transacted with interest and dispatch. In the course of his annual address, the Bishop said, among other things:

"We all feel the present time to be one of those critical epochs to which God hath joined great issues, good or bad for humankind. It is right that I should now say to this convention, very simply, yet from the bottom of my heart, both as a citizen and as your bishop, that the wholehearted loyalty, which our nation asks of us in the prosecution of this war, is in very truth loyalty to the cause of Christ.

"The conception of our common duty as citizens and as Christians is a unifying conception. The deepening and strengthening of national loyalty should mean the deepening and strengthening of loyalty to Christ and His Kingdom."

The Rev. Arthur T. Stray was elected secretary in succession to the Rev. W. F. Livingston, the state of whose health though much improved makes it desirable that his duties should be lightened.

All members of the Standing Committee were reelected, and subsequently organized with the Rev. Charles F. Lee as president and Mr. H. v. B. Nash of Wiscasset as secretary.

The Rev. Ernest A. Pressey of Portland was appointed registrar.

Deputies to the Provincial Synod: Clerical: The Rev. Messrs. R. W. Plant, A. E. Scott, Philip Schuyler, and R. R. Gilson. Lay: Messrs. Herbert Payson of Portland, President K. C. M. Sills of Brunswick, R. H. Gardiner of Gardiner, and H. v. B. Nash of Wiscasset.

A hearty resolution, pledging support of Churchmen to the National Government, was adopted by a rising vote.

A resolution presented by Mr. R. H. Gardiner, to amend the canons by making women eligible to election as deputies to convention, was, on recommendation of the majority report of the committee to which it had been referred, rejected by a large majority.

Measures were adopted for raising in the diocese at large \$5,000 to complete funds for building and equipment of St. Peter's Church, East Deering, as a memorial to the late Bishop Codman; and the Rev. R. W. Plant was reappointed an honorary canon of the Cathedral for three years.

The convention adjourned shortly after five in the afternoon.

The annual meeting of the Church Club of Maine was held at the Penobscot Exchange Hotel toward the close of the day. Mr. F. Gabbi of Portland was elected president, and Mr. S. St. F. Thaxter, of Portland, secretary.

In the evening a short service followed by three addresses was held. The Bishop presided, and the singing of familiar missionary hymns was congregational and inspiring. The speakers were the Rev. Arthur W. Moulton, on The Church and Social Service, President Sills of Bowdoin College, on Religious Education, and Dr. William C. Sturgis, on The Church's Missions. The addresses held the attention of a large congregation to the end.

MARQUETTE

SPECIAL INTEREST attached to the annual convention of the diocese of Marquette, meeting in Trinity Church, Houghton, Mich., on Wednesday, May 15th, because it was the first to be presided over by the Bishop Coadjutor. Almost every parish and mission was fully represented.

The members of the convention gathered for informal conference with Bishop Harris on Tuesday evening in the banquet room of the Houghton Club. The rector of Trinity Church, the Rev. W. R. Cross, welcomed the convention, and then called upon the

Bishop to make a statement of the needs of the diocese. Bishop Harris told of the conditions as he had found them, of the needs of the field, and its opportunities, which demanded that he should have at least \$7,000, over and above funds available, just to pay the initial cost of work pressing to be done.

The Bishop's speech, which greatly heartened his hearers, revealing as it did that he had already a thorough knowledge of the field, and a programme as full of practical wisdom as of faith and pastoral zeal, provoked animated discussion and resulted in the appointment of a committee, under the chairmanship of Mr. M. M. Duncan, to raise the sum needed. Before the close of the convention more than half had been subscribed.

The convention opened Wednesday morning with a solemn Eucharist at which the Bishop Coadjutor delivered his convention address in lieu of a sermon. In the course of his address he said:

"This war, making equal demands on all classes, has brought a new sense of national solidarity and brotherhood—a brotherhood such as only a common aim and common suffering and bloodshed can bring. Such a sense of brotherhood is the foundation of national strength, and also of the Kingdom of Heaven. This should be fostered and built up by the Church. In this hour when we need real religion and real national unity, the clergyman or layman who seeks to serve the interests of one class of society at the expense of others is true neither to the principles of Christianity nor patriotism. God hasten the day when we shall have no classes in America—when all shall be Americans, and all shall be Christians. Jesus belonged to no class and was never class conscious. Though He was a carpenter and of royal blood He was always—will always be—a brother of all humanity, as well as the Son of God. Let us of the Church, clergy and laity alike, remember we are trying to follow in His steps.

"For the war is bringing a tremendous social and economic upheaval. The world will never be the same again. We must not lose our heads in this upheaval, nor lose heart. God is working out His eternal plans for the bringing of the Kingdom of Christ and of Heaven to earth. Let us remember our business is not to serve Caesar or Dives or Lazarus with single-minded and unswerving fidelity; our business, every Christian's business, is to serve Christ.

"Whatever social order best expresses the spirit of Christ is the one in which we should be interested.

"Under no circumstances let us neglect the interests of the Church of God to serve our country: to do this is to destroy both. The Church of God is the keeper of the nation's soul. A nation whose soul is not sound is not worth saving.

"Therefore to build up and preserve America, and keep her soul pure and strong, we must preserve and build up the Church of the Living God. To expend all our energies on the Red Cross and neglect the needs of the Church would be to save the body and kill the soul. America must be preserved body and soul, for when America loses her faith—those ideals men would rather die than part with—then she will have lost her soul and her God-given destiny. It is the Church's business to keep America's faith pure and her soul strong. It is the patriot's business first to build up the Church of God, that America may not lose her faith in this terrible hour when she needs most the help and guidance of God."

The service, attended by a large congregation, was followed by a session of the

convention at which most of the routine business was disposed of. At a delightful luncheon served by the ladies of the parish, a good number of business men of the town came in and helped to entertain the guests.

The chief business of the afternoon was the discussion of the report of the committee on apportionments which resulted in the increase of the apportionments for diocesan missions from \$1,500 to \$4,000.

The Standing Committee was reelected, as were also the officers of the convention.

The delegates to the provincial synod are: Clerical—The Rev. Messrs. J. A. Ten Broeck, A. J. Wilder, R. P. Ernst, S. H. Alling. Lay: Messrs. L. L. Hubbard, A. E. Seaman, G. H. Webster, C. V. Seeber.

An invitation to hold the next convention in St Paul's Church, Marquette, was accepted.

In the evening a reception to Bishop and Mrs. Harris and the visiting members of the convention was held at the home of Mr. and Mrs. Allen R. Rees.

MICHIGAN

THE EIGHTY-FIFTH convention of the diocese met in St. Paul's Church, Lansing, on May 15th and 16th.

In his address the Bishop referred to the splendid work being done at Grace Church, Detroit, a self-supporting parish which started a year ago, and the excellent work at St. Columba, Detroit.

The activity of the reinforcement fund, the splendid showing of the diocese in paying its apportionment plus, and the remarkable awakening of interest in rural missions were commented on.

The need was stressed of a parish house for St. Matthew's parish for colored people and a chapel for its west-side mission in view of the large migration of colored people to Detroit from the south.

It was recommended that the name of the Rev. Mr. De Vona, of whose ordination there seems to be no sufficient proof and who is now urging Church people to join the Reformed Church, be stricken from the roll of ministers of this diocese. This was done by resolution later in the session.

The Bishop spoke of the leadership of the Church in this diocese and in every community of the country in war work.

He said that 10% of our clergy are wholly engaged in war work either for the Red Cross or Y. M. C. A., or as chaplains. The principal spirits in organizing war movements are usually Churchmen, and this is to be expected. Ultra-Protestantism runs to individualism, to the saving of souls, but the Church is concerned with the whole man and all conditions of his relationship to the world. It is therefore to be expected that Churchmen will lead in organizing war work.

A great responsibility for the use of speech rests upon the clergy. Whatever hesitancy there might have been at first there could now be no question that the issues were clearly seen. America was waging the war against the things of evil, oppression, and autocracy for the Kingdom of God. The clergy must now fully realize the responsibility of speech. Free speech was a precious thing, but there are times when even freedom of speech must be subordinated to the necessity of immediate action. The public is impatient at this time of theoretical and impractical idealistic theories, and justly so. When the town is on fire is no time for speeches on fire preventive measures, and when a mob is roaring through the streets is no occasion to talk of the evil of mob rule. Action is demanded then, and the theories can be expressed later. But just as harmful as

the pacifist is hasty and ill-informed criticism of our executive, generally based on superficial knowledge or mere rumor.

"Nothing gives more aid and comfort to our enemies than such criticism," said the Bishop. "I am not referring to constructive criticism. That is always proper and helpful. I am referring to negative and destructive criticism which generally is made with no background of real knowledge of facts.

"Our watchword at this time must be loyalty. To this loyalty we must subordinate passion and prejudice and partisan theories."

"I have said that all our churches are busily organized for war work," continued the Bishop, "but at the same time we must not forget that the front line trenches are not over there, but here. It takes six persons at home to maintain every soldier at the front. And there is a moral and spiritual urge to this war which must be conserved at home. The world must not only be made safe for democracy but democracy must be made safe for the world, as Russia's experience has taught us. The Church has this task before her and she needs to be properly manned at home. While the appeal is naturally strong, yet I feel it is a mistake for ministers who are spiritual experts to leave their home work for Y. M. C. A. or Red Cross work which might just as well be done by laymen. Chaplaincies are different. When the men from the trenches return they expect to find a new condition of things at home, a vital religion. The testing time is coming. The Church must keep things firm here."

The Bishop excoriated the House of Bishops for their attitude towards the Newman Smyth petition. He said:

"A divided Church cannot minister to the needs of the world or to the conditions after the war. The proposition placed before the House of Bishops by gentlemen of distinction and unquestioned standing required no concession on the part of anyone, and gave the Church a great opportunity for an approach towards unity. It was, however, answered by the House of Bishops in a manner that showed no sense of humility for our unhappy divisions and no sense of responsibility for healing these breaches. It impugned the orders of these gentlemen who petitioned and showed no sympathy for their aims, but made the episcopacy appear as assuming lordship over the whole world and as blind to the new needs of religion. The action was machine-made in a committee and railroaded through a weary body in its closing hours without debate. The House of Bishops in this did not act in accord with the mind of the Church but as a few ecclesiastics. If the House of Bishops will not lead, it ought to be forced. The result of the action had been to set back the cause of unity and to make many despair of the value of the Commission on Unity."

The work of the convention was very largely routine. A new canon on business methods was adopted. The committee was appointed to take up with various parishes the question of increasing the salaries of the clergy, it being pointed out that the purchasing value of a dollar had diminished 50% in the last fourteen years, and that clergymen in Michigan were receiving less than common laborers.

The evening session was given over to addresses on war work by the Rev. Mr. Heilman who is in charge of our soldiers' club at Camp Custer, and the Rev. Mr. Pengelly who founded the soldiers' club at Mt. Clemens.

Reports were given by the archdeacons of the northern, southern, and Detroit arch-

deaconries, and by the chairman of the reinforcement fund committee.

On Thursday morning, the members of the Standing Committee were reelected.

The delegates to the Provincial Synod chosen are the Rev. Messrs. Paul Faude, J. B. Pengelly, H. H. H. Fox, and W. L. Torrance, and Messrs. Frank Weber, W. Dudley Smith, and Samuel Post.

Mr. Lewis H. Paddock of Detroit was appointed chancellor of the diocese to succeed the late James Coslett Smith.

NEWARK

THE CONVENTION was held in Trinity Cathedral, Military Park, Newark, on Tuesday morning, May 14th. The Bishop celebrated the Holy Communion, Bishop Stearly and Dean Dumper assisting.

At the organization the Rev. John Keller was reelected secretary and Mr. Albert H. Baldwin was elected treasurer *vice* Colonel Edwin A. Stevens, deceased. Other elections were:

Standing Committee (Class of 1920): Rev. John S. Miller, Rev. David S. Hamilton, Edward O. Stanley, James Steuart MacKie.

Provincial Synod Deputies: Rev. Augustine Elmendorf, Rev. Albert L. Longley, Rev. Barrett P. Tyler, Rev. Malcolm A. Shipley, Jr., Arthur E. Barlow, Decatur M. Sawyer, James Steuart MacKie, James R. Strong.

The Bishop's address and the Bishop Coadjutor's address were ordered printed for distribution in parishes and missions.

A large volume of business was reported from the committee on constitution and canons. The principal matters were the granting of a one-fourth vote to deputies from organized missions; a new canon reorganizing the diocesan Board of Religious Education; a new canon (4, B) regulating organizations working in the diocese, and amendments enlarging the scope of the Commission on Church Architecture.

A preamble and resolution adopted by the last provincial synod and introduced by William Read Howe, Esq., in regard to St. Stephen's College, was after considerable discussion referred to the Board of Religious Education.

The convention failed to take favorable action on the proposed appointment of a provincial organizing secretary for work among students in colleges and universities within the province.

Messages of fraternal greeting and good served the diocese as assistant treasurer. of New York and New Jersey assembled on this day.

Christ Church, Harrison, for many years a parochial mission of Trinity Church, Newark, having become a parish, was admitted into union with the convention.

A resolution of thanks was voted to Mr. Edwin A. S. Brown, who for many years has served the diocese as assistant treasurer.

Thanks were voted to Mr. John G. Crawford for preparing a handsomely illuminated roster of clergymen and laymen in some form of war service.

The contribution of the diocese in men and money was set forth in the address of Bishop Stearly and in the report of the Board of Social Service. The War Service Commission has since the last convention raised \$45,000 for various forms of work, especially at the two great camps in New Jersey—at Camp Dix, Wrightstown, and at Camp Merritt, Dumont.

Bishop Lines reappointed William Read Howe, Esq., as chancellor, the four Archdeacons, the examining chaplains, and the members of the finance committee.

Mrs. Joseph W. Danforth, president of the diocesan Auxiliary, and Mrs. R. Rodman

addressed the convention on missionary topics.

Messages of sympathy and remembrance were sent to members absent on account of illness or infirmity.

By transacting business in the morning, afternoon, and evening of the first day, the convention completed its work shortly after noon on Wednesday. Notwithstanding the many calls for extra service due to war conditions there was a large attendance of clergymen and lay deputies throughout the session.

NEW YORK

THE 135TH CONVENTION of the diocese met at the Cathedral of St. John the Divine on Tuesday morning, May 14th. Bishop Greer officiated at the Holy Communion, assisted by Bishop Burch, Archdeacon Pott, Canon Nelson, and the Rev. E. Briggs Nash.

As the last convention was held so recently as November 13th, the session last week was completed on the afternoon of the opening day. Business was transacted in the new Synod House, where the Bishop also delivered his address. After calling attention to the canonical provisions concerning vacant parishes and the regulation that "no rector or parish shall employ the services of any clergyman without cure for more than one day, unless he shall have the written license of the Bishop", Dr. Greer spoke impressively on the subject of the great war. The main proposition was that freedom for America must be freedom for the whole world. It was voted that a large edition of this address be printed for general distribution.

Following the reading of the address the Bishop called the convention to prayer and led in an impressive devotional service. A prominent member afterwards remarked: "What will be remembered of the 1918 convention will be the Bishop's address and the devotions; his words were the last and best thing; they gave color and flavor to the whole proceedings."

The Rev. Charles K. Gilbert and Mr. Richard M. Pott were reelected secretary and treasurer respectively. Other elections were:

Standing Committee (Class of 1922): Rev. Theodore Sedgwick, George Zabriskie.

Provincial Synod Deputies (Class of 1922): Rev. H. A. Prichard, W. W. Orr.

Financial reports were very gratifying. The treasurer's report showed only \$273 delinquent from parishes and missions on account of diocesan assessments. A budget running from next November to May, 1919, was adopted as read.

Amendments to Article III and Article VII of the constitution, approved by a majority of the 1917 convention, were finally adopted. The new laws provide for the election of "one male delegate from each organized mission chosen by the advisory board of the mission", and entitle "the lay delegate from each organized mission to one-half vote." To bring the canons into harmony with the new amendments to the constitution, several canonical amendments were adopted, one providing for the use of a separate ballot box in collecting votes from organized missions when there is a vote by orders.

On motion of Mr. William W. Orr, chairman of the diocesan missionary committee, it was resolved that, "in the judgment of this convention, it is desirable that a diocesan missionary campaign and every-member canvass be conducted in this diocese under the authority and direction of the Bishop, as soon as practicable, and that the Bishop be requested to appoint a committee to cooperate with the Diocesan Missionary

Committee in promoting and organizing such a campaign and canvass."

Mr. George Zabriskie offered a resolution "that this convention, pursuant to the recommendation of the Synod of the Province of New York and New Jersey, establish four scholarships in St. Stephen's College of \$450 a year each, to be awarded by the Bishop for terms of not more than four years respectively to sons of clergymen canonically resident in this diocese; that so long as such scholarships shall continue the convention appropriate \$450 a year for the support of each."

While much sympathy for the object was expressed the point was made that existing legislation did not authorize assessments for other than the specified purposes. On motion of the Rev. Dr. Peters the proposition was referred to a special committee for consideration and report to the next convention.

It was also voted that a committee be appointed to consider just and equitable methods for filling vacant cures in the diocese, by which clergy canonically resident but holding missionary and isolated positions may be considered and given a chance for preferment.

A proposition favoring the appointment and support of a provincial organizing secretary for special work among men and women in colleges and universities in the Province of New York and New Jersey was introduced. The matter will be further considered at the next convention.

Concerning the proposed merger of the diocesan Fund for Aged and Infirm Clergymen with the Church Pension Fund, it was reported that conditions had been agreed upon and that the matter will be submitted to the Supreme Court for adjudication.

An appropriation of \$1,750 was voted for social service work, and a like sum for religious education.

The Rev. John McVickar Haight addressed the convention on his work as volunteer chaplain at the Naval Training Camp, Pelham Bay.

The continued persecution of Assyrians and Armenians, and the massacre of Mar Shimun and others was the subject of a pathetic address by the Rev. Dr. Abraham Yohannan. Resolutions of sympathy were adopted unanimously.

The convention adjourned at 4:30 P. M.

OHIO

A STately and reverent celebration of the Holy Communion, with proper music by the full choir of the Cathedral and a procession of all the diocesan clergy in vestments, began the sessions of the 101st annual convention, assembled at the Cathedral, Cleveland, on Tuesday, May 14th.

Immediately following, the delegates assembled in the Cathedral Hall and Bishop Leonard read his address. He announced a prosperous and healthy year of progress, notwithstanding difficult conditions; the Confirmations number 1,278 (of which 726 were by the Coadjutor), there were ordinations of six deacons and three priests, and there are at present eight postulants and eleven candidates.

The Bishop touched most interestingly upon the completion of the first century of the diocese, describing the centennial observances at Columbus and giving striking illustrations of marvellous growth.

The outstanding feature of the address, however, was the strong assertion of the Church's influence and work and place in the war; he drew attention to the splendid gifts of Churchmen for war purposes, to the leadership in all campaigns of the day by clergymen and laymen of the Church, to

the devoted work in trench and hospital and cantonment of our bishops, priests, and lay people. He avowed small patience with the so often made assertions that the Church is powerless or uncertain or quiescent in this time of crisis, and he exhorted his people to implicit obedience to every command or request of the government, whether it be for personal service, for generous contribution, or for careful economy of food, fuel, and other war needs.

The work of the convention went smoothly and rapidly, expedited somewhat by a rule of last year calling for printed reports of the various constituent bodies and a very limited time for their presentation. This is business-like but it is powerfully uninteresting and soporific. A moment of inspiration was interjected by the Rev. Geo. P. Atwater, who, in presenting the report of the trustees of the diocese, left figures on one side and drew out bits of the romance that lies embalmed in the names of the various memorial funds—hints of the faith, the love, the vision of many souls long departed from our midst and now remembered only as their names are read out in these lists of endowments. Another oasis was the account, by the Rev. R. S. Chalmers, president, of the achievements and aims of the Board of Religious Education; this proved so interesting that the presenter was quietly allowed to overstep the time limit.

A moment of intense interest came with the presentation to the convention of Lieut. Renard, of the French army, formerly Professor of English Literature in the University of Marseilles. His short address was a marvel of form and content.

The committee on canons announced that it had no report on the proposed change of date in the Church's fiscal year, since its members were equally divided as to whether the General Convention has the power or right to impose this kind of legislation on the dioceses. The question was thrown back to the convention and the January date was finally adopted for the sake of uniformity with a large number of dioceses which have already adopted it, though the warm debate developed many strong practical reasons against cutting in two the Church's natural year of work.

A strongly worded resolution in favor of the proposed national prohibition amendment was passed by a large majority.

The report from Kenyon College developed the fact that sixteen per cent. of its living alumni are in the armies of the nation, a larger proportion than shown by any other college or university in the land.

The Tuesday evening session was held at the Union Club, over the dinner table, the missionary affairs of the diocese being reserved for that time. Bishop Du Moulin had reserved his annual address for the occasion and thrilled all by the fire and persuasiveness of his eloquence. The past year he said, was the best the diocesan board has ever had. Four new churches have been dedicated, notwithstanding the paralysis of building operations. Thirty vacancies have occurred in the diocese, owing largely to the war calls, and most of them have been quickly filled, though at large expenditure of time and effort on his part. He said that his policy of promotion had been followed and that out of twenty major vacancies sixteen had been filled from within the diocese. He announced that any vacant parish which refused to look about the diocese and consider the able and devoted men in small places would have the Bishop against them. He announced a second advance in the salaries of the missionaries of the diocese and he exhorted the vestries to raise the salaries of their rectors in accordance with the needs of the time. He

said that hampering debts on several smaller parishes ought to be wiped out and he announced a campaign of one month next fall on his own part to raise a fund which would meet these parishes half way if they would undertake to free themselves.

The missionary budget was announced and pledges were taken from all the parishes toward it, 5% on its expenditures for itself being indicated as the just share of each parish.

SACRAMENTO

ST. PAUL'S CHURCH, Sacramento, was the scene of the opening service of the eighth annual convention of the diocese on May 14th.

The Bishop was celebrant, assisted by the rector, and immediately after the service the convention was called to order.

The Rev. Philip G. Snow was elected secretary.

The schedule of assessments presented by the finance committee was referred back to be apportioned more equitably on the basis of a single percentage, and the amended schedule was finally adopted.

On motion a hearty welcome and the privileges of the floor were extended to the Very Rev. Dean Gresham and Mrs. Louis F. Monteaule of the diocese of California.

The Bishop read a telegram from the food administration asking the convention to cooperate, a request which was granted by unanimous action.

The Bishop read a letter from the commandant at Mare Island stating that the appointment of the Rev. Mark Rifenbark as civilian war chaplain met with his hearty approval, and also expressed appreciation of the work done by the Rev. John Barrett at the Island.

On motion the Rev. Messrs. Barrett and Rifenbark were requested to attend the California War Commission meeting with the Bishop to present the urgency and importance of full support to the work of the newly appointed civilian war chaplain. A motion was put and unanimously carried "that this convention request the General War Commission to make good their promises to assist this diocese in its unusually happy work on behalf of our sailors at Mare Island."

A joint session of the convention and Woman's Auxiliary was held in the pro-Cathedral on Wednesday afternoon, when addresses were made by Mrs. Louis F. Monteaule, president of the Woman's Auxiliary of the diocese of California, and our own president, Mrs. J. E. Baxter. Mr. Frank H. Denman, treasurer of the diocese for many years, tendered his resignation. The convention passed resolutions of appreciation for his loyal service, and Mr. W. F. Batchelor was elected to succeed him.

On the Standing Committee the name of the Rev. E. S. Bartlam replaced that of the Rev. J. T. MacGovern.

The Rev. Jas. T. MacGovern announced that Mrs. J. M. Brock of Wheatland, Calif., had given \$3,000 in memory of her son McKinley Brock to the episcopate endowment fund of the diocese, and a promise of an additional \$2,000 in the near future.

The convention expressed appreciation of this gift by a rising vote.

SOUTHERN OHIO

A THRILLING patriotic service at Grace Church, Avondale, Cincinnati (Rev. Geo. Heathcote Hills, rector), opened the forty-fourth annual convention of the diocese on Monday evening, May 14th.

Bishop Reese in a brief address of welcome introduced the Rev. Arthur Carlisle

of Windsor, Ont., who spent a year in the trenches with the Canadian troops. His church had an honor roll of 536 men and a Woman's Patriotic Society which raised \$8,000 a year for the soldiers, knitted 600 pairs of socks in a month, and saw that the daily services of intercession were kept up. With such a church he could not do less than go to the front.

The war, he said, was a great challenge to our faith, as men of prayer, to our hope as men of trust, and to our love as sacrificing self in service. He paid a rousing tribute to the British navy and its remarkable efficiency in guarding the troop ships, the supply boats, and hospital ships with scarcely a single mishap. Britain was wonderfully organized. The men of means said: "We have given our brothers and our sons and all our money is at the disposal of the government also." The industries were organized and capital and labor worked hand in hand. The charities were organized and the idle rich woke up to find themselves scrubbing hospital floors. He described the front line trenches and the men who defend them. He spoke of their absolute fearlessness. Life at the front is in 999 cases out of a thousand better, nobler, purer, stronger, and godlier than life at home. If a religious revival is a real awakening of the soul of man to the presence of God then there is a constant revival in the front line trenches.

The Rev. Franklyn Cole Sherman spoke on the War and Religious Education. We must combat the poison of Prussian philosophy with the truths of the gospel. The world is not large enough for both Prussian autocracy and American democracy, but American democracy is going to stay. The war has taught us the supremacy of the spirit, it has brought us a glimpse of new social ideals, and is establishing a new social order founded on service. Religious education means the whole programme of the Church.

The combined vested choirs of men and boys from the parish and from the Church of the Advent, Walnut Hills, led the great congregation enthusiastically.

Bishop Vincent in his convention address the next morning called attention to Mr. Samuel Ross of Portsmouth, now entering his one hundredth year and for seventy years an attendant at conventions, of this and the former undivided diocese. The convention rose to honor him.

The Bishop's statistics showed 92 congregations and 83 clergy. The diocese is well manned with few vacancies. He mentioned the centennial at Columbus and Worthington; the visit of the Archbishop of York; the parish house costing \$20,000 and endowed with \$10,000, given by Mrs. Mary Emery of Cincinnati to St. Philip's, Circleville; Christ Church, Cincinnati, just completing a beautiful chapel at a cost of \$100,000; the Cathedral out of debt for the first time in thirty years; the Cathedral House free from debt and turned over later to the trustees of the diocese; the last of the chain of chapels in the Hocking Valley built; \$343,072 raised by the diocese for the Church Pension Fund; apportionment for Foreign Missions, amounting to \$16,000, paid in full. He urged a larger interest in the funds for the endowment of the episcopate. One layman has given generously, but other gifts were needed to relieve this parochial burden.

The Bishop Coadjutor congratulated the Church on its leadership in expressing the true spirit of patriotism in every parish and mission. He had traveled 18,000 miles in one year to shepherd the soldiers. Our diocesan service flag would have 726 blue and 3 gold stars. Speaking of the work

begun for the students of the Ohio State University, he suggested that we "keep the Church fires burning" at these educational centers. The stipends of the clergy have not been increased though the cost of living has increased forty per cent. He urged remedy for this injustice.

Legislation was enacted to bring the diocese in line with the general Church in providing that the calendar and fiscal years coincide. Parish meetings will be held on the first Monday in February and the convention meets on the last Tuesday in April.

Mr. E. P. Bradstreet of Hartwell presented patriotic resolutions which went through with a whirl.

Raising the balance of \$6,000 on the \$20,000 to be expended by the two Ohio dioceses at Camp Sherman, Chillicothe, was strongly urged and arrangements were made to secure the same.

The elections were rapidly disposed of, there being little change in the personnel except that the vacancies on the Cathedral Chapter, and the diocesan Board of Religious Education caused by the removal of the Rev. Arthur Dumper were filled by the Rev. B. H. Reinheimer and the Rev. G. A. Powell.

The diocesan Board of Religious Education received authority to secure a general Sunday school secretary. The convention is to pay \$500, the Woman's Auxiliary \$500, and the remainder of \$1,500 a year is to be raised by the Board.

The canon providing for a diocesan House of Churchwomen was adopted, practically without opposition. This will be in operation at the convention in 1919.

On the second day the convention adopted "A Service of Commemoration and Thanksgiving for those who have died in the service of our country," already authorized by the Bishop, and request was made that it be used on Memorial Day in the churches and missions of the diocese.

A resolution presented by Archdeacon Dodshon and unanimously adopted calls attention to the evil effects of some moving picture films presented to the public, and often to juvenile audiences, which bear the approval of the State Board of Censors. Copies of the resolution were ordered sent to that board and to the governor of the state.

The convention will endeavor to raise \$11,000 for diocesan missions during the year.

The Hon. Morison R. Waite of Cincinnati was appointed chancellor of the diocese in place of the Hon. Gideon C. Wilson, elevated to the bench.

After 1920 the conventions will be held only in the cities of Cincinnati, Dayton, and Columbus. The next annual convention, the forty-fifth, will be held in Christ Church, Springfield, on April 29, 1919.

The diocese will be represented at the Provincial Synod of the Mid-West by the following deputies elected for one year: Clerical—The Ven. Archdeacons J. H. Dodshon and Chas. G. Reade; the Rev. Messrs. Geo. Heathcote Hills and E. A. Powell. Lay: Messrs. Mortimer Matthews, W. T. Magruder, Tasker B. Bosworth, E. L. Stephenson.

TENNESSEE

THE DIOCESE on May 15th and 16th held its eighty-sixth annual convention at St. Luke's Church, Memphis (Rev. B. B. Ramage, rector). The Rev. Arthur H. Noll, LL.D., was reelected secretary.

The spirit of patriotism was reflected all through the services and later in the convention proper. Following the cross in the processional was a large United States

flag. The hymns and prayers again reflected the martial spirit of the nation. In his annual address Bishop Gailor defined clearly the attitude of the Church in Tennessee.

Bishop Gailor said: "Real democracy is the recognition of the value, the worth, the rights of the individual. As Victor Hugo said, 'The first tree of liberty that was ever planted on this earth was the cross of Jesus Christ, from which He for the first time declared the freedom, equality, and brotherhood of mankind.'

"That is why the resistance, even unto death, to the brutal aggression of a military autocracy, which denies the right of the individual and regards the masses of men as cattle, is a war for Christ and His righteousness—a war for humane progress and for everything we call civilization.

"Therefore, as representatives of the Church, we shall do our utmost to support our government, to encourage and cheer on our soldiers and sailors, and to contribute to their comfort and efficiency by prayers and by offerings."

Bishop Gailor reported ten of the clergy of the diocese in active service in the army of the United States or with the Red Cross either in cantonments in this country or in France. Most are serving as army chaplains, but one has enlisted as a private and another is in the aviation corps of the British army in France.

One section of his report, upon which he laid great stress, was in regard to Hoffman-St. Mary's Institute at Keeling. This school, supported and controlled by the Bishop's Guild of the entire diocese, is giving industrial education to negro girls, to make them self-supporting and self-respecting. He said:

"There are between 300,000 and 500,000 negro soldiers serving in the army of the United States. When these men come back from France their ideas of life will be greatly changed. We must do everything that lies in our power to train the ones who are left at home to be useful citizens and not centers and sources of trouble."

The convention resolved to hold a special session at Nashville in October to elect a bishop coadjutor.

Deputies to the provincial synod: The Rev. Messrs. E. E. Cobbs, W. D. Buckner, LL.D., Prentice A. Pugh, Walter C. Whitaker, DD., W. J. Loaring Clark, D.D., Troy Beatty, D.D.; Messrs. John Home Peyton, George M. Darrow, James Maynard, J. B. French, John Shortridge, George H. Batchelor.

The Social Service Commission reported over four hundred communicants in the active service of the country at this time.

The Board of Religious Education held its annual meeting on May 14th, with addresses by Dr. W. B. Capers, the Rev. G. L. Tucker, provincial secretary, the Rev. P. A. Pugh, and the Bishop.

The Woman's Auxiliary held its annual meeting at the same church, with the Rev. E. E. Cobbs as preacher. Mrs. John Shortridge was reelected president for the twenty-first time. Reports showed increase in every department.

The convention will hold its next annual meeting at Trinity Church, Clarksville.

WASHINGTON

THE 23RD annual convention of the diocese assembled in the Chapel of the Good Shepherd on Wednesday, May 15th. The Holy Communion was celebrated by the Bishop, who after the service delivered his annual address.

"As members of a diocese whose only city is the capital of the nation, we have large

and increasing responsibility for its moral and spiritual condition. Our formerly serene and quiet Washington has become a city overrun with a vast influx of people. New conditions confront us which demand new methods and new agencies to meet them. There should be organized in every church an active and representative committee—it might be called a war committee—which would stimulate all activities on behalf of our soldiers and sailors, but in particular would devise means of bringing strangers into social fellowship with our people.

"One of the serious signs of the times is the growing disregard for the Lord's Day in Washington. We do not want a Puritan Sunday, but it is evident that for the sake of labor and for the quiet and order that should mark a day whose chief sanction is religious, there should be some reasonable restrictions. . . . People who ought from their position to be leaders in everything are now giving card parties, receptions, and going to amusements of all kinds on Sundays. It seems amazing that in tragic times like these, people who think at all should allow themselves practically to forget God, and ignore our imperative need and the Nation's need of His guidance, blessing, and protection.

"This being a holy war, a veritable crusade, I would, at this time, stress the supreme duty of showing forth not only with our lips but in our lives the high ideals of justice, righteousness, and self-sacrifice for which we are standing as a Nation. We should be foremost in all efforts to purge the nation of its sins, negligences, and ignorances. If we are to have a safe and sane democracy, there is much to be done in the eradication of dens of vice in all our towns and cities. There is much to be done in the promotion of social justice between man and man.

"There is much to be done in the education in American ideals of the multitude of people of divers tongues and nations that have come to our shores with no conception of our ideals of citizenship, with no knowledge of our history or language. The Secretary of the Interior, who is leading a movement for the Americanization of these people, informed me recently that there were in this country over 700,000 men of draft age who could not read or write in any language, and that there are over 40,000 men now in the camps who cannot understand the commands given them in English."

A resolution was passed urging upon the senate and representatives of the United States the enactment of a reasonable Sunday Law for the district.

The members of the Standing Committee were reelected.

Deputies to Provincial Synod: The Rev. Messrs. D. Wellington Curran, Wm. T. Snyder, G. C. F. Bratenahl, D. D., Edward S. Dunlap; Messrs. H. L. Rust, Stephen E. Kramer; Henry P. Blair, Admiral M. T. Endicott.

ASHEVILLE

THE CONVENTION met in Trinity Church, Asheville, on May 15th, Bishop Horner presiding. At the opening service the Rev. Lee Frontis Anthony was ordained to the sacred priesthood, several priests assisting. The sermon was preached by the Rev. W. T. Crocker, rector of the Church of the Epiphany, New York, now at Camp Wadsworth as a chaplain.

At the afternoon session the Bishop read his annual address.

The question of absorbing interest before

the convention was that of diocesan organization. The report of the committee, made by Mr. Charles E. Waddell, of Biltmore, was a masterly presentation of the matter which has occupied the attention of the convention for a number of years. A vote by orders being taken on the resolutions offered by the committee, their recommendations were adopted almost unanimously. The vote stood: Clerical, yea, 28; nay, 4; lay, yea, 12; nay, 1. The Board of Missions will be notified at once that permission to organize into a diocese will be asked of the next General Convention and a request made to secure the usual grant from the Harold Brown fund.

After transaction of the usual routine business this twenty-fourth annual conven-

tion adjourned to meet next year on the third Wednesday in May in Trinity Church, Asheville.

A reception was given to the delegates at the episcopal residence on Wednesday evening by Bishop and Mrs. Horner.

A missionary service was held at night at Trinity Church.

The Woman's Auxiliary met at the same time, the opening service being held on Tuesday evening, when Bishop Knight preached an interesting and helpful sermon on Christian Education. Encouraging reports were made from the different branches, the same officers were elected for the ensuing year, plans for the year's work were made, and the meeting adjourned to meet next year at the same place.

PLANS FOR EVERY-MEMBER CANVASS IN NEW YORK

Are Discussed at Dinner — Semi-Centennial of American C. B. S. — Commencement at School for Deaconesses

New York Office of The Living Church }
11 West 45th Street }
New York, May 20, 1918 }

ABOUT one hundred and fifty men and women attended a dinner on Tuesday evening, May 14th, in the interests of the proposed diocesan missionary campaign and every-member canvass, Mr. William Walker Orr was toast-master. Speeches were made by Bishop Burch, George C. Thomas of Baltimore, Dr. John W. Wood, Rev. Theodore Sedgwick, H. H. Pike, and Bishop Tyler of North Dakota.

It was the unanimous feeling that great good would result from such a campaign and canvass.

CONFRATERNITY OF THE BLESSED SACRAMENT

The fiftieth anniversary of the American branch of the Confraternity of the Blessed Sacrament will be celebrated at the Church of St. Mary the Virgin on Corpus Christi Day, May 30th. At 10 A. M. there will be Holy Communion and a sermon by the Very Rev. Frank L. Vernon, D.D., of the Cathed-

ral at Portland, Maine. The clergy affiliated with the Confraternity will enter the church in procession and occupy seats in the chancel. After the service luncheon will be served in the gymnasium, and at 3 P. M. the annual business meeting will be held in St. Joseph's Hall, when an address will be delivered by Bishop Weller, and an essay read by the Rev. John A. Carr. At 8:30 an informal meeting, with Mr. Halcy Fiske presiding, occurs in the same hall and discourses will be given by Ralph Adams Cram and Prof. Chauncey B. Tinker.

SCHOOL FOR DEACONESSES

On Thursday morning, May 16th, the commencement exercises of St. Faith's House (the New York Training School for Deaconesses) were held in St. Ansgarius' Chapel of the Cathedral. The Rev. Dr. William E. Gardner, warden of the school, made an address on the enlargement of the scope of work of deaconesses. There were five graduates. Bishop Burch addressed the class and presented diplomas. The Rev. Professor Blodgett and the Rev. Dr. Wilson R. Bevan took part. All members of the faculty were present, and the congregation filled the chapel. A luncheon and reception in St. Faith's House followed the service.

MAYOR OF BOSTON SPEAKS AT ARCHDEACONRY MEETING

Promising Harmony of Church and City — Another Letter from Chaplain Rollins — City Mission

The Living Church News Bureau }
Boston, May 20, 1918 }

HIS honor, the Mayor of Boston, was the principal speaker at the public meeting of the archdeaconry of Boston in St. Paul's Cathedral last Thursday evening. Mayor Peters, who is a communicant of Trinity Church, acknowledged the aid of the Church in the stress of war and invoked its further help in city, state, and national problems.

"The Church and the city," he said, "are engaged in similar work. Both carry on educational, charitable, and recreational departments, but the spirit that moves is nobler in one than in the other. The humanizing function of the Church is so far nobler than that of the city that there is no com-

parison. Your work is so gentle and so lacking in hard business methods that the influence you have, especially in the field of charity, leads to a reward that we cannot reach or undertake in the city.

"Somehow, however, there has been a lack of coördination and coöperation. There has been a sort of jealousy in American life against the churches entering into the body politic. The war, however, has done much to modify that feeling, and that lack of coöperation will never be so great in the future, because in this great struggle we have begun to understand one another better. When the high ideals of our country were cabled across the seas, an era of internationalism was opened to Europe of which it had never dreamed. That great change is due, I think, to the absolutely fair and impartial doctrine of humanity laid down by the young American republic, which goes into this war guided by the sense of eternal justice. The success of this

struggle on the part of the allies means a new spirit for humanity; it means the end of the empire of death ruled by the Prussian autocracy, which appeals sacrilegiously to the Almighty for victory, and yet sacrifices millions of its subjects to fulfil its mad ambition."

LETTER FROM CHAPLAIN ROLLINS

One of the most picturesque letters that I have seen from France is one written by Chaplain Lyman H. Rollins, rector of St. Michael's Church, Marblehead, and now chaplain of the 101st Infantry in France. He writes:

"It is really surprising how one gets to take things as a matter of course. Had a most interesting service just before we left for the front. Assembled the whole regiment in the public square for the big regimental service. Had altar mounted on a big truck, with the band at the right, officers in front. Father Michael J. O'Connor of Roxbury said mass and I preached, after which we had a stack of guns made on the truck, with a mess plate on top, which served as a font, and I baptized some thirty men before the whole regiment, the colonel standing as their sponsor. In all, I have baptized one hundred of the boys. The other day I baptized a lad out in the front line trench, his comrades standing about, and his captain as sponsor. So here I am back for a rest before we go at it again.

"Unless the women at home do the right thing in regard to sending things over we will put a stop to the whole thing by distributing as we see fit. Take the Medford ladies, for instance; can't they see that to send only for the Medford boys will make others sore and jealous, and revive just what the colonel and officers have been trying to put down, that is, anything that savors of discrimination? The committees, organizations, etc., at home must coöperate with each other.

"The boys are well and ready for anything, as we must be here. A better behaved lot of fellows you never saw. There is little if any drunkenness and nothing whatever on the woman end of it. The military authorities are doing everything possible to safeguard the men, morally and physically. Of course there are things we need or would like, but this is war, and it is war. The censorship seems to have troubled the folks at home, because they could not hear more of the conditions, but the more I see of things, the more I am convinced the censorship is right."

THE EPISCOPAL CITY MISSION

The Rev. F. B. Allen, financial secretary of the Episcopal City Mission, writes:

"There are few tests of character more significant than one's use of a vacation. In ordinary life, one's school, or one's shop, while there, determines one's conduct. When Peter and John were freed from arrest, we read: 'And being let go, they went to their own company.' Their company was the Church. In the large holiday plans of the Episcopal City Mission we shape the company and the spirit of thousands of people. We guide the effervescent vitality of youth and its love of adventure into congenial expression.

"We have for years practised the same policy by which our national administration is trying to keep its boys from camp temptations. We undertake to meet the human craving for recreation so that it shall help and not hurt.

"For this programme we require, at least, \$7,000, divided between the Mothers' Rest, seaside camps, summer excursions, and city playrooms."

Mr. George S. Selfridge has resigned as

treasurer of the mission, and at the annual meeting last Wednesday Mr. Huntington, a prominent lawyer of Boston, was chosen in his place.

Mr. Selfridge has held this important office for fifteen years, having begun his services in the month of October, 1903.

RALPH M. HARPER.

BISHOP RHINELANDER SPEAKS ON PRIMITIVE PRINCIPLES

In a Presbyterian Church—Death of Rev. T. W. Davidson — Convocations — "War Chests" — Anniversary

The Living Church News Bureau }
Philadelphia, May 20, 1918 }

BISHOP RHINELANDER preached in Calvary Presbyterian Church on Sunday morning, May 12th, on The Church and the War, at the request of the pastor, the Rev. Wm. M. Auld. In introducing his theme the Bishop said that there were two obvious and significant spiritual effects of the War. In the first place, it is distracting some, both in and out of the service, taking them away from home and religious observance and Church work, with a consequent lessening of contributions. Secondly, the Church is attracting others who were previously indifferent or opposed, but who are now evidently stirred and brought to definite recognition. Both of these movements are—at least not helpful to "organized religion". Distracting means definite loss of real help, and attracting has not so far aided save in rare cases. "To speak frankly, many have come to me for spiritual help, who are not interested in any particular parish or in becoming 'Episcopalians'. Many have sought baptism and the laying on of hands (which, as you know, we practise, following as we believe apostolic precedent to complete the spiritual gift of Baptism), but even of these I recall none, or only very few, who were at all concerned to become 'Episcopalians'. What they wanted was, not to get within the circle of a particular 'group' of Christian people, but to bring their lives into as close and secure a relation to God as possible, by following Christ's will and ordinances. Baptism and Confirmation interested them and claimed them, not because men had prescribed them as conditions of group fellowship but because they believed that Christ had established these means, and still wills them, as the secure entrance into the full measure of His love and grace.

"If this be true, then the spiritual revival of the war seems to be swinging free of 'organized religion', and that on the one hand distraction evidently weakens us and attraction does not help us: as men are drawn by the Holy Spirit but not thereby into one fellowship. I think that we must acknowledge that we are to blame for both of these unfortunate results. Not the Church but ourselves. It would be blasphemy for me to charge my personal sins against the Holy Ghost. For the Church, in the meaning of the New Testament and of the historic creeds, is the Body and the Bride of Christ—the Temple of the Holy Ghost—against which even the gates of Hell shall not prevail, much less the sins of men.

"But where does our failure lie? One thing accounts for it, namely, our congregationalism (using the word not as describing particularly one out of the many sections into which Christians are divided, but as used to describe a sin of which all sections are equally guilty—namely, making

our membership in a particular group of like-minded people the chief thing in our religious life). Am I not right? Is not this the besetting sin of 'organized Christianity' to-day, that it consists of self-sufficient and usually self-complacent congregations? Men now feel called from something *small* to something *big*—from religious selfishness to patriotic service—and therefore congregationalism makes no appeal.

"What is the remedy? We must get back to first principles. We must regain the true and original idea of our common religion before we can bear effective common witness to it. St. Paul has condensed the inspired theory of it into one pregnant sentence, 'For by one Spirit are we all baptized into one Body'. There are four points. 1. *Membership* is the key note. 2. The *unity* of all members is the condition of well-being. 3. *Baptism* is the divinely ordered way of entrance. 4. *Service* is the ideal and aim of the Body."

The second remedy is to go forward to the practice of these principles. "We must have brotherly love inside the fold, that each group may be united within itself so that it may play its part in the whole Body. We must sorrow and trouble over our separations as definitely disobedient to our Lord. We must insist on the divine meaning of every valid baptism as the centre of our common patriotism to our Heavenly Kingdom, remembering that each is baptized, not into a group or sect, but into the one Body of the one Spirit. It is natural that we should exalt the Holy Communion to the chief place among the sacraments, but Baptism, as it *comes* first, may be truly *put* first in importance. For in it we receive the *initiating* grace, the gift of that new life which is the part of the other sacraments, and even of the Church itself, to foster, sustain, and bring to perfection. Finally we must pledge and appeal for a world-wide service for the world-wide Kingdom, by the world-wide and age-long fellowship of the baptized, which is the Church."

DEATH OF THE REV. T. W. DAVIDSON

The Rev. T. William Davidson, a retired priest of the diocese, entered into eternal life on Ascension Day in the seventy-fourth year of his age. He was ordained by Bishop Stevens in 1871 and later went to the diocese of Central Pennsylvania. In 1875 he returned to assume charge of St. Timothy's Church. He later, working under the Bishop, started St. Simon's Church, also the church which later became the South Memorial Church of the Advocate, the Church of St. John the Divine, which changed its name to St. Bartholomew on entering a new location, and for fifteen years was associated with the City Mission as chaplain of the State Penitentiary and of the Home for Consumptives.

An interesting incident in his life was connected with the original manuscript of the hymn, O Little Town of Bethlehem, written by Phillips Brooks in 1880 when he was rector of Holy Trinity Church. After the hymn had been printed to be sung at the church the original was about to be

thrown away as of no value. Mr. Davidson happened to be present to save what later became a precious document, and it remained in his possession for a considerable time. Mr. George C. Thomas secured it from Mr. Davidson and presented it to the writer of the music, Mr. Lewis Redner, and it is now in the possession of his sister.

Funeral services were held in St. James' Church on Monday, May 13th. The Bishop, the rector, the Rev. J. DeWolf Perry, D.D., and the Rev. F. M. Taitt officiated.

CONVOCATIONS

The convocation of North Philadelphia met in the Church of St. John, Northern Liberties, on May 14th. Plans were made to extinguish the deficit already existing through non-payment of apportionments and to see that a future deficit be avoided. On the same afternoon the Woman's Aid met, and it was announced that \$1,000 had been raised for the work of St. Ambrose' Mission, and that they were going to do the best they could for St. Augustine's Mission during the fall and winter. After supper served by the Willing Hands Guild of the parish the Rev. J. G. Currier spoke of his work as voluntary chaplain at Gettysburg. The Rev. Fr. Panfil, a Polish priest recently received from the Roman Catholic Church and now in charge of a Polish congregation at the Church of the Messiah, told of the formation and growth of his work. Mr. M. G. Marian, an official of the Roumanian Greek Orthodox Church of the Descent of the Holy Spirit which worships in the parish house of St. John's Church in a large room which the congregation have fitted up as a church, gave an insight into the religious life of his people. The concluding speaker was Mr. Zacker, the diocesan missionary among the Jews. A Jew himself and converted in England, he came to this country and will soon be ordered deacon.

The one hundredth meeting of the convocation of West Philadelphia was held in the Church of St. James, Kingsessing, on the afternoon and evening of May 16th. In the afternoon regular routine business was transacted. Reports were received from the missionaries and among these the Rev. Mr. Parker announced that the new Church of the Epiphany, Sherwood, would be completed about June 1st. The dedication has been set for June 23rd. Subscription was taken to repair damages caused by freezing at St. Barnabas' Church. In the evening the Dean, the Rev. S. Lord Gilberson, presented an historical summary of work since the inauguration of the convocational system. Bishop Rhinelander and Bishop Garland also made addresses. A committee was appointed to make a survey of the convocation to locate new missions.

PROPORTIONATE GIVING

"The War Chest" is the name of a plan devised by Philadelphia to gather all contributions for war work into one. The week of May 20th is to be devoted to an attempt to secure \$20,000,000. One gift towards this will represent what the individual need contribute for one year for all organizations, and therefore it is expected there will be an overwhelming response. Thirty-one recognized organizations, including the Red Cross, the Y. M. C. A., the Knights of Columbus, and the Young Men's Hebrew Association, will draw upon the "War Chest" in a proportion which has been determined to the satisfaction of all. The slogan of the campaign is "31-1", which being interpreted means that every one is asked to give one day's income a month to the War Chest. The One Day's Income Plan of the Board of Missions is thus only "365-1". We might take this as a challenge

to ask not less for the Church than a city asks for war.

A PRIESTLY ANNIVERSARY

The Rev. Henry Stephen McDuffey, a colored priest of the diocese, celebrated on May 13th the thirty-fifth anniversary of his ordination, and was given many congratulations by the members of the Clerical Brotherhood of which he is president for the month. He was born in South Carolina in 1850 and very early lost both his parents. After a hard struggle in his early youth he managed to secure a primary education

by studying at night, for he never had the opportunity to attend the public schools. In 1883, when thirty-three years old, he was ordained by Bishop Lyman of North Carolina, and was sent to Fayetteville, N. C., where he built St. Joseph's Church. He built two other churches as missionary in the South and then came north in 1902 to the diocese of Long Island as general missionary for the colored work in Queens and Nassau counties. In 1906 he assumed charge of St. Augustine's Mission.

EDWIN S. LANE.

COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

War Reduces All Numbers—North-eastern Deanery—A Parish Campaign—Rev. G. H. Thomas Goes to France

The Living Church News Bureau]
Chicago, May 20, 1918]

THE commencement of the Western Theological Seminary and the exercises attending it on Thursday, May 16th, were exceptionally quiet this year. Like all other seminaries of the Church, the war has been particularly hard on the Western in cutting down the number of entering students and reducing, too, the number of undergraduates. However, exercises and addresses were marked by a determination on the part of all to stand by the Seminary and aid its work. The fact that no invitations had been issued and that there was no reception accounted for the lessened number of visitors. The Bishop, a few clergy, chiefly alumni, the faculty, and the students made up the attendance. Twenty-eight of the alumni met for business at 11 o'clock. At dinner Dean De Witt spoke on the financial condition of the Seminary. He said that in the past thirteen years of his charge the endowment had been raised from \$247,000 to \$373,000. During the past year, in spite of the war, \$58,000 had been added to the fund, largely through efforts of the Church Club, and other personal gifts. Expenses, of course, have doubled, and there is still need of a sustentation fund of \$4,000 a year.

Dr. George Craig Stewart made a notable address on The Clergy and the War, telling first of the many ways in which the clergy had helped the enlisted men, and then how the war was affecting the clergy personally. He said the clergy were thinking out the problem as to the right to make war; that the war had made their sermons more vital, and had made them realize the great need of sacraments and the value of intercession. Two chief things the soldier is now asking for, his Communion and our prayers. The Holy Communion is the great service demanded in the camps, and many more than formerly are the services of intercession in our parishes. He thought the clergy were looked up to more than before the war. The parish priests are being looked to for leadership, and the people are thinking more deeply of their messages.

Bishop Anderson referred to one of the men who expected to be graduated this year, Mr. Bertram L. Smith, who had enlisted as a marine, and had been sent to San Domingo where he had organized Bible classes and held services. As a result, asked by his commander to act as chaplain, he had been given furlough to come home for ordination. The Bishop stated that it would

break many canons to ordain Mr. Smith now, but he asked if such an emergency did not justify the exception to the rules. Other speakers were the professors present, the Rev. W. C. Way, president-elect of the alumni, and the two graduates. The Rev. Kenneth O. Crosby is the new alumni secretary. The members gave \$200 to the alumni fund, which now amounts to \$1,200.

The commencement was at 3 o'clock. Evening Prayer was said, and the Bishop was the preacher. His subject was The Christian Minister of the Future. The two graduates were James Preston Burke of the district of Asheville and Norman Bruce Quigg of the diocese of Chicago. The degree of D.D., *honoris causa*, was awarded to the Rt. Rev. John Charles Sage and to the Rt. Rev. Harry Tunis Moore. Four men were advanced to the senior class, and four to the middle class. The Dean expects four new men in the junior class in the fall. One of the new middlers, Mr. Frank R. Myers, was called to the colors on the day of the commencement.

NORTHEASTERN DEANERY

The 175th chapter meeting of the northeastern deanery was held at Grace Church, Oak Park, on Monday, May 13th. Nearly fifty of the clergy were present. The Rev. S. R. S. Gray, in charge of Grace Church in the rector's absence, welcomed the clergy, and the women of the parish entertained them at luncheon. The sessions were held in the new parish house, probably the most spacious and best equipped in the diocese. The Holy Communion was celebrated at 11 o'clock, by the Rev. J. H. Edwards, the Dean, assisted by Mr. Gray. The morning topic, Missionary Conditions in the Diocese, was discussed in addresses by the Rev. Messrs. John Arthur, D.D., Arnold Lutton, and John H. Simons. Dr. Arthur is rector of St. Mark's Church, Glen Ellyn, and priest in charge of the Church of Our Saviour, Elmhurst, a delightful suburban district west of Oak Park. Dr. Arthur emphasized the need of continued pastoral work in a community consisting largely of young people not definitely attached to any church. Many of these newcomers do not bring letters of transfer, and need the care and interest of clergy and laity. The Rev. Arnold Lutton has had charge of two missions on the borders of the South Side, the Annunciation, Auburn Park, and the Incarnation, Fernwood. In these towns the congregations are made up largely of wage earners and people on small salaries. The property of both churches has been improved greatly, and a new church built after fire had destroyed the old building at Fernwood. Mr. Lutton, like Dr. Arthur, said that pastoral work was the chief need of these congregations. The Rev. John H. Simons, priest in charge of St. Thomas' Church, where the only

work for colored people is being done by the Church here, said that the work in what is the most thickly settled, most rapidly growing section for colored people in Chicago, was almost overwhelming. He spoke of the immediate need for a parish house, the work being seriously handicapped by lack of such community centre. Mr. Simons frankly said that he sought the coöperation of many fraternal agencies, social centres, and women's clubs in his work, with good results.

The ecclesiastical topics introduced in an able paper by the Rev. J. D. McLaughlan, Ph.D., on Americanism, Old and New.

At the end of the morning session a resolution stating the support by the clergy of Major Funkhouser, the city censor of moving pictures, etc., was introduced by the Rev. T. B. Foster, and carried unanimously. The resolution was passed just before the meeting of the City Council, and copies were sent to the press, to the mayor, and to seventeen members of the council judiciary committee.

A NOTABLE PARISH CAMPAIGN

On Sunday, April 21st, nearly 140 men and women assembled in the parish house of Christ Church (Rev. C. H. Young, rector) after the morning Eucharist, full of enthusiasm for a parish campaign, the chief purpose of which was, as the rector said, "to awaken ourselves to the spiritual opportunity of the hour". The volunteers were instructed to ask every member to enlist in some form of activity for our country, Church, and God, to make a systematic pledge to keep the Church strong to do her full part in meeting the vastly increased calls coming upon her in war work, the mission field, and at home. The rector made some final suggestions, the captains distributed the literature to be used, and the whole company went into the Church where they knelt before the altar and offered their work for God, and asked His guidance. It happened to be a very rainy day, but the campaigners were not discouraged, and when the story of their afternoon's work was told the results were astonishing. With almost no exceptions the canvassers met with genuine welcome. Fully three-fourths of the people were at home, and nearly every one was ready to enlist in the work and to pledge for its maintenance. The first reports told that 250 persons had enlisted for some kind of work. In addition to the renewals, there were considerably more than 100 new pledges. The total pledges for parish support will be double that of last year, and the sum for war work, Red Cross, missions, etc., will be over \$2,300.

ANOTHER PRIEST GOES TO FRANCE

The rector of St. Paul's Church, the Rev. George H. Thomas, has been called by the Church War Commission to go to France as auxiliary chaplain of the Red Cross. The vestry have given him eight months' leave, and he expects to be called about June 1st. In his absence, the curate, the Rev. Mr. Heron and the Rev. Mr. Street, will be in charge of the services and the activities of the parish.

A group of men of the parish are making surgical dressings in the evening, and their work is winning praise both for quality and for quantity.

A MILITARY CLUB

St. Philip's Mission (Rev. B. A. Turner, priest in charge) has a military club directed by Mr. Turner through which the men and boys of draft age are enlisted for the army and navy. Mr. Turner expects enlistment of all men in his congregation who are qualified. Thirty-two men from

St. Philip's are now in the service and three more, not twenty-one years of age, have just signed for the navy. Every boy over eighteen who is physically fit has been urged to enlist. Several applicants have been rejected for underweight, and are now on a special diet hoping to be eligible in another month. The mission has men in both the American and Canadian armies.

SOCIAL SERVICE

The social service committee of the Church of the Epiphany has done good work by its coordination of all philanthropic and missionary policies and plans appealing to the parish. This committee has undertaken to make a community playground and war garden out of the large lot formerly occupied by the Boy's Home, and now a disgraceful dumping ground for ashes and trash.

H. B. GWYN.

GIRLS' SCHOOL OFFERED TO THE NATION

TO CARE FOR the daughters of men in the army and navy, St. Agnes' School, Albany, is making a campaign for a \$300,000 endowment fund for its patriotic work. Mrs. Woodrow Wilson heads the list of patronesses of the school and among the patrons are Governor Whitman, Bishop Lawrence, Elihu Root, Major-General Hugh L. Scott, and Bainbridge Colby.

"Patriotism, as you know, begins with our children," says the school's appeal. "They are our nation's hope to-day, its strong support to-morrow. The trustees of St. Agnes' School have therefore offered to the nation the services of this school to provide motherly care, purposeful education, and training for daughters of our army and navy men now in active service.

The dedication of St. Agnes' School speaks of its purpose as follows:

"That the fathers of our army and navy children shall not have died in vain, we seek to carry on their task by providing the nation with the safeguards of real motherhood and Christian leadership in the years to come.

"To this sacred duty we dedicate the services of St. Agnes' School for the glory of God and the good of mankind."

DEATH OF MRS. F. L. HAWKS POTT

A CABLE received at the Church Missions House announces the death in Shanghai on Saturday, May 11th, of Mrs. F. L. Hawks Pott, wife of the president of St. John's University, Shanghai.

Mrs. Pott, the daughter of the first clergyman of the American Church Mission in China, has for many years been a leader in the Church's work on behalf of women of her native land. Always a welcome guest on her occasional visits to this country, at meetings of the Woman's Auxiliary, and at similar gatherings, her fine enthusiasm and abundant hope have inspired thousands of women in this country to earnest service for the women of the Orient.

Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States.

WAR WORK OF THE CHURCH PERIODICAL CLUB

THE FOLLOWING quotations are from mail received by the Church Periodical Club during a recent week:

"I hope that you will be able to render me much-needed aid in the way of reading matter. The men, especially those in hospital, are starved for magazines."

"The soldiers in the hospitals are almost entirely without reading matter, and will

be exceedingly grateful for any magazines of interest."

"The magazines are appreciated and enjoyed, they have done full service in the wards. The eternal cry is, 'Have you any magazines?'"

"We always need and appreciate any literature we can get. That is one thing which we have not very much of."

"A spare copy of *Judge* or *Life* would pave the way for a little comedy on these rainy days and would surely be acceptable."

These form a definite challenge to every man and woman in the Church and there is exactly one way in which they can meet it, the way of personal service. Do not give your magazines to any general agency, nor send them unaddressed with a one-cent stamp. These methods may serve for those who have no other, but they are not good enough for you, who have an organization that can put you in direct touch with the definite needs of your fellow-Churchmen, who are serving their country. Do not hoard your magazines until they are a year old, or even three months. Transportation is slow, and they will be none too fresh, at best, when they reach their destination. Ask your C. P. C. officer, or failing her, the Church Periodical Club, 2 West 47th street, New York City, for an address, telling what periodicals you will forward, and remember that our men in camp and at the front have as wide a range of intellectual interests as those at home.

Forward magazines as soon as read, wrapped, addressed, and with full postage, the same at the front as in this country, four ounces for a cent. Write a friendly note to the one to whom you are sending. You may receive an acknowledgement and you may not. This is unimportant compared with the fact that as the mails come in the man to whom you are sending has tangible proof that the Church at home is taking thought for him and backing his work.

If your magazines are already going to relatives or friends, or if they are pledged to the regular C. P. C. recipients—and we do not want those given up—try to afford one more subscription. We cannot all enlist for direct service, but everyone of us can send a magazine.

MEMORIAL FOR MISS CRANDELL

THE TRAGIC DEATH of Miss Marion Crandell in France during Holy Week, caused by the bombing of the Germans, has already been reported. The sisters at St. Katharine's School, Davenport, Iowa, in which Miss Crandell was a teacher, with the enthusiastic cooperation of the faculty and students of the local Y. M. C. A. are inviting subscriptions to a memorial to take the form of a teacher's house at St. Katharine's, and ask that those interested will contribute by sending subscriptions either to Bishop Morrison or to the Sister Superior at St. Katharine's School, Davenport, Iowa.

A letter of notification from *Les Foyers du Soldat* telling the circumstances of the death of Miss Crandell has been received. It is dated April 1st and is signed by Blanch M. Baker of the Woman's Bureau of that organization. The following explanation is made:

"Because of her knowledge of French and her sympathy with the people, it was her choice to serve the French soldiers. *Les Foyers du Soldat* which has joined with the American Y. M. C. A. in L'Union Franco-Americaine to carry the service of the red triangle to the French troops, assigned Miss Crandell with a French col-

league, Mlle. Groszer, to Le Foyer du Soldat at Ste. Menchould, where she began her work as *directrice*, early in March. She made many friends among the poilus and in the village, and was rendering a valuable service—managing the canteen, giving English lessons, and cheering and encouraging everyone with her happy smile and charming, modest personality.

"About March 20th, the town was bombarded. It lasted several days and nights. The situation grew so serious that the ladies changed their residence to a house opposite their foyer. On March 26th, a bomb destroyed part of the foyer, and they were ordered to abandon their posts. In the late afternoon, while packing up, in preparation to leave, a bomb exploded in Miss Crandell's room, tearing away part of the left arm, and mortally wounding her. A sous-officer and soldiers carried her at once to the hospital, but she lived only a few hours, without regaining consciousness. Her French colleague had descended the stairs, and was waiting there—by this chance she was spared.

"The French regional director of the foyers in that army was notified and hurried to Ste. Menchould by auto, and arranged for the interment. The military chaplain officiated at the service held in a small hangar. The body was draped in a tri-color flag and borne by the military carriage. And she received the same honors given to soldiers who die fighting. She was the first woman to be interred in that vast cemetery, with the thousands of French soldiers who there gave their lives for their country in that first conflict of 1915. Thus France has rendered tribute to her glorious sacrifice.

"As her friends, you will be proud to remember with us that Miss Crandell was never afraid. She told the chaplain one day in her foyer, when he asked her if she feared the bombs, 'Oh, no! I pray, and then I have no more fear.' It was with this Christian spirit that she devoted herself to her great task, and has consecrated her all to France—the first American Y. M. C. A. worker to be killed on the 'field of honor'.

"On Easter Sunday a memorial service was held in Paris at the American church attended by nearly three hundred people. The Episcopal service was conducted by Dr. Anson Phelps Stokes, secretary of Yale University, now Y. M. C. A. Educational Director, and an address was delivered by Monseigneur Emanuel Sautter, director-general of *Les Foyers du Soldat*.

Miss Crandell's relatives have been notified by cable, and her personal effects will be sent to them later.

"The directors of L'Union Franco-Americaine express to you and all the friends of dear Miss Crandell their deep grief and sympathy, and implore God to console and strengthen her dear ones in their affliction. And may we, like her, do our duty humbly and without fear."

The following is Miss Crandell's last letter to the school and also a brief postal card that was dated before she was killed.

"SOMEWHERE IN FRANCE,
March 15, 1918.

"MY DEAR SISTER SUPERIOR, SISTERS, TEACHERS, AND GIRLS AT ST. KATHARINE'S:

"Here I am in my little village. I am the only woman from our boat to go into a French canteen, and Miss Ely, the head of the woman's work in the Y. M. C. A., hated to let me go, but the work is so urgent—as the French women cannot go alone—that I asked to be sent. The canteen is very interesting. We have a reading room, a lunch counter, and, upstairs, a writing room and a card room. All this

sounds very grand, but it is only a hut after all. We have in it electricity and a good range. I am going to have charge of the lunch counter, but I shall have only coffee, chocolate, and tea to distribute. The men drink out of the tins the chocolate comes in—made into cups—so you see it's quite like camping out. Yesterday we spent the day looking for lodgings, and nothing could be found, so we have had to take an apartment, and the Y. M. C. A. will give us army cots, two chairs, two kitchen tables, and a basin to wash in. We are part of the army, and must be content with what the soldiers have. We will also have a plate, knife, fork, etc. (a mess outfit). This town is the limit of civilized life. No civilians are allowed to travel closer to the front: only soldiers can go on the train. The night we arrived it was pitch dark, and every house closed and all windows covered. We had to use a flash-light to see our way, and could only use that occasionally. But I am glad I am away from Paris, even though we are so near the front we can hear the cannons roar. The girl who came over on the boat with me—and who was taken to the hospital with scarlet fever—was killed by a bomb last Sunday night. Six women were killed and seven wounded. The bomb exploded right in her room, and she was killed instantly. Many of the Y. M. C. A. men who came over have been taken into the regular army, and are at the front. Here there are some ambulance corps men from America, but they only come here for their repose. They all say they miss their letters from home so much, so, if you have any relatives or friends over here, write them often, even if you don't get a reply *ever*. They have little time to write and much time to think. Letters are the joy of one's life over here. I hope you are well, Sister, and that the girls are still knitting Sweaters are what the men most need over here. At Chalons there were four beautiful churches, and here there is a very old one on a high bluff above the town which we have not yet visited. The French lady I am with is charming, and I never speak a word of English except to the Americans, and I see them rarely. Tell the sisters, teachers, and girls that I can not thank them enough for helping me to come. We are needed so badly.

"Love to all.

MARION G. CRANDELL."

"SOMEWHERE IN FRANCE,
March 23, 1918.

"I am sending you this picture so you can see me in my uniform. I am well, and although we have many *thrills*, I sleep like a baby. Love to all. Pray for me constantly.

"Affectionately,
"MARION."

ONE DAY'S INCOME PLAN

THE ONE DAY'S INCOME PLAN, maintaining its advance over last year's record, totalled over \$38,000 by the middle of May.

An increasing number of parishes take thankofferings for this plan on Whitsunday and Trinity Sunday. In some instances this is being done on a diocese-wide scale—among them, Albany, Bethlehem, Colorado, Georgia, Iowa, Kentucky, North Carolina, and New Mexico.

Members of the American and Japanese staffs of the district of Kyoto have sent in the largest offering that district has ever made. In the same week gifts came from an Armenian and from many of the South Dakota Indians. Army and Navy are also represented.

"Give the coupons to Liberty Bonds to the missionary work of the Church," is

the slogan of one patriotic rector. Needless to say, the Board of Missions can put them to excellent use.

DEATH OF C. T. BALLARD

THE DIOCESE of Kentucky has again lost one of its prominent and best known laymen in the death of Charles Thruston Ballard, which occurred at his home on the outskirts of Louisville on May 8th without warning. While not in the best of health for some time, he was apparently feeling better than usual that evening, and had but recently returned from a trip. He went to his room immediately after dinner where he was found dead a few minutes later by a member of the family. Mr. Ballard was born on June 3, 1850, and was descended from a long line of ancestors prominent in the history of the nation, a number of whom served in the Revolutionary War. He was remarkable for his business ability and grasp of affairs and at the time of his death was president of one of the largest milling concerns in the country as well as director in several financial institutions. Mr. Ballard from his early youth was a leader of men, and his many-sided personality and unusual gifts found expression in efforts devoted to the progress of Louisville and the development of a business now known internationally. His talents were also put to good use in affairs of the Church. One of the leading laymen of the diocese, prominent on the floor of the diocesan councils, a ready speaker: he was a member of many important boards and committees. A member of the chapter of Christ Church Cathedral for many years, he had recently been elected senior warden. His executive ability was nowhere more felt than in the affairs of the Cathedral, and due to his generosity some years ago the present deanery was purchased and presented to the Cathedral. One of his most recent gifts was the handsome silk service flag.

Mr. Ballard is survived by his widow, who was Miss Mina Breaux, two sons (both in the U. S. service), three daughters, and several grandchildren.

NASHOTAH COMMENCEMENT

COMMENCEMENT DAY at Nashotah House is Wednesday, May 29th. At the festival Eucharist, at which the diplomas are given and degrees conferred, the sermon will be preached by the Rev. Charles Winfred Douglas, Mus. Doc., of Peekskill, N. Y.

CLERGYMEN IN AUTOMOBILE ACCIDENT

THE REV. Z. S. FARLAND and the Rev. W. T. Sherwood, of Christ Church, Corning, N. Y., were recently injured to some extent when an automobile in which they were riding was overturned. Mr. Sherwood jumped as the car went over and escaped with only bruises, but Mr. Farland was pinned under the car and had his shoulder severely wrenched.

DEATH OF REV. FRANK PAGE, D.D.

BEGINNING his ministry in the diocese of Virginia and serving his last rectorate there, the Rev. Frank Page, D.D., died in the early morning of April 18th in Washington, D. C.

Bishop Whittle ordained him in 1878 and 1879, and his first charge was his last, for he served in Truro parish from 1878 till 1889, during the same period being in charge of the famous old Church of St. John at Falls Church, which was one of the three churches closely connected with the Church

life of George Washington. From 1890 till 1903 he was rector of St. Paul's Church, Waco, Texas, and then became rector of St. John's Church, Brooklyn. After 1912 he is again recorded as rector in Truro parish, Virginia.

COURTESIES OFFERED IN NEW YORK

A UNIQUE TENDER is offered the public by the Institute of Applied Christianity in New York, whose headquarters are at 52 East 25th Street. Its hospitality is offered to parents of enlisted men who visit New York for the purpose of seeing their sons, and also to soldiers themselves who may be in the city. It is stated that about 100 sons of American families are brought back wounded from France each week, and the Institute is concerned with the convenience of any of their families who may be brought to New York in connection with their return. Three service houses or headquarters for the care of enlisted men and for finding Christian homes are maintained by the organization. The Institute offers its facilities for the receipt and handling of letters, parcels, and telegrams, for information about churches, clergy, hospitals, physicians, etc., and any other courtesies that may be useful to parents or others who have occasion to be in New York on such service. Mr. Eugene M. Camp is the treasurer.

CLERGYMEN'S RETIRING FUND SOCIETY

THE SEMI-ANNUAL meeting of the Clergymen's Retiring Fund Society was held May 10th in the Church Missions House. The treasurer's report showed receipts amounting to \$29,897.29 for the last six months and a balance on hand of \$13,899.43. Annuities paid last November amounted to \$24,262.40. Measures were taken looking toward establishing as the uniform rate of percentage for annuity, on whatever amount each annuitant has contributed to the treasury, the 25 per cent. not less than which has been regularly paid during the last fourteen years. It was also determined to amend the fundamental laws by striking out the provisions for antedating and taking multiples of one's original payment. The continuous usefulness of the society will be chiefly to those of the clergy who are over sixty-eight years of age and already on the annuitant list, and to those who recognize the value of a life annuity at sixty, notwithstanding that in addition a pension may be waiting them at sixty-eight.

THE RED CROSS IN THE EAST

A STATEMENT from Hankow is to the effect that Drs. Liao and Tsao, who have been sent up from Shanghai by the Red Cross, are planning to make the Church General Hospital their headquarters for the wounded as they come in from the front, and that the Wuchang government is already using it for such sick and wounded as cannot be accommodated in camp.

A Tokyo letter of April 23rd says:

"We meet twice a week at No. 1 Tuskiji, and sew, knit, and roll bandages. There are other bandage clubs scattered around Tokyo. We are a regular branch of the Red Cross now. Not long ago we sent out about twenty large boxes packed with supplies of all kinds."

BEQUESTS

THE GIRLS' FRIENDLY INN, Louisville, Ky., has received a bequest of \$1,000 from the estate of Mrs. Mary B. Atherton, recently deceased. The Church House at Louisville was left \$1,000 by Mrs. Alice C. Johnston,

who gave \$500 to the Church of the Advent, Louisville. Both of these donors were communicants of the Church of the Advent (Rev. Harry S. Musson, rector). Mrs. Atherton also directed that \$50 be paid to the rector for the relief of the sick poor.

MEMORIALS AND GIFTS

A SERVICE flag with forty-four stars has been hung in Gethsemane Cathedral, Fargo, N. D. The flag is the gift of Lieut. Col. Gilbert C. Grafton, now in France, and Mrs. Grafton.

THE DAUGHTERS OF THE KING of St. Paul's parish, New Haven, Conn., have presented the Church with a handsome brass processional cross which was blessed and used for the first time on the Festival of Whitsunday.

WITH AN impressive service the Bishop of Connecticut dedicated on the evening of Ascension Day, in Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), a memorial chancel window, a bishop's chair, and sedilia. The service was held early in order that the people might have opportunity to view the beautiful twilight lights in the window.

THERE HAVE recently been set up in the Huntington Memorial Chapel, Cathedral of St. John the Divine, New York, some very beautiful "Kempe" windows. The deep mellow tones of the antique glass and the charming detail recall the famous windows of York and Chartres. The subjects depicted in the two great windows, taken partly from the New and partly from the Old Testaments, have as their keynote, "Thy will be done on earth as it is in heaven." The three minor windows high up in the apse show representative figures associated with the early history of Sweden and Norway, the chapel being dedicated to the Swedish St. Ansgar.

ALBANY

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

St. Augustine's, Ilion — Rogation Service — Societies

ST. AUGUSTINE'S PARISH, Ilion (Rev. Lloyd R. Benson, rector), has passed a year of remarkable financial growth which is, of course, to be seen upon a background of spiritual advance as well. Last September a parish house was opened which had cost \$28,000 exclusive of the furnishings. The lot on which the building was erected cost \$16,000, including a modern dwelling which is now used as a rectory. A mortgage of \$22,500 was incurred in financing these changes, but in January two communicants offered to give \$4,000 if the congregation could raise a like amount by May 1st to apply on the indebtedness. The men's club assisted by other parish societies at once began to work, and on May 1st the finance committee of the vestry was able to take \$8,500 to the bank to add to the \$4,000 already deposited. These sums with accrued interest reduced the mortgage to \$9,950, a sum which is more than covered by unpaid but reliable pledges and the old church property. The parish will therefore be free from debt and in possession of one of the finest pieces of property in the western part of the diocese. The erection of a new church on the same site with parish house and rectory is now being planned.

THE REV. FRANK DAMROSCH, Jr., priest in charge of St. George's Church, Clifton Park, recently revived the custom of blessing the crops on Rogation Monday. The congregation, composed exclusively of

farmers, met in the hall where services are held. After appropriate hymns and the Litany, a procession composed of crucifer, acolytes, priest, and people, passed through the village street. The psalms anciently appointed for this service were recited with their antiphons. After each psalm the procession halted to say special collects. Upon entering the field which adjoins the Church property, and where the foundation for a church has already been made, the blessing of Almighty God was invoked upon the crops. Returning to the hall, the final prayers were said and the benediction given. St. George's is free from debt and a great effort will be made to secure funds to build a church.

THE DIOCESAN ASSEMBLY of the Brotherhood met in St. George's parish house, Schenectady (Rev. B. W. R. Tayler, D.D., rector), on May 10th. Attendance was unusually large, and the meeting one of the best in some time. The speaker was Mr. George Herbert Randall, editor of *St. Andrew's Cross*. A letter was read from Mr. E. J. Walenta, now serving as one of the war work secretaries. Mr. Frank S. Harder and the Rev. George Carleton Wadsworth were named by Mr. Randall to serve on the council of the newly-formed provincial assembly to arrange for an outing during the summer. The fall meeting will be held in Christ Church, Troy.

THE ANNUAL members' supper and service of the diocesan branch of the G. F. S. was held in St. Peter's parish, Albany (Rev. Charles Conant Harriman, rector), on May 13th. Miss Marshall of New York gave a conference for branch secretaries. Among those reporting increased interest in the war work of the society were Christ Church and St. Paul's, Troy, and St. Paul's, Albany, the first of these branches reporting more than 1,600 surgical dressings made at a single meeting. After supper, a short service was conducted in St. Peter's Church by the rector assisted by the rector-emeritus, the Rev. Walton W. Battershall, D.D. Over four hundred girls were present in spite of the heavy rain. The annual supper and service next year will be held in Christ Church, Troy.

AT AN unusually interesting service in Christ Church, Troy (Rev. George Carleton Wadsworth, rector), on the Sunday after the Ascension, a service flag containing nineteen blue and two gold stars was unfurled by the rector, with appropriate prayers. The sermon was preached by the Ven. Roelif H. Brooks.

THE MEMBERS of the Exempt Fireman's Association of the City of Troy have invited the Rev. James A. Curtin, D.D., pastor of St. Joseph's Roman Catholic Church, and the Rev. Edward W. Babcock, rector of the Church of the Holy Cross, to take part in a memorial service in St. Joseph's cemetery at the grave of the late Patrick Byron, chief of the fire department of Troy, on Sunday May 26th. This is the first time, as far as we are aware, that a priest of the Church has been invited to participate in a service held in a Roman Catholic cemetery in which a Roman priest is also participating.

BETHLEHEM

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

Clericus—Archdeaconry—Seminary Alumni

THE SCHUYLKILL county clericus met at Calvary rectory, Tamaqua, on Monday, May 6th. All the clergy in Schuylkill county were present, together with the Rev. Warren Randolph Yeakel and the Rev. James B.

May. The Rev. Guy H. Madara, formerly a missionary in Alaska, gave a detailed description of work among the Alaskan Indians. The clergy were the guests of the Rev. Wallace Martin at dinner.

BOTH PARISHES in the see city will soon be filled, if the Rev. J. Arthur Glasier accepts the call just extended to him by Trinity Church, Bethlehem.

THE SPRING meeting of the archdeaconry of Scranton was held at St. Peter's Church, Tunkhannock (Rev. William L. Witmer, rector), on May 6th and 7th. At the opening service Monday evening there were addresses by the Ven. D. Webster Coxe, the Rev. Amos Goddard, of Nanchang, China, and the Rev. Frank W. Sterrett. On Tuesday at the business session the Rev. S. Ezra Neikirk presented an exegesis, the Rev. W. B. Beach reviewed a book, and the Rev. E. G. N. Holmes discussed The Problem of the Rural Church. Luncheon was served at the rectory.

THE ANNUAL reunion of the alumni of the General Theological Seminary in the diocese will be held on May 27th, at Pottsville, when the clergy will be the guests of the Rev. Howard W. Diller.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. S. ACHESON, D.D., Suffr. Bp.

Berkeley Divinity School — Army Morale — Clericus

THE NEWLY ELECTED Dean of Berkeley Divinity School, the Rev. W. P. Ladd, has issued a circular letter to the clergy of Connecticut seeking to learn how the school may be brought into closer connection with the diocese while continuing to hold its general character as an institution of the Church at large. In all probability coöperation between the school and the diocese will be discussed at the diocesan convention.

THE REV. ANSON PHELPS STOKES, of St. Paul's Church, New Haven, and secretary of Yale University, arrived home after four months' absence in France in the interest of the American University Union, in a recent interview paid glowing tribute to the American forces at the front. He declared that he had seen them at numerous points and that their morale could not be too highly praised. Complete confidence in ultimate victory and a spirit of unity and determination pervaded the whole allied army.

A MEETING of the clericus of the Hartford archdeaconry will be held in St. Luke's parish, South Glastonbury (Rev. A. Thorold Eller, rector), on June 3rd. Professor Odell Shepherd, Ph.D., of Trinity College will give a talk on Soldier Verse, and read selections written by soldiers in the Great War.

THE CHURCH OF OUR SAVIOUR, Plainville (Rev. Robert H. Burton, rector), will soon install a new pipe organ and put a new roof on the church.

DELAWARE

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

Rogation Prayers on Church Green

IT IS the custom at Old Christ Church, Dover (Ven. Benjamin F. Thompson, rector), to say the Rogation prayers on the church green. The occasion was made more memorable this year by the use of silk flags of the Allies. At the close of the late Eucharist, the rector preceded by the junior choir carrying the Sunday school flag, and four acolytes carrying the flags of the Allies, entered the chancel, where a procession was

formed, headed by the crucifers, both choirs, and flag bearers. As the procession passed the congregation fell into line, and formed a circle about the cross and flags on the green where the Rogation prayers were said.

ST. ANNE'S PARISH, Middletown, has invested \$500 in the Third Liberty Loan.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp. Sunday School Convention—Thrift Stamp Tea—An Accident—Improvements

MR. DUDLEY G. ROE, vestryman of the Church Hill parish, has arranged a programme for the annual convention of the Sunday schools of Queen Anne's county, of which he is president. The convention will be held at Centerville on June 6th. Prominent Sunday school workers from different parts of the state will give the addresses.

AS THE result of a Thrift Stamp Tea given by the guild of Wye parish about \$50 has been added to the parish sinking fund through an investment in Thrift Stamps. A service flag will be dedicated on Trinity Sunday.

DURING THE strenuous closing days of the Liberty Loan campaign in Cecil county, the Rev. Edmund Burk, chairman of the committee, was injured in a slight accident when his horse ran away. He was able to resume his services the next Sunday and the quota for the Loan from that district was oversubscribed.

THE CONGREGATION at Tunis Mills, a chapel of All Saints' parish, Longwoods (Rev. W. B. Whipple, rector), is planning to build a church in the near future. The congregation has steadily grown during the past year.

THE VESTRY of Christ Church, Kent Island (Rev. Hunter Davidson, rector), have decided to ask for plans for an enlarged chancel and other improvements to the church. The contract will be awarded within a few weeks and the work may be completed this summer.

ERIE

ROGERS ISRAEL, D.D., Bishop
Cathedral Notes

IN THE CATHEDRAL on Sunday, April 21st, two service flags containing fifty-five stars were unfurled, and an honor roll was placed in the vestibule. One flag has been hung in the chancel, and the other outside over the main entrance. Already there is a gold star on these flags for Karl Reznor who gave his life on the Aviation field at San Antonio.

THE CATHEDRAL congregation enjoyed a family supper and entertainment on April 30th, when about five hundred were present. It was an attempt to get the congregation better acquainted. The choir and the Boy Scouts gave a patriotic entertainment.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
St. John's Church, Lancaster

THE REV. GEORGE I. BROWNE at Ascension-tide passed his tenth anniversary of rectorship in St. John's, Lancaster, and the twenty-fifth anniversary of his ordination to the priesthood. On the eve of Ascension Day in the parish house a purse of \$125 in gold was presented to Mr. Browne by Mr. James H. Spotts, acting for the vestry. The pastor's aid society presented him with a fine surplice. Both gifts were entirely unexpected.

THE PENNSYLVANIA RESERVE MILITIA, the Lancaster Marine Training Corps, and the Lancaster Machine Gun Company attended St. John's Church on the evening of Ascension Day for a special service. The Rev. Mr. Browne is chaplain of the Marine Training Corps, and has a son in the navy. A "service flag" containing nearly five hundred stars was placed in the charge of Chaplain Browne during the service. It represents the men who have gone into the service from the three organizations mentioned.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Bishop Woodcock Will Not Go to France—Girls' Friendly Society

THE DIOCESE feels highly gratified at the honor to her Bishop in his appointment on

Allied and American Peace Terms

By SAMUEL A. B. MERCER, PH.D., D.D., Professor of Semitic Languages in the Western Theological Seminary, Chicago, and Editor of the Journal of the Society of Oriental Research. Cloth, 60 cts. Postage about 5 cts.

We must win the war first. But we must not wait for it to be won before we consider what comes next. The fate of races, peoples, and groups will depend upon the terms of the treaty of peace. To be able to deal intelligently with them, America and the Allies must learn what group units have the elements of nationality in themselves, and what have not. This is the subject of Professor Mercer's inquiry.

He evinces a thorough knowledge of the many separate groups in the Balkans and elsewhere. What are the race affinities and prejudices of each of these? Statesmen must know before they can deal intelligently with the issues that come after the war; and when the war is over it will be too late to begin to learn.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

A FORM OF

SPECIAL INTERCESSIONS AND HYMNS

with a Proper Psalm, References to Proper Lessons, and a special Collect, Epistle, and Gospel.

Suggested for use on the

DAY OF PRAYER AND FASTING

May 30, 1918,

set forth by Proclamation of the President of the United States will be ready from the press of The Young Churchman Co. by May 20. Price \$3.00 per hundred. Sample copy for a 3 cent stamp.

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 was 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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a special commission to go to France for special war work. After careful consideration, however, Bishop Woodcock has announced that duties connected with the Church and the Red Cross have become so urgent he deems it advisable to remain in the diocese. There has been a corresponding rejoicing at this decision, for the diocese is in great need of its head and the aims of the allied cause can probably be better furthered by the Bishop's remaining here, for his militant patriotism is well known and he has given unsparingly of time and effort to promote the cause.

THE ANNUAL SERVICE of the Girls' Friendly Society was held on Rogation Sunday in the Church of the Advent, the branches entering in procession in a body, each preceded by its banner. Several of the city clergy were in the chancel and a most practical and helpful address was delivered by the Rev. John S. Douglas. The offering was devoted to War Emergency Relief Fund. A corporate communion was held in the morning at Christ Church Cathedral.

LEXINGTON

Lewis W. Burton, D.D., Bishop

Church Service—Woman's Auxiliary

ARRANGEMENTS have been made whereby Dr. Richard Wilkinson, rector of the Church of the Good Shepherd, Lexington, during the absence of the Dean, will have charge of the Cathedral services as well. The Good Shepherd will have an early celebration and the Sunday night service, while the Cathedral will have the eleven o'clock service. Dr. Wilkinson will visit the Sunday schools and perform all pastoral duties and offices in both parishes, as opportunity and occasion may offer.

AT THE CATHEDRAL, on the afternoon of April 18th, there was a service of intercession for the cause of the Allies, Bishop Burton having set forth a special form. This service was a call to the people when during the April offensive the Allies, in spite of heavy resistance, were being driven back. Though the call was made but the evening preceding the Cathedral was well filled. Dr. McVey, president of the University of Kentucky, made an address. The concluding prayer by Dr. Muller of the First Presbyterian Church was followed by the *Star-Spangled Banner* and the Bishop's benediction.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary, usually held in conjunction with the council, has been postponed till fall.

THE SUNDAY SCHOOL of Christ Church Cathedral, now claims to be the banner school in this diocese. It has three adult Bible classes—one women's class, and two men's, one of the latter for university students.

LOUISIANA

Davis Sessums, D.D., Bishop

At Lake Providence—Farewell for Dr. Coupland

THE WORK at Grace Church, Lake Providence (Rev. Nicholas Rightor, rector) shows marked signs of improvement. An every-member canvass undertaken at Easter resulted in doubling the amount given for parish support, while the sum for missions is three times the former one. The vestry immediately declared the parish self-supporting and voted to allow the rector one Sunday in each month to help the Bishop in the mission field, thus increasing the rector's stipend by \$400. Among the Easter

memorials were the seven-branch altar lights in memory of Edward and Julia Blackburn Davis by their children; a credence by W. S. Maguire in memory of his wife; and a lectern Bible by Frederick J. Briethaupt in memory of his sisters.

ON THE Sunday after Ascension, Trinity Church, New Orleans, was filled with friends of the Rev. R. S. Coupland, D. D., who preached his farewell sermon, and goes to France immediately for active service as a Red Cross chaplain. While friends had already given his complete equipment a further gift of \$800 was presented the day previous. Dr. Coupland announced that the Rev. Walter Capers had been chosen as rector during his absence. Although Dr. Coupland tendered his resignation, the vestry declined to accept it, and gave him leave of absence for a year, with a salary at \$2,000.

A SERVICE FLAG with fifty stars, two for nurses in France, was put in place in St. Paul's Church, New Orleans (Rev. Alfred R. Berkeley, rector), on the Sunday after Ascension. A patriotic service in which a guard of honor of men from Jackson Barracks, the Algiers Naval Station, and Troop 1 of the Boy Scouts took part, marked the occasion.

THE SAME day at Trinity Chapel, New Orleans (Rev. A. Gordon Bakewell, rector), a service flag with thirteen stars was raised. The aged rector, perhaps oldest in active service in the Church—he is nearly ninety-six years of age—spoke on the evils of autocracy. Mr. Bakewell is chaplain general of the United Confederate Veterans, and saw active service in the Civil War.

MICHIGAN CITY

John Hassen White, D.D., Bishop

Parish House Dedicated

ON THE evening of Ascension Day, the new parish house of Trinity Church, Logansport (Rev. Charles F. Westman, rector), was dedicated by Bishop White. It is thoroughly equipped, and was secured through the generous gift of one parishioner, Mrs. Jessie M. Uhl, at a cost of over

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\$15,000. Addresses were made by the Bishop, the rector, and the Rev. W. J. Lockton, a former incumbent. The church will be thoroughly renovated this summer. The parish has been given two pieces of property and \$2,000 in cash for a maintenance fund by the donor of the parish house.

MILWAUKEE

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

Anniversary of St. Mark's Church, Milwaukee

ST. MARK'S CHURCH, Milwaukee, celebrated its twenty-fifth anniversary on the 19th and 20th of May. The rector, the Rev. E. Reginald Williams, preached an appropriate sermon on Sunday morning, and on Monday evening there was an anniversary dinner attended by about one hundred and fifty parishioners and visitors. Bishop Webb, Mr. C. E. McLenegan, Mr. W. H. Richardson, and Mrs. Susan E. Caufy, one of the pioneer members, made addresses, introduced by the rector as toastmaster, and letters were read from each of the four former rectors. The occasion was also the anniversary of the present rector's service in the parish, he having entered upon his work five years ago, coming from the parish of the Holy Comforter at Kenilworth, Ill.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

An Evangelist's Criticism

AFTER TELLING his audience in Minneapolis that when the Lord wanted a man to preach the Gospel to the people of five continents He went to a gypsy tent instead of to orthodox temples or enthusiastic ecclesiastics, "Gypsy" Smith, an evangelist of some note, said he wanted men and women to know that one didn't have to be an ecclesiastic to do something for the Lord. "Get off your pedestals," said the Gypsy to the clergy, "and do something. It won't hurt your dignity to serve, and to work. Why, 'over there' I have blacked boots for the boys. I have done everything possible for them, and I didn't lose any dignity. Do something." And then he took a turn at the laity when he said: "You put a preacher into a refrigerator and expect him to sweat." After listening one began to ask himself questions: Are the clergy of our churches a lot of fakirs and money-grabbers? Don't they ever do anything at all that is worth while? Is there nothing to show for all their teaching and preaching? Are they all "at ease", and have they no interest in the communities in which they live? And the members of the churches? What of the good people who attend the services regularly? Are they so cold and stiff after all? Must the faithful members of our churches form themselves into "warm" reception committees and tender vote of thanks to some well-known backslider because he happens to attend when there is a very special preacher or evangelist or by chance when his own faithful pastor is conducting the service? And again one wonders if we Americans are slackers. What of the Liberty Loans, what of the Red Cross Fund? Who are supplying the Armenian children with bread? Who supplied Russia with the sinews of war until Russia sought peace where there can be no peace? Who is supplying France with the money to keep her armies in the field? In what direction are the allied nations looking for next year's food supply? What of the men who have given up their positions to work for the Government for one dollar a year? Do the American people need to be told to disgorge? Of course we are far from perfect.

Truly, we might do more, but one wonder if we have utterly failed at every turn.

And why do men who are doing such work as Gypsy Smith has done find it necessary to condemn organized Christianity?

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop

Convocation Meets—New Rectories

THE ANNUAL CONVOCATION was held April 30th and May 1st at St. Thomas' Church, Dover. The preacher at the public service was the Rev. Wm. Porter Niles, and the essayist the Rev. John W. Suter of Boston, a member of the Commission on the Revision of the Prayer Book, his paper dealing with that subject being followed by animated discussion.

NEW RECTORIES have been purchased in Rochester and Laconia, the former replacing one which was old and remote from the church, and the latter filling a long felt want.

NEW MEXICO

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

Woman's Auxiliary

THE ANNUAL session of the Woman's Auxiliary of the district opened on April 30th, at Albuquerque, and continued three days. Mrs. Fuller Swift, of El Paso, Texas, conducted a round table each day. The Rev. A. W. S. Garden, the provincial secretary, and Miss Peters of the San Juan Indian Mission contributed much. The quiet hour was conducted by the Rev. Walter S. Trowbridge, and Bishop Howden gave counsel and encouragement. The Auxiliary reported a year of advanced service. The Pilgrimage of Prayer was observed, helpful institutes were held, and a marked increase in interest was noted. The Auxiliary voted to increase its apportionment and thus inspired the convocation to ask the Board of Mission to increase the apportionment of the entire district. The next annual meeting will be held in El Paso, Texas, at the Church of St. Clement.

NORTH DAKOTA

JOHN POYNTZ TYLER, D.D., Miss. Bp.

Service Flag—"Over the Top"

HOLY TRINITY Church, Lisbon, has a service flag with twenty stars, in honor of men from Lisbon and other places in that missionary field.

NORTH DAKOTA went "over the top" in missionary effort, having more than paid its apportionment and met in full its assessment for last year.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Visit of Bishop Lawrence

ON ROGATION Sunday, Bishop Lawrence officiated in St. Mark's Church, Seattle, at the morning service, assisted by Bishop Page and Bishop Keator. In the evening he preached in Trinity Church, Tacoma. On Monday the three bishops, with members of the diocesan War Commission, went to

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Camp Lewis to inspect the work for Churchmen. A lot has been given in Greene Park, near the cantonment, where a building is planned to serve as church, lecture room, sitting room for soldiers and officers, and sleeping quarters for our men. Several confirmations are reported among the soldiers, with others in prospect.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary met at St. John's Church, Kewanee (Rev. John Hartley, rector), on May 14th, in one of the most largely attended sessions ever held in the diocese. Reports showed a good year's work despite war activities. Over \$2,300 had been raised in money and the value of boxes was \$500 more than last year. A resolution strongly condemning substitution by parochial branches of unauthorized for authorized work was adopted by a unanimous vote. Addresses were made by the Bishop of Quincy, the Rev. W. L. Essex, and by Miss Grace Littell, of Wuchang, China. Mrs. Fred Bohl of Galesburg was reelected president, and Mrs. T. R. Stokes of Kewanee, secretary. The Junior Auxiliary also met during the day, attendance and reports being encouraging. The meeting next year will be at Peoria.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
Organization of Standing Committee

THE STANDING COMMITTEE elected at the meeting of the synod May 2nd organized by electing the Rev. Joseph G. Wright president and the Ven. John Chanler White secretary.

WEST TEXAS

WILLIAM THEODOTUS CAPERS, D.D., Bp.
Chaplains—Girls' Friendly

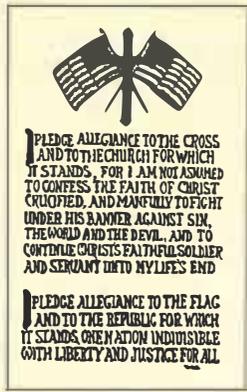
THE REV. FRANK A. RHEA, for the past three years missionary to the Sioux Indians on the Sisseton Reservation, S. D., has become diocesan chaplain to army camps in the diocese made vacant by the Rev. Lee W. Heaton's appointment as archdeacon. Civilian Chaplain Dwight Cameron ministers to Kelly Field No. 1, and Civilian Chaplain Francis K. Little ministers to Kelly Field No. 2 and Camp John Wise, the balloon school. Chaplain Rhea visits the other camps. Communications addressed to them at 315 Prudential Building, San Antonio, Texas, will receive prompt attention, and they ask for names and military addresses of soldier Churchmen.

MISS MAY CASE MARSH, field secretary of the Girls' Friendly Society, has organized large branches at all the churches in San Antonio, as well as at Victoria and Cuero. Bishop Capers has given place on the council programme for a presentation of this work by Miss Marsh, and delegates to a conference of young women will accomplish a diocesan organization under the leadership of the field secretary at this session.



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Reminiscences, hitherto unpublished, by the Bishop of Winchester and other close friends, are included in the volume, which is freely illustrated with reproductions of photographs and drawings, many of which have not previously appeared, and covering all periods of the bishop's life.

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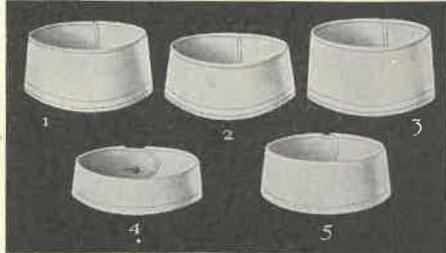
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By Peter Rhodes

Who should walk into the room but Howard Lindsay! Of all men perhaps the last I had expected to find as the president of this great new company. They had told me that Mr. Lindsay, of the Consolidated, was looking for a fine country home and was interested in buying the Dollard Place in Englewood; so as executor of the Dollard estate, I had come to discuss the terms with him.

But Lindsay! Surely some miracle had happened. For it was the very man who had come to me "dead broke" about four years back and had asked me to help him get a new job. But how he had changed! The man I remembered was down at the heel, and timid and ill-kept. The man now facing me was keen-eyed, alert, confident, and well-groomed.

"You are surprised, Mr. Rhodes, I can see that without your telling me. I *was* a pretty sorry object the last time we met—and you may be sure I have not forgotten the good turn you did me when I needed it so badly.

"Let that real estate matter rest for a moment while I tell you how the miracle happened. It won't take five minutes. It all seems simple as A B C as I look back on it now. And come to think of it, it *was* simple and perfectly natural.

"My new life began when I discovered *how to save money*. That happened soon after I started in the new job, and it all came about right in my own home. Our family cash account was in terrible shape at that time. Both my wife and I had been used to luxuries at home and 'charge it to Dad' had been our easy way out of any money problem.

"But it was different now and our sole source of supply was my salary of \$3,000. We never went to the theatre that we didn't have the unpleasant feeling that we were using money that ought to go for coal or clothes or food. We seldom bought anything without feeling as though we were cheating ourselves out of something else.

"That year we didn't save one cent. Besides that, we woke up on New Year's day to find a big bunch of unpaid bills to be taken care of somehow or other out of future salary checks.

"When I asked myself the reason for all this I found that I did not *know* the reason, and no more did my wife, because we hadn't the faintest idea what our money had been spent for.

"Then I looked around among our friends and learned a great lesson.

"The Weeds, I knew, were getting more than \$5,000 a year. They lived in a modest apartment, did not wear fine clothes, seldom went to the theatre, did little entertaining, yet we knew they barely had enough money to pay current bills. They found it out of the question to save any money and found themselves, so Weed told me, in the same predicament that we had faced on New Year's Day.

"In the case of the Wells I found a very different story and one that set me thinking hard. Their income was \$2,000 a

year, yet, to my amazement, they confided to Mrs. Brown that they had saved \$600 a year ever since they were married. They didn't have any grand opera in their programme—except on their little Victrola—but they did go to the theater regularly, they wore good clothes, entertained their friends Sunday evenings, and were about the happiest and most contented couple of all our married friends.

"Then I discovered the *magic secret*. The Weeds never knew whether they could afford to make a given expenditure or not. Theirs, like ours, was a sloppy, happy-go-lucky existence with the happiness cut out because they were always worried about money matters. They kept no accounts and just trusted to luck—and so had *bad* luck all the time.

"The Wells, on the other hand, were getting more real enjoyment out of life than people with five times their income—simply because they *knew what they could afford to spend*.

"The difference between these two families was that in one case the expenditures were made without any plan—while in the other the income was regulated on a weekly budget system.

"Right there I got my Big Idea and my key to success and happiness.

"We sat down that evening and made up a budget of *all* our expenses for the next fifty-two weeks. We discovered leaks galore. We found a hundred ways where little amounts could be saved.

"And in no time we were engaged in the most fascinating *game* either of us had ever played—the game of 'Money Saving'.

"In one short month we had a 'strangle hold' on our expenses and knew just where we were going. In one year my wife proudly produced a bank book showing a tidy savings account of \$800.

"In the meantime an extraordinary change had come over me in business because of my not having to worry about my personal affairs. I was able to give my employer's affairs my full, undivided attention during business hours instead of being harassed and worried as I had always been before.

"I didn't fully realize this until the president called me in one day and said, 'Lindsay, you have been doing exceptionally well. I have been studying your work for the last year and you have saved the company a lot of money. We have decided to give you an interest in the business.' And with that he doubled my salary. I never told him what had worked the change, but my wife and I know well.

"When you consider what my income is now, all that I have told you seems funny, doesn't it? But I am still working on the same plan. Result, I know just what I can subscribe to Liberty Bonds and the Red Cross and all the other war funds, and I never have to wonder whether I can afford to have a new motor car, because my budget tells me—to a penny.

"*It all began when we got a grip on our family expenses.*

"So there you are. It is wonderful, isn't it? I often wish I might tell my story to the thousands of young married couples who are having the hardest time of their lives just when they ought to be having the best time.

"If you ever get a chance, do pass this message on, for there are thousands who

don't know what the trouble is, who would give everything to know 'the secret of the fat bank balance.'"

So now I have the opportunity and you are lucky, if only you will act on the wonderful message this story contains.

* * *

The Ferrin Money Saving Account Book is built on the experience of Howard Lindsay. It is simplicity in itself. It contains 112 pages, size 8¼ x 10¾ inches, and is bound in dark blue seal grain fabrikoid, semi-flexible, stamped in gold. This book has been prepared by an expert.

This wonderful aid to money-making—this watchdog of your income and expenditures—will tell you to a penny where your money goes. It will keep absolute track of your expenditures. It will keep you out of debt. It will put money in the bank. It will provide, as nothing else can, a feeling of security, self-confidence, and independence that comes only from the knowledge that you have a tidy and growing bank account.

The Ferrin Money Saving Account Book is the first and only device of its kind. It is the only account book based on the budget idea. It is the only one that provides for the income as well as the classified items of expense. It contains compact information on

Keeping Expense Accounts.

Making An Inventory of Household Goods.

Making Safe Investments.

Making a Budget.

The Ferrin System takes only two minutes a day. No knowledge of bookkeeping is required. Any child who can read can keep the accounts in the Ferrin Book. This method is not a hard task. It is just *fun*. It is more enjoyable than a game—because the pleasure lasts forever.

Skimping and saving are banished and you save money as easily as you spend it.

Now you will not worry about the money you spend for clothes, food, rent, or the theater. You will spend it freely and will have the time of your life because you will *know how much you can afford to spend*.

Examine It Free

See how magically the Ferrin Book works. We know what you will think of it when you see it. So we are willing to send you the book without your sending us any money in advance. Just mail the coupon, and back will come the book by return mail. When you have seen what big returns the Ferrin System will pay you, send us only \$2. If you feel that you can afford *not* to have it, return the book and owe us nothing. Act now, for the sake of your bank account and your future.

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