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VOL. LIX

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**PRINCIPAL CONTENTS**

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

EDITORIALS AND COMMENTS	151
A Constitutional Episcopate—An Error in Fact—War Relief	
THE FIRST SUNDAY AFTER TRINITY. By C. F. L.	153
THE NEW LECTIONARY. By the Rev. C. B. Wilmer, D.D.	153
BLUE MONDAY MUSINGS. By Presbyter Ignotus	154
BISHOPS PLAN MILITARY SERVICE FOR ENGLISH PRIESTS. London Letter. By J. G. Hall	155
MISSIONARY BULLETIN	155
BISHOP McCORMICK WRITES OF THE CHURCH'S WORK AT THE FRONT	156
GRATITUDE FROM FRANCE	156
THE "FATHERLESS CHILDREN OF FRANCE"	157
SCHEDULE OF SUMMER CONFERENCES	157
MAKING DEMOCRACY SAFE FOR THE WORLD. By Bishop Brent	158
TAKE COURAGE. By Thomas Curtis Clark (Poetry.)	159
BISHOP BRENT URGES THE NEED FOR UNITY	160
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	161
CORRESPONDENCE	162
Using the Depleted Seminaries (The Missionary Bishop of North Dakota)—Missions in the Church's Programme (Wm. C. Sturgis)—"Pastoring the Soldiers" (Rev. John G. Larsen)—"The Dress of a Lay Reader" (Richard H. Thornton)—The War Position of Friends (John C. Thomas)—"The Problem of the Ministry" (Rev. W. M. Purce)—Tracing Soldiers in Cantonment (Rev. Howard Key Bartow)—List of Greek Churches (Rev. T. J. Lacey)	
LITERARY	164
PERSONAL MENTION, ETC.	165
ANNUAL CONVENTIONS (Illus.)	168
THE NEW YORK LETTER	174
DIOCESAN SUNDAY SCHOOL UNION CONFERS IN BOSTON. Boston Letter. By the Rev. Ralph M. Harper	174
PHILADELPHIA DIVINITY SCHOOL PROPERTY SOLD. Philadelphia Letter. By the Rev. Edwin S. Lane	175
CHICAGO'S LIBRARIAN ASKS BOOKS FOR MILITARY CAMPS. Chicago Letter. By the Rev. H. B. Gwyn (Illus.)	176

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

VOL. LIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 1, 1918

NO. 5



## A Constitutional Episcopate

**I**N the remarkable report touching agreements of English Churchmen with Free-Churchmen in the interest of Christian Unity which was printed in these columns two weeks ago, there is a phrase that deserves further study. It was agreed—

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

It is the phrase printed above in italics (it is not so printed in the original) to which we would especially direct attention.

Some may feel, at first sight, that a “Constitutional Episcopate” suggests a bad flavor. It might seem to mean that the episcopate was created by a constitution as, for instance, was the presidency of the United States. So understood, the present bishops among Methodists might conceivably be termed a “constitutional episcopate”, but those of the Anglican Churches could not be.

But the term need not imply this, nor does such seem to be the implication in which the phrase is used in this weighty document. The preceding paragraph distinctly declares that “continuity with the historic episcopate should be effectively preserved.” Now the term *historic* undoubtedly implies the episcopate which exists in the Church of England, since that was the only “Episcopal” Church that was a party to the agreement. It is clear that the English episcopate much ante-dates any English constitution. Nobody claims that it ever was created by virtue of any written document. It was originally obtained from other Churches that had it and it was conveyed by the imposition of the hands of other bishops as they, or their spokesman, uttered words of consecration. This episcopate is recognized in every English constitution and fundamental charter of the State, but is created by none of them.

Viewed as a whole in all Church history, the episcopate has been characterized by a great variety of forms. Superficially speaking, the humble abbot-bishop of early Ireland has little in common with the diocesan bishop of other lands, and the wealthy baron-bishop of mediaeval England or France is little suggested in the missionary bishops of to-day. Indeed in our own Church we have four distinct sorts of bishops—diocesan, coadjutor, suffragan, and missionary—with various shades of distinction among the members of each of these classes, while other Churches of the Anglican Communion add to these an array of primates and primuses, metropolitans and archbishops. Hence the diversified classes of the episcopate as we know it in our own day and our communion

show how variously the historic episcopate may be “locally adapted” according to particular conditions. The two things that are common to the episcopate in every land and in every Church in which it is a factor are, first, the right to teach with supreme authority, passing on the faith that has been intrusted to its members by their predecessors, and, second, the sole right to ordain priests and deacons and to consecrate other bishops. Even the right to rule in the Church of God which is, no doubt, a part of the inherited right of the collective episcopate, has, in fact, been limited in practice in so many different ways that it can hardly be said to be an invariable right of the particular bishop. Thus, there was no right to rule accorded to the abbot-bishops of Ireland and there is none accorded the English and American suffragan bishops to-day. The collective episcopate, then, may be accorded an inherent right to rule; the individual bishop is vested with only so much of that right as is bestowed upon him by the particular Church to which he owes allegiance.

So a CONSTITUTIONAL EPISCOPATE may easily denote an episcopate whose members exercise the functions of their order in accordance with formal constitutions. Our own American Church is perhaps the best example of the relation of the episcopate to such a constitution. General Convention is older than either our episcopate or our ecclesiastical constitution. The first draft of the constitution was adopted in General Convention before bishops had been consecrated. In its final adoption by the same body after ratification by the state conventions of the Church there was participation by bishops, who had been consecrated during the interim, so that the episcopate in this Church is in fact older than its constitution and cannot possibly be said therefore to have been created by it; but at no stage of the adoption of the constitution, even before bishops had been consecrated, is there any intimation that the episcopate in America was to be, or could be, created by an ecclesiastical constitution. The American bishops received their inherent powers from the bishops who consecrated them, and then, clothed with those powers, were limited and directed as to the exercise of them by a constitution and by canons to which they gave voluntary assent. Thus a constitutional episcopate, such as we have in the American Church, is an extension of the world-wide historic episcopate into our country with constitutional limitations imposed upon it and with the recognized collaboration of clergy and laity with the bishops in the making and amending of the law of the Church.

There is a movement in Scotland on very much the same lines. Dr. James Cooper, Moderator of the General Assembly of the Established (Presbyterian) Church of Scotland, recently expounded it in the course of an address in the crypt

of St. Paul's Cathedral, London, the Bishop of London presiding. Outlining the movement toward consolidation of the Presbyterian bodies in Scotland, Dr. Cooper spoke also of the possibility of uniting with them also the Episcopal Church of Scotland.

"Under such a scheme," said Dr. Cooper, as reported in the *Guardian*, "Episcopalians would accept the Presbyterian system of Ecclesiastical Courts, which co-existed with Episcopacy in Scotland in the seventeenth century at times that Episcopalians looked back to as parts of their own history; Presbyterians would accept Episcopal Consecration for constant Moderators of Synod, who would take part in future Ordinations and be practically Diocesan Bishops. An arrangement could be made for the period of transition to safeguard the rights of conscience on both sides. Episcopalians would not have to accept Sacraments at the hands of those whose Orders they doubted, and Presbyterians would not be required to deny the reality of their experiences in things spiritual. In some such way as this effect could be given to the resolution of the last Lambeth Conference, which suggested that an approach to negotiations on the lines of the precedents of 1610 might be made if opportunity offered." "The fact of Episcopacy would be accepted and the continuity of the historical Episcopate, but in conjunction with the Scottish Church Courts from Kirk Sessions to General Assembly. They would keep their lay-elders, and hold fast to the rights, liberties, and privileges appertaining to a national part of a Catholic Church. 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 and Holy Communion, and the form of government by Bishops."

WHAT THE CRITICS OF THE ENGLISH episcopate in the seventeenth century sought to secure in "locally adapting" the hide-bound, semi-erastian episcopate of their own day, what the courteous English critics have shown their willingness, three centuries later, to accept if modified, is practically such an episcopate as we have in the American Church. The bishops are elected by clergy and laity and the "method of government after election" is based entirely upon a definite constitution and upon canons enacted by bishops, clergy, and laity acting together. If English nonconformists are justified in asking for these modifications in the episcopate before accepting it, as we believe they are, their American cousins have no such difficulty. Whatever be the faults of the American Church, its episcopate has, from the beginning, existed in exactly that form which English nonconformists ask for. Neither does it materially differ from that which Dr. Cooper proposes for Scotland. Why, then, should not Christian Unity between those communions of English and Scottish derivation in America be an accomplished fact before this—at least so far as the acceptance of the episcopate is concerned?

We have already asked that our own Christian Unity commission and that of the Congregationalists be brought into joint session. We note with pleasure that the South Carolina diocesan council has officially endorsed that recommendation. Such a joint session can hardly be long delayed. Is there not, in these English and Scottish approaches, a basis for preliminary discussion?

We can think of some practical difficulties that may occur to members of other communions in this country who witness the working of the episcopal system from outside. We grant that they will chiefly be interested in asking: "Does it work?" We can see that they will be able to point to details in our system that, frankly, do not work perfectly. We shall consider such details in a later paper.

THE Christian Science national organization feels a sense of grievance at a paragraph that appeared in THE LIVING CHURCH of April 27th. A writer, Roy Holland Seward, was quoted as against Red Cross and other similar work as "not spiritual", "unscientific", etc. We are now advised that Mr. Seward abandoned the Christian Science fellowship about a year ago and his writings are therefore not to be charged against Christian Science as an organization. We regret therefore the confusion that was made, though Mr. Seward's language, with his copious extracts from Mrs. Eddy's writings, seem to indicate a rather similar philosophy on his part. So also the "raid on a Red Cross booth in Aeolian

Hall, New York, by Eddyites" is denied. The denial, published in the *New York Times*, is dated April 30th, while the incident was briefly mentioned in THE LIVING CHURCH of April 27th.

Where errors in fact are made they must be corrected, and we are glad always to correct our own. The second of these is particularly annoying to us. Our experience is that, on the whole, Christian Scientists have cooperated loyally with the Red Cross; also, that there are some of them who do not. But Christian Scientists must of course recognize that historic Christians will test Christian Science philosophy by facts. Disease being denied, Christians will point to concrete cases in hospitals. Matter being denied, Christians will point to amputated legs and to the recognized impossibility of restoring amputated members by means of right thinking. We cannot acquiesce in a policy of weakness by refraining from pointing to facts which seem, to our own mortal minds, absolutely to disprove a philosophy that is taught in the name of Christian Science. If other men can reconcile these facts with such a philosophy, they must pardon us for criticising their philosophy.

But this does not excuse us, or others, for misstating facts, however unintentionally. And without throwing our columns open to the discussion of the philosophy, if at any future time we shall again offend it will certainly be unintentionally and we shall hope that our attention will be called to it.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 27th:

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\* For relief of French war orphans.  
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THE FIRST SUNDAY AFTER TRINITY

By C. F. L.

BEYOND THE VEIL

AS one stands upon the brink of some great abyss or canyon, which is unspanned by bridges, he sees the futility of attempting to reach the other side; and if he be accustomed to see spiritual thoughts enshrined in material objects he will recall the description, in to-day's gospel, of the gulf of which our Lord speaks: "Between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence."

What is this great gulf but unrepented sin? It is a lack of the wedding garment of penitence—with which the soul of the converted thief was clothed, even after a life of misdeeds.

On earth, too, a gulf is fixed between the humble, devout Christian, and the irreligious, luxurious worldling. They look upon things from a different view-point; their aims and desires are unlike; and nothing but the love of God can bridge the chasm, and make them congenial companions.

In the story of Dives and Lazarus, this thought must be kept clearly in mind; the former was not lost because he was rich; neither was Lazarus saved because he was poor in this world's goods. Poor people are often discontented, jealous, covetous, and sinful; while on the other hand persons of wealth are often charitable, devout, and humble. Yet the general tendency of great riches is to make the owner arrogant and self-sufficient. Dives was clothed in the expensive purple and fine linen of the rich, but doubtless he paid for all his apparel. He fared sumptuously every day, yet there is no record that he incurred debt by so doing. He sinned by acts of omission. His selfishness and self-absorption were particularly heinous because the opportunity to help a suffering child of God was brought to his very door. Doubtless Lazarus was laid there by someone who pitied him, and hoped for substantial aid from this man who was able to give. It would have been different if the sufferer had lived in another part of the city, and Dives had never heard of him; but as it was, he knew that a human being in distress lay at his gate. Many times he must have swept by him, in pride and arrogance—not caring whether he suffered much or little—intent upon his own pursuits.

"How hardly shall they that have riches enter the kingdom of heaven!" The passion for money-getting is like a millstone tied about the neck of the person so obsessed. Such men are liable to forget that they are God's stewards, and must give an account of their stewardship. But on the other hand the poor must not fail to remember that they, too, owe of their little a portion to the Almighty. The widow with the two mites did not forget this.

Lazarus must have been full of faith and love; and he felt grateful for the crumbs that the slaves threw out to him, and for the silent companionship of the dumb animals, whose unerring instinct recognized that he was suffering.

At the Last Day, when Christ shall return to earth with ten thousand of His saints, "then He will send the angels to gather the elect from the uttermost parts of the earth"; and standing before Him they will be judged according to what they have not done. "Inasmuch as ye did it not."

The Church, more than any other institution, has cared for those in poverty and distress; but her individuals need to do still more; and besides material help aim to give spiritual.

The epistle for to-day teaches us to love all God's children. So only can we really help them. "This commandment we have from Him, that he who loveth God love his brother also."

In this glimpse of life beyond the veil we see Dives possessing memory, realization of the present, and power to recognize others. He seems more remorseful than repentant. By urging help for his brethren he tacitly blames Almighty God for not giving more light to His children. The answer is gentle but final: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The fundamental reason for the fate of Dives, and the teaching of the story, is voiced by the apostle, when he says: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

THE NEW LECTIONARY

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

CALENDAR FOR EIGHT DAYS

First Sunday after Trinity	Nehemiah 10: 28—11: 2 Ezekiel 16: 44-end	Romans 12	Proverbs 3: 1-26	Luke 18: 9-34
Monday	Exodus 29: 1-28	Acts 7: 59—8: 25	Proverbs 4	Matthew 7
Tuesday	Exodus 29: 29-end	Acts 8: 26-end	Proverbs 5: 1-18	Matthew 8: 1-17
Wednesday	Exodus 30: 1-10	Acts 9: 1-31	Proverbs 6: 1-19	Matthew 8: 18-end
Thursday	Exodus 30: 11-21	Acts 9: 32-end	Proverbs 6: 20—7: 3	Matthew 9: 1-17
Friday	Exodus 30: 22-end	Acts 10: 1-23	Proverbs 8	Matthew 9: 18-26
Saturday	Exodus 31: 1-17	Acts 10: 24-end	Proverbs 9: 1-12	Matthew 9: 27-end
Second Sunday after Trinity	Neh. 12: 26-30, 43—13: 3 Ecclus. 16: 24—17: 14	I Peter 2	Isa. 8: 5-20	Luke 12: 1-31

WHAT Trinity season is not intended to be a sort of go-as-you-please for lectionary purposes, or even devoted to "Duty" after a course on "Doctrine", is quite apparent, with the Eucharistic services for our guide, if we take note of the fact that Whitsunday is a commemoration of the gift of the Holy Spirit, followed, on Trinity Sunday, by the necessity of being born anew by the Spirit, and in turn by the definition of the regenerate life as one of love, on the First Sunday after Trinity (epistle).

Hence it is that the present Prayer Book lectionary plan, undertaking to give from Trinity Sunday on an outline of the Old Testament, rests on no sound basis. Although particular lessons here and there may turn out to be topically suitable, the whole purpose of the use of the Old Testament—viz., the record of a religious experience which is "fulfilled" in the New, as a rosebud enclosed in its calyx flowers in the full-blown rose—is practically lost, through the failure to connect the great redemptive facts of the first covenant with their anti-types in the new.

Nor should we overlook the fact that even geography, as well as history, has a spiritual meaning in the Old Testament—viz., the record of a religious experience which Babylon, these are types of spiritual experience. It is for that reason that the New Lectionary devotes Trinity season of year II (so far as the Old Testament history is concerned) to the experiences of God's redeemed people after their return from Exile, a people who have sinned, been punished, and then forgiven and restored.

The continuation of our Old Testament historical course brings us on this Sunday to a practical obedience (after the re-covenanting of last Sunday) to the laws of God which had been given through Moses; especially a separating of the people who "had knowledge and understanding" from outsiders; no intermarriage with non-Israelites; strict observance of the sabbath and of land and debt laws; provision for the worship of Almighty God; and so on.

The student of Old Testament history, nay, of religion, should "stick a pin" here. This was the beginning of Pharisaism, that is, of "separatism", of that Old Testament Puritanism which preserved all that was good in Judaism and also crucified the Lord! Topically, no selection could be more appropriate in connection with the thought of the collect for the day, viz., "evangelical" obedience.

The Old Testament alternative is one of the many prophecies fulfilled after the Return; and the New Testament lesson is St. Paul's appeal for evangelical obedience, the obedience of love which responds to God's grace exhibited in redemption. As the word "therefore" (Rom. 12:1) harks back to the redemption expounded in preceding chapters, so did the past experiences of Israel returned urge obedience on the redeemed. Moreover, the separation from the world and the fellowship with each other that characterized the people in Nehemiah's time are urged by the Apostle under the head of not being conformed unto this world and not thinking of ourselves more highly than we ought to, but as being members one of another.

The evening lessons, selected with reference to the same

(Continued on page 155)

# BLUE MONDAY MUSINGS

By Presbyter Ignobus



**H**ENRY and I landed at the Battery from Staten Island, April 30th, after a long morning among regions long unvisited. (We had met by chance on Fifth avenue, after a lapse of nearly twenty years, and had been renewing the intimacies of schoolboy days in a round of recreations

reaching from the Vermeers and Rembrandts in the Metropolitan Museum to the tunefulness of *Flo Flo* and *The Rainbow Girl*.) A crowd had gathered, eagerly expectant; and I asked a policeman what was coming. "Pershing's men and the Blue Devils, Sorr," he said. We waited. Presently a thrill ran through the crowd, as the unfamiliar strains of the *Sambre et Meuse* rang out. A detachment of our own new troops appeared, marching superbly, none of the recruits' awkwardness left, swinging along as a guard of honor — handsome, square-jawed, earnest boys of the right American type, ready for business, and that business, in their own phrase, "canning the Kaiser". We cheered them, of course, and uncovered when the colors went by. But what a roar of welcome went up when the *Chasseurs Alpins* appeared, a hundred of them, in their dark blue uniforms and berets, their buglers playing a fanfare, then throwing their bugles high in air, catching them, and sounding once more! War-worn, weather-beaten, every man *décoré*, sometimes twice or thrice, the *croix de guerre*, the *Medaille Militaire*, the *Legion*, all flashing on the same breast, these were the men that had held the line of the Vosges, had made themselves dreaded by the Huns, had made good the proud defiance, "*Ils ne passeront pas.*" How we acclaimed them! American crowds are seldom vocal; but there was no lack this time. A handsome lady of perhaps thirty stepped out from the crowd and embraced the color-sergeant, kissing him on both cheeks. Then she fell into step with him and marched up Broadway. "My name? Jeanne will suffice; *je suis française!*" was all she would say. The Tricolore never looked brighter than at the bottom of that vast cañon lined to the top with smiling faces. How Lafayette and Rochambeau must have rejoiced, with Washington and Green and Steuben and Kosciusko!

Then came the fifty veterans of our own, home on leave, in their "tin hats" and their uniforms stained with the soil of Lorraine. If we had cheered the poilus, we roared ourselves hoarse over these, the first volunteers to fight for freedom under our flag in France. Lest we should hesitate, a young lieutenant of the National Army, fresh from college football games, bore a mighty megaphone in his hands, and constituted himself cheer-leader; but it was needless. All the way to the City Hall, and on up Murray Hill, America spoke; and that mighty shout was heard in Berlin and in Vienna, never fear. Belgium and Serbia, enslaved but dreaming of new liberty, heard it too. Tortured Reims, crucified Lille, ever-mindful Metz and Strasbourg, Trieste and Cortina, Cettigne, even Moscow, heard:

"God has sounded forth the trumpet that shall never call retreat."

Our hearts thrilled and were enlarged: We forgot to be dignified and middle-aged, Henry and I; we were, for the moment, two schoolboys down from the banks of the St. Lawrence, clapping one another on the back and hurrying mightily. Don't you wish you had been with us? But perhaps you were!

I HEARD A TALE the other day, told by one of our priests just back from the firing line, which I want to circulate as widely as possible. Perhaps it is new to most of you. A wounded Tommy was brought to the base hospital. The surgeon noticed that he clung desperately to a little box, which he tried to conceal, and suspected that it contained a

hypodermic syringe and morphia, or some other narcotic, but his questions were in vain. Not wishing to take it away by force, he told his suspicions to the nurse, and asked her to find out if they were justified. Tommy had his precious box hidden under his pillow, and resented any curiosity about it; but the nurse was tactful, very kind, and persistent. At last he said shyly: "Well, Sister, if you want to, you can open it: but don't tell." She drew the box out from its hiding-place, opened it, and found—the Victoria Cross!

The narrator took it as exemplifying the attitude Britain has taken all through the war: ungrudging praise of her Allies and the Dominions, with an overmodest concealment of her own sacrifices and heroism; and he said that America must take out that hidden decoration "For Valour" and pin it on Britain's breast, where all the world can see. Well said; for there is need. Only last week I rode uptown on a Fifth avenue bus with a young aviator, just returning from a Texas flying-school. We fell into conversation about the war; and, to my astonishment and disgust, he began to rail at England. France was splendid; Belgium had saved the world; even Italy could be praised. But England had done nothing. All that had been credited to her was the work of Scotch or Irish troops; she traded on the courage of the colonies; and she herself was making merchandise of the whole struggle, heaping treasures, scandalously selfish! As he waxed hot in hate, the Irish-American twang sounded clear, his face grew sulky. Just then we passed St. Patrick's Cathedral; and he raised his hat.

That he had never been in England made no difference; he was impervious to arguments or figures. Hate of England had come to be his religion. What a responsibility rests upon his teachers! Such lies cannot avail to help Ireland; they injure the common cause. Kaiserism alone profits by them. I cannot forget that it was one of our own "pacifist" clergy who, railing at conscription and branding all war as anti-Christian, snapped out: "Well, if we must have an army, I hope it will be used some day to chastise England." That was German blood and sympathy, expressing the real man!

CANON SCOTT, senior chaplain of the Canadian army, whose praise is in all the churches, sends this new poem, actually written in the trenches:

### "DUTY"

"Duty, from thy golden wings  
God on men His glory flings,  
And the harps of God are strung  
To the songs which thou hast sung.

"Duty, be thou at my side,  
And my errant footsteps guide;  
For, if death my portion be,  
Death is life when met with thee."

### "A BIRTHDAY MESSAGE"

"(H. S. A., Whitsun-Monday, 1918.)"

"Harriet, Harriet, twenty years old,  
What has the Maytime so gracious as you,  
Rich with the pledge of achievements untold?  
Child of the Spring, on your cradle there blew  
Fragrance of lilacs, the purple and white,  
Exquisite, languorous, hinting of joy  
Mingled with sadness, of grief and delight;  
Sorrow in measure, lest happiness cloy,  
But with its tear-drops for freshening dew.  
Pentecost brings round your birthday again,  
Shadowed by sacrifice, hallowed by pain;  
Pentecost, showing the Dove and the fire,  
Pentecost, garbed in a vesture of red,  
Telling of flames that cleanse and aspire,  
Telling of blood that the martyrs have shed,  
You too have need of the Comforter's touch,  
You that have loved and have suffered so much.  
Christ, our great Captain, be near you to-day,  
Keep you His child and His handmaid alway.  
Harriet, Harriet (name like a song),  
Love is immortal: rejoice and be strong."

**BISHOPS PLAN MILITARY SERVICE FOR ENGLISH PRIESTS**

**Safeguard Will Be: "One Priest for Every Parish"**

**CONSCRIPTION AND THE CHURCHES IN IRELAND**

The Living Church News Bureau }  
London, April 29, 1918 }

A SPECIAL meeting of the bishops has been held at Lambeth Palace to consider what could be done to deal with the matter of clergy enlisting for war service voluntarily. Sixteen of their lordships, besides the Primate, were present, and letters were read from those who were unable to attend. The bishops present followed the course indicated by the Primate in his recent speech in the House of Lords, and agreed unanimously that they would endeavor, by diocesan arrangement, to give to the clergy, under a voluntary system, facilities for putting themselves in the same position as that which would have been theirs under conscription.

Stress was laid on the fact that the first duty of the bishops would be to secure adequate provision (1) for a continuous supply of chaplains to the forces, and (2) for steady ministrations in the home parishes. It was decided that each bishop should appeal to the clergy of military age in his own diocese, asking them whether it was their wish to volunteer with a view to enlistment. When the replies of the clergy have reached him, each bishop will, in a special tribunal for his diocese, decide which men can rightly be spared from essential ministrations in parishes, hospitals, and camps at home. The names of those whose offers are accepted will then be sent to the Minister of National Service for transmission to the War Office.

The Bishop of London issued on St. George's Day (the day after the bishops' meeting) a fresh "call to arms" to his clergy. He asks all those under 51 years of age to send to him their names, and making an offer to undertake noncombatant or combatant service.

"In the case of the latter, I shall be prepared to give special dispensation now that the lives and honor of women and children depend upon the courage and skill of their menfolk."

On the other hand, those who prefer noncombatant service "will have the satisfaction of knowing that they will be freeing a younger man for the firing line, and will often under great danger be able to bring succor and help to the sick and wounded."

It will not be possible to let all who offer go; more than half of those under 51 in the diocese are in charge of parishes, and, generally speaking, it will be necessary to have "one priest in each parish". But a tribunal will sit daily at London House, consisting of the Bishop himself, his suffragans, and the archdeacons, and will examine the circumstances of each parish, and consider whether the particular offer can be accepted. The Bishop adds, in a postscript, that incumbents of parishes over 8,000 people, or when the weekly communicant roll is exceedingly high, can apply to be allowed a second priest besides themselves, and the tribunal will consider their application.

In striking contrast to the attitude of the Roman Church hierarchy in Ireland in the matter of conscription is that of the episcopate of the ancient Catholic Church of Ireland as reflected in an appeal issued by the Archbishops of Armagh and Dublin.

In the present critical state of the battle for the world's freedom the Archbishops feel constrained to give expression to their belief that although thousands of young Irishmen from the Church of Ireland "have with splendid enthusiasm offered their services", and many have fallen, there are still many "whom our voice may reach, who might voluntarily fill the gaps left in our Irish regiments". The Archbishops have felt, ever since conscription was applied to England and Scotland, that Ireland had right to complain in that her sons were omitted from the call, which they believe would have been readily obeyed two years ago. Should the Government now apply the Act for Ireland (which has been done) they most earnestly hope "that it will cheerfully be accepted by our fellow-countrymen as imperatively demanded in the awful crisis through which Ireland and the rest of the Empire alike are passing". With all the emphasis which they can command, the Archbishops desire to urge the duty of public and private intercession that God will "bless our arms and save our country in this grave hour of national danger."

There is another matter which the two Irish Primates might well speak out about and protest against. And that is the strange and entirely gratuitous appellation given to the Irish Church in

the recent Report of the Conference on Second Chamber Reform, presided over by Lord Bryce—where it is called the "Protestant Episcopal Church of Ireland". That is a barbarism for which there is no official or legal authority whatever in the constitution of the Church of Ireland.

The Rev. A. C. Headlam, D.D., editor of the *Church Quarterly Review* since 1901, has been appointed by the Crown to succeed the late Dr. Scott Holland as Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church.

Dr. Headlam, whose age is 55, is one of those fortunate or unfortunate persons who have posts of importance and distinction lavishly thrust upon them. He was educated at the two grand foundations of the great fourteenth century Bishop of Winchester, William of Wykeham: the colleges of St. Mary at Winchester and Oxford, otherwise known as Winchester College and New College, Oxford, and became Fellow of All Souls' College. He has been theological lecturer at the three Oxford colleges of Oriel, Queen's, Trinity; Birkhead lecturer at Cambridge, and select preacher to his University. From 1903 to 1912 he held the Principalship of King's College, London, and also the office of Dean of the Theological Faculty and Professor of Dogmatic Theology. Although officially associated so much during his career with theology, perhaps he has achieved more success as a man of affairs, as shown in his administration of King's College. His literary output has been of considerable volume and diversity. One of his works of special importance at the present time is *The Miracles of the New Testament*, in which he supports the sound traditional view.

A special service for munition and war workers was held in St. Paul's to-day week at 6 P. M. The accommodation was altogether inadequate for the enormous number of those who wished to attend. Over 30,000 applications for admission had been received. The Bishop of London preached on the spirit of mutual fellowship and trust that must come to the world after the war.

J. G. HALL.

**MISSIONARY BULLETIN**

OWING to very large Sunday school Lenten offerings received in April, last month's reported decrease on the Apportionment of \$38,655.90 has been changed to an increase of \$30,369.31 on May 1st. Following is the record for the first six months of this year compared with the like months of last year.

Parishes .....	\$370,934.86	\$340,731.87
Individuals .....	48,836.94	59,505.39
Sunday Schools .....	51,642.74	104,114.00
Woman's Auxiliary .....	52,534.72	49,391.28
Junior Auxiliary .....	3,553.89	4,179.92
	\$527,553.15	\$557,922.46

We would greatly prefer to stop here and say no more, but it would not be fair to do so. It will be remembered that the changing dates of Easter Day control the largeness or smallness of the Sunday school Lenten offering received in April. So it happens this year, to May 1st, there have been eight more days since Easter Day in which to do this than was the case last year. And these eight last days of April this year produced the very large sum of \$63,087.80. In order to arrive at the correct situation it is necessary to deduct from this sum the above reported increase of \$30,369.31. There remains an actual decrease of \$32,718.49. Nevertheless, it is good to realize that last month's decrease of \$38,655.90 has been reduced by \$5,937.41 to \$32,718.49.

Of course we know it, but occasionally we need to remind ourselves of the fact that His Church is always on the "firing line". To be on the "firing line" means manifold reserves behind—men, materials, ammunition. These are vital and needed in full quota now.

GEORGE GORDON KING,  
Treasurer.

**THE NEW LECTIONARY**

(Continued from page 153)

leading thought, give us the blessings of obedience from the standpoint of Old Testament wisdom and (second lesson) its necessity for eternal life; but that obedience consists in following Christ. (Perhaps selection should end with 30.)

## BISHOP McCORMICK WRITES OF THE CHURCH'S WORK AT THE FRONT

Paris, April 29, 1918.

*My Dear Living Church:*

**Y**ESTERDAY was observed in the English churches in Paris as the Sunday adjacent to St. George's day. I preached morning and afternoon in St. George's Church, of which the Rev. H. Anstruther Cardew is chaplain, and I was glad there to witness to our unity of purpose and of effort in both patriotism and religion. The English are now making the supreme effort, and they are laying upon the altar of their country the supreme sacrifice in the history of their race and nation. For example, Chaplain Cardew has two young sons in the British Navy, a third a prisoner in Germany since the first battle of Ypres, and 158 of his relatives are in the fighting forces. At the services yesterday, the Holy Eucharist was offered for England's land and people, and St. George's hymn was sung in solemn procession. It was a pleasure to see many American uniforms in the congregation.

The Rev. Dr. Miel has just returned to resume work in the American Red Cross, bringing with him the Rev. John N. Lewis of Waterbury, Conn. Chaplain Knox of Columbia University has also come for work with the Y. M. C. A., and several other clergymen and laymen have appeared upon the scene. I think I wrote you that Frs. Anderson and Whittall, and the Rev. Messrs. Wetherell, Washburn, and Harley Smith came last week as hospital chaplains. I have assigned them to base hospitals, and they have all left for their new posts. Fr. Anderson, before establishing himself at his base hospital post, will spend two weeks with the Yale Mobile unit at their headquarters in the field.

Bishop Brent is at work on the organization of the army chaplains, and I am coöperating with him in every possible way. Bishop Francis was with me for a visit last week, and is now back at the hospital, where his work is much appreciated. Bishop Israel is visiting with the troops near the American front. Just now everyone is working up to—and even beyond—the limit, and the increasing number of recruits for all the auxiliary agencies, as well as for the army itself, testifies to the seriousness of the situation, and to America's purpose to supply men and materials without stint or stay.

**If the Church papers would urge every Churchman coming over to bring at least a few Prayer Books, Hymnals, and Bibles, they would render an inestimable service. Every individual coming over could bring us at least a small supply.**

It is somewhat humiliating to be asked to give a man a Prayer Book, or to give a camp 100 or 1,000 Hymnals, or to have some one write you for an English Bible, and not be able to supply the demand. Besides being sent by individuals they could be sent by mail in small packages.

I had hoped to return in time for the diocesan convention of Western Michigan in June, but it seems impossible to leave just now. Both the Church work and the Red Cross work are in a stage of development in which it seems necessary for some one to remain on the job who has accumulated a little knowledge and a little experience. So the War Commission has cabled me to stay on, and I am sure that my diocese and my family and my friends will all feel that I must stay. One of the compensations is to meet our Church people, and to advise with them as to their work. Another is to meet the men in the camps and the lines, and to wish them good luck in the name of the Lord. I had three days recently with the Michigan and Wisconsin troops, and it was a joy to see them and to minister to them.

The great battle continues, our troops go in, brigaded with the English and French, the news is awaited with unspeakable anxiety, the casualty lists are published, the searchers look for the wounded and the missing—so the awful incidents repeat themselves. It is utterly beyond words to express the comfort and the help which the presence, through its accredited representatives, of their own beloved Church gives to our men, whether in camp or field or hospital. There is a general feeling that the American Episcopal Church is awake to its opportunities and to its responsibilities. It is doing its share in the common religious

obligation of all Christian bodies, and it is also looking after its own sons and daughters in their time of testing.

One hasn't much time to write, in these strenuous days. Our friends must try to read between and beyond the lines. Above all, they must not forget us in their prayers.

JOHN N. McCORMICK.

## GRATITUDE FROM FRANCE

**S**HORTLY before leaving Paris, the Rev. Dr. Watson distributed portions of THE LIVING CHURCH WAR RELIEF FUND to representatives of societies caring for French refugees and for Belgian orphans. Interesting letters of gratitude from both of these are appended in translations:

*"Dear Living Church:*

"Dr. Watson, before his departure for America, gave me your check for one thousand francs for the work among refugees which I have been doing since January, 1917, at the station at Lyon. It was when the Germans came into France that our department became necessary. The aged and infirm, women and children, all who could not help themselves, numbering about 400,000, have been helped. They travelled in frightful conditions, being in closed carriages for twenty-four hours. Large numbers of these unfortunates were packed in each of these trains. The misery is greatest in the northern part of France where living is terribly expensive. With what joy these poor exiles find again their lost relatives on their arrival in Paris after three years without news of them! The bystander cannot remain unmoved by these greetings, often, alas, saddened by the news of the loss of a father, husband, or a son. But these people have already suffered so much that they accept with resignation this added sorrow. At the station we receive them and give them clothes, of which they are very much in need, and send them on to another station where they reclaim lost members of their family.

"Since the terrible offensive of March 21st, many of these people who had been able to return to their homes have been forced to leave them again for the second or even third time. Some remained only a few hours before they were forced to abandon all their possessions. The long line of these poor refugees is pitiful. They are loaded down with packs containing all they are able to save in their hasty retreat before the advancing Germans. I saw one brave mother with nine children resting a minute before going on. She got word to flee at three o'clock in the morning. No light could be made because of air raids and their only safety was in darkness. Her oldest child is thirteen years old and her youngest only a few months old.

"Some people carry toys to have something for the children on the way. Others save their dogs. I even saw one family bringing with them a young lamb, to which we gave a drink of milk. In many places many kilometers of the voyage has to be made on foot because the bombardment has destroyed the rails and many bridges are down. The most frightful thing is when the civilian hospitals have to be evacuated. It would take volumes to tell of the distress of these unfortunate people.

"At Easter time we received 42,000 in three days and sent them to the middle of France, where the majority of them have no friends and know no one. They have to live there as best they can, hoping and praying for better days when they can return to their homes.

"Every day we have quantities of little babies. Many of the poor young mothers have left their babies in caves to die. I have seen many mothers forced to flee in three, six, or eight days after the birth of the baby. And you can imagine in what condition they arrive here!

"I cannot begin to tell you how your generous gift has arrived just in time and how much I thank you for the help you are giving us in saving these poor refugees. You have given them a little happiness in the midst of their distress.

"Thank you from the bottom of my heart. It is a great help and inspiration to us to know that our American friends are aiding us so generously. Tell your friends about the suffering of these poor people and ask them to help with clothes or money."

*"Dear Living Church:*

"As director of the department of American Aid to Belgian Orphans I am going to thank you most gratefully both for myself and for all of the Committee on Work among Belgian Soldiers under the president of the S. A. R., the Duchess of Vendôme.

"I have just received your very generous gift from the Rev. Dr. Watson. He is also going to permit me to make another little gift to each of the poor little victims among the unhappy Belgians. I will try to give out these gifts as justly as possible.

"Permit me to thank you once more from the bottom of my heart in their behalf, and be assured, Monsieur, that these poor little children know and understand what they owe to their very great and generous Ally."



**THE "FATHERLESS CHILDREN OF FRANCE"**

PARIS, March 30th.

Dear Living Church:

**W**E have used every effort to have our children and their mothers understand the importance of sending their photographs to their benefactors, and we trust that they will do so. In some few cases there is always a chance that they cannot comply with our request, for they live in tiny villages far from a photographer; but, as I say, we are making the demand an imperative one.

With this terrific battle going on, and the losses sustained by the French, we will have many more new orphans to care for soon, so we trust that our American benefactors will continue their deep interest in our work. They, the Americans, have been so patient when they have not heard anything from those that they have adopted, and have been so wonderfully generous, that I feel we here cannot do enough in order to work out in every way what they wish us to do.

I do not know if you know that those working in our office here are almost entirely widows of soldiers, who have children to support. Our offices are on the top floor, and, being in a ministry building, are in an exposed position. At the moment I am writing this we are being bombarded by the long range cannon, and a bomb has fallen almost beside us, making a terrific noise; yet not a single clerk has left her seat, though they know were they to be killed there would be no one to support their orphan children. I tell you this only to show the courage and faithfulness of these people, and also to ask that if there be some error in work during this period of bombardment and also of anxiety of the present battle you will please be assured that it is not negligence, but only the intensity of the moment.

R. A. HENRY.

**SCHEDULE OF SUMMER CONFERENCES**

**F**ROM the Board of Missions comes the following detailed information regarding the various conferences for Church workers this summer:

**CHURCH CONFERENCES**

Eagles Mere, Pa.	Province III	June 17-21
Gambier, Ohio	Province V	June 19-20
Cambridge, Mass.	Province I	June 21-July 6
Geneva, N. Y.	Province II	July 1-12
Racine, Wis.	Province V	July 17-25
Sewanee, Tenn.	Province IV	Aug. 6-13

**BROTHERHOOD OF ST. ANDREW**

Northfield, Mass. - Aug. 14-21

**INTERDENOMINATIONAL CONFERENCES OF THE MISSIONARY EDUCATION MOVEMENT**

Blue Ridge, N. C.	June 25-July 4
Silver Bay, N. Y.	July 5-14
Estes Park, Colo.	July 12-21
Asilomar, Cal.	July 16-25
Ocean Park, Me.	July 19-28
Lake Geneva, Wis.	July 26-Aug. 4
Seaback, Wash.	July 30-Aug. 8

The Church conferences are, of course, intended primarily for Church people. They provide the best possible courses of instruction in the various phases of Church work, usually grouping the courses under the three departments of Religious Education, Social Service, and the Mission of the Church, respectively. Excellent instructors, both clerical and lay, conduct the courses throughout the morning of each day of the conferences. The afternoons are given over to recreation and excursions, for which the location of each conference provides abundant opportunity.

The interdenominational conferences have a somewhat more specialized aim, in that the main emphasis is laid on the missionary enterprise. At these conferences, therefore, one expects to get information and instruction of a more exclusively missionary character, to meet missionaries from foreign lands and get their experiences at first hand, and to receive the stimulus of a large gathering of men and women representing wide varieties of religious experience. No Churchman need feel other than at home in these gatherings, since there is always a large proportion of Church people present and the proportion grows year by year. The special attention of men should be called to the Brotherhood Conference at Northfield, in August. This is the Brotherhood's first attempt at holding a summer conference. A programme of great interest has been prepared, and the

will Christianity fail, and the Church fail in her mission, and the estranged masses of the people look elsewhere for moral and spiritual leadership.

occasion promises to be one of the most important of the whole summer for the laymen of the Church. Unless all signs fail, the week of August 14th will become memorable in the Church through this men's conference. It would be abundantly worth while if vestries would seriously consider paying all the expenses incident to sending at least one member of their parish to the conference within their own province. The cost, exclusive of railway fares, and the small registration fee (\$3.00 to \$5.00), varies from about \$10.50 to \$17.50 per week. Further information regarding any of the conferences can be procured from the Educational Department, 281 Fourth avenue, New York City.

**"HE STEADFASTLY SET HIS FACE TO GO TO JERUSALEM"**

BY MARIE J. BOIS

**C**OMES there not a time in every Christian's life when these words acquire a deeper, a more personal meaning, when, he too, is called to set his face steadfastly toward Jerusalem, when, leaving those things that are behind, and reaching forth unto those things which are before, he, like the apostle, presses toward the mark for the prize of the high calling of God in Christ Jesus? It may be that the first half of his century has been reached—fifty years have gone—and surely, if such be the case, he cannot but realize that the end of his journey is drawing near, yea, maybe, nearer than he even dreams of. What then? Shall he stop at this mile-post, and wail, and lament? God forbid! Let him look over the way that lies behind him, and remember the innumerable mercies God has showered upon him. Let him think of the deepest sorrow and of the sharpest pains he has been called to bear, and of the unfailing help which, in these dark hours, his loving Father has ever granted him. Let him acknowledge the wonderful love which sought, led, and blessed him up to this very day. And then, without a glance of regret at the receding past, with humble, yet bold confidence in God's unfailing love, he will steadfastly set his face to go to Jerusalem; and quietly await, in a busy life of service (if such be granted to him), the final summons of the Master: "Come, ye blessed of My Father."

**THE SOCIAL GOSPEL**

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF SOUTH CAROLINA]

**W**HILE IT IS the duty of the Church to labor unceasingly for the improvement of conditions, and to give her support to every movement which makes for social and civic betterment, yet she must be equally clear in the emphasis which she places upon the spiritual regeneration of the individual man and woman. It seems to me, therefore, that the Church has a unique opportunity for leadership in this crisis, because we are able to show on a world wide scale the utter futility of finding any substitute for religion. History affords no such colossal examples of failure to save the world by an appeal to law and international treaties or by the gospel of culture and enlightenment as this war affords. And if it be argued that Christianity has also failed to meet the demands of the hour, frankness compels us to admit that a certain type of Christianity has undoubtedly failed, and deserved to fail. We have made religion too much a matter between God and the individual soul, and not enough of a matter between the individual and society. Christianity as a basis for international law has been despaired of. The so-called Christian statesmen of Europe for centuries have not hesitated to say that Christianity was not applicable to international relations. If this be true, then the sooner we discard Christianity and find a substitute the better. But, in the face of such failure to apply our Christianity to every phase of human life, let no man in this crisis dare say that the religion of Jesus Christ has failed, when we have not had the faith or the courage to put it to a test.

Now the part that the Church is destined to pay in the future of society will depend largely upon the faith and vision of Christians themselves. Are we Churchmen prepared to preach the social gospel of the Kingdom of God, as well as the gospel of individual salvation? Have we got the faith to put into practice the social teachings of Jesus? Are we ready to apply fearlessly and frankly the principles of our Lord's Kingdom to the solution of every problem? If we are not, then just in so far

## Making Democracy Safe for the World

A Message to His Diocesan Council

By the Rt. Rev. CHARLES H. BRENT, D.D.,

Bishop of Western New York and Senior Headquarters Chaplain, A. E. F. in France

**A**FTER speaking of the necessity for remaining in France and of needs in the Philippine Islands, Bishop Brent wrote:

He is a small man and but slimly endowed with courage who does not exult and thank God for having matched him with this, His hour. It is neither presumptuous nor mad to face the world of to-day with fearlessness and expectancy. It is the normal temper of the Christian to look up and lift up his head in all times and all places but especially when hostile forces set their battle array. Unless we are reading the signs of the times amiss, the Kingdom of Heaven is close at hand, closer than we think, and some new phase of redemption draweth nigh. Nearness, however, is of no value unless its contents are seized and appropriated by skilled and courageous hands. This is not a mystical and paradoxical assertion but one borne out by an increasing volume of undeniable fact.

In the first place a salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath. It is purifying and burnishing that which is durable and clean; it is withering and demolishing that which is unstable and unclean. The War is not the whirlwind. It is rather its weapon, unsheathed by man but wielded by God. The whirlwind is the fiery Spirit of God in a passion of love, bent on revealing the good and destroying the bad. He is so gentle that no grain of gold is lost in the process; so furious that no grain of dross escapes His wrath as He comes flying on the sombre wings of War.

We have suddenly learned what a faulty and unreliable thing civilization as we have known it hitherto was. We had outgrown it and did not know it. Our loyalty to mere continuity was our undoing. We resisted radical change as though the fault of those who advocated it was that they were too extreme whereas the truth of the matter was that they were not extreme enough. Now we see gasping in the grip of death the civilization which cajoled us into paying it divine honors. Its soul will live but its body will die and rise again after the refinement of death, if we so will. Our part is not to try to keep it alive as it was, but to help it to die and win fresh life out of death. "What we are striving for is a new international order, based upon the broad universal principles of right and justice—no mere peace of shreds and patches." So our President. . . . .

The struggle to-day is through victory to a righteous and enduring peace—peace not in the cold sense of cessation of war but of a structural and temperamental change in the whole social order that will make war impossible. Nothing else will suffice. We can accept no terms of peace from the enemy that are not the repudiation of tyranny and the acknowledgment of his crime. But we, too, must admit where we are wrong. War will be inevitable as long as the framework and temper of community life in small as well as in large units is chiefly competitive and aggressively self-assertive. We cannot hope to have international harmony, however fine the machinery of achieving it may be, if the principles of national life remain untouched and unchanged.

It is of vital importance that this should be made clear without delay and without equivocation. We must know now exactly what we are going to do with peace when we return to our firesides again. Unless we do, we cannot insure morale sufficient to sustain us through conflict to victory. Our soldiers are radically different from those of the Central Powers. Ours are citizens first and soldiers second; citizens always, soldiers for a moment; soldiers only so far as arms are an indispensable means of securing freedom for the exercise of citizenship. Whereas theirs are soldiers first and citizens second; the State is force and the first duty of the citizen is, according to the logic of the definition, to be a soldier: the contention that Prussia is an army in character and a nation in name is not an empty epigram but a self-confessed fact. The professional soldier and the professional politician have a common

motto—"To the victors, the spoils." For the German it may be sufficient to inspire him with the expectation of victory as the final goal because he is out for spoils. It is different with our Allies and ourselves. We are soldiers only for a season, and presently, please God, we shall be citizens with nothing of the soldier about us but a soldier's memory. We must know what lies beyond in our national life. No one wishes to recall the old order. Everyone counts the emergency or *ad interim* order tolerable only until peace comes. So we must think straight, see clearly, and plan wisely. If we get the main features of life properly trimmed to a true plan in the lesser groups within our power, the larger unity will almost be a necessity flowing out of the other. A stable and righteous peace will make the world safe for democracy. But we must, conversely, make democracy safe for the world. There is the big task ready at hand for every citizen—we must determine what we are going to do nationally with peace when it is won, as won it must be. Those who think ahead will hold the future in the hollow of their hand. The time of preparation, however prolonged, will be all too short for so stupendous a task as to reshape society fundamentally. Democracy is not a form of government; it is a principle of society. It determines the disposition and framework of government as one phase of social order. But it goes infinitely beyond statecraft. It is not extravagant to say that unless our citizen soldiers are inspired with a satisfactory view of national as well as international democracy of to-morrow they will not have enough impetus to win this war. And, even if they did, international peace would probably have as its immediate sequence national revolution and disorder. It is, however, a matter of principles rather than platforms.

The first need of our own country is a more democratic conception of the whole of society. It is a defect of democracy, as we have known it, that it has been translated too exclusively into terms of government. Lincoln did not intend his Gettysburg epigram to be a complete or a final definition of democracy, if indeed he thought of it as a definition at all. Democracy is, politically considered, government of, by, and for the people. The sort of people who compose the government determines the sort of government which will ensue. It will be good, bad, or indifferent according as the people are good, bad, or indifferent. There have been more pains spent in the American Republic to make the vote universal than to make the voter intelligent and clean. Democracy is in its largest sense the complete development of the complete capacity of complete man. Nothing short of it is sufficient for the opportunity. Whatever may be the defects of the Army, it puts a conception of complete manhood before the glitter and tinsel of accidental and superficial accessories and acquirements. The German conception of the soldier is a perfect military machine: the American, a complete man with a well trained body, a clean soul, and a free mind. The German conception of a soldier's duty is to obey the State. The American, to serve the commonwealth. The German purpose is to enslave. The American, to set men free. It is plain that, if this analysis be true, the War is between the soldier and the citizen. The former fights to militarize the world, the latter to enfranchise it.

There is of course a danger of militarizing our citizens. Yet there is absolutely no excuse for it. Militarization is the creation of military skill without regard to the means employed, provided a good fighting machine is the result. Its ethics are determined by necessity, not by principle. It is the creation of a mechanical brute, whose chief equipment is force and whose chief occupation is destruction. . . . .

The nation is being educated in the comprehensive school of mankind and a public conscience on the subject is in preparation which will control society more and more. The one thing for us to attempt to do is to translate Democracy into terms of the Kingdom of God as revealed in the uncontro-

verted portion of the teaching of Jesus Christ, and to read into civil life virtues some of which have become a commonplace in the Army. Take social caste for an illustration. Snobbishness which lives and flourishes in our parlors at home lies dead in the trenches in France. Those ditches of mud are in respect to fraternity more like heaven than the mansions and marts of our nation. The test there is neither luck nor artificial culture nor capital, but manhood, naked and splendid. The pride of chance, of veneer, and of possessions has given way to the pride of comradeship. Can these men who have been reduced to the common equality of brothers in time of war against a common foe go back home to array themselves against one another in a game of social exclusiveness or of financial grab? I think not. There are those of wealth and position who have already abjured, or who are ready to abjure, these accessories for all time in order to bring in a higher measure of social and industrial order. They have had a vision which will never fade. All that is necessary in this connection is to print the good features of war lessons on the face of industry and make permanent for peace a fraternal principle which has proved indispensable for war.

There are indications that men are beginning to think in terms of the whole race. For instance, the announcement at base camps in the B. E. F., where there are huge aggregations of men, that a missionary subject will be presented, insures packed audiences of men who listen breathlessly to the last word. This is the record of a common experience and not a snap judgment from exceptional occasions. As a matter of fact, one explanation of missionary apathy in the past is that men have not been educated in the school of necessity to think in terms of the race. Our American custom has been too much to think sectionally for three years, nationally for one, and internationally only when compelled to do so. For the first time in history entire nations are beginning to think internationally. We have a great distance to travel yet before this becomes a universal and controlling habit of mind, but it has gone far enough to preclude the possibility of any democratic country from sinking back into habits of insularity. America is beginning to think and act internationally. She can no more cease from progressing in this direction than she can revert to colonial life. Our principles of government are so deeply set that our State Department is bound to be affected tremendously in all future handling of foreign affairs by a nation which in a first hand way is rapidly becoming interested in and acquainted with international affairs. The Society of Nations will be an impregnable guardian of peace only when or if the conduct of foreign affairs is as much and as intelligently democratized as the domestic departments of government. The purity and truthfulness of the daily press are in this connection of more vital importance than its freedom.

Towering above everything else to-day is the growing conviction that the ultimate aim of this War is to give room in society for the Kingdom of God to dwell—the plain advocacy and application through the Church of those principles of Christian brotherhood which are steadily capturing the imagination and swaying the conduct of rapidly increasing numbers of men who have not counted their lives dear unto themselves. The things which, as they say, we have asked men to die for must be so fused with common life as to make men ready to live for them. The Church and the State, which have expected and executed the great sacrifices of our citizens which make every day in the year a saint's day, must, when the immediate purpose for which the sacrifices were demanded shall have been gained, present to the citizen such a programme of progress and richness as will be recognized by all to compensate for and be commensurate with the pain and loss sustained. There must be a joy set before us which will inspire us to endure the Cross and despise the shame of the moment. It must be worked out and presented now. To-morrow is too late for it. Now is the day of salvation.

It is inspiring and comforting to realize that, if we put the practical inauguration of the Kingdom of God among men as the ultimate aim of this war, we are not impeded from beginning the process forthwith. The Kingdom of God has as one of its main characteristics nearness. It is

always available and outward conditions cannot exclude it. We can begin to-day committing our lives to its strong tide. Its restraints and inspirations, individual and social, are here, at hand, for the day, the hour, the moment. Again, it is not even dependent upon victory for its own highest triumph. Indeed in the later statements of the aims of the war there have been eliminated elements that, had they stood, might have impeded rather than have aided the progress of a Kingdom whose roots are buried in the soil of meekness, humility, forgiveness, and love. The Kingdom of God is never so completely at home as in defeat and humiliation. Otherwise the Cross means nothing. The slow torture of Belgium has made place for the Kingdom in that nation now. But of course the final expression for which we wait is a society as wide as mankind marked by the main principles of the teaching of Christ. Between now and then there may be many *ad interim* defeats. Those are best able to use victory who have proved themselves able to use defeat to high advantage.

There is no lesson which the Churches are learning in the War Zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civilization, and to be content with a divided Church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. The Archbishop of Upsala, all honor to him, has appealed for an ecumenical conference. Our own movement for a Conference on Faith and Order has not been silent or idle. But surely, surely, there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted Churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations were superior to those of the Churches. So far as the Churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough Catholic love, scholarship, impartiality, and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family. Unity in a real sense according to the mind of Christ, and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused Church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the Churches.

We, a complex and shattered world, stand face to face with the simple and only God. We view Him as complex and try to reach Him by complex methods. His simplicity is not found as a condescension, but as the supreme splendor of His character. When He is simple toward us, He rises, He does not stoop. When men and nations and Churches shall have become as simple as His only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and of His Christ.

#### TAKE COURAGE

Take courage!

The legions of darkness are strong, it may be,  
And Satan holds forth on land and on sea;  
But right is of God, and undaunted is He.

Take courage!

Take courage!

The world has long dwelt in the shadow of night,  
But the earth is the Lord's, and the Lord is our light.  
All evil must pass with the conquering Right.

Take courage!

Take courage!

Though millions of men are arrayed for the wrong,  
More millions for God and His conquest are strong.  
Up, up to the battle, and sing ye His song.

Take courage!

THOMAS CURTIS CLARK.

## BISHOP BRENT URGES THE NEED FOR UNITY

JUST as now is the time to strike for the unity of nations, writes Bishop Brent from France to a friend in this country, so is it the time to strike for the unity of the Churches. I wonder how many people at home realize that our chief difficulty in connection with the morals of the Army is due to the divided Church. You meet it at every turn. Many feel it so keenly that they can see no enduring or substantial good coming out of our purely physical or human effort without some movement *pari passu* earnestly aiming for a Kingdom of God among men not divided against itself.

Last Sunday I was with our fellows just before they went into the great battle, some of them to die before the week closed. In one place the chaplain asked for the use of the church. It was refused. The schoolhouse was refused. The little town was so crowded with soldiers that the only place we could find for service where we were welcome was a barnyard. There, under the wide-spreading eaves of a great barn, we set up an improvised altar. The French peasants and the cattle that stood by were hospitable to us. The weather was bleak and dull. It was Bethlehem over again as the massed khaki knelt in the litter of straw before the Christ of Bethlehem. There was no room for Him in the inn. All that exclusiveness can do is to shut out men from itself and drive them nearer to God. Sometimes ecclesiasticism is so cold and cruel with its anathemas and lack of vision that one wonders how God can continue to use it for His Kingdom—if He does. I give this incident as an illustration.

It seems to me the time has come for us to do something daring and loving for the Kingdom's sake. It is antediluvian to continue thinking in mere terms of continuity or of yesterday. We must both think and act in terms of the new order, in terms of the Kingdom of God. Individual effort of course must be continued and has its effect. But the Churches should act. The constitutional assembly of every one should meet for the definite purpose of moving for a Conference on the Peace of the Churches, with no other aim to distract. Our own General Convention should lead; not the House of Bishops alone but the whole Convention. Then the Churches willing to share in such a Conference should do so, regardless of those which might choose to sit apart.

The world is falling to pieces, the Churches are tagging on behind the armies, and nothing is being done that is worthy the name of witness-bearing for unity as Christ begs of us to interpret it. Happy the Church that takes the lead in such an adventure of faith! I have often thought of our late determination to reach the Russian Church. We were not too early but too late, much too late, too diplomatic, too calculating.

In the A. E. F. I can do more in behalf of unity in the work that has been chosen for me than in any other task, at the moment at any rate. It may not be much but it is thing.

## THE EVERLASTING GOSPEL

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

THE CHURCH stands in the world and every parish church stands in its community to testify to the existence of the moral order which may be interrupted but which cannot be destroyed; to the supreme importance of spiritual forces in human life—to the eternal decree that Might shall not make Right, that Justice and Mercy, however trampled upon, shall finally prevail. It is pitiful to read of great cathedrals and universities, towns, villages, and homes destroyed; pitiful to read of the treatment of innocent men, women, and children, and of refugees fleeing from unutterable cruelty; pitiful to read of the way in which the tide of war has swept over some of the most beautiful parts of the world; pitiful to think what it means if great churches, cities, and towns where the history of many centuries has been made and the progress of civilization recorded are given to the destroyer. And yet, if the cathedrals of Amiens and Paris and Chartres, like that most beautiful building that ever the hand of man wrought, at Rheims, be leveled to the earth, they will rise again, if only the great truths of the Gospel of Jesus Christ are unforgettably, and the belief that it is God's world, and that spiritual things are of more value than material things, survive.

## QUESTIONS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF PENNSYLVANIA]

WE ARE FIGHTING for the greatest things that men could possibly be fighting for. That is quite true. But are the things we fight for now that the War is on the things we cared for most before the War began?

*Liberty* for instance. Liberty for a nation is a universal thing. Liberty is not the special privilege of special classes. It is the sacred right of every citizen. A free nation is one in which every human soul has a fair chance to realize himself, in which no man or woman is a slave, a cog in a machine, a piece of property, for the profit or glory of another. (And we must remember that industrialism may mean an even worse slavery than militarism.) A free nation is one in which all the citizens have been set free to live as God intends His children to live in this world as well as in the next. That is the only possible ideal and programme of those who love liberty. Is it really our programme, not over there against the Germans, but here at home? It did not use to be so before the War. We used to call those who urged it on us radicals, socialists, enemies of our social order. Are we converted? Do we want it, do we mean it now?

Or again, take *justice*. *Justice* means striking a true balance between material power and spiritual worth. It means that might shall be held relentlessly in check whenever and wherever it threatens or oppresses right. Nothing I suppose has shocked us more, and moved us more profoundly, than the hideous brutality of Germany toward the small nations prostrate at her feet. There has been no more horrible or dastardly violation of the holy law of justice in all history. We are indeed fighting in the cause of purest justice when we fight to right the wrongs done to those outraged peoples. But are we so keen about even-handed justice here at home? We too have "small nations" close at hand, actually within our borders: Negroes, Indians, Italians, Poles, Chinese, and Japanese. I admit that there are many thorny problems in our way: problems which in a true sense are more intricate and difficult than those which will face the Peace Council when it takes up the question of the Balkan States. But, granting the difficulties, are we firmly resolved that justice shall be the first principle of our policy: that whatever else is done, justice shall be done? Our history up to very recent times does not point that way. Once more, are we converted?

## CLERICAL SERVICE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NORTH CAROLINA]

SO FAR as I am able to understand the true principles of duty, a clergyman has no right to abandon the exercise of his function, and to undertake other work. He has voluntarily devoted himself to a specific course, and has solemnly pledged himself to pursue it *exclusively*. Our country, so far from calling on the clergy to abandon their proper functions, has declared expressly and emphatically that they should not do this. By exempting the clergy from military service, exempting them as *clergymen*, our government has said that their proper function is so important to the welfare of the nation, that the country demands of them that they apply themselves diligently to their proper duties. There is abundant work for them, both at home and in the army. If some proper appointment in the army, calling for the exercise of his function, comes to a clergyman he may properly accept it. But if no such opportunity offers, the eagerness of his spirit to have a hand in the great conflict does not justify him in undertaking secular work. And no imaginary benefits to be derived from the perilous experiences of war will so much avail for the real discipline of his character as submitting to give up his own personal desire, and doing his duty in that state of life in which it hath pleased God to call him.

The country is proceeding upon the sound and safe principle that it calls for what it needs. It calls for its fighting men, for its Sergeants, its Captains, its Red Cross workers, and all the infinite variety of persons and professions needed, and the response is universal. It has at its command more men and women than it can use. As it seems to me, the clergyman who abandons his function, and, undertakes work that gives no special opportunity to him as a clergyman, is violating the fundamental principle so wisely adopted by the Government in carrying on this war. He is deserting the great cause of the organized moral and spiritual form of society, and is undertaking the task which our government has wisely offered to other men.

THE SOUL cannot progress except with the light which God has given it; love works the likeness of God into the Soul.—*Meister Eckhart*.



CLINTON ROGERS WOODRUFF, EDITOR

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

ANOTHER COUNTRY CHURCH CONFERENCE

A SECOND Country Church Conference will be held at the Pennsylvania State College, July 9th to 19th, in connection with the summer session for teachers. Among the topics to be considered are Community Problems and Rural Sociology, Agricultural and Home Problems. Under the head of Community Problems and Rural Sociology there will be considered the community as the natural unit for shaping opinion and promoting the common welfare; the economic basis of the community, its history and development; its traditions, its industrial life; conserving and advancing community interests; common problems and specific difficulties; the community church, its place and power; the relation of the minister to the people of the community; knowing the facts, surveys, and a constructive programme.

STATISTICIAN FINDS SOCIAL WEAKNESS

Roger Babson has won a wide reputation as a statistician and as an adviser to investors. Lately he has been serving as a government employment agent and he has accumulated some interesting views on his journeyings to and from. Here are some of them:

"I started on my trip with the idea of educating the workers to the difficulty and needs of the present situation. I returned with the idea that manufacturers, especially those in some localities, need quite as much missionary work as do the workers. In many ways manufacturers are more liberal than wage earners. They cheerfully pay heavy taxes, give bountifully to the Red Cross and similar organizations, are willing to work in Washington for \$1 a year, and permit their wives to knit from morning to night; but there is one thing they will not do—give up one-sixteenth of the so-called inherited rights of the employing class. Like the weakest link in a chain, this may be the weakness in our whole industrial structure."

Aye, there's the rub! Personal contributions and welfare work—yes, but the right to organize, the right to a proper share in the product of their labor—that is another question altogether. Large benefactions, yes—a living wage. If the employing class does not face the problem frankly, then the government will. Indeed it already has, and we may look for a rapid development within the next few years of the idea that the great third party to every contract will have something to say.

PASSING OF A GREAT SOCIAL WORKER

Social workers the country over will receive with profound regret the news of the sudden death in Washington on April 16th of Dr. A. J. McKelway, secretary for the Southern States of the National Child Labor Committee. The child labor problem has been peculiarly acute in the cotton manufacturing states of the South owing to the sudden expansion of a profitable industry in the midst of a population still suffering from the impoverishment of the Civil War. So writes Archdeacon Marshall, the secretary of the Social Service Commission of the Province of the Pacific. Under the conditions obtaining in these sections, mill owners have been "looked upon as the saviors of a poverty ridden district" and "public opinion universally sanctioned the employment of children at heavy tasks for long hours and at a wage fixed under the competitive system

in which each mill had only itself to compete with". At the same time owing to sectional feeling, which though happily dying out is not yet entirely extinct, little help could be rendered in the solution of the local social problems by leaders in other parts of the country, and as a matter of fact the first campaign against child labor inaugurated by the National Consumers' League not unnaturally met with decided opposition because it was regarded as an intrusion of northern officiousness. It was a happy circumstance that the first suggestion of the formation of a national child labor committee should come from a southern man, that well-beloved Churchman, Edgar Gardner Murphy, and it was most fortunate also for the success of the child labor movement in the South that the committee was able to find at once a southern man with the precise qualifications that were needed for the difficult post of secretary for the Southern States—Dr. McKelway. It is said of him: "Against every kind of open and secret opposition, smiling in the face of bitter personal abuse, a master at argument and the best of story tellers, this Presbyterian minister and editor, with his broad accent and his camaraderie, gradually made headway until one after another the Southern States had thrown at least some protection about children."

"IT ISN'T YOUR TOWN, IT'S YOU

"If you want to live in the kind of a town  
Like the kind of a town you like,  
You needn't slip your clothes in a grip  
And start on a long, long hike.  
You'll only find what you've left behind,  
For there's nothing that's really new,  
It's a knock at yourself when you knock your town,  
It isn't the town, it's you.

"Real towns are not made by men afraid  
Lest somebody else gets ahead,  
When everyone works and nobody shirks  
You can raise a town from the dead.  
And if, while you make your personal stake,  
Your neighbors can make one, too,  
Your town will be what you want to see,  
It isn't the town, it's you."

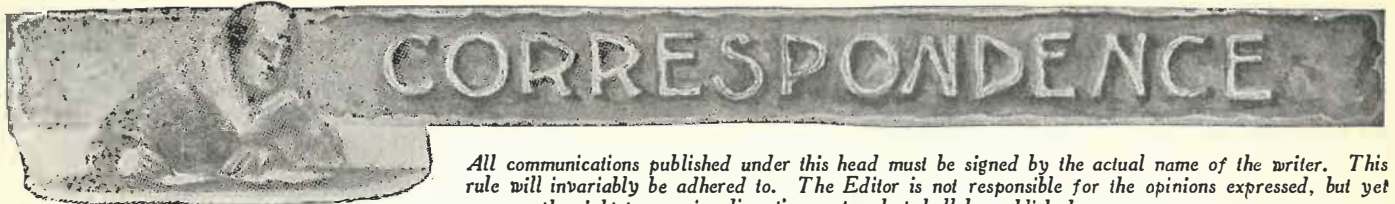
Characters like that of Dr. McKelway are the proof, the Archdeacon points out, that all that is best in the soldier spirit is conserved and developed in the fight for social justice and social betterment which is to furnish the battle fields of the future. For many generations to come social service will be able to offer a "moral equivalent of war" in the opportunities which it presents for the exercise of the heroic qualities in meeting vast difficulties, discouragements, and not infrequently danger, as well as of the highest qualities of constructive leadership and social statesmanship.

"CLEAN UP AND PAINT UP"

"The Public Health is of prime military and economic importance. Most diseases, and epidemics especially, are caused by preventable unclean, unsanitary conditions. Non-combatants—the babies, the youth, the women, and the men too old for military service—are military essentials in the potential or the economic sense, and must be protected now as never before against disease and epidemic. Remember, too, that medical and nursing service in American cities and towns is now almost depleted, and that therefore there would be frightful difficulty in coping with any epidemic now." So runs an advertisement of the "Clean up and Paint up Week".

MILITARY TRAINING AND PHYSICAL DEVELOPMENT

"And now we witness a new thing in America—the training of a nation's whole body of youth. Our young men will come back from France with firm muscles, healthy skins, balanced bodies, and sound lungs. They will return to every corner of the land, and will be voluntary and enthusiastic preachers of the gospel of health; to love shower-baths, fresh air, and manly exercise will become a universal epidemic. And the grand result will be a great increase in useful activity and a corresponding decrease in criminal idleness."—*The American Leader*.



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.

#### USING THE DEPLETED SEMINARIES

To the Editor of *The Living Church*

SEE that in all probability we shall have only about sixty-five students in all our theological seminaries next season, because of the depletion of the number by the requirements of the war.

Would it not be possible for our seminaries to take advantage of this condition of affairs and make arrangements for the parochial clergy to be taken by them, say after Christmas or some time most convenient to the section in which they reside, and given a course of six weeks or two months' instruction? It seems to me that this might be arranged for at not large expense to the clergy, and would certainly be an immense gain as well as rest for them. This would be particularly the case among the country clergy and those in the remote fields of the Church's work.

Cordially yours,

J. POYNTZ TYLER,

Bishop of North Dakota.

May 16th.

#### MISSIONS IN THE CHURCH'S PROGRAMME

To the Editor of *The Living Church*:

IT is not willingly, but with regret for the apparent necessity, that I trespass so frequently upon your limited space.

Your issue of May 18th contains a report of the conclusions arrived at by the Council on the Education of Candidates for the Ministry. The report suggests a list of subjects upon which candidates are to be examined. The list is presumably arranged according to some natural sequence, either from the more important to the less or *vice versa*. From the fact that the Holy Scriptures head the list, the former sequence seems suggested. How comes it then that the *missionary* work of the Church occupies the last position—a sixth sub-heading under the seventh and last main heading? It would not be difficult to show that every one of the six main topics suggested exists solely for the promotion of the Church's *raison d'être* as expressed in this last sub-heading. Thus the Holy Scriptures, from beginning to end, are the record of a progressive revelation of God to man, and of His passionate longing for the swift passing on of that revelation through human instrumentality: Church history is the story of man's response, or lack of response, to this supreme desire on God's part; Doctrines are the attempt to express the truths of revelation on the basis of which the Christian lives, not for himself primarily, but in order that the more abundant life in which he is a sharer may be transmitted to all men. So with all of the other main subjects specified by the Council; all are subsidiary to the supreme object of the Church's existence, and are of value only in so far as they promote that object.

It is because this fact has been so largely ignored that definite and systematic instruction on the Church's mission forms no part of the regular curriculum in most of our seminaries; that the clergy as a rule are without accurate and up to date knowledge of the subject; and that our laymen are, as a body, profoundly indifferent to the fact that the Church has any mission whatever except parochially. If this was a deplorable condition of affairs before the war, it will be well-nigh fatal if it is allowed to continue now and during the period following peace. The immediate present is no time for timid policies. Those who have been loudest in their denunciation of unpreparedness on the part of the nation should be the first to insist that the Church fall into no such error now.

The Kingdom of Heaven is being "taken by force" to a degree hitherto unprecedented; as witness, in the Orient, the great mass movements toward Christianity. Every Christian institution in the mission field at home and abroad is taxed beyond its utmost capacity to-day in the vain attempt to meet the flood of eager inquiries and catechumens. There are dioceses in our own land showing more than eighty per cent. of the population out of possible touch with any form of religious ministrations. The need of the world is becoming articulate. It is an insistent, desperate cry to us for speed in making Christ known as the abundant answer to every human need. It is no time for retrenchment in the missionary programme of the Church, or for relegating the Church's mission to a subsidiary position in our prayers, our offerings, our intelligent interest, least of all in religious education.

Can not the Council reconsider this matter more seriously, with a view to placing in the fore front of every seminary course an intensive study of Christian Missions as a *sine qua non* of graduation, coördinate with a knowledge of the Holy Scriptures and of Church History? Not until some such preliminary step is taken will the Church begin to rise to the vast opportunities now confronting her.

May 20th.

WM. C. STURGIS.

#### "PASTORING THE SOLDIERS"

[ABRIDGED]

To the Editor of *The Living Church*:

YOUR editorial for May 18th was not only timely: but I am sure that every priest of the Church that is called upon to face the conditions which army camps in their vicinity present is filled with heartfelt thanks that you have spoken so candidly.

During the past week I had the privilege of meeting several of the clergy who have to face this problem and from every one there was the same complaint. The clergy do not let us know the Churchmen are there. It is a miracle that we are able to find as many as we do. These men are busy every hour of the day and when they can come to Church they expect that we know about them. It would make your heart sick to watch the expression that comes over their faces when we have to confess that their rectors have not let us know about them.

I wish that I could take one of these rectors into the small camps located here and tell him to go ahead and do what I have to do—try to find the Churchmen. We have only about one thousand men here. And when you multiply that by forty or fifty you have some idea of what other men have to face. The problem simply becomes a physical impossibility.

One of the War Commission chaplains last week told me he had been able to find about four hundred men in a camp of 28,000—and *this practically alone*. He received little or no help from the clergy from whom those boys had come.

We hear a great deal about the opportunities of the Church in this great crisis. I think that I am safe in saying that practically every one of the clergy who have neglected to let us know of the presence of these young men in our midst has preached upon this very subject. Now the simple facts of the case are that the opportunities are put up to us stronger than to any of the other clergy. Are we unreasonable in requesting that they put some of their preaching into practice? They may excuse themselves by saying that so many have gone and they are being changed about so often that they cannot keep in touch with them. But did they ever stop to think that while they are dealing with tens and hundreds the clergy near the camps must deal with hundreds and thousands and through this mass of busy, hard-working men and boys try to find the tens and hundreds that they have allowed to be sent among us unannounced?

This is a critical time, and the young men of the Church must be saved if the Church is to prosper in the days to come. Five minutes' time and at the most the price of a postage stamp is all the expense involved along with a little personal interest in the boys that you have been fortunate enough to baptize, bring to Confirmation, and feed with the Spiritual Body and Blood of the Saviour of mankind. Are we demanding too much from you?

Sincerely yours,

Wichita Falls, Texas,

JOHN G. LARSEN.

May 20th.

#### "THE DRESS OF A LAY READER"

To the Editor of *The Living Church*:

I HAVE read the letter of Judge Ramsey on page 53 of the current issue, with much interest and with some surprise. As I have "been through the mill" in this matter twenty-five years ago, I will state what then occurred.

I occasionally assisted the Bishop's chaplain at Portland, Ore., vested in surplice and cassock. All went smoothly for a year or two, until some officious person drew the attention of Bishop Morris to Canon 19, as it then was. Thereupon the Bishop wrote to me, requesting that I would no longer use surplice, cassock, or gown. (Gown indeed! I would as soon

have put on a Jewish gaberdine.) So I called on him, and this conversation took place:

*Myself.* "Bishop, I received your letter, but I don't understand the canon as it seems you do."

*Bishop.* "The thing is entirely plain. When the canon was enacted, some seventy years ago, surplice and preaching gown were always used by the clergy 'ministering in the congregation'. And the canon was intended to prevent a reader from wearing these vestments."

*Myself.* "It should be considered however that usages have changed since the passage of the canon. At that time there was not a vested choir in the United States. Now let me put a case to you. Suppose a reader is also a choirman. He comes in vested as a chorister. Do you understand that he should go out during the recitation of the psalms, reappear in a plain coat, read the first lesson, wear cassock and cotta while the *Te Deum* is sung, disappear and re-appear again in a plain coat for the second lesson, and resume his choir-dress for the rest of the service?"

*Bishop.* (Evidently in a corner.) "Well, I suppose that is what the canon requires."

So I subsided. But the day of victory came after all. We had transferred ourselves to another church, which had a vested choir. One Sunday morning, the rector being absent, the Bishop officiated. He had a bad cold, and the sexton brought me a message, asking that I would assist in the service. I did so, and put on, under his eyes, and presumably with his sanction, the choir-dress which he had inhibited.

"The dress appropriate to the clergyman ministering in the congregation," as distinguished from that of an assistant not in holy orders, consists of the eucharistic vestments, which include the stole. Even the cope is not an exclusively clerical garment; for it is worn by lay choir-rulers.

The construction applied to the canon by Judge Ramsey (and by the late Bishop Morris) appears to me unduly rigid. The intention of the canon is to discriminate between clergyman and layman. The distinction is sufficiently marked by the use or non-use of the stole. Whether the use of a stole by the clergy, when reciting the daily offices, is liturgically proper, admits of question. In the United States, at any rate, the stole is generally thus worn.

In construing any enactment, absurd consequences are to be avoided. And it would be an absurdity if a lay reader might not wear what a vested chorister may.

Williamsport, Pa.,  
May 14th.

RICHARD H. THORNTON.

#### THE WAR POSITION OF FRIENDS

*To the Editor of The Living Church:*

I HAVE read with deep and painful interest your comment on the position of the Society of Friends in regard to war. It classes us with profiteers and slackers, and as being indifferent to the sufferings of the poor victims of German savagery, and as holding a perverted type of Christianity. Perhaps you are unaware of the fact that English Friends contributed to the relief of the victims of the Franco-Prussian War far more per capita than any other denomination.

The same is the case in this great world war. In addition to large contributions, Friends are giving several hundred volunteer and unpaid personal workers of the highest type, who are showing the most effective results, so that the Red Cross officials are begging for more to come, and are supplying them with materials from the Red Cross funds when needed. So far from being profiteers, slackers, or indifferent, Friends are doing far more than their share of relief work.

Now as to their type of Christianity in not taking up sword and gun for the defense of poor Belgium and other oppressed peoples. I would ask whether the situation is not very similar to that in which Peter and the other disciples were about to defend their Master from torture and a cruel death? Did not every consideration of loyalty, justice, sympathy, and love demand every effort and every self-sacrifice for His defence, just as in the present instance? Yet Jesus Christ forbade the use of violence and healed the wound that Peter hastily inflicted. You may say that there was a special reason for non-resistance in that case, but He did not put it upon that ground; but made it general: "All they that take the sword shall perish with the sword." Germany took the sword first and shall surely suffer the consequences of her wickedness. To our understanding, however, Christ prohibited defensive warfare also; but we are not trying to influence others who see it differently. We merely want to explain that we are honestly trying to obey Christ's commands and to live according to His law of love; doing our utmost to relieve suffering and refusing to inflict it. As to what would be the result if all sincere Christians did so, we believe that Christ has all power both in heaven and on earth, and that He can overthrow the plots of

the wicked without our forcibly violating the injunction to His followers to "Love your enemies; do good to them that hate you," etc. There are comparatively so few that take that position, and are consistent in life, that it would seem that our government might well afford to assign such to the work of food production, or to the relief of suffering at home or abroad, where they would be most efficient in some service without violating the freedom of conscience which our country professes to value so highly.

The only case in which the principles of Friends were tested on any large scale was the settlement of several thousand Friends without any military protection in the wilds of Pennsylvania among savages who were having frequent wars with neighboring colonies and were guilty of many massacres and other cruelties. But for the eighty years that Friends were in control of Pennsylvania not a murder or outrage was committed there by the Indians. Under God's Providence, kindness and justice proved the best protection. Yours truly,  
JOHN C. THOMAS.  
Baltimore, May 18th.

#### "THE PROBLEM OF THE MINISTRY"

[ABRIDGED]

*To the Editor of The Living Church:*

I HAVE been reading with interest the letters in THE LIVING CHURCH on the Problem of the Ministry. It seems to me that the problem is not, at present, what we are to do for clergy but what we are to do with the ones we already have.

Those who are crying about a shortage of clergy are probably those who have never tried to get work when they found that it was necessary to make a change. If any priest will right now set out to get a parish he will find that he has a very difficult job on his hands. If he writes to a bishop he will receive word that there are plenty of vacancies in the diocese but there are none that can afford a living salary. Our system is all wrong. When a priest finds it expedient to make a change he is left to get out and seek his own work and as this country is very large he does not know where to turn. What is needed, so long as the bishops have not the power to appoint men to parishes, is some central agency where vacancies must be listed and where men desiring a change may find an opportunity to get in touch with parishes desiring a rector.

But the fact must be faced that at present there are more men in the ministry than there are parishes which will pay a living stipend. The call to the ministry is a call to self-sacrifice and the majority of the clergy do make great sacrifices. Our people demand a married clergy and yet they are not willing to pay enough to support a man with a family. The letter of R. A. Cram in your last issue, suggesting diocesan monasteries, is probably the best solution of the problem. Any man who feels that he is called to the sacred ministry, but who is unwilling to forego marriage for five years after his ordination, is certainly unwilling to make many sacrifices.

Norfolk, Neb., May 23rd.

W. M. PURCE.

#### TRACING SOLDIERS IN CANTONMENT

*To the Editor of The Living Church:*

I GAIN I write to remind the clergy of New England and northern New York that it is of the greatest assistance to the voluntary chaplains to have direct from the home parishes the names of those men drafted to Camp Devens.

This information should give the full name, whether baptized, confirmed, communicant, whether accustomed to help in the parish in any way of service as vestryman, Sunday school worker, etc., and give the regiment and company or battery to which the individual has been assigned. Sometimes the clergy have to wait for letters from camp before they can give this information, but let them wait until that information is secured, and then forward it to

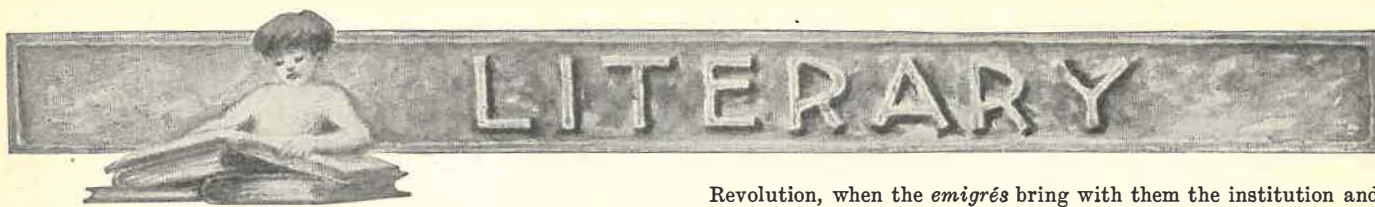
Y. M. C. A. No. 23,  
Camp Devens, Mass.

HOWARD KEY BARTOW,  
Voluntary Chaplain.

#### LIST OF GREEK CHURCHES

*To the Editor of The Living Church:*

AT the request of the educational secretary of the Board of Missions I am trying to gather a complete list of the names and street locations of the Greek Orthodox churches (Hellenic) in the United States. Would any of my brethren be disposed to assist me by dropping a card at once with the name and address of the Greek church (if there be one) in his particular locality? The facts will be of value to the Board of Missions in some publications they contemplate. The Greeks are not themselves in possession of any complete list and as far as I know no attempt has been made to compile one beyond the list in my own doctor's thesis a decade ago, which is now out of date.  
Fourth Avenue and Pacific Street,  
Brooklyn, New York.  
T. J. LACEY.



### THE SPIRITUAL MEANING OF THE WAR

The essential spirituality of human life, in contrast to the materialistic aspect which in these trying times our life has seemed to wear, is the subject of four addresses delivered by the Rev. Dr. George William Douglas on the Sunday afternoons in Advent at the Cathedral of St. John the Divine, New York. They are published under the title *Christ's Challenge to Man*. (Longmans, Green & Co. 75 cts.)

Dr. Douglas points out that although war, like all our life, is dangerous, the chief danger is not to men's bodies but to their minds and souls. Not alone behind the lines, but even on the battlefield the mechanism and material implements of war are but tools of the human spirit. In themselves these tools are neither good nor bad, but must be judged according to the character of those who wield them, and their spiritual purpose. And, in the last resort, it is the mind and spirit that determine the issues of war. This is what the world is learning now.

All Germany had been intellectually as well as physically drilled for the war, he says, but men were surprised to find that if you develop the intellect man will not of himself alone outgrow what is brutal in him. It has now been proved on an enormous scale that the brute can be intellectual up to a certain point.

But at that point men were astonished to find that unlimited desire and brute force, even when backed by brainpower, are in the long run futile for the government of intellectual men who are not brutish, since these resent to the death such domination unless their spirit gives way.

"Would that our pacifists could see," Dr. Douglas says, "that what we are fighting for is a vital part of them and all of us—as much a part of us Americans as our mother and our home: freedom for our spirit, mind, and body. But true freedom implies humility." And he shows that German *Kultur* is ruined by pride, and by its cynical indifference to the higher spirit of man, to which the challenge of Christ is addressed.

These addresses were published at the urgent request of the Dean of the Cathedral and the circle of clergymen in New York and its vicinity known as the Clericus.

### MISCELLANEOUS

*The Revival of the Conventual Life in the Church of England in the Nineteenth Century.* By Ralph W. Sockman, M. A. (Submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, Columbia University.) New York City. Printed by W. D. Gray, 227 W. 17th Street, New York. Pp. 230.

It is a striking testimony to the vitality of monastic ideas in our generation that the story of the revival of conventual life should appeal to the interest of a Protestant writer. It is even more remarkable that we should find ourselves indebted to a young Methodist minister for the first adequate historical treatment of the subject. Bishop Weller's *Hale Sermon* (1909) and Father Paul Bull's book on *The Revival of the Religious Life* (1914) — not to mention other writings by Anglicans — have dealt with the establishment of sisterhoods and communities for men in our communion as one of the results of the Oxford Movement: but no attempt has been made to treat of the earlier and immediate antecedents of the monastic revival, at least in this connection. The whole period from the suppression of the monasteries in the sixteenth century down to the actual revival of conventual life in the nineteenth has been regarded as almost entirely devoid of interest. That this is very far from being the case is shown most convincingly by the patient research of Mr. Sockman, who has devoted fully half of his valuable thesis to the consideration of data drawn from the literature of the period and not previously compiled, so far as we are aware. The importance of the book lies chiefly in this feature, though it has other points of excellence which will be discovered by the reader.

Space permits of only a brief summary of the contents. The seventeenth century yields much interesting material in the attitude of antiquaries and clerical writers towards the monastic idea, and in sundry attempts, notably that of Nicholas Ferrar, to revive the institution in modified forms. With the breaking up of the Little Gidding community, however, interest in the idea steadily declines, though it does not become wholly extinct till after the time of William Law, a hundred years later. A period of a short half century then elapses, leading up to the French

Revolution, when the *emigrés* bring with them the institution and the Englishmen of that day have the object-lesson which familiarizes them with the idea and somewhat abates their traditional prejudices. The next period, ending with the close of the Napoleonic wars, is one of academic discussion. After dealing with this the writer views its outcome in the gradual recognition of factors, social and ecclesiastical, which impelled men's thoughts in this general direction and paved the way for the earnest discussions that began in the early forties of the last century. Thus it is made apparent that the first sisterhoods were indebted to the Oxford Movement for their form but not for their original impulse.

But at this point we reach more familiar ground where the development of monastic plan and practice is in full swing. The revival of sisterhood life is described with considerable detail and the reader is shown how each of the chief communities had its origin in the recognition of some definite social problem or religious aspiration which seemed to call for its establishment. As factors in popularizing some features of the movement, attention is directed to the work of Florence Nightingale and to the social appeal growing out of the limited scope for useful activity for unmarried women—also the great preponderance of women in the census figures of the United Kingdom for two decades.

The rise of brotherhoods is considered with special attention to Newman's attitude in the matter. Mr. Sockman brings into prominence the latter's timidity and at one point what appears to be a glaring inconsistency in his statements about the Littlemore establishment. For nearly twenty years after his secession to Rome we hear no mention of monastic orders, but a new stage is reached in 1860 with the ordination of J. L. Lyne—the eccentric "Father Ignatius"—whose pamphlet two years later led to a heated controversy. The author gives us an account of the various English brotherhoods, monastic and semi-monastic, sympathetically written and containing the sort of information about these institutions which the interested general reader would naturally desire. Aside from grateful acknowledgment of assistance given him by the use of the library at Holy Cross and an allusion in a single footnote, that order is not mentioned; probably because, being an American order, it did not come within the scope of the essay. A bibliography of over three hundred titles is appended to the volume. T. B. F.

*There Is No Death.* By the Ven. Basil Wilberforce, D.D. Dodd, Mead & Company, New York. Price 75 cts. net.

Archdeacon Wilberforce writes with cheer and confidence on the subject which always, and especially at the present time, appeals to the heart of man. In the first chapter, "Heimweh", he deals with the vision of the departed and communications from them, declaring that he is convinced that our beloved departed do help us, but advising against experiments with mediums and urging communion with our loved ones by being in full communion with the Supreme Mind.

The question, "After death—what?" is answered by another question: "Before death—what?" What atmosphere are we creating about our lives? What thought do we give to the indwelling Christ and the life lived by God Incarnate? And so the author counsels the practice of the presence of God and opening the soul to the light of God.

The usual arguments for continuity of individuality after death are noted; instinct, metaphysics, justice; but another argument which the author thinks unanswerable is added, the recognition of the originating Life-Principle as Infinite Mind and the fact that God can never obliterate from His mind the ideal that He has thought. Man is immortal, because God is immortal.

For the thinking this book supplies matter for deep and long thought; for mourners, comfort; and for all, a new assurance that "in God standeth our eternal life", and a new inspiration to "think truly, speak truly, and live truly", believing firmly in the promise, "I will see you again and your hearts shall rejoice."

S. A. R.

*Church Ornaments and Their Antecedents.* By J. Wickham Legg. G. P. Putnam's Sons. Price \$2.

While the Cambridge Handbooks of Liturgical Study, of which the present volume is one, are intended primarily for students, the average layman will find this book, which takes up the various ornaments of the church and shows their origin and gradual development, one of absorbing interest.



# Church Calendar



- 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

- 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.  
 5—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.  
 23—Montana Dioc. Conv., Missoula.  
 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. THOMAS BENNINGTON BARLOW, rector of St. Matthew's Church, Homestead, Pa., has been commissioned captain on the Regimental Mounted Staff; with assignment as chaplain of the Third Infantry, Pennsylvania's reserve militia, ranking from February 26, 1918.

THE Rev. R. W. BAXTER has taken army work under the War Commission.

THE Rev. J. C. BLACK, rector of Emmanuel Church, Marshfield, Ore., is leaving for France, having been appointed a Y. M. C. A. secretary.

THE Rev. GEORGE G. BURBANCK has accepted the rectorship of St. Paul's Church, Richmond, Ind., and will enter upon his new duties on the first Sunday in June. He will not be in residence until June 15th.

THE Rev. EDWARD T. CARROLL, D.D., completed his twenty-fourth year as rector of St. Ann's Church, Amsterdam, N. Y., on Whitsunday. This is the longest rectorship in the parish's life of two hundred and six years.

THE Rev. EDWIN S. CARSON, rector of Christ Church, Ridgewood, N. J., is serving as volunteer chaplain in Y. M. C. A. Building No. 1 at Camp Merritt.

THE Rev. HERBERT E. COVELL, rector of the Church of the Epiphany, Ozone Park, L. I., has been granted a year's leave of absence and sails for France to take up duty with the French army.

THE Rev. FRANK DEAN GIFFORD, a missionary to Japan under Bishop Tucker for the past two years, has returned because of the continued ill health of his wife, due to the effect of the climate. While studying the language at Tokyo, Mr. Gifford worked at Trinity Cathedral, St. Paul's College, and was some months its acting president during the president's absence in the United States. Mr. and Mrs. Gifford are now recuperating at Woodbridge and Maple avenue, New Brunswick, N. J.

THE address of the Rev. ALEXANDER HAMILTON has been changed from Rye, N. Y., to Norwalk, Conn.

THE Rev. FREDERICK G. HARKNESS on May 15th accepted a call to St. Luke's Church, Cleveland, Ohio. His address is now 7310 Franklin avenue.

THE Rev. EDWIN JOHNSON of St. Barnabas' Mission, Glenwood Springs, Colorado, is a patient at the Red Cross Hospital, Salida; having undergone, on Ascension Day, an operation for appendicitis and for fistula. He hopes to be able to return home before the end of the month.

THE Very Rev. THOMAS H. JOHNSTON, Dean of St. Phillip's Cathedral, Atlanta, Ga., has been granted a year's leave by the Cathedral chapter, and will take up Y. M. C. A. work with the American troops in France.

THE Rev. J. B. LAWRENCE has withdrawn his acceptance of St. Mark's Church, Brunswick, Ga., and will remain as rector of Calvary Church, Americus, Ga.

THE Rev. DENZIL C. LEES is in charge of the work at Buena Vista and West Cliffe, Col.

THE Rev. Dr. WILLIAM T. MANNING has been invited to preach at the Synod of Ottawa, which meets in Ottawa, Canada, on Monday, June 3rd.

THE Rev. SAMUEL H. RAINEY has accepted the rectorship of Christ Church, New Brighton, Pa., and begins his work on the first Sunday in June.

THE Rev. WILLIAM T. REYNOLDS has been elected to the rectorship of St. Paul's-by-the-Sea, Ocean City, Md., and took charge on the first Sunday in May.

THE Rev. R. ALAN RUSSELL is now rector of St. George's Church, Leadville, Col.

THE Rev. C. S. SEDGEWICK has accepted work in Plainfield, N. J., where after June 1st his address will be 609 East Third street.

THE Rev. LAIRD W. SNELL will be locum tenens at St. Peter's Church, Helena, Mont., after June 15th.

THE Rev. LEIGH R. URBAN, for six years rector of the Church of the Redeemer, Astoria, L. I., has resigned.

THE Rev. DONALD WONDERS has accepted a curacy upon the staff of Trinity Cathedral, Newark, N. J. His address is 24 Rector street.

## DEGREES CONFERRED

PHILADELPHIA DIVINITY SCHOOL—Doctor in Divinity, *honoris causa*, upon the Rev. PHILIP J. STEINMETZ, the Rev. ALFRED A. GILMAN, the Rev. LAWRENCE B. RIDGELEY; the same degree, in course, upon the Rev. EDGAR L. SANFORD; at commencement exercises on May 23rd.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, N. S.—Doctor of Civil Laws, *honoris causa*, upon the Rev. W. T. MANNING, D.D., rector of Trinity Church, New York, at its recent encenia, though he was not able owing to military duties to be present to receive it in person. King's is the oldest University in the overseas empire and owed its beginning to New York Churchmen whose first meeting for the purpose was held in Trinity vestry.

WASHBURN COLLEGE, TOPEKA, KANS.—Doctor of Letters upon the Rt. Rev. JAMES WISE, D.D., Bishop of Kansas, at its recent commencement.

WESTERN THEOLOGICAL SEMINARY, CHICAGO.—Doctor in Divinity, *honoris causa*, upon the Rt. Rev. JOHN CHARLES SAGE and the Rt. Rev. HARRY TUNIS MOORE, at commencement exercises on May 16th.

## ORDINATIONS

### DEACONS

CALIFORNIA.—On Wednesday of Whitsun-week, according to the annual custom, the Bishop of California ordained to the diaconate the graduates of the Church Divinity School of the Pacific. This year there were two, both belonging to this diocese, Mr. RICHARD M. TRELEASE and Mr. JOHN A. COLLINS. Mr. Collins has been assisting the Rev. Mr. Deems in the work of St. John's Church, Ross, and in that of the Seamen's Institute, and will continue with Mr. Deems. Mr. Trelease, as a divinity student, has been working with the Rev. T. P. Boyd, in St. Paul's Church, San Francisco, but as a deacon will take up work in St. Mark's parish, Berkeley, assisting the rector, the Rev. Dr. Parsons.

COLORADO.—In Ascension Church, Pueblo, on Whitsunday, Mr. JOHN S. FOSTER was ordered to the diaconate by Bishop Johnson. Mr. Foster has been placed in charge of St. James', Pueblo, and St. Peter's, Walsenburg.

NORTH CAROLINA.—On the Fifth Sunday after Easter, Mr. ROMA COXEY FORTUNE was ordained to the diaconate by the Rt. Rev. J. B. Cheshire, D.D., in St. Philip's Church, Durham. The candidate was presented by the Rev. S. S. Bost. Also assisting in the service were the Rev. Messrs. A. B. Hunter, T. Trott, and A. S. Lawrence. There is a peculiar interest in this ordination, because the Rev. Mr. Fortune is a deaf mute. During the service he answered the questions and read the gospel in the sign language, which was interpreted to the congregation by his presenter, Mr. Bost. For many years Mr. Fortune has been an active worker in St. Phillip's parish. He will remain at Durham attached to St. Phillip's parish, but he is to have charge also of smaller groups of deaf mutes in Charlotte, High Point, Raleigh, and other places.

### PRIESTS

KANSAS.—On Friday, May 17th, in Grace Cathedral, Topeka, the Rev. ALFRED W. PANNELL was advanced to the priesthood by the Bishop of the diocese. He was presented by the Very Rev. Dean J. P. de B. Kaye. He will continue in charge of the work at El Dorado, Eureka, and Augusta. At the same time the Rev. HERBERT HAWKINS was advanced to the priesthood. He was presented by the Rev. Dr. P. T. Fenn. The sermon was preached by the Bishop, the Litany was read by the Rev. F. F. Busch. The Rev. Messrs. Paul Micou and Richard Cox also assisted in the laying on of hands. The Rev. Herbert Hawkins will continue in his present position as chaplain of the College of the Sisters of Bethany, with charge of St. Simon's Church, Topeka, and as the Bishop's secretary.

MICHIGAN.—On Thursday, May 17th, Bishop Williams ordained to the priesthood the Rev. REGINALD M. BLACHFORD in St. John's Church, Durand, where Mr. Blachford is now minister in charge. He was presented by his father, the Rev. Wm. R. Blachford, and the sermon was preached by the Ven. A. A. Warren Hastings.

MILWAUKEE.—On Trinity Sunday, in the chapel of St. Mary the Virgin, Nashotah House, the Rev. JOHN EDWARD BAILEY of Milwaukee, the Rev. CLARK LEVIS ATTRIDGE of Chicago, and for the Bishop of Western Michigan the Rev. FRANKLIN JOINER of Belvidere, N. J., were advanced to the sacred order of priesthood by the Rt. Rev. William W. Webb, D.D. The ordinands were presented by Dean Larrabee. The preacher was the Rev. McVeigh Harrison, O.H.C., and the Litany was sung by the Rev. Howard C. Ackerman. At the solemn Eucharist the Bishop was celebrating, the Rev. M. R. Barton deacon, and W. B. Hayes, sub-deacon. The Rev. C. W. Coit also assisted in the ordination of the candidates. The Rev. J. C. Bailey takes charge of Grace Church, Hartland, and St. Peter's mission, North Lake, and the Rev. C. L. Attridge will be in charge of St. Matthias' Church, Waukesha. The Rev. Franklin Joiner expects to enter Holy Cross House, West Park, N. Y.

## CAUTION

DANIEL.—Caution is suggested in connection with a man calling himself REV. SIMON DANIEL, who is said to be soliciting funds in Virginia, Maryland, and elsewhere for Assyrian relief. He is said to bear letters of recommendation purporting to come from oriental bishops and also, on the letter-head of the Assyrian and Armenian Relief Committee of New York, a letter signed by Paul Shimon. Mr. Shimon disclaims having given or signed such a letter, and asks that if the man presents himself, word be sent to PAUL SHIMMON, 1 Madison avenue, New York.

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

JARVIS.—On Tuesday, May 14th, of scarlet fever, in White Plains, N. Y., ELLEN DOUGLASS, only child of the Rev. William Oscar and Alice Sedgwick Fish JARVIS, aged five years and three months.

JOHNSTON.—Entered into rest at Church Home, Louisville, Ky., Mrs. ALICE COOPER JOHNSTON, in her 75th year. Formerly of Chemung, N. Y.

KEELING.—Entered into life eternal, at St. Peter's Church rectory, Germantown, Philadelphia, on Monday, May 20th, GERTRUDE CRAWFORD, beloved wife of the Rev. Stewart P. KEELING.

"Blessed are the pure in heart, for they shall see God."

LARDNER.—Entered into rest on Thursday, May 2nd, at her home in Niles, Mich., LENA BOGARDUS LARDNER, widow of Henry Lardner, in the 75th year of her age. A daughter of the Rev. Joseph F. Phillips (one time rector of Trinity Church, Niles) and until recent years a tireless worker in the Church, Mrs. Lardner is survived by six children. Funeral services from Trinity Church on Saturday, the Rev. Harold Holt officiating. Interment at Silver Brook cemetery.

## WANTED

## POSITIONS OFFERED—CLERICAL

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 consul to return to the States on account of the war, seeks parish. Will accept any offer from Bishop or parish. Highest references given. Address DEMA, care LIVING CHURCH, Milwaukee, Wis.

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.

ASSISTANT Priest, All Saints' Cathedral, Albany, young, unmarried, desires supply duty for August, seaside preferred, or Sunday duty in or around New York. Address LABAN, 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 E. S. GORHAM, 11 West 45th street, New York.

ARCHDEACON IN FIFTH PROVINCE would like locum-tenency for August. Good Churchman used to all services. East coast preferred. Address ARCHDEACON, 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 CLERIC, care E. S. GORHAM, 11 West 45th street, New York.

PRIEST, COLLEGE, SEMINARY, foreign-trained, seeks chaplaincy, curacy, instructorship, or mission work. Address HIBBEN, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WOULD be willing to supply city church during August. Musical, preacher; references. Address TONO, 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

SOUTHERNER LIVING IN Atlantic City, N. J., wants two strong, capable women for general housework who will appreciate a good home in preference to high wages. Give full particulars and references. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED TEACHER of primary grades wanted in All Saints' School, Sioux Falls, S. D. Churchwoman, thoroughly trained. Address PRINCIPAL, All Saints' School, Sioux Falls, S. D.

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.

MATRON 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.

ORGANIST AND CHOIRMASTER, Mus. Bac. and University degrees, desires position. References to the bishop, rector, wardens, of present charge. Falling off of income renders change imperative. Address HARMONY, 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.

LADY, PAST MIDDLE age, desires position as companion. Is a good reader. References. Address, H. M., 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 MACKRILLE, 2900 Wisconsin avenue, Washington, D. C.

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

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

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar 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, NORTH CAROLINA

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 SISTER IN CHARGE.

## FOR RENT—NEW YORK

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

## 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.

SEVEN SONNETS AND THIRTY HYMNS, a volume of Churchly verse, well printed and neatly bound. Published at 85 cents net; remainder of edition at 40 cents, three for \$1, postpaid. Descriptive circular with table of contents and press comments mailed on request. JAMES R. SHARP, Centennial Park, Nashville, Tenn.

FOR SUNDAY BEFORE or after Independence Day, try A Brief Patriotic Service for Sunday Schools. Hymn 196, Double Pledge of Allegiance, Star-Spangled Banner, and two additional hymns (new). 8 cents per dozen, 60 cents per hundred, postpaid. Sample free on request. JAMES R. SHARP, Centennial Park, Nashville, Tenn.

MAGAZINES

**M**ODERN PRISCILLA, seven months for 60 cents stamps. Address JAMES SENIOR, Lamar, Missouri.

NOTICES

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

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The Brotherhood special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

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

**THE ORDER OF THE DAUGHTERS OF THE KING**

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

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

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

**LOANS, GIFTS, AND GRANTS**

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

**THE BOARD OF MISSIONS**

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

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

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

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

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.

MEMORIALS

**WALTER MORRIS NICOL**

In ever-loving memory of WALTER MORRIS NICOL, of Ennis, Texas; who departed this life May 23, 1908.

"Grant him rest, O Christ."

**A. M. RANDOLPH**

(Resolutions adopted by the Board of Trustees of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, Wednesday, May 22, 1918.)

Whereas, Through the dispensation of an all-wise Providence, one of our number, the beloved and honored Bishop of the diocese and president of our board, the Rt. Rev. A. M. RANDOLPH, D.D., LL.D., has left us after a long, honorable, and useful career, a life full of good deeds and the milk of human kindness, utterly devoid of pomp or affectation, but strong in all manly and Christian virtues and in those qualities of head and heart which make men truly great, and which made him indeed one of nature's noblemen; and

Whereas, In the administration of his duties as president of the board of trustees he was ever faithful, vigilant, and mindful of the interests and welfare of the school which stands for the elevation, Christianization, and moral and mental development of the negro race, and which to him represented the Church's

sense of obligation and responsibility for complete regeneration and emancipation of the negro from darkness into the marvelous light of the true gospel; and

Whereas, He accepted this responsibility for himself as well as for the Church, and no phase of the Church's work made a stronger appeal to him than its negro work; and no man in the Church felt keener than he his sense of personal responsibility and obligation for the welfare and progress of the negro work and none discharged his duty towards it more generously or unselfishly; therefore be it

Resolved, That we, his associates and co-workers on the board, desire first to record our acknowledgment of his splendid services to the school and to humanity, and then to express our sense of appreciation of the beautiful and helpful life he lived—a life that was consecrated to the uplift of his fellowmen and the enrichment of humanity;

Resolved, That while we bow in humble submission to the divine Will, yet we cannot refrain from expressing our sense of sorrow and personal loss at the translation of our colleague;

Resolved, Further and finally, that a copy of this preamble and these resolutions be spread upon the records of this board, a copy sent to the Southern Missioner, and the Church papers, and one forwarded to the bereaved family.

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).  
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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.

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Otto Ulbrich, 386 Main St.

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

**PROVIDENCE:**

T. J. Hayden, 82 Weybosset St.

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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.  
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THE LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Church of the Holy Communion, Maywood.

**CEDAR RAPIDS, IOWA:**

Grace Church.

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**PORTLAND, OREGON:**

St. David's Church.

**LONDON, ENGLAND:**

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

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

**E. P. Dutton & Co.** New York.

*The Miracles of Jesus as Marks on the Way of Life.* By the Right Rev. Cosmo Gordon Lang, D.D., D.C.L., Archbishop of York. New American Edition. \$1.60 net.

*The Parables of Jesus.* By the Right Rev. Cosmo Gordon Lang, D.D., D.C.L., Archbishop of York. New American Edition. \$1.60 net.

**Macmillan Co.** New York.

*This Life and the Next.* The Effect on This Life of Faith in Another. By P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead, and Dean of the Faculty of Theology in the University of London. \$1.00 net.

**Vir Publishing Co.** Philadelphia, Pa.

*With God and the Colors.* Prayers by a Mother for Her Soldier Boy. By Mrs. Leila Atwood Foust. 50 cts. net.

PAMPHLETS

*From the Author*

*Directory of St. John's Episcopal Church, Mobile, Alabama.* Rev. Gardner C. Tucker, Rector. 1918.

**Joint Commission on Social Service.** New York.

*The Challenge of the City.* Based on a sermon preached at St. John's Church, Elizabeth, N. J., Sunday morning, February 3, 1918, by Frank Monroe Crouch, Executive Secretary.

**Society for Promoting Christian Knowledge.** London, England.

*Notes on the Table of Lessons for Holy Day.* Set forth in the Report of the Joint Committee of the Convocation of Canterbury, and approved by both Houses, May, 1917. By Edward Russell Bernard, M.A., Chaplain in Ordinary to H.M., the King, Proctor in Convocation for the Chapter of Salisbury. 40 cts. net.

**University of Washington.** Seattle, Wash.

*The Pearl: An Interpretation.* By Robert Max Garrett, Assistant Professor of English.

MUSIC

**Fleming H. Revell Co.** New York.

*War-Time Hymns.* 6 cts. net per copy; \$5.00 per 100 net.

EVERYTHING IN ITS OWN ORDER

IN SENDING a check to the treasurer of the Board of Missions; a rector in the West recently wrote: "My parish has to raise its apportionment because I give them to understand that the Church existed before the parish or the diocese, and as the parish owes its existence first to the Church as a whole, and then to the diocese, it stands to reason that our first indebtedness must be paid first before we attempt to pay our second and third obligations, that is, to the diocese or the parish. No minister has a right to accept his salary from a parish if he has not given his people to understand, and they have agreed, that first things come first always and every time."

## ANNUAL CONVENTIONS



AT THE TWENTY-NINTH ANNUAL CONVENTION, DIOCESE OF WEST MISSOURI

### SUMMARY

CONNECTICUT adopted a resolution calling for an established minimum salary for the clergy. Another resolution would bind the Church Pension Fund to motives and methods originally announced. Appropriation was made to establish a diocesan house. — KANSAS established a publicity and advertising bureau. Diocesan missions received great inspiration.—LONG ISLAND appointed a committee to raise \$1,000,000 for the Church Charity Foundation, laid national prohibition on the table, and admitted women to the ballot in parish elections. — In one day's session MINNESOTA passed proper war resolutions, adopted new business canons, created a board of religious education, and declined to merge its diocesan fund with the Church Pension Fund or to bar all but naturalized citizens from its clergy list.—NEBRASKA celebrated its semi-centennial.—NEW JERSEY approved the Bishop's attitude as to the New Brunswick proposals, accepted educational institutions for province and diocese, and provided for a general revision of constitution and canons. —SOUTH CAROLINA pledged itself to partial support of the negro Suffragan Bishop elected by North Carolina.—RHODE ISLAND favored the national prohibition amendment and considered the abolition of privately owned or rented pews. — VIRGINIA'S harmonious and business-like, spiritual and missionary council did its large work with dispatch. Valuable resolutions on Church unity were adopted unanimously.—WEST MISSOURI considered its new Church Club, and established its diocesan house. Messages were exchanged between the Bishop and President Wilson.—WESTERN NEW YORK refused to consider Bishop Brent's proffered resignation, and took steps for the choice of a Coadjutor. Several important resolutions are recorded, including recommendations for a twenty per cent. increase in clerical salaries, for national prohibition, and for the recognition of St. Stephen's as an institution of the province.—NEW MEXICO appointed committees to consider work among foreigners, and school credits for Bible Study. The district has paid all its debts.—SPOKANE had sessions of full length for routine duties.

### CONNECTICUT

THE CONVENTION held in Christ Church, Hartford, on May 21st and 22nd was in many ways the best convention held in recent years both in general tone and in legislation enacted. Elections were as follows:

The Standing Committee was reelected. Deputies to the Synod: Clerical — The Rev. Messrs. J. Eldred Brown, Samuel R. Colladay, John F. Plumb, Charles O. Scoville. Lay—Harry H. Heminway, Burton Mansfield, Charles A. Pease, Charles H. Tibbits.

The convention was preceded as in other years by what has come to be known as the pre-convention conference. The conference this year had largely to do with national prohibition and the use of alcohol in general.

The principal speaker was Professor Irving Fisher of Yale, who delivered some telling blows at the liquor interests. Touching on the question of food saving through nation-wide prohibition, Professor Fisher said seven million loaves a day would be added to America's food supply if alcoholic liquors were legislated out of existence. He said that ten per cent. was a safe minimum at which to put increased industrial production through the cutting out of drunkenness.

"We are losing," he declared, "three billion dollars a year through the inefficiency of our workers due to the indulgence in liquor. If you put with this the two billions that would be added to the credit account through the diversion of men and material now in the liquor trade to other pursuits, you could double the total and you would get the amount each year that the United States would be benefited by prohibition. That would pay for half of last year's "war cost". The other speakers were the Rev. Charles O. Scoville and the Rev. Philip C. Pearson, who also made addresses along the same line.

The convention opened at 3 P. M. with prayers by the Bishop and the Bishop's annual address. The Bishop announced the appointment of the Rev. William Palmer Ladd to be Dean of the Berkeley Divinity School. Calling attention to the decreasing number of applicants for orders, he said

that the question of filling this gap after the war must be considered, and urged the clergy to present to their people the claims of the Christian Ministry and the general subject of religious education on a particular Sunday each year, preferably the Third Sunday in Advent. Speaking of world conditions the Bishop said:

"Recent unintended disclosures, by those who are in a position best to know, have confirmed the world's verdict and demonstrated upon what country rests, to quote from the last German Ambassador at London, "the sole guilt for the world war". The conviction of that awful responsibility, people are learning, furnishes a perspective whereby to view all the events and incidents of the conflict.

"Meanwhile, as the moral issues are ever more clearly discerned, there emerge spiritual factors. There is more and more gaining what might be described as a religious conception of the war as regards our part in it. There is increasing recognition that this country is waging war not merely for self-defence, not for any gain or with purposes of national self-interest, not in a spirit of revenge or hate, but for an idea, for humanity, for the soul, as a lofty crusade for the highest things. . . .

"The present world convulsion must mark the close of an epoch. It would seem to mean the break-up of a social order which is not to be reconstructed. Already we may see signs of transition from an era characterized by competitive struggle to an era of cooperative fellowship. After four centuries of individualism, from which we want to save political and religious liberty and personal responsibility, we are about to enter upon an era of social democracy.

"There is always, and particularly now, need of that which the Church can supply, to make democracy safe for the world, to save democracy from materialism, from crass and cruel selfishness, to give it vision, ideals, and inspiration."

The Suffragan Bishop, speaking of the plan of putting small missions under care of neighboring parishes, said: "To do this work well will require that effort be made to have a parish automobile. Money invested in this way will double and treble the clergyman's efficiency."

The evening of the first day was brought to a close by the annual convention dinner of the Church Club, at which a large and earnest company of Churchmen listened to two stirring war addresses.

The second day opened with Holy Communion in Christ Church, Morning Prayer was said at 9 o'clock, and the convention resumed its business immediately after.

The opening feature was a spirited debate on a resolution to deny the right to vote at parish meetings to those who had not attended services or contributed to the support of the parish during the preceding six months. This resolution was defeated as it was considered to be too sweeping in character.

The report of the committee appointed at the last convention to consider the advisability of changing the personnel of the Standing Committee so recommended that no change be made. It was adopted.

A resolution presented by the new Dean of Berkeley Divinity School, asking for a commission of ten to consider the needs of the school and to report at the next convention, was adopted.

The report of the finance committee called in no mistakable tones for greater administrative efficiency in diocesan finance. New legislation secured by this committee placed the General Convention apportionments for Religious Education and Social Service in the convention budget and provided for the appointment of a diocesan auditor of parish accounts.

A resolution unanimously adopted called for a minimum stipend of \$1,200 and a rectory for a married clergyman and \$1,000 for an unmarried one.

At the opening of the afternoon session a resolution presented by the Rev. John J. McCook, D.D., was passed, "that in the administration of the Church Pension Fund there should be no departure in letter or in spirit from the declarations of motive and of method issued by its promoters during the campaign for the collection of the fund, and that in the choice of beneficiaries only their public record and not what their financial condition or resources of incomes, should be considered, so that the condition of the pensioners may conform as nearly as possible to that of retired officers and soldiers of the United States Army."

The report of the committee on the establishing of a diocesan house was accepted and an appropriation was made to inaugurate the work. This report also calls for the appointment of a man suitable to take charge of the affairs of the house.

A resolution recommending to the trustees of the Aged and Infirm Clergy Fund and the Widows and Orphans of Clergymen and to the Trustees of the Clergymen's Retiring Fund, that they merge their funds with the Church Pension Fund, according to the lines recently adopted by the diocese of New York for the same end, was adopted.

An excess of \$6,000 in their apportionment was reported by the diocesan committee on General Missions.

Last year's resolution on war-time prohibition was reaffirmed.

#### KANSAS

COMBINING a training school in Christian leadership with the fifty-ninth annual convention of the diocese, in Topeka from May 12th to 16th, proved successful. Three hundred delegates and clergy made the convention the most successful in the history of the diocese, and several of fifteen new priests in the diocese declared it the most successful they had ever attended anywhere.

The convention voted to establish a publicity and advertising bureau, to which

Bishop Wise appointed three clergymen who had reported their pioneer efforts in using display advertising. The Rev. Joseph Harvey was made chairman, the other two clerical members being the Rev. Carl W. Nau and Dr. P. T. Fenn. A. J. Carruth, Jr., and Carl Bolner of the Topeka *State Journal*, Paul J. Brindel, a Kansas City newspaper man, and Prof. N. A. Crawford are the other members of the bureau.

The every-member canvass and missions were the subjects of a series of eight addresses by Dr. Robert W. Patton, who converted the delegates to the efficiency of the canvass and made it certain that the diocese will no longer be contented with its relatively small per capita gifts for diocesan and foreign missions. Immediately following the convention Grace Cathedral parish set an example by making a canvass to bring back to the fold the five hundred inactive communicants, and now has nearly seven hundred active contributing members instead of only about a third of that number.

The Rev. T. R. Ludlow along with Dr. Patton succeeded in arousing much interest in foreign missions, especially in China. The Rev. Mr. Ludlow leaves early in June for France as one of forty Y. M. C. A. workers among the Chinese troops.

The Rev. Lester Bradner, Ph.D., Miss Frances Withers, and the Rev. Paul Micou also were leaders of conferences.

The convention was opened Sunday morning, May 12th, before a crowded Cathedral with twenty-eight vested priests in the procession, and closed the following Friday morning with the first ordination service in the new Cathedral. The Rev. Herbert Hawkins, secretary to the diocese and the Bishop, and the Rev. Alfred Pannell, in charge of the oil district missions at Augusta, Eldorado, and Eureka, were the first two priests to be ordained by Bishop Wise. Both started their church career in England and the Rev. Mr. Hawkins gave up \$6,000 a year as a certified public accountant to become a clergyman.

Deputies to the General Convention in Detroit: Dean James P. DeB. Kaye, the Rev. Robert H. Mize, the Rev. P. T. Fenn, D.D., the Rev. R. K. Pooley of Leavenworth, O. B. Hardcastle of Emporia, Henry Diegel of Atchison, C. J. Brown of Blue Rapids, and C. A. Magill of Wichita.

Charles Blood Smith of Topeka was re-elected lay chancellor.

The Standing Committee was re-elected. Delegates to the Provincial Synod: Dean Kaye, Dr. Fenn, the Rev. Messrs. H. L. Virden, F. F. Busch, A. M. Grant, and Herbert Hawkins; lay, Prof. Crawford, John M. Haynes of Arkansas City, Mr. Murphy, Mr. Magill, A. F. Kinnilmoth of Winfield, and E. J. Shakeshaft of Topeka.

An unscheduled event was the address by the Rev. Otis Gray, former rector of Trinity Church, Atchison, now regimental chaplain of the 353rd infantry, N. A. Col. James H. Reeves, commander of the regiment, also spoke. A fund of \$250 was raised in five minutes at the convention to help Chaplain Gray in his work.

The convention also telegraphed President Wilson that the diocese will observe Memorial Day on May 30th as requested, and that services of prayer and intercession will be held throughout the diocese.

#### LONG ISLAND

THE BISHOP'S address at the convention in Garden City on May 21st dealt mainly with the needs of the Church Charity Foundation, and with the opportunity for meeting them presented in the approach of the fiftieth anniversary of the diocese. Nothing more appropriate as a commemoration of

the fifty years' life of the diocese could be mentioned, than the equipment of the Foundation with the needed new buildings, free from debt. The necessity of turning the hospital chapel into a ward for soldiers and sailors emphasized the need of a larger hospital and added the patriotic to other grounds of appeal. The erection of the new Home for the Aged had put the institution largely into debt. The paramount task at this time was the payment of this debt and the provision of funds for other necessary buildings.

Mr. Jacob C. Klinck, president of the Church Club, offered a motion to appoint a committee to raise a million dollars for the purpose outlined by the Bishop, and pledged the Church Club to cooperate in raising this fund. This motion was carried.

Considerable debate was provoked by a resolution of the Social Service Committee endorsing the Federal Amendment for national prohibition. The debate, lively and interesting, turned chiefly upon the political expediency of the amendment as a means to an end recognized by all as desirable. The feeling that the question was political, and not primarily religious or moral, seemed to prevail, and a motion to lay it on the table was carried by a decisive majority.

For the third time the question of admitting women to vote in parish elections was brought up, in the form of a new canon allowing any parish the right to enfranchise its women. The debate was not so lively as in former years, and rather one-sided; perhaps the recent enfranchisement of women by the state of New York had an effect. A vote by orders was called for, and the canon passed by a good majority.

Mr. Wm. M. Baldwin made a stirring report for the committee auxiliary to the Board of Missions, shaming Long Island Churchmen with their neglect to contribute the amount apportioned them; and Mr. Wm. F. Leggo, for the army and navy committee of the Brotherhood of St. Andrew in the diocese, showed the excellent work that organization is doing for Churchmen in the national service.

The recommendation of the provincial synod respecting St. Stephen's College was referred to a special committee of which, Dean Treder was made chairman. The privilege of the floor was given to Mr. Paul Shimmom, and resolutions of sympathy with the Assyrian Christians in the loss of their patriarch were adopted, with commendation of the work of the Committee for Armenian and Syrian Relief.

#### MINNESOTA

"WE MUST SEEK to make the diocese of Minnesota such an efficient weapon of righteousness in the armory of our Lord that not only for His cause in our midst but for His cause everywhere in the world we may aid that victory of His which must and shall come," said Bishop McElwain of Minnesota, addressing the sixty-first annual council in Christ Church, St. Paul, on the 22nd of May. "Shame on those soldiers of the Cross who in the day when the Lord's Passion is renewed, in the sufferings of His brethren, falter or fail!"

The Bishop reported the diocese generally in a state of healthy activity. He had confirmed 870 persons during the year, been present at 250 services in all, and delivered 211 addresses. It must have been a rest to be present at the other thirty-nine meetings or services, and not to be required to speak.

Every self-supporting parish is filled, while there are few vacancies in the others. Concerning vacancies, the Bishop said that

he would rather leave a field without a resident missionary than consciously send the wrong man, or send the right man into conditions which would go far to nullify every effort.

Many other matters receiving attention in the address can only be summarized here. Plans were outlined for missionary effort in St. Paul and Minneapolis, in the larger towns through socialization of the message of the Church, and in rural communities by work radiating from centers. Diocesan and General Mission Funds were explained, the Brotherhood of St. Andrew, never strong in Minnesota, was commended, and a reminder given that the War Commission will be coming again for funds with which to carry on work among the soldiers. Diocesan institutions have had a useful and prosperous year. The Sheltering Arms, the Church's home for little children, unique in that the children lack the forlorn uniformity so generally associated with such institutions, has received a gift of \$4,000 from Mr. and Mrs. E. C. Whitney of Ottawa, Canada, and a bequest of \$600 from the late Miss Longworth of Annandale, Minn.

But one day was allowed for the meeting, and in that time a great deal of business was put through, thanks to the executive guidance of the chair.

Summarized, the council—

Passed a suitable resolution on the war;

Declined to consider a resolution which would have barred all but naturalized citizens from the clergy list;

Adopted the business canons of the General Convention, except that the council will continue to meet in May;

Refused for the present at least to merge the diocesan fund for the Aged and Infirm Clergy with the Church Pension Fund on the general ground that such action is not advisable, and the particular ground that anything but a uniform contract is a discrimination against those diocesan funds which it is proposed to take over now;

Created a diocesan Board of Religious Education;

As individuals, contributed \$135 with which to purchase a portrait of Bishop Whipple to be placed in the new State Historical building.

Congratulated the Bishop on the completion on that day of the first year of his diocesan episcopate, and voted down a motion aiming to disfranchise parishes which did not pay their apportionments for diocesan missions.

The Standing Committee for the year will consist of the Rev. A. G. Pinkham, the Rev. Dr. Kramer, the Rev. F. L. Palmer, the Rev. E. N. Schmuck, and Messrs. C. B. Lyon, W. G. Whitehead, Paul N. Myers, and J. A. Latta.

## NEBRASKA

THE DIOCESE celebrated the semi-centennial of its organization at the council in Omaha on May 15th and 16th. All but one of the resident clergy were in attendance, with Bishop Beecher and clergy from Western Nebraska and Iowa. Among a goodly number of lay delegates were several women taking advantage of their franchise, and a company of full-blooded Winnebago Indians also attended.

The celebration began with Holy Eucharist at Trinity Cathedral, the Bishop celebrating. The Rev. John Williams, D.D., senior priest, read the gospel and the Rev. John M. Bates of Western Nebraska read the epistle. The offering was devoted to the Red Cross.

Bishop Beecher preached an historical sermon covering Church life in the state of Nebraska down to the present day.

The business of the council was transacted in Gardner Memorial Parish House. The Rev. John Albert Williams was reelected secretary of the council, and the Rev. Carl M. Worden assistant. A resolution was passed later in the session, combining the duties of private secretary to the Bishop with those of secretary-registrar of the diocese. The resolution carries with it the election of the Rev. Carl M. Worden, vicar of St. Matthias' Church, Omaha, as secretary-registrar. The Rev. John Albert Williams, secretary for the past two years and assistant-secretary for twenty-four years, served the diocese in a secretarial capacity for more than a quarter century, but now gives himself exclusively to parish work.

Bishop Williams in his address spoke of world conditions.

"This semi-centennial observance finds us as a nation facing the most serious and critical period in the history of the world. War, bloody, ruthless war, such as the world has never known, is raging with unabated fury in lands overseas.

"Above all the fundamental issues presented the present conflict in the world involves a moral issue and moral strength to determine it and for the world's safety this war must be 'fought to a finish'. We are in the war to stay until victory crowns our banners, until an enduring peace shall be obtained by the arbitrament of arms, to the end that the righteous reign of the Prince of Peace may finally and forever be established upon the earth.

"And what about the future and the part we shall be called to play in it? Surely this is the time of all times, facing as we are the certain readjustment of the world when the war is over, to stand steadfast in the faith once for all delivered, facing as we shall a new order in the social, economic, and industrial spheres of the world's work, facing as we shall great moral and religious problems, which only historic and corporate religion can solve; facing as we shall new applications of the unchanging Christian Revelation to the needs of the world.

An hour during the afternoon of the first day's session was devoted to the "Reminiscences", with the Rev. John Williams presiding, and in the evening of this day Bishop and Mrs. Williams gave a reception for the delegates and Church people generally.

On Thursday an important change was made in the canon relating to assessments for diocesan purposes.

By resolution reports of the several committees and the Bishop's address will be printed so as to be in the hands of the clergy and laity at the time the next council convenes.

The journal of this year's proceedings will contain also the sermon preached by Bishop Beecher, and historical sketches of the several parishes and missions of the diocese, covering the last twenty-five years. These sketches are meant to supplant others, covering the first twenty-five years, which were prepared by the late Canon Whitmarsh for the quarter-centennial celebration in 1893.

Action was taken favoring the Bishop taking oversight of a portion of the old Niobrara Indian Reservation within the diocese, which has been under the jurisdiction of the Bishop of South Dakota, and is now occupied by the Ponca Indians.

The Standing Committee: The Rev. Messrs. A. E. Marsh, Thomas J. Collar, Wilbur S. Leete; Messrs. C. S. Montgomery of Omaha, S. C. Smith of Beatrice, and C. H. Young of Fremont.

Mr. Thomas P. Isitt of Omaha was reelected treasurer of the diocese.

The council meeting was preceded by the

annual session of the Woman's Auxiliary, the largest gathering of women the diocese has had in years. The officers were reelected.

During the meetings the Rev. Dr. Rollit, provincial secretary, and the Rev. Louis G. Wood, field secretary of the Board of Missions, delivered stirring addresses.

## NEW JERSEY

THE CONVENTION in Trinity Church, Asbury Park, on May 14th and 15th, was notable for large attendance and quick dispatch of business. Bishop Matthews officiated at the services and presided at the business sessions.

One special feature was a joint session of the convention with the Woman's Auxiliary and the Girls' Friendly Society, at which addresses were made by the Rev. Drs. John Mockridge, and Percy Silver, Mrs. Arthur S. Phelps, president of the Auxiliary, and Mrs. Morton S. Lewis, president of the Girls' Friendly Society.

The evening missionary session took the form of a pageant, well enacted by people of Trinity parish, Princeton.

The Bishop's annual address, delivered at the opening service, dealt with the Church's war work, its normal task, progress of the Cathedral Foundation, diocesan records, the seashore parishes, constitutional and canonical revision, and matters of local interest.

In the matter of the recent local effort in New Brunswick for the union of religious bodies there, the convention adopted a resolution approving the Bishop's attitude of responsiveness.

Resolutions recognized Ruth Hall, a school for girls at Asbury Park, as a diocesan institution, and St. Stephen's College as an institution of the province.

The only change in the principal officers of the diocese, occurred when the Rev. Martin S. Stockett was appointed assistant secretary in place of the Rev. Charles B. Dubell, absent in war service.

Other committees and commissions were but slightly changed. The care of the diocesan house and the episcopal residence is given to one committee, and the former committee ceases.

The committee on constitution and canons, with the same membership as before, but with auxiliary help for the special task, is charged with a general revision, to be reported to the next convention.

There is to be reported also a reorganization of the Board of Missions, which, if adopted, will somewhat affect other diocesan organizations.

One year of diocesan operation of the Church Pension Fund showed a good degree of success.

An effort, through proposed constitutional revision, to change the annual convention from May to January, did not succeed.

A significant amendment to the rules of order provides that the opening service of the convention shall be at an early hour if the Bishop so appoints, instead of 10:30 as heretofore.

The Rev. H. E. Thompson for the committee on the state of the Church, and as secretary and registrar of the diocese, made statistical reports, and showed considerable progress in writing the permanent records of the diocese. Particular mention was made of a work, completed during the past year, by the Rev. Alfred B. Baker, D.D., of Princeton, a detailed history of the diocese from its beginning to the present time. The written manuscript is kept by the registrar in the diocesan vault.

Trust funds, of which there are many, are in good condition, and several commissions report progress and increased activity.

## SOUTH CAROLINA

BISHOP GUERRY was the celebrant at the opening service when the 128th council of the diocese was held in St. Thaddeus' Church, Aiken, on May 14th. The deans of the convocations and the Rev. John Ridout, rector of St. Thaddeus' Church, were in the sanctuary and assisted.

In the afternoon Bishop Guerry read his annual address, dealing largely with diocesan and general problems arising out of the war. In the evening the Rev. Wm. E. Cox, of Richmond, Va., addressed the council on The World's Challenge to the Church in the Present Crisis. He dealt with the lack of support the Church in the United States is giving to missions, which contrasts glaringly with what the Church of England is doing.

The council adopted preamble and resolutions asking a joint meeting of the Commissions on Christian Unity of the Church and the Congregationalists, as suggested in the recent letter from Drs. Smyth and Walker. (See a later page for this material.)

On Wednesday the long-mooted question of the Negro Suffragan Bishop, that had hovered over the diocese for years, was disposed of unanimously and without friction. The council adopted resolutions pledging South Carolina to a part time use of the Negro Suffragan Bishop of North Carolina for work in this diocese, agreeing to pay a proportionate part of his salary and traveling expenses. A resolution was passed recognizing that this was a primary obligation of the diocese and setting a day for offerings. A committee on Country Church and Rural Life was appointed to work in conjunction with the similar provincial committee.

On Thursday elections were held,

Standing Committee: Clerical—The Rev. W. H. K. Pendleton was elected in the place of the Rev. K. G. Finlay, resigned. Lay—Mr. J. C. Bissell succeeds Mr. Wm. C. Bissell, deceased.

Delegates to the Provincial Synod: Clerical—The Rev. Messrs. Harold Thomas, T. T. Walsh, M. P. Logan, G. Croft Williams, W. H. K. Pendleton, Walter Mitchell. Lay—Governor R. I. Manning, and Messrs. Frank Frost, J. S. Whaley, H. M. Dibble, Alwyn Ball, and H. P. Duvall.

## RHODE ISLAND

BISHOP PERRY sternly criticised and condemned the system of rented pews when he delivered his address at the 128th annual convention.

"The spirit of democracy for which half the world is giving its life will soon bring the Church to judgment. It will find the spirit of the Church congenial. It will hear the message of the Church pronouncing in no uncertain terms the principles of human liberty and brotherhood. It will find at the same time, in certain parishes, practices which are altogether contrary to the Christian spirit, yet are adhered to for old associations' sake.

"The institution of rented pews had once a place in the order and economy of parish life. To-day it is no longer defensible. The ownership of pews is intolerable. It is time for the Church to ask whether it can continue to buy and sell places of privilege in God's house, claimed by our Lord as the house of prayer for all people. I appreciate the legal complications involved and I offer no recommendation. I simply point to the time, now at hand, when the few parishes of the land that still adhere to the traffic in pews will be required by the public conscience to break with the custom, or will themselves be relegated to the past."

The opening service was Holy Communion, celebrated at St. John's Church, Providence, on Tuesday, May 21st, Bishop Perry officiating.

The Bishop's address was devoted largely to the war and its problems for the Church. The duty of giving largely for war purposes was strongly urged, with a plea for the Y. M. C. A. and Y. W. C. A. "War savings have become the measure of devotion and Liberty Bonds common currency in the promotion of the Kingdom of God."

Reports were made in the afternoon.

The Board of Managers of Diocesan Missions reported the resolutions offered by the convocations regarding increased salaries for the missionaries, and the Bishop also referred to this matter. The committee reported the same schedule as for last year, and the Bishop appointed a committee to arrange for an increase where most desirable.

An interesting account was given of new Italian work in the diocese, eight parishes having one or more Italian families.

The general missionary advised the readjustment of diocesan missionary work with the deans of convocation as rectors of parishes and the general missionary free to attend exclusively to the work.

On the second day a resolution was passed favoring ratification by the State of the prohibition amendment to the Federal Constitution.

The matter of doing away with owned and rented pews was referred to a committee.

Eight members of the Standing Committee were reelected.

Delegates to the Provincial Synod: The Rev. Messrs. A. M. Hilliker, Chas. A. Meader, Stanley C. Hughes, Philemon F. Sturges; Messrs. L. D. Learned, Chas. R. Haslam, Wm. L. Coop, Arthur A. Thomas.

The Rev. Wm. Pressey was chosen secretary of the convention and Mr. Frederick D. Carr treasurer in place of Mr. Charles A. Tompkins, who becomes assistant treasurer of the General Board in New York.

The Rev. Joseph M. Hobbs was reelected registrar.

Deputies to the Synod of New England: Clerical—The Rev. Messrs. Albert M. Hilliker, Charles A. Meader, Stanley C. Hughes, Philemon F. Sturges. Lay—Messrs. Lewis D. Learned, Chas. R. Haslam, Wm. L. Coop, Arthur A. Thomas.

## VIRGINIA

THE COUNCIL was absolutely harmonious and business-like, yet spiritual and missionary in tone, and the addresses were strong and timely. It was the one hundred and twenty-third session, and was convened in St. James' Church, Leesburg, on May 15th, but preceded on the night before in the same church by a meeting in the interests of Religious Education. The president of the diocesan board presided over this meeting, conducted the worship, and introduced the speaker, Canon William L. De Vries, Ph.D. Describing the provincial work for religious education, Dr. De Vries pleaded eloquently for its promotion, proclaiming its value to all classes, creed regulating conduct, and informed faith best regulating character.

On Wednesday morning the Holy Communion was celebrated by the Bishop Co-adjutor, the Rev. G. McLaren Brydon being epistoler, and the Bishop, Dr. Gibson, gospeller. The latter also read his annual address. In this he urged that during the war economy be practised in all parishes, and specially that all debts be paid soon as possible. A careful record should also be sent to the Brotherhood of St. Andrew's

headquarters of those in each parish in war-service. The clergy were requested to present to the young men of their congregations, both in the pulpit and pastoral intercourse, the office and work of a clergyman, and the great need for more candidates for holy orders. Vestrymen were urged to inform themselves more thoroughly as to their duties, and awake to the doing of these: to recognize that they are spiritual helpers to the rector in each parish, especially in the preparation of candidates for Confirmation. The Bishop declared he had no objection to aestheticism in ritual: only when pleasing the eye assumed more importance than helping the mind and uplifting the heart in an act of worship. The religious idea introduced by any symbol should be simple; a representation of the truth generally agreed upon by the whole congregation; a large feature worthy of the worship of Almighty God; and it should supplement and not form the basis of verbal instructions in divine Truth. Ritual always should be like that of the two Sacraments, so clear in its purpose as to be easily understood by strangers.

During routine business a special committee on Church unity reported these resolutions which were unanimously adopted:

"Your Committee to which was referred the resolution asking for an expression of opinion on the vital question of Christian unity, and for some suggestions as to how best to foster and bring about that godly union and concord for which we pray, begs leave to report that the Protestant Episcopal Church in the diocese of Virginia in annual council assembled, regards with deep sympathy and hopefulness, and with gratitude to Almighty God, the tokens of a growing discontent with the unhappy divisions among Christ's faithful people, and the sincere and increasing expressions of a desire for the unity of His Church. It is our conviction that this subject, always of paramount importance, is especially vital and pressing in this crisis in the history of the world. The loss of power, and effective witness due to our innumerable divisions, and oftentimes to our selfishness and petty partisanship, has now been made more apparent, and the consequences of such loss are now more disastrous than ever before.

"As helpful in bringing about that unity for which we pray, and which is so vital now, your committee would suggest:

"1. That we carefully refrain from stating the claims of our own Church in terms which of necessity impugn the validity of the Sacraments administered by those who, though not Episcopally ordained, yet hold fast to every article of the Christian Faith as contained in the Apostles' and Nicene Creeds.

"2. That we should seek and encourage in all possible ways coöperation with all those who love our Lord Jesus Christ in sincerity and truth—not only as expedient and necessary as a war measure, but also as a matter of principle and of loyalty to our common Lord. We believe that such coöperation would vastly increase the power of the Christian Church, and make more effective our witness at the present time, that it would help to remove misunderstandings and prejudices, and that it would deepen our knowledge of, and sympathy for Christians of every name.

"3. That we should understand, and try to make others understand, that such coöperation, important as it is, is not an end in itself; but that it may, in answer to our prayers and to our obedience, and under the guidance of the Holy Spirit, be the means of leading Christian people

towards that goal which our Lord Himself has set as the object for which we must labor and strive and pray.

"4. That we call upon all our people to keep this great subject of Christian unity in their minds and hearts; and, above all, to make it an object of earnest and continued intercession, believing that as Christians drawn nearer to their Lord, they will also draw nearer to each other.

"5. That your committee does not feel that an adequate presentation of this great subject can be made in the limited time at its disposal, and therefore asks that the committee be continued and be given authority, by and with the consent of the Bishops of the diocese, to issue a letter, if this should be deemed advisable, expressing more fully the principles and spirit of these resolutions."

The two Bishops headed the committee presenting these resolutions.

The Standing Committee was reelected. The diocesan missionary societies, executive committee, the Board of Religious Education, and the Social Service Commission were reelected.

Delegates to the Provincial Synod: Clerical: the Rev. Messrs. W. J. Morton, L. R. Mason, D.D., W. H. Benhardt, and James Morris, D.D.; Lay: J. B. Minor, Robt. Beverley, E. C. Massie, R. C. Wellford.

Reports of various committees were received, and resolutions adopted. The Pension Fund was discussed, and the general committee given a voice in the investment of the diocesan Disabled Clergy and Widows and Orphans' Funds. The council adjourned Friday noon to meet next year in Christ Church, Winchester.

During the day by appointment, and on Wednesday and Thursday evenings, various topics were presented in a variety of addresses. Mr. Paul Shimmon spoke for the needs of the Assyrian Christians; M. B. Porter of Richmond told of the American Bible Society's War Fund, and appealed for it. (A copy of the New Testament in a soldier's use in camp and field wears out completely in ninety days.) Archdeacon Neve plead effectively for his work in the Virginia mountains, and the Rev. S. A. Morgan for his work among the colored people. The Rev. J. J. Chapman described the present religions and also war conditions in Japan, and begged for help for the support of the native Bishop when consecrated for Osaka. Mr. Percy J. Knapp, Brotherhood of St. Andrew man in Camp Lee, told of his varied opportunities there, through the Y. M. C. A., and contradicted false reports about that camp. A committee of the State Council of Defence made short addresses: Dr. Enion B. Williams described the scarcity of physicians: five hundred had gone to war-service from Virginia, and one hundred more are needed and must go. So people must learn First Aid, use home remedies, and keep sanitary surroundings, and call in the doctor only in real illness. Dr. Bowie told of the work of the War Commission. Dr. W. D. Smith of Winchester urged the clergy to interpret anew citizenship and loyalty, and ask for more of it. Mr. E. C. Massie offered a resolution, which passed, pledging to the President, to Congress, and our Allies, prayers and every support in our power for a victory, awaited with supreme confidence, for a permanent and righteous peace, universal love, and charity.

#### WEST MISSOURI

THE COUNCIL which met in St. Paul's Church, Kansas City, on May 14th and 15th, was attended by a large number of delegates and was noteworthy for its ratification of the Church Club of the diocese and for its

adoption of the plan to have a diocesan house, arrangements for which have already been completed.

At the opening service the Bishop was the celebrant, assisted by the Rev. B. M. Washburn, and the Rev. E. J. Craft. The Rev. C. A. Weed acted as Bishop's chaplain. The Bishop in his annual address dwelt largely upon the spirit of sacrifice and devotion to which the nation has called us and bade us remember especially at this time the great truths of our Holy Church, which form the deep and permanent foundation upon which all sacrifice must ultimately rest and from which it derives its significance and its very life.

The business sessions were taken up very generally with the consideration of the new ventures of the diocese. The diocesan Church Club, organized this past winter, is a lay-



NEW DIOCESAN HOUSE  
1400 Locust street, Kansas City, Mo.

men's club for the welfare of the Church within the diocese; it is intended that all men in the diocese shall become members. Its plan it set forth in a letter issued by the executive committee and its objects are indicated thus: "The Churchmen of this diocese can not help but feel that there is a lack of coöperation among its laymen and that the Church can never accomplish its purpose and fulfil its destiny without such coöperation and a closer fellowship among the members of its great organization. The Church Club has come into existence because of this, and its work will be to bring to its members a more vital knowledge of the Church and its work by the establishments of local Church Clubs, thus bringing the men of each parish into closer fellowship with each other and the parent organization into closer touch and fellowship with the laymen throughout the entire diocese. All of this must result in a spiritual usefulness that cannot help but make our Church an organization for great good throughout West Missouri."

The officers of the Club are: Phil R. Toll, president; John D. Warren, secretary; and A. C. Stowell, treasurer.

The other matter of great importance was the establishment of the Diocesan House, where will be centered the activities of the diocese. The House, in a downtown district, at 1400 Locust street, is a property bequeathed to the diocese some years ago which has now been taken over by the Bishop and is being repaired for occupancy. It will contain the office of the Bishop, those of the secretary and the treasurer of the diocese, and suitable places for diocesan files and all valuable papers and documents. The upper stories will provide accommodations for the meetings of various diocesan organizations, and also rooms for the accommodation of visiting clergymen. It is the intention to make it a center for usefulness and activity and of information on every subject connected with diocesan work.

In line with this the council united the officers of secretary of the diocese and

registrar, and made arrangements whereby the secretary is to reside in Kansas City. The council created also the office of diocesan treasurer for missionary funds, through whom all parishes and missions are to remit their offerings for General Missions, which he will send on to the treasurer of the Board of Missions. The council voted that such officer should be the secretary of the diocese.

The members of the Standing Committee were reelected.

Mr. H. L. Arnold was reelected treasurer of the diocese.

The Rev. E. F. Wilcox was reelected secretary, and chosen as registrar.

Mr. Horace Stringfellow was chosen to be the diocesan representative on the Board of Missions of the Synod.

All the delegates were entertained at luncheon in the new undercroft of St. Paul's Church, as the guests of the ladies of the parish.

The council adjourned the afternoon of May 15th. That night there was a general missionary mass meeting at which the speakers were the Rev. Albert W. S. Garden, provincial secretary, who had been at the sessions of the second day, the Rev. C. Hely-Molony, and the Bishop.

The Bishop was asked to forward to the President a message of loyalty from the diocese, which he did.

To this message the President sent the following reply over his personal signature:

"The White House, Washington,  
May 16, 1918.

"My dear Bishop Partridge:

"I am sincerely obliged to you and to your associates for the cheering message which you sent me from the annual council of the West Missouri diocese of the Protestant Episcopal Church. It heartens me to receive such generous pledges of confidence and support, and I beg you to believe that I am very grateful for your prayers.

"Cordially and sincerely yours,  
WOODROW WILSON."

The annual council will meet next year in Christ Church, St. Joseph, on May 13th and 14th.

#### WESTERN NEW YORK

A VERY IMPORTANT business before the council was the consideration of communications from Bishop Brent proposing either his resignation as Bishop of the diocese, because of his detention abroad on war duty, or the election of a Bishop Coadjutor. The communication drew from the council the following memorial and resolution, presented by Mr. W. J. Tully, which were unanimously adopted:

"The Bishop of the diocese of Western New York has been appointed by the Secretary of War as Senior Chaplain of the United States Army in France — the most responsible position ever held by any clergyman in connection with the army of the United States of America. His preëminent fitness for this very great distinction is everywhere conceded, not only because of his high character and great ability, but also on account of his past experience in connection with the army and government of the United States. During the fifteen years of his residence in the Philippines, from 1902 to 1917, he was constantly in touch with the officers and men of the United States Army, and with every individual clothed with official responsibility in the administration of the civil affairs of the Islands. Moreover, his personal relations with Gen. Pershing, commander-in-chief of the American Expeditionary Force, are known to be exceedingly personal and intimate.

"We are most emphatic in our belief that



the United States and its Allies are waging a righteous war, a war upon which we ask God's blessing without hesitation, and which we are sure Christ our Lord approves. In this practically world-wide war, a war of nations and peoples, and not merely a war of armies, we are all, every one of us, called upon to give our best. The best that the diocese of Western New York can give is our Bishop. We are, as we should be, proud beyond words to give him for this service. As he himself has recently said: 'We must give until we have nothing left to give, and if one dies in the giving, that is of no account. We must act in the same spirit that actuates him, if we are to be in any sense worthy of having him as our Bishop. If he lives, and we pray God that he may be spared, we shall be unspeakably proud when he returns to us to assume his duties as the head of our diocese. If he dies, and he well knows that this is within the range of possibility, we want him to die as Bishop of Western New York, as well as Senior Chaplain of the United States Army in France.

*"Therefore be it resolved:* That we record our deep appreciation of the privilege that is ours of giving our great Bishop for this great work; that we heartily endorse the action of the Standing Committee in granting unto him indefinite leave of absence; that in the judgment of this council the relation existing between Bishop Brent and ourselves is one which only death can sever; and that we extend to him the assurance of our personal affection and complete approval of his acceptance of the high office conferred upon him by our government, and we ask the prayers of the people of the diocese for his overwhelming success in the discharge of the duties of Senior Chaplain, and his safe return to this diocese at the end of the war."

The council adopted resolutions approving of the election of a Bishop Coadjutor for the diocese and requesting the consent of the bishops and the standing committees of the Church; and providing that as soon as the necessary consents are obtained a special council be called to meet as early after the first of September as possible.

The eighty-first annual council of the diocese was held at St. Luke's Church, Jamestown, on May 21st.

The Bishop of the diocese being absent on his duties at the war front in France, as General Headquarters Chaplain, the secretary of the council, the Rev. G. S. Burrows, acting under the canon, called the council to order.

The Rev. C. A. Jessup, D.D., was elected presiding officer of the council.

Officers elected at the council are:

Secretary: The Rev. G. S. Burrows.

Treasurer: W. E. Moore.

Standing Committee: The Rev. C. J. Davis, the Rev. C. A. Jessup, the Rev. W. A. R. Goodwin, D.D., the Rev. C. M. Sills, D.D., Messrs. A. C. Walker, S. S. Brown, J. W. Crafts, M. D. Mann, M.D.

Deputies to the Provincial Synod: The Rev. Messrs. C. A. Jessup, D.D., P. Cushing, G. S. Burrows, G. M. Irish; Messrs. W. J. Tully, A. B. Houghton, J. M. Prophet, J. G. Buckley.

Resolutions were adopted as follows:

1. Recommending and urging upon the parishes a twenty per cent. increase of clerical salaries.

2. Merging the Christmas Fund with the Church Pension Fund, upon the completion of an agreement with the trustees of the latter and upon the approval of the council.

3. Urging the passage of the Barkley Bill, and the coöperation of the laity in securing war-emergency prohibition, and the ratifica-

tion of the national prohibition amendment by the legislature of the state.

4. Recommending to the synod of the province that St. Stephen's College, Annandale, be an official college of the province, and arranging for aid in its financial support.

5. Expressing sympathy for the family of the late Warden of De Lancey Divinity School in their bereavement and the family of the late Archdeacon Ayres, for the Rev. C. J. Davis in his illness; and greetings and best wishes to Lieut. J. C. Ward, chaplain, the Rev. A. L. Lowe, and Lieut. H. Lowe, now in France.

6. Recommending to the missionary boards of the diocese increased financial support for the deaf-mute missionary.

7. Recommending hearty compliance with the proclamation of the President of the United States as to the observance of Memorial Day as a special day of prayer and fasting.

At the evening session of Tuesday a message from Bishop Brent to the council and the people of the diocese was read by the president of the Standing Committee, the Rev. Dr. Sills; also an address was made by the Rev. Dr. Goodwin urging upon the Church in the diocese a meeting in full of its missionary opportunities and obligations.

A very happy feature of the council was the presence of the Rt. Rev. Frederick Courtney, D.D., who upon the request of the council addressed it.

#### NEW MEXICO

ALBUQUERQUE CHURCHMEN offered hospitality to the twenty-fourth annual convocation of the district which met in St. John's Church on April 30th, May 1st and 2nd—a very full three days' programme.

At the opening service Bishop Howden was the celebrant, Archdeacon Trowbridge was the preacher.

After eight years of service the Rev. J. S. Moore was elected to succeed himself as secretary of convocation.

Since the Rev. D. A. Sanford reported that he is ministering to nine different foreign nationalities amongst the miners, a committee was created to study the district and learn the opportunities for Church work among all foreigners.

Officers of convocation appointed by the Bishop:

Chancellor: Ex-Governor L. Bradford Prince, who was absent on account of illness for the first time in thirty years.

Registrar: The Rev. Walter S. Trowbridge, Santa Fé.

Treasurer: Mr. Alpheus A. Keen, Albuquerque.

Council of Advice: The Rev. Messrs. Fuller Swift, C. S. Sargent, W. S. Trowbridge; Messrs. David McKnight, Peyton B. Edwards, Horace B. Hayes.

Delegates to the Synod of the Southwest: The Rev. Messrs. Fuller Swift, E. S. Doan, D. A. Sanford, F. W. Pratt, W. S. Trowbridge; Messrs. David McKnight, L. Bradford Prince, F. W. Nichols, Joseph De Graftenreid, J. J. Ormsbee.

Treasurer of Convocation: Mr. A. A. Keen.

A resolution introduced by the Rev. D. A. Sanford and passed, expressed deep sympathy in the illness of the Hon. L. Bradford Prince.

The Bishop's address told of seizing several new points, and a slight increase in the number of clergy. Four priests were transferred and four others received. Four were licensed to officiate within the district, all being in army service. The churches at La Union and Mesilla Park were consecrated, and two others have been

relieved of debt. 175 were confirmed this year, the largest number since the Bishop came. At Alpine and Fort Stockton funds are in hand for new church buildings.

While the district shows net gains, three more priests are needed. All debts are paid and \$1,000 by local gift has been added to the endowment fund, besides some smaller donations.

A committee was created to take action as to credits in State high schools for systematic Bible study.

On Wednesday and Thursday afternoons joint conferences between convocation and the Woman's Auxiliary were held. The Wednesday programme under the chairmanship of the Rev. E. N. Bullock included discussion of Religious Education, the chairman opening the session with the topic, *The Need, Aim, and practical Working of the Christian Nurture Series.*

Dr. Lynn B. Mitchell of the State University showed the great opportunities for Church social service enterprises in institutions of higher learning. He said that the colleges are losing ground in Religious Education; and when he was followed by the Rev. Hunter Lewis, who said that the president of the State College of Agriculture and Mechanical Arts prohibited religious services of any kind on the college grounds, we understood.

The need for a Church School in the Southwest was the subject assigned to the Rev. F. W. Pratt of Carlsbad, who had to decline to teach seventy-three boys last year because he has accommodations for only eight.

Miss Ellinor Porcher of El Paso spoke of the New Junior Plan.

The Bishop conducted a quiet hour on Thursday morning.

A social service programme was followed out on Thursday afternoon, the chairman of that commission presiding.

The three days' sessions were brought to a close by a patriotic service. The Rev. L. B. Holsapple and Dr. C. E. Byram, civilian chaplains, and Captain LeRoy S. Ferguson, regular army chaplain, were enthusiastic speakers.

#### SPOKANE

No NOTABLE business characterized the twenty-fifth annual convention of the district, which was in session on May 14th and 15th under the presidency of Bishop Page. The Bishop addressed the clergy each morning at the Holy Communion, and afterward entertained them at breakfast at the University Club.

Secretary: Rev. H. H. Mitchell.

Council of Advice: Clerical—Rev. Floyd J. Maynard, Dean Hicks, Rev. Gilbert W. Laidlaw. Lay: Messrs. Brooks, Knight, Sterling.

The Woman's Auxiliary met at St. Matthew's Church, Spokane, on Thursday. Mrs. W. H. Farnham was elected president.

#### ACCIDENT TO ARCHDEACON CHITTENDEN

THE VEN. H. M. CHITTENDEN, Archdeacon of Alton and missionary at Salem, Ill., met with a painful and quite serious accident while on a visit to Greenville on May 20th. While taking a walk just previous to retiring for the night he stumbled over a rope, which he thinks was stretched across the sidewalk, and broke his right arm, lacerating it also. He received first aid and then was taken to a hospital in St. Louis.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, May 27, 1918 }

### ARCHDEACONRY MEETING

THE archdeaconry of Richmond held its annual meeting on May 23rd at St. John's Church, Clifton, Staten Island, and was well represented. Members and officers of the Woman's Auxiliary took part. Bishop Burch presided, and Bishop Tyler made an address. Mr. John E. Rousmaniere spoke of work done under diocesan auspices to aid chaplains in camps and cantonments.

Retiring officers were reelected and the Rev. Pascal Harrower was elected on the Board of Managers of the Diocesan Missionary and Church Extension Society.

### MEETING OF A. G. O.

The annual meeting of the American Guild of Organists was held on May 23rd at the Hotel McAlpin. The principal business was the election of officers, which resulted as follows: Warden, Clifford Demarest; sub-warden, Frederick Schlieder; general secretary, Miles I. A. Martin; general treasurer, Dr. Victor Baier; general registrar, Edward Shippen Barnes; librarian, H. Brooks Day; auditors, Harold Vincent Milligan and Gottfried H. Wederlein; chaplain, the Rev. Dr. William T. Manning. A membership of 1,874 was reported by the secretary.

### CLERGY CHANGES

After serving as rector of Zion and St. Timothy's Church, the Rev. Dr. Henry Lubbeck has resigned.

The Rev. H. Percy Silver, chaplain at the United States Military Academy, West Point, has accepted the rectorship of the Church of the Incarnation, made vacant by the resignation of the Rev. Dr. Howard C. Robbins to become Dean of the Cathedral of St. John the Divine. The new rectorship will begin October 1st.

Historic St. Andrew's Church, Richmond, Staten Island, has called the Rev. Kenneth R. Buchanan to the rectorship. Canonical requirements having been completed, legal steps will be taken for a merger of the corporation of Trinity Church, New Dorp, with St. Andrew's. For the present there will be a Sunday afternoon service, a Sunday school session, and a celebration of the Holy Communion on one Sunday in each month at the New Dorp church. Regular Sunday services and the Sunday school will be maintained at Richmond. The merger is sought for administrative purposes under agreement.

The tenth anniversary of the rectorship of the Rev. John Mark Ericsson was celebrated by the congregation of St. John's Church, Yonkers, on May 29th. The rector was presented with a \$500 Liberty Bond and a ring. At the reception Bishop Burch and others made speeches of felicitation.

### TWENTY-FIFTH ANNIVERSARY

On the Fifth Sunday after Easter the Rev. Dr. Percy Stickney Grant celebrated the completion of a quarter century of service at the Church of the Ascension. Bishop Burch spoke in Bishop Greer's absence to congratulate the congregation on the occasion. The vestry issued a circular letter summarizing the growth of the parish and appealing for funds to clear the parish of debt.

### NEW ORNAMENTATION IN THE CHURCH OF ST. MARY THE VIRGIN

Some weeks ago we reproduced a panel with the figure of the Blessed Virgin which

was to be a part of a new ceiling to be placed in the Lady Chapel of the Church of St. Mary the Virgin, New York. The ceiling is now in place and will be first exhibited at the annual conference of the C. B. S. on the 30th of May. It is so magnificent that a fuller description than we gave before will interest our readers.

The new ceiling was worked out after the general style of later perpendicular Gothic work in England. The pitch of the roof was necessarily kept low, in accordance with the preëxisting structure, and this fact suggested the use of such precedent as is found in many of the more elaborately treated aisles and chapels of English parish churches. It is in no sense a copy of any existing example, however, and the detail has been very freely treated. The shape of the chapel also dictated the division into three bays, the rearmost being cut off by the ambulatory wall. On each bay line is a so-called "tie-beam" truss, filled in with tracery, and supported by a depressed arch. A cornice runs about the chapel at the spring of the roof, and the ceiling proper is of paneled wood.

The carved decoration is of an elaborate character. A deeply cut vine ornament runs along the cornice, divided by "demi-angels" carrying shields charged with monograms and emblems of our Lady. A full length angel stands on each side of the centre of each truss, and another on each carved bracket from which the truss arch springs. These figures also carry shields and emblems. The dentils and cresting of the cornice are carried across the trusses. The intersections of the panel mouldings on the ceiling are enriched with carved bosses, and the ceiling panels themselves filled with tracery. The chief carved feature is a statue of our Lady, set against a panel hung from the rear truss. This is the statue reproduced some weeks ago. The Blessed Virgin is shown surrounded with cherubs carved in high relief. At either side are small censing angels on pinnacles, and on the back of the panel two kneeling angels, in relief, holding a shield charged with our Lady's monogram.

The wood is American oak throughout, finished a soft gray brown, and enriched and illuminated with gold and color. This decoration, kept rather soft in tone, is of much service in adding interest and emphasis to the carving, and in harmonizing the ceiling with the elaborate stained glass window and the magnificent paintings by Mr. Elliott Daingerfield.

The architectural scheme of the ceiling was worked out by Cram & Ferguson, of Boston. The ceiling was made by William F. Ross & Company, of East Cambridge. The carving was done by Mr. Kirchmeyer, of that firm, who carved the rood and numerous statues in the Church of St. Mary the Virgin and its chapels. Mr. Kirchmeyer has a national reputation for the deeply religious tone of all his work and the technical excellence of the carving.

### ST. GEORGE'S PARISH

The May 1st edition of the *Servitor*, published by the St. George's Club War Relief Committee, reports that the parish service flag now has 190 stars, of which two are white, in memory of Robert Bayard Cutting and Fred C. Miller, both of whom died in the service on April 1st. Four men are reported promoted, one to become corporal, one sergeant, one second lieutenant, one lieutenant. Five pages are taken up almost exclusively with news notes from the parish contingent in national service.

### CATHEDRAL PREACHERS

The schedule of preachers for the summer season is announced as follows, services being held at 11 A. M. and 4 P. M.:

June 2d: The Dean; the Rev. Milo H. Gates, D.D.  
June 9th: The Dean; the Rev. Chas. L. Slatery, D.D.  
June 16th: Canon Jones; the Rev. Leighton Parks, D.D.  
June 23rd: The Dean; the Rev. P. F. Sturges.  
June 30th: The Dean; Archdeacon Pott.  
July 7th: The Dean; Archdeacon Pott.  
July 14th: Canon Jones; the Dean.  
July 21st, 28th, August 4th, 11th, The Rt. Rev. Sidney C. Partridge, D.D.  
August 18th, 25th: The Rev. Wm. H. Garth.  
September 1st, 8th: Unannounced.  
September 15th: The Dean.  
September 22nd: Canon Jones.  
September 29th: The Dean; Canon Jones.

## DIOCESAN SUNDAY SCHOOL UNION CONFERS IN BOSTON

### Developing Valuable Knowledge— Death of Rev. Treadwell Walden —Unitarians in May Meeting

The Living Church News Bureau }  
Boston, May 27, 1918 }

WAR Activities of the Scholars was the subject of a conference led by the Rev. Ralph M. Harper at the annual spring meeting of the western branch of the Sunday School Union of the diocese in the lovely Church of Our Saviour, Longwood.

The conference was no covering for a mere address, else I should be reticent in reporting it. Not that the address would necessarily be bad! To rectors as well as to officers and teachers of the twenty schools the conference was a revelation of the many war activities of their Church school children. We all knew of the work, and yet we had never added it together. And we had necessarily seen only one community of children.

Miss Addison, daughter of the Rev. Dr. and Mrs. D. D. Addison, told a group of girls from All Saints', Brookline, giving a silver tea to buy sufficient copies of the Cathedral collection of War Hymns for the Church school. The fact inspired a number of children to patriotic service for the Church. Miss Addison did not tell what the diocese is very proud of, that her Christmas poem has netted over \$500 for the Red Cross. One Church school superintendent told how his boys had named each star on their service flag for some parishioner in the national service. The purpose of this flag geography was to personalize each member in the national service so intimately that the boys could not forget. The members of St. Andrew's Church school, Wellesley, have paid for their Church service flag. Several schools or allied organizations were reported as having purchased Liberty Bonds. And a majority of all Church school children in the diocese have begun buying Thrift Savings Stamps. Some have had special addresses on bonds

and stamps, and many are contributing to the Red Cross.

The custom of singing one verse of our national anthem just after the offering is received was found to be growing in the most surprising way. Without any announcement, the Hymnal version of *America* seems to become the fitting second verse to the Doxology. During the past winter the boys of the Church of Our Saviour, Longwood, gave an interesting exhibit of war posters, and made \$50 for the war fund of their school. It was well suggested that war curios and war relics from the battlefields would also be of interest to the children. One school during the present Red Cross drive had secured a large photograph of the improvised hospital of the Harvard Unit in an old casino on the northern coast of France in which a member of the parish was being cared for while convalescent. Some schools in drives for war purposes are now appointing certain boys and girls to secure timely posters and cards for the vestibule of the church and the parish house bulletin boards. The Rev. Carlton P. Mills, the diocesan educational secretary, stated that some schools were paying the expenses of their rectors to visit camps where men from the parish were in the national service.

When the question of knitting-boys was raised, the leader said he hesitated urging boys to knit, for such work seemed rather "sissy" for boys. This was promptly challenged by a prominent business man, who said that he had knitted over twenty-five sweaters for our boys at the front.

#### DEATH OF THE REV. TREADWELL WALDEN

One of the oldest clergymen in the Church, the Rev. Treadwell Walden, died in Boston last Tuesday in his four-score and ninth year.

He was born in Walden, N. Y., a town founded by his father, Jacob Treadwell Walden, a New York merchant. His mother was a descendant of Thomas Willett, first English mayor of New York City. Mr. Walden originally studied for the bar, but eventually turned to the Church, and after a course in the General Theological Seminary, was ordained in 1854 to the diaconate by Bishop Wainwright. For the subsequent two years he was assistant and in charge of Trinity Church, Newark, N. J. In 1856 he was advanced to the priesthood by Bishop G. W. Doane.

From 1857 to 1863 he was rector of Christ Church, Norwich, Conn.; from 1863 to 1868, of St. Clement's Philadelphia; from 1869 to 1873, of St. Paul's Cathedral, Indianapolis; from 1873 to 1876, of St. Paul's Church (now St. Paul's Cathedral, Boston), and from 1882 to 1885, of St. Paul's, Minneapolis. He went abroad in 1886 and for three years lived in England, where he occasionally preached in Westminster Abbey, the Royal Chapel, Savoy, St. Margaret's, and other prominent churches.

In 1864 he was appointed by the United States Sanitary Commission — which was practically the Red Cross of the Civil War — on two commissions to investigate the treatment of prisoners of war, both North and South. He was the author of the exhaustive report on the investigation and of the widely read *Narrative of the Privations and Sufferings of United States Officers and Soldiers in Confederate Prisons*. He also wrote several religious books and was a contributor to magazines.

In 1858 he married Elizabeth Leighton Law of Norwich who died in 1883. In 1885 he married again, Grace Gordon of Boston, who died eight weeks ago. Of four children only two survive him. Lionel is a painter in Honolulu, and Arthur Treadwell Walden lives at Wonalancet, N. H.

#### UNITARIANS IN SESSION

The annual May meeting of the Unitarian church was held in Boston for three days last week. The same helpful addresses by men of nation-wide prominence which are ordinarily given in the annual conventions of other communions are given at these annual May meetings of the Unitarians. Our own Church conventions could appreciably profit however by one feature of these May meetings. Each year well-planned conferences are led by able men and women, fresh from real achievements. Sometimes there is first an address and then there is a conference. Sometime the session begins with the actual conference.

The afternoon and evening sessions on Thursday were devoted to religious education, and the evening session was marked by the most timely subjects that could be discussed.

Several open sessions are held when any member may bring up for discussion any subject that he wishes. To put it mildly there is usually some interesting subject introduced. This year the Rev. Henry W. Pinkham, a pacifist and formerly pastor of the Unitarian church of Melrose, offered the following resolution:

*Resolved*, That in the declarations of certain Christian ministers and others that have been reported to us from Germany we joyfully recognize the spirit of Christian brotherhood, the spirit that rises above the barriers of nationality and holds in bonds of mutual love all true followers of Christ in whom there is neither Jew nor Gentile, neither American nor German. In the present dark and sad time of war we wel-

come such expressions and heartily reciprocate them to our Christian brethren in Germany, seeing in them foregleams of the day for which we long, when the nations shall not make war any more, but shall dwell together in mutual good will."

By practically a unanimous vote the motion was shoved so far off the table that all mention of it was struck off the records. Had the same resolution been introduced by anyone else except a pacifist, it would have met a different reception, for in the words of the prayer written by a British colonel who was killed on the field of honor, "They, too, are Thine who caused the wrong."

#### A PARISH WAR COMMITTEE

St. James' Church, Roxbury, has just perfected an unusually well-planned parish war committee. All active work of every description relating to war needs is operating under the control and direction of the board of directors. Detailed work in the various phases will be done under the direction of four sub-committees, two of which are already actively at work, another is getting into vigorous action, and the fourth will shortly be hard at work. All members are assigned to work on one or more of the sub-committees.

#### CATHEDRAL OVERRUNS APPORTIONMENT

The Cathedral has paid to the treasurer of the Board of Missions, to date, \$7,471.43 on an apportionment of \$7,000. What has been accomplished this year not only exceeds the apportionment, but sets a new high record in St. Paul's missionary giving.

RALPH M. HARPER.

## PHILADELPHIA DIVINITY SCHOOL PROPERTY SOLD

### Will Become Hospital, Convalescent Home, and Recreation Center for Negro Soldiers — School Will Enter Temporary Quarters

The Living Church News Bureau }  
Philadelphia, May 27, 1918 }

THE Philadelphia Divinity School property has been sold to the Mercy Hospital for Negro Soldiers and Officers. This announcement was made by the Dean, the Rev. G. G. Bartlett, at the commencement exercises on Thursday, May, 23rd. It has been felt for some time that a change from the present site at Fiftieth and Woodland avenue, was necessary, and last year the desirability of securing a new site at Forty-second and Spruce streets was placed before the diocese and tentative plans for buildings were drawn up. The sale of the property owned by the school since 1882 is therefore the first step in a comprehensive plan of growth and enlargement. Owing to war conditions, the parish house of St. Andrew's Church, Eighth and Spruce streets, will be used on the reopening next fall. In the same building fifty years ago the school had its beginning. The students will be housed at 901 Clinton street, and the Dean will also live very near, at 316 South Tenth street. The war has made great inroads into the student body and it is expected that the number next year will be very small.

The group which bought the buildings is known as the Crispus Attucks Circle for War Relief. Crispus Attucks, a negro slave, is said to have been the first patriot to shed his blood in the Revolution. The officers of

the Circle are all members of the colored race and rank high among their people in Philadelphia. Our own Archdeacon, the Rev. Henry L. Phillips, is the chairman. On the board and general committee are pastors of all the colored churches, hospital officers, and members of fraternal and other organizations. The movement has the endorsement of the Governor of the State and of many authorities.

It is planned to make the property not only a hospital but also a convalescent home and a recreation center for all negro soldiers and sailors in the city. The purchase price has been set at \$120,000, of which \$10,000 has already been paid. It is expected that the cost of the project will be about one million dollars. Government help is expected. Possession will be taken on June 18th, and as there are already accommodations for two hundred beds no time will be lost in providing for the wounded negro soldiers who may be expected to arrive from France at any moment. When alterations are complete 1,500 to 2,000 will be taken care of.

The commencement exercises of the Philadelphia Divinity School, held in the Church of the Atonement, West Philadelphia, were notable (apart from the announcement of the sale of the property as stated above), for the graduation of one of the largest classes in the history of the school. It is expected that next year's class will be one of the smallest. The Bishop of Bethlehem, chairman of the joint boards, presided, and the address was made by the Rev. Charles L. Slatery, D.D.

Honorary degrees of doctor of sacred theology were conferred upon the Rev. Philip

J. Steinmetz, headmaster of the Episcopal Academy, Philadelphia, the Rev. Alfred A. Gilman, president of Boone University, Wuchang, China, and the Rev. Lawrence B. Ridgeley, Dean of All Saints' Divinity School, Wuchang. The degree of doctor of sacred theology, in course, was received by the Rev. Edgar L. Sanford.

It was announced that next year a special curriculum of two years' duration, not necessarily including Greek or Hebrew, will be offered for older men who desire to enter the ministry. Special efforts in recruiting along this line are to be made. Emphasis was also laid on the fact that it had been decided by the joint boards that financial considerations would not be allowed to stand in the way of any returned man who desired to study for holy orders. If necessary a fund will be raised for this purpose.

In the afternoon at the last service in the chapel the address was made by the Rev. F. M. Taitt, a member of the class of 1883, the first to occupy what was then the new site.

#### CITY CLUB DINNER TO YOUNG MEN

Ninety young men of high school age were guests at a dinner held at the City Club on Friday evening, May 17th, that they might be brought into contact with the Bishop, the clergy, and others interested in recruiting for the ministry. It was the first event of its kind held by the Church in Philadelphia and the response was all that could have been desired. No attempts were made to pledge the boys. Addresses were made by Bishop Rhineland, the Rev. A. Elmendorf of Newark, and the Rev. John Magee of China.

#### DENOMINATIONAL RIVALRY

At the meeting of the Clerical Brotherhood on May 20th the speaker was the Rev. J. A. MacCallum, pastor of the Walnut Street Presbyterian Church. In relation to denominational rivalry he said:

"Each of the various sects places its church buildings at strategic points, considered only from its own point of view. The result is that the city is divided into a series of overlapping parishes. There is a Presbyterian, a Protestant Episcopal, a Lutheran, a Congregational, a Methodist, and a Baptist map, each covering the entire city, and ignoring all the others, to say nothing of minor sects which are more or less local in their influence. The result is obvious. There is a steady rivalry between the different groups. Yet there is always the vast unchurched community in the background, there are the immigrants waiting in multitudes to be amalgamated into our life.

"But it is not to these that the local Church turns to fill its depleted ranks. It seeks, rather, to eat up its neighbors if it can. The wealthier churches call the most attractive preacher they can command and hire the best singers and performers and advertise through the community that they have done so. They satisfy themselves with the reflection that in adopting commercial methods they are seeking the unchurched, but as a matter of fact they do not care where the congregation comes from."

#### LUTHERANS DEBAR ALIEN ENEMIES

The Kaiser was read out of the Lutheran Church at the annual convention of the Lutheran Ministerium of Pennsylvania, holding its sessions during the week of May 20th. It was set forth in a series of resolutions that the Kaiser, the Hohenzollerns, and the Prussian State Church have no connection with the Lutheran Church in the United States. As a further proof of the loyalty of the ministerium any members who came under the term of "alien enemies" including all pastors who may be residents

of our country but who have never taken out naturalization papers, were debarred from participation for the period of the war.

#### DEDICATIONS AT CAMP MEADE

The Chapel of the Epiphany and the clergy house at Odenton, just without the lines of the cantonment at Camp Meade, Md., will be dedicated on June 3rd at 11 o'clock. The bishops and members of the War Commissions of the dioceses of Pennsylvania, Maryland, and Washington will participate. Brigadier Generals Kuhn and Nicholson have also promised to attend with their staffs. A further service will be held in the afternoon. The Rev. Dr. J. A. Montgomery, of the Philadelphia Divinity School, chief of the staff of clergy at the camp, is now in residence. The clergy house, to which is attached a dormitory, will offer hospitality to visiting clergy and to fathers and men friends of the boys in camp.

#### MISSION STUDY EXTENSION CAMPAIGN

The Church's campaign for Mission Study is moving with enthusiasm and success. Clergy and people everywhere in the diocese are praying at noonday for this spring drive to conserve the faith.

What can the Church give the nation that will most help to win this war, that will most prepare it for the reconstruction period? In mission study classes we aim to find out—and then to serve God and country as He reveals His will. The plan is to send a leader to a parish where there are no study classes, to hold a sample session.

If a class then results, and it has in every case so far, a leader is provided for the course, the "sample" having covered the first lesson of the six.

#### BISHOP'S BRICKS' FUND

The fourth annual service of the Bishop's Bricks' Fund was held in St. Luke's Church, Germantown, on the Eve of Whitsunday. The church was crowded with children and grown people. The aim is to get every man, woman, and child in the diocese to contribute at least one "brick" (ten cents) a year to further the work of Church Extension. It may be done through the various organization as well as through private subscriptions.

The children visualize their offerings by building little card-board "churches" for the Bishop. Many of these are works of art and skill. One built by those of the parish of St. Martin-in-the-Fields is a copy of the parish church, in its beautiful green-sward setting. Thirteen such copies were received by the Bishop this year. From St. Peter's Church, Germantown, came also a unique parish house, in which through the open door one could see a group of children building a Bishop's Bricks' church.

The total offering amounted to \$700, representing small sums from forty-five parishes, five being new this year.

After the service the children enjoyed a feast of ice cream. A picture was taken, showing the Bishop surrounded by the children holding their little churches.

EDWIN S. LANE.

## CHICAGO'S LIBRARIAN ASKS BOOKS FOR MILITARY CAMPS

### Both Educational and Recreational Materials Needed — Church Societies

The Living Church News Bureau }  
Chicago, May 27, 1918 }

Mr. Carl B. Roden, city librarian, a member of St. Peter's, Lake View, and of the Social Service Commission of the diocese, has asked consideration by our clergy and their people of an interesting appeal for books (writ large) for our enlisted men. The circular containing the appeal is sent out by the Chicago Public Library, and the Commission on Social Service is responsible for its distribution among our people. Part of the appeal is given here:

"The Chicago Public Library asks the cooperation of the clergy in bringing to the attention of their people the great need of books for the libraries established in the national camps. There are thirty-four such libraries in the camps in America, each housed in a commodious and attractive library building erected by the American Library Association from funds contributed by the public. A part of this fund was also available for the purchase of scientific, technical, and educational books for which there is a great insistent demand in all the camp libraries. Recreational literature—fiction, poetry, travel, essays, etc.—of which a huge and endless supply is needed, must, however, be sought through gifts from the public. It is in this connection that the clergy are asked to lend their aid—in bringing the matter to the attention of their congregations, in establishing collecting stations for the neighborhood in their parish

houses, or perhaps, in assigning some of their organizations to help in the soliciting and collecting of books. Contributions of money are not asked for or wanted. Books, of the sort that healthy-minded young Americans would enjoy, are what the librarians of the country are asking for.

"Many other local agencies are already cooperating with the Public Library in this interesting campaign. The newspapers have



A PROCESSIONAL CRUCIFIX

Presented to the Church of the Atonement, Chicago, "in memory of a British Mother".  
(See LIVING CHURCH of May 11th, page 66.)

been generous in extending publicity. Marshall Field and Company have undertaken to collect books from homes and collecting stations through their own delivery service. And the response from the public has been prompt and gratifying. Over 260,000 volumes have been received by the Chicago Public Library alone during the past year. Sixty thousand have come as

the result of a fresh appeal during the past thirty days.

"But the need is continuous. Books wear out from heavy use and the use in the camp libraries is very heavy. From every camp comes the report that the library is one of the most inviting and most frequented spots. Organized and managed by trained librarians from the public libraries of the country, the camp libraries are rendering service of a very high order in a manner at once creditable to themselves and of the greatest value to the soldiers and sailors. Heavy shipments of books are also going overseas, space having been provided by the special order of Gen. Pershing, who has directed that 100,000 tons per month be reserved for books for the American army in France. This entire service is organized under the supervision of the War Department and directly under the Librarian of Congress. The Chicago Public Library is the center for collection and distribution in the Middle West.

"Illustrated leaflets in quantities for distribution, and all information, can be had by communicating with the Public Library where, also, requests for collections should be directed."

#### DAUGHTERS OF THE KING

The Daughters of the King met in local assembly at St. Simon's Church, Chicago, on May 22nd. The visitors were guests of St. Simon's chapter. A helpful "quiet hour" given by the Rev. Charles H. Young was followed by a business session and supper. At a patriotic meeting addresses were made by Dr. Anna White Sage and Mrs. Anna Peaks Kenny on The Preservation of the Home. Dr. Sage, one of the ablest lecturers of the speakers' bureau of the Illinois division of the Council of National Defense, spoke from the standpoint of the physician; and Mrs. Kenny as a successful homemaker and club woman. The constitution was amended to provide for election of officers in January, as suggested by the Bishop and the diocesan convention.

#### QUIET DAY HELD BY THE EMBER GUILD

A quiet day for the clergy was held at St. Barnabas' Church on May 22nd, under the auspices of the Ember Guild. The day began with the Holy Communion. There were meditations by the Rev. Charles H. Young, and a series of conferences in the afternoon on The Increase of the Ministry, The Value of a Rule of Life, and Pastoral Visiting.

#### JUNIOR AUXILIARY

On May 18th and 25th and June 1st the Junior Auxiliary is holding sectional meetings a feature of which is the play, *The Call of the King*, given by the children of one of the local branches. The children bring gifts for the "May Christmas Tree" for St. Mary's, Honolulu, and offerings in their "Ordinance Department" boxes. The annual Scrap Book Contest is also part of the programme. The western district held its meeting at Grace Church, Oak Park, on May 18th, when the play was given by the Grace Church branch. On May 25th, the branches of the Northern district met at St. Paul's-by-the-Lake, Rogers Park, the play being given by the branches from St. Paul's and St. Mark's, Evanston. The branches of the North Shore district met at the Church of the Holy Comforter, Kenilworth, on May 25th, the play being given by the branch from Trinity Church, Highland Park. The branches of the southern district meet on June 1st at St. Paul's, Kenwood, the play to be given by St. Paul's.

#### BISHOP'S LETTER ON MEMORIAL DAY

The Bishop and the Suffragan Bishop have written to their clergy calling special atten-

tion to the notable proclamation of the President on the observance of Memorial Day, and asking them, in the language of the proclamation, to exhort their people "to assemble on that day in their places of worship, as well as in their homes, to pray to Almighty God." The letter contains this thoughtful paragraph:

"In conformity with the President's proclamation, and believing that such an observance of Memorial Day will strengthen and hearten our people and help them to set their affections on spiritual things, we, your bishops, request that arrangements be made in all our churches for special services of prayer, intercession, and meditation on that day. In the midst of the noise and strain of the necessary campaigns for Liberty Bonds and Red Cross, and such other material support as our country must have, it will bring spiritual recuperation to our people if they will withdraw for a quiet hour of meditation and reflection in God's house in God's presence."

The special service put forth by the Young Churchman Company is authorized by the Bishop for use on this day.

The Rev. C. E. Bigler, priest in charge of St. Paul's, De Kalb, and the only priest of the Church engaged in parish work in De Kalb county, spent the last three weeks of April as assistant exemption examiner of the Board of Local Exemption. Last summer Mr. Bigler spent the month of August in this work instead of taking a vacation. Recently he was asked to come to Sycamore to help in similar work there. On May 2nd, Mr. Bigler made a farewell address to forty-two selectmen sent to the Jefferson Barracks, speaking from the steps of the court house before 2,000 people. Mr. Bigler is also scout master of the Boy Scouts in De Kalb and helped them in their sale of nearly \$14,000 worth of Liberty Bonds.

H. B. GWYN.

#### BISHOP LLOYD IN CHARGE OF LIBERIA

THE PRESIDING BISHOP has appointed the Rt. Rev. Arthur S. Lloyd, D.D., to be his substitute in charge of the missionary district of Liberia.

#### DR. PERCY DEARMER AT BERKELEY

DR. PERCY DEARMER, who is well known in this country as being one of the most interesting personalities in the Church of England, has been secured as lecturer in Liturgics and Sociology at the Berkeley Divinity School during the coming academic year.

The Rev. Percy Dearmer, D.D., was born in 1867, and was educated at Westminster School and Christchurch, Oxford. After being curate at St. Anne's, Soho (a slum parish), and St. Mark's Marylebone, he was made vicar of St. Mary the Virgin, Primrose Hill (London), where he remained from 1901 to 1915, during which years the church was a resort for many literary and artistic people.

Soon after the outbreak of the war Dr. Dearmer left his parish and went to Serbia together with his wife (well-known as a novelist and writer of mystery plays) to work with the Red Cross. There Mrs. Dearmer died of typhus contracted in the course of her work, in July, 1915. At about the same time one of their sons was killed at Gallipoli; the other is still in the Army.

On his return from Serbia, Dr. Dearmer went to France to work for the Y. M. C. A., and was then invited to go to India for the same organization. He left England in October, 1916, having, just before his departure, married Miss Knowles, who for some years had been secretary of the Angli-

can Fellowship. They have been in India ever since. Beside working for the Y. M. C. A. Dr. Dearmer has been in the service of the S. P. G. and the C. M. S., and has been acting as Professor of English Literature at Delhi.

Dr. Dearmer's efforts towards introducing correctness and beauty into the rendition of the Church service are familiar to American readers from his books, *The Parson's Handbook*, *The Ornaments of the Ministers* (in the series, *The Ornaments of the Church*, edited by himself), as well as from his collaboration in *The English Hymnal* and *The English Carol Book*. As a social reformer Dr. Dearmer is probably less known in this country, but though he has not written much on this subject he has done practical work for twenty years as secretary of the Christian Social Union and is also a member of the Fabian Society. His interest in spiritual healing is exemplified by his book, *Soul and Body*, and by the fact that he was made the chairman of the Guild of Health at the time of its foundation. Other of his publications are *Everyman's History of the Church of England*, *Everyman's History of the Prayer Book*, *Rome and Reunion*, *False Gods*, and *Patriotism and Fellowship*, recently published. He is a frequent contributor to the *Guardian*, and other English Church papers.

Dr. Dearmer will arrive in San Francisco at the end of June. He would be available for a few engagements, lecturing or preaching, in his trip across the continent, and in the East until the middle of September, when he takes up his teaching at Berkeley. He is prepared to speak on a number of subjects connected with the war as well as upon historical, liturgical, and sociological subjects. Further information will be gladly given by Dean Ladd, Middletown, Conn.

#### SUCCESSOR CHOSEN TO MAR SHIMUN

INFORMATION received by cable from the Archbishop of Canterbury at the office of the Assyrian and Armenian Fund in New York states that Paul, brother of the late Mar Shimun, was consecrated Patriarch at Urumia on April 27th. An earnest request was received by the Archbishop from the Patriarch, the Metropolitan, and the bishops of the Assyrian Church, for the influence of the English, and American Churches and nations for the preservation of their people. It was stated also that the relatives of Mar Shimun are safe at present.

A copy of a letter from Secretary Balfour to the Archbishop of Canterbury has also been received by the committee in New York, in which information from the British Consul at Tabriz is transmitted, stating that a report has been received that Mar Shimun was killed by treachery and not in open battle. According to that report, the Patriarch was proceeding with a battalion of Syrian troops and two guns from Urumia to Salmas, when he was met by Simku, a Kurd, who invited him to his house and there shot him dead. Persian horsemen are said to have been sent from Khoi and Marand to attack the Syrians.

This Simku, writes Paul Shimmon, is a notorious Kurdish chief. He was under the employ of the Russians, who tried their best to win him to their side, and he seemed to behave well for a time. When the Russians retreated he played the game of siding now with the Turks, now with the Russians. In this case he seemed to have protested friendship for the Christians while at heart he was still a wolf (and the word *Kurd* means *wolf* in their own language).

The new Patriarch Paul (Paulus) is one of the three remaining brothers and has had a very liberal education under the Arch-

bishop of Canterbury's Mission. He was not a Patriarch-designate, but due to the fact that the Patriarch-designate, the son of David, is a mere boy, Paul has been chosen by the Church and the Nation to succeed to the Patriarchate. He is about 25 years old. His family has had a remarkable record both for their personal worth and for their official and Church capacity.

#### IGOROT PATRIOTS

EVEN THE Igorots of the Philippines are taking part in the Liberty Loans. Far up in the mountains of Luzon, in the neighborhood of the school where Deaconess Anne Hargreaves represents the American Church Mission, they dug up ancient Spanish pieces and other relics from the ground and brought them out of other hiding places peculiar to these mountain people, in order that they might do their bit for liberty.

#### SOUTH CAROLINA COUNCIL ASKS JOINT MEETING OF CHRISTIAN UNITY COMMISSIONS

ENDORING the suggestion made editorially in THE LIVING CHURCH that a joint meeting of the Christian Unity commissions of Churchmen and of Congregationalists for informal discussion should be held, the South Carolina diocesan convention passed the following resolutions:

"Whereas, In the language of the Pastoral Letter of the House of Bishops of 1914—'A divided Church is powerless to create an undivided world. There must therefore be no relaxation in our steady efforts to bind up her wounds and manifest her destiny'; and

"Whereas, As expressed by a recent author, a Bishop of our American communion:

"The future of the Christian Church, humanly speaking, will depend largely upon whether the churches will allow themselves to be drawn together into a catholic fellowship of the people of God; and

"Whereas, As stated in an appeal recently presented to the House of Bishops on the part of representatives of nine communions of Christians, inclusive of our own, to approve a certain proposed plan of unity in the service of the church upon the battlefields of Europe — 'the whole Church is called to-day to make one sacrificial offering of all things held to be of value in one great venture of faith for God,' and

"Whereas, The House of Bishops did reply to the memorialists presenting the above-mentioned appeal in disapproval of the same, affirming that, in their judgment, 'the hasty adoption of ill-considered expedients in the face of an emergency we believe would endanger and retard, rather than further, the cause of reunion; and

"Whereas, The chairman of the Commission on Unity of the National Council of the Congregational Churches, as spokesman for the memorialists presenting the said appeal to the House of Bishops, in a recently published statement has declined to accept the result of the consideration given to the appeal as final; and further therein states: 'We would lay again our appeal before the individual bishops and the communions in their respective dioceses—the great body of Christian laity—to consider any overtures for unifying action that shall express the fundamental unity of Christianity; now, therefore,

"Be It Resolved: That it would be inconsistent with the position hitherto assumed upon all appropriate occasions by our

communion as to the 'hope of the churches being found precisely where the hope of the nations is to be found—in coming together into a single compact Army of God'—to fail altogether to rise to this call for faith and action, and that this is in the present emergency of ministering to the American soldiers in foreign service no longer a purely academic matter; and, furthermore, that our American Church must not be 'afraid of its own ideals'; and, that we, therefore instruct that a copy of these resolutions be forwarded, by the secretary of the council, to the respective chairmen of the Commission on Unity of the National Council of the Congregational Churches and the joint Commission on Christian Unity of our communion, with an urgent recommendation to them on behalf of the diocese of South Carolina to call together their respective commissions in joint session to confer upon a plan for Reunion that may be by them jointly submitted to the General Convention and to the National Council of the Congregational Churches for further action."

#### BISHOP GRAVES COMPLETES TWENTY-FIVE YEARS' SERVICE

THE RT. REV. F. R. GRAVES, D.D., of Shanghai, China, has completed twenty-five years of service as a Bishop in the Far East. In 1893, the year in which he was consecrated, the Church was established in the city of Shanghai and there were some out-stations around it, but none at which a foreign missionary resided. The next stations where our missionaries were placed were Hankow and Wuchang. We had just got a footing in Ichang, in 1890, and opened an outstation at Shasi, when the house was burned in the riots of 1891 and the foreign missionary had to withdraw. The foreign part of the mission staff was a small one, the Chinese clergy were few and there were no trained catechists or Biblewomen.

The original diocese extended from Ichang to Shanghai, a length of nine hundred miles. This was divided into two by the establishment of the missionary district of Hankow under Bishop Ingle in 1901. In 1910 this diocese was in its turn divided and the missionary district of Anking set off. All three dioceses form the China Mission of the American Church, which together with the five English dioceses and the one under the care of the Church in Canada constitute the *Chung Hua Sheng Kung Hui*, or Holy Catholic Church in China. The establishment of this national Church is perhaps the greatest advance which Bishop Graves has seen in his twenty-five years of service, and he was to a large extent instrumental in bringing it to pass.

#### CLERGY VOLUNTEER FOR HARVEST WORK

AT THE monthly meeting of the clericus of the diocese of Olympia, recently held at the Church of the Holy Communion of Acoma, the following resolution was adopted:

"Whereas, We believe it to be the duty as well as the privilege of every man of the United States to do not only his share but his utmost to help prosecute the war to a victorious peace; and

"Whereas, It appears that the need of help in the harvesting and caring for the crops of all kinds in this country will be most pressing; therefore,

"Resolved, That the War Commission of this diocese be authorized to say to the proper authorities that every member of

the clericus of the diocese of Olympia is ready to spend his vacation this year in whatever form of work he may best be able to help with, in the harvest fields."

#### MEMORIALS AND GIFTS

THE MAGNIFICENT *Te Deum* memorial window in the west front of the Church of the Holy Rood, New York, was solemnly dedicated on May 17th, Bishop Burch and the Rev. Dr. Gustav A. Carstensen, rector of the parish, officiating. This window, recently described in these columns, has been pronounced by competent connoisseurs to be one of the best and largest works in pictured glass to be found in America.

ON APRIL 23rd a beautiful window, in memory of the late Chaplain A. A. McAlister, was unveiled in the Naval Chapel at Mare Island, Cal. Addresses were made by Bishops Nichols and Moreland, and also by the commandant and the captain of the yard. The latter address was an appreciation of the long service of Chaplain McAlister by one of the naval officers who was listed among his friends. The chapel in which this window was placed is itself the result of the enthusiasm of Chaplain McAlister, who was influential in having erected at Mare Island what is counted the handsomest chapel the government owns. The chapel has been put to important uses since the war began. There have been repeated large gatherings of enlisted men, addresses by bishops and clergy, and the Rev. John Barrett, rector of the Church at Vallejo, has held for a long time a monthly celebration of the Holy Communion, with conversions and enthusiasm among both officers and men. The work at the station is now turned over to the Rev. Mark Rifenbark, who comes as civilian chaplain.

#### CENTRAL NEW YORK

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

#### Brotherhood Week-End

A BROTHERHOOD week-end was observed in the diocese recently under the direction of Mr. Frank H. Pyke of Syracuse. Mr. G. H. Randall, the executive secretary of the Brotherhood, coming for a series of helpful meetings. First, there were a reception and general meeting in the Lockwood Memorial Hall of St. Paul's, Syracuse; Mr. Randall was a speaker before the Trinity Men's Club on Monday; and on Tuesday night in Grace parish, Cortland, a dinner was followed by a group meeting, some forty men coming from Cortland, Syracuse, Ithaca, and other cities. Bishop Fiske came from Syracuse. On Sunday a Brotherhood corporate communion was celebrated at Trinity Church, Syracuse. Mr. Randall made addresses in Grace Church, Syracuse, in the morning, and at All Saints' at night, Mr. Pyke forming a chapter at the latter church. There were Sunday afternoon addresses by Mr. Randall in the chapel of Auburn Prison and at St. Peter's Church, Auburn.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop  
IRVING P. JOHNSON, D.D., Ep. Coadj.

#### Clergy Benefit by Pension Fund

THE REV. Z. T. SAVAGE who was ordained priest by Bishop Spalding in 1874, and has rounded out forty-three years in the priesthood, has been placed on the retired list and relieved of his work at Walsenburg and West Cliffe. The Rev. E. W. Sibbald also has been relieved of active work and both are receiving pensions, making now four

clergy receiving the minimum pension. One of the first to receive a pension was the Rev. C. M. Pullen who departed this life April 19th.

**DALLAS**

A. C. GARRETT, D.D., LL.D., Bishop  
HARRY T. MOORE, D.D., Bp. Coadj.

**Bible Lore**

ON WHITSUNDAY, after evensong, a large number of people repaired to the auditorium of the parish house of St. Andrew's Church, Fort Worth (Rev. E. H. Eckel, D.D., rector), where the rector delivered a lecture on The Superiority of the Bible to Other Sacred Books, and incidentally the preëminence of Christ to the founders of the ethnic religions of the East; after which he exhibited about fifty volumes of Bibles and Bible apparatus from his private library, some of which he explained before giving the people an opportunity to examine the books for themselves. A Latin Vulgate of 1489 with hand illuminated capitals in color was the object of chief interest. On the following Wednesday evening the exhibition was repeated after fitting addresses by the Jewish rabbis, a Roman priest, a Baptist minister, and the rector. There was a large mixed audience and a most amicable and edifying discussion of the Bible from the several viewpoints represented. Mr. Eckel has arranged for a week's exhibition of some of the chief books of the display, in a prominent store window.

**EASTON**

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

**Anniversary Programme—Salary Increase**

IN CONNECTION with the diocesan convention next week at Christ Church, Easton, the Rev. Henry Davies has prepared an anniversary programme for the evening of June 6th. The Rev. George W. Lay, D.C.L., son of Bishop Lay, and now headmaster of St. Mary's School, Raleigh, N. C., will give an address. The Rev. Robert Wilson, D.D., the only surviving clerical member of the first convention of the diocese, will also make an address, and Judge Pierce, the chancellor, will discuss the history and prospects of the work.

AT THE LAST meeting of the Standing Committee the Rev. Henry Davies, Ph.D., was elected to fill a vacancy caused by the death of the Rev. Mr. Howard and was also made secretary.

A SUBSTANTIAL salary increase has been granted Dean Harry Chesley of the Cathedral, in recognition of faithful work.

**FOND DU LAC**

REGINALD HEBER WELLER, D.D., Bishop

**Patriotism**

WHEN THE Poles of Marinette marched in procession before St. Paul's Church, on a recent evening, they were greeted by a brilliantly lighted church and three altar boys in cassock and surplice holding the cross, the American flag, and the service flag. The priests in the procession were greatly moved by the tribute and saluted the cross and flags. St. Paul's now has twelve and one half per cent. of its communicant list in the national service. The Sunday school has increased 125 per cent. since the adoption of the *Christian Nurture Series* in January.

**GEORGIA**

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

**Anniversary of Consecration**

THE TENTH anniversary of the consecration of Bishop Reese was observed on May

21st, with the Holy Communion in Christ Church, Savannah. All the clergy in the diocese were invited. At night an informal reception was given to Bishop and Mrs. Reese in St. John's parish hall.

**IOWA**

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Bp. Coadj.

**Daughters of the King—Board of Missions**

SUNDAY AFTERNOON, May 12th, the Daughters of the King held their annual meeting, called to order by Mrs. B. V. Standing. The opening devotional service was conducted by the Rev. Arthur M. Lewis, after which Bishop Morrison gave an address on The Ministry of Service, the Bishop Coadjutor on True Loyalty, and the Bishop of Western Nebraska on Practical Methods of Service. Reports were received and officers elected. The new president is Mrs. A. J. Bushby, of Waterloo, and Miss Caroline Urban of Des Moines is secretary and treasurer. It was decided that annual instead of semi-annual meetings shall be held hereafter in connection with the diocesan convention. After business session and conference came adjournment.

THE BOARD OF MISSIONS of the diocese held its annual meeting at the close of the convention. The Rev. W. P. James was reëlected secretary and the Rev. John M. Francis was elected treasurer. Apportionments were made and a committee appointed to rearrange the plan of apportionments.

ON ROGATION Sunday the rector of St. John's Church, Clinton (Rev. Frederick H. Burrell, rector), dedicated a national flag and a service flag containing thirty stars and a national emblem.

ST. LUKE'S Church, Cedar Falls (Rev. John S. Cole, priest in charge), has become a self-supporting parish.

MR. HARMON JONES of Berkeley, Calif., has been sent to Camp Dodge by the Brotherhood to work among soldiers. He will be under the direction of Chaplain George Long.

**LEXINGTON**

LEWIS W. BURTON, D.D., Bishop

**Intercessions—Lot Secured—Council**

FOLLOWING THE recent service of intercession at the Cathedral, Lexington, the chimes are rung every day at noon for five minutes, summoning all citizens to offer a prayer for the Allied cause.

THE MISSION at Latonia has been placed under the charge of the Rev. J. Howard Gibbons, rector of Trinity Church, Covington.

THE CONGREGATION of the parish of the Good Shepherd, Lexington (Rev. Richard Wilkinson, D.D., rector), whose church building burned last January, has secured a new lot which is considered the most desirable site in the city for church purposes. The architect is preparing plans, and work on the foundation began last month.

AN UNUSUAL plan for paying a parish debt was put into operation at a recent meeting of the congregation of Trinity Church, Covington. It involves the selling of 250 "blocks of Church indebtedness", at \$10 a block.

THE PROGRAMME for the annual council provides for three special services in Calvary Church, Ashland, when addresses will be made by the Rev. Richard Wilkinson, D.D., the Ven. F. B. Wentworth, the Rev. J. J. Gravatt, Jr., the Rev. G. H. Harris, the Rev. T. L. Settle, and Mr. Allan D. Cole.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

**New President for Bowdoin College**

DEAN KENNETH C. M. SILLS has been elected president of Bowdoin College, Brunswick, in succession to the late President Hyde. President Sills was graduated from Bowdoin in 1901. After a post-graduate course at Harvard, he was, for a time, an instructor at Bowdoin, and then a tutor in English at Columbia. In 1907 he was made professor of Latin at Bowdoin, and three years later became Dean of the faculty. He was an intimate friend of President Hyde, who was known to favor his succession to the presidency when Dr. Hyde's failing health warned him that his remaining days were probably few. President Sills has been acting president for some time, and his election was felt to be the logical choice of the trustees. He is the son of the Rev. C. Morton Sills, D.D., and is a staunch Churchman.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

**Provision for Soldiers—Sunday School Institute**

RIGHT IN THE midst of Camp Meade, in the center of the Remount Depot, stands St. Peter's Church, which until the coming of the cantonment had ministered to a country congregation. The Church and its rector have done their best to be of service to the soldiers, but the need of a fuller equipment has been felt, and is now about to be satisfied. Two generous Churchwomen of Washington have contributed the whole amount, \$14,000, necessary for such a building, which is now almost completed and will be known as the Church of the Epiphany, Odenton. In addition to the chapel there will be accommodations for a staff of clergy, the Rev. James Alan Montgomery, D.D., the Rev. Allen Evans, the Rev. S. Tagart Steele, and one other. These will devote themselves to work in the cantonment in conjunction with the rector, the Rev. Arthur J. Torrey. The chapel will not undertake social and recreational work, but there will be a large social room, a dining room, and a kitchen. Sleeping accommodations will be provided for ten or twelve men upon an upper floor.

THE FIFTEENTH annual meeting of the Sunday school institute of the diocese was held at the Memorial Church, Baltimore, May 4th and 5th. The Rev. Dr. Charles H. Boynton delivered addresses upon the Need of Training in Child Study and in Methods of Teaching and upon The Parents' Part in Religious Education. Other speakers were Miss Mary D. Pitts, the Rev. Dr. Mitman, the Rev. Clarence S. McClellan, Jr., and Miss Helen Jennings.

**MARQUETTE**

G. MOTT WILLIAMS, D.D., Bishop  
ROBERT LE ROY HARRIS, Bp. Coadj.

**St. James' Church, Sault Ste. Marie**

ON THE Sunday after Ascension Day a memorial service in honor of Victor Holton, killed in action April 10th, was held at St. James' Church, Sault Ste. Marie (Rev. S. H. Alling, rector). This is the second member of the parish to lay down his life in the service of his country. On the evening of Whitsunday a service was held in aid of the Chippewa County War Relief Fund. Major H. Hamilton of the Canadian Forces, Mr. Geo. P. McCallum, and the rector spoke.

## MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

## Diocesan Convention—To Attend Re-union

THE DIOCESAN CONVENTION at Missoula has been advanced one week, and will open on June 23rd to coincide with a course on the training of war speakers, given by the university at the summer school. The Rev. Frank B. Lewis of Bozeman, secretary of the convention, will be absent from his post of duty this year as he expects to attend a fiftieth college class re-union at Yale. Mr. Lewis was a member of the class of 1868.

## OHIO

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

## Convention of Church Schools—Installation

THE CHURCH SCHOOLS of the diocese met in annual convention at Emmanuel Church, Cleveland, on May 15th. The convention, organized by the diocesan Board of Religious Education, is a part of their plan of Church school advance for the diocese. Upwards of 250 delegates attended. Sessions began with an address of welcome by Bishop Leonard followed by a sermon by the Rev. W. H. Griffith Thomas, D.D., of Toronto.

Then eight departmental conferences were led by experts. Evening Prayer was followed by the annual dinner in the parish house. Next came the awarding of standard certificates to all the schools which had reached the standard, as shown by the reports now required by canon. A goodly number of schools received these certificates.

Then Bishop Du Moulin came in with stirring words of welcome and appreciation. Two addresses followed, the first by Mrs. John Loman, of Philadelphia, fascinating in its breadth of vision and its expert knowledge, the second by the Rev. Phillips E. Osgood on Sponsors in General. This address, fairly thrilling in its ardor and passion, was a notable effort, at once eloquent and homely.

THE INSTALLATION of the Rev. R. S. Chalmers as rector of St. Mark's Church, Toledo, took place on May 10th. The service, somewhat modified to suit an evening hour, was conducted by Bishop Du Moulin and a sermon was preached by the Rev. Franklyn Cole Sherman, under whom Mr. Chalmers became postulant and candidate. Following the service a reception was given to Mr. and Mrs. Chalmers in the parish house.

## OREGON

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

## Commencement at Nurses' Training School—Convention Visitors—Successful Diocesan Paper

THIRTY-THREE nurses received diplomas at the commencement exercises of the Nurses' Training School of the Good Samaritan Hospital, held at St. Stephen's Pro-Cathedral, Portland, Oregon, May 15th. Before presenting the diplomas, Bishop Sumner made a brief address, calling attention to the fact that one-fourth of the work of the hospital is given free of charge for the poor and needy, it being the ideal of the hospital not to make money, but to minister in the Christ spirit. The commencement address was delivered by Dr. E. J. Laabe of Portland, recently returned from Red Cross work in France.

TWO DISTINGUISHED bishops will enhance interest in the annual convention of the diocese. Bishop Nichols will preach the convention sermon and with Bishop De Pencier of New Westminster and Cariboo will address a missionary mass meeting the evening of the 29th. At a mass meeting

in the interest of Religious Education Bishop De Pencier will speak.

THE *Oregon Churchman* has within six months issued four special numbers and paid off a large debt, and is turning over to the diocesan Board of Church Extension a considerable sum for missions.

THREE THOUSAND enlisted men are in the spruce camps in the Yahuts and Siletz country. Bishop Sumner is studying the situation, expecting to start some Church work among them.

## PITTSBURGH

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

## Missionary Rally—Nurses Graduate

THE ANNUAL missionary rally of the Sunday schools took place on Whitsunday afternoon, in Trinity Church, Pittsburgh. The girls' choir of Calvary Church led the procession, followed by representatives from the various schools and then by the clergy and Bishop. Bishop Whitehead spoke in welcome, the missionary address was delivered by the Rev. R. B. Evatt and diocesan pennants were awarded to the nine schools. The Lenten Mite Box offerings amounted to \$4,500, with some schools to be heard from.

THE SIXTH annual commencement of the St. Margaret Memorial Hospital was held in the hospital chapel on the afternoon of Whitsunday. The baccalaureate sermon was preached by the Rev. L. F. Cole. Dr. Titus made an address on behalf of the staff, and Md. C. L. Snowdon, commented on the raising of \$200,000 by a whirlwind campaign, and of the erection in the future of the new home for nurses. Bishop Whitehead also spoke. The diplomas were presented by Mr. Snowdon, the scholarships were given by the president of woman's board, and the pins by the directress of nurses.

## SACRAMENTO

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

## Woman's Auxiliary

A MISSIONARY MASS MEETING under the auspices of the Woman's Auxiliary was held at St. Paul's Church, Sacramento, on Tuesday evening, May 14th. The Very Rev. Dean Gresham made the address.

## SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

## Consecration Service—Building Fund

THE CONSECRATION of the new Emmanuel Memorial Church and the blessing of the parish house and rectory at Champaign (Rev. George P. Hoster, D.D., rector) has been appointed for June 26th. The rector will preach the sermon. The fine group of stone buildings, the church and parish house given as memorials by the Polk family of Champaign, and the rectory erected by the parish, are about completed. R. A. Cram of Boston is the architect.

ABOUT \$25,000 has already been subscribed toward the building of the church, parish house, and rectory for Trinity Church, Jacksonville, for which Pridmore of Chicago has drawn plans. The group of buildings will cost about \$45,000. There was \$9,600 insurance on the old church. So that there are about \$35,000 in hand towards the new improvements.

THOMAS DRESSER WHITE, son of Archdeacon John C. White, has successfully passed the examinations and qualified for entrance to West Point. He will graduate

from St. John's Military Academy at Delafield, Wis., June 9th, and will enter West Point with the June class on June 14th. He has received six gold medals for literary and military marks during his four years' course at St. John's and is the ranking cadet officer and editor of *Cadet Days* at the school. He will be seventeen years old on August 6th.

## WASHINGTON

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

## Cathedral Notes—Quiet Day

ASCENSION DAY has for years been particularly associated with Washington Cathedral. On that day many enterprises have been begun and many buildings have been blessed. Then also the first of the open-air services around the peace Cross is usually held. But because of the Bishop's necessary visit in New York the special service was held this year on Rogation Tuesday being the installation of two new canons, the Rev. Walden Myer and the Rev. J. Townsend Russell. The service took place in the Bethlehem Chapel. The Canon-in-residence, Dr. DeVries, the Dean of the Cathedral, and several clergy were in the chancel. The new canons took an oath of loyalty, and of their intention to labor faithfully in their office: then the Bishop, accompanied by the Dean, led each to the stall appointed for him, and said the sentence of installation. The Bishop preached.

ON THE afternoon of Rogation Tuesday, a meeting of the Washington Cathedral Committee was held at the residence of the Hon. Henry White, former Ambassador to France, and a member of the Cathedral Chapter. Mr. White spoke of the need felt by many of the people, brought to Washington through the present crisis, including those not of our communion, of a great place of worship in the nation's capital, where there is no edifice of fit dignity for a national service of intercession or thanksgiving, or for a memorial service for the nation's heroes.

A QUIET DAY for the six deaconesses of the diocese was conducted by Canon Austin on May 8th, at St. Alban's Church, Mt. St. Alban.

## WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

## Death of Mrs. Lena B. Lardner

THE DEATH of Mrs. Lena B. Lardner, occurred at her home in Niles on May 2nd. Until recent years, when Mrs. Lardner was prevented by advancing age and ill health from great activity, she was a most active Churchwoman, and until the end was greatly interested in all the work of the Church both local and general. She was the daughter of the Rev. Joseph F. Phillips, who was rector at Trinity Church, Niles, from 1858 until his death in 1867, and was herself born in Catskill, N. Y., June 2, 1843. She married Henry Lardner in 1861 and was the mother of nine children, of whom six survive her. Mrs. Lardner was a woman of much literary ability and was interested especially in Churchly literature.

## WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

## Presentation to Historical Society

A UNIQUE collection has been presented to the Buffalo Historical Society by Mrs. William D. Walker as a memorial to her husband, the late Bishop of Western New York. It is a large upright case, made entirely of glass with a marble base and



mahogany floor. Square brass tubings support the glass shelves upon which are placed many official as well as personal belongings of the Bishop. Among them are his pectoral cross, gavel, episcopal rings of Western New York and North Dakota, a personal ring, watch and chain, sermon cover, bead work and peace-pipe from North Dakota, photographs of Cathedral car, see house, diocesan seal, commission's model of cross and marker on Bishop Walker's grave, and photograph and autograph of the Bishop. Suspended through the centre of the case are his convocation robe of Oxford (D.D.), hoods from Trinity, Dublin; Oxford, Columbia, and Kings' College, Nova Scotia; with various academic caps as well.

The presentation was a formal one which took place on Saturday afternoon, May 18th. Mr. Louis P. Bach of New York, acting for his sister Mrs. Walker, made the presentation address and the gift was accepted by the Hon. Henry W. Hill, president of the society. The Rev. Charles H. Smith, D.D. gave the invocation and the Rev. Charles A. Jessup, D.D., spoke in behalf of the clergy and pronounced the benediction. A guard of Boy Scouts from the parishes of Trinity Church and St. Mary's-on-the-Hill acted as ushers and at the bugle-call unveiled the case with the flag—under the direction of the Rev. G. F. Williams, who has just been made chaplain of the 74th Regt. N. Y. S. N. J.

CANADA

Returned Chaplains—Synod of Nova Scotia—  
Death of Canon Worrell

Diocese of Athabasca

ATTENDANCE at the Indian boarding school at St. John's Mission, Wabaska, is much improved this year. Good health, good conduct, and good progress are reported. The Woman's Auxiliary supplies all clothing and bedding.

Diocese of Huron

IN THE death of Mrs. Sandys, widow of Archdeacon Sandys, one of the pioneers of Chatham passed away. She had reached the advanced age of ninety-seven and had come with her husband in 1849 when he became rector of St. Paul's Church.

Diocese of Montreal

THE REV. E. RIED, who was ordered deacon on St. Mark's Day in the diocesan college chapel, Montreal, was to have worked in the diocese, but the Bishop of Mackenzie River showed the great need of men in his northern field. The result was that Mr. Ried offered himself for work there and after getting married expects to start for his new home in the beginning of July.

COLONEL ALMOND, rector of Trinity Church, Montreal, at home on a few weeks' leave from the front, may visit Washington and other cities in the United States before his return to France, in connection with his work as director of the Canadian Chaplain Service in the army overseas. Through his efforts the chaplain is no longer restricted from the front line in the trenches but now goes "over the top" with his men.

AT THE adjourned vestry meeting of the Church of St. John the Evangelist, Montreal, it was shown that 110 members were serving overseas and 22 had made the supreme sacrifice.

Diocese of New Westminster

BISHOP DE PENCIER was given a hearty welcome when he returned to his see after long absence at the front. A public reception was held for him in the Church Hall on the evening of the same day. The

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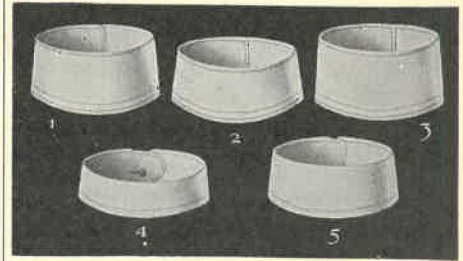
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Bishop gave an address on the situation in France and Flanders.

*Diocese of Nova Scotia*

THE DIOCESAN synod meets in Halifax on June 4th. ARCHBISHOP Worrell has returned from his confirmation trip to Bermuda.—THE RECENT installing of a surpliced choir in St. Luke's Church, Annapolis Royal, is a great improvement.—THE SPECIAL preacher at the annual encoenia of King's College, Windsor, May 2nd, was Canon Armstrong, rector of Trinity Church, St. John. About half the amount needed for the advance movement for King's College has been subscribed.

*Diocese of Ontario*

THE DEATH of Canon Worrell took place at Oakville, April 28th. He was the father of Archbishop Worrell, of Nova Scotia, and of Chancellor John A. Worrell, of Trinity College, and of the diocese of Toronto. Canon Worrell, who was in his ninety-ninth year, spent his long life in the service of the Church, only retiring from active work in 1905. He was rector at Oakville for thirty-five years.

*Diocese of Rupert's Land*

THE SYNOD OFFICES in Winnipeg are to be removed to better quarters.

*Diocese of Toronto*

A MEMORIAL of the bravery of the old boys of Trinity College School, Port Hope, who have given their lives for their country in the present war, is shortly to be erected. It will take the form of a new building in the college group, to be known as the Junior School.

ST. CLEMENT'S MISSION, Bedford Park, Toronto, has petitioned to be erected into a separate parish, as it is now able to be self-sustaining.

AN INTERESTING address was given at the meeting of the Toronto local assembly of the Brotherhood of St. Andrew, recently, by Sergeant-Major Hodgson, a member of St. James' chapter, who lost a leg at Vimy Ridge.

THE NAVAL memorial service for the officers, crews, nurses, and medical corps of seven British hospital ships, torpedoed during the past year, was held in the Church of the Messiah, Toronto, April 28th.

THE BISHOP having granted the use of St. Alban's Cathedral, Toronto, for a special service for the Knights Templar, on Ascension Day, they marched to the church in full uniform. The service was conducted by the Rev. Dr. Ribourg, himself a Knight, and special music was rendered by the Cathedral choir.—THE DIOCESAN Synod will meet June 4th. The special preacher at the opening service in St. Alban's Cathedral will be the Bishop of Huron, and the devotional service will be conducted by Archdeacon Ingles.—THE WAR-PRAYER services in Toronto which have been very successful, are non-parochial mass gatherings in the various districts.

**Educational**

HOFFMAN-ST. MARY'S INDUSTRIAL INSTITUTE, Keeling, Tenn., held its commencement on May 17th — the closing exercises beginning May 12th with a sermon by the Rev. F. A. Garrett. More than two dozen delegates of the diocesan convention came out from Memphis with Bishop Gailor. The Rev. Bartow B. Ramage delivered the annual address and the Bishop presented

diplomas and certificates. The prizes were presented by Mrs. Bolton Smith.

ST. STEPHEN'S COLLEGE holds its 58th commencement from June 2nd to 5th, but usual commencement festivities will be curtailed for quiet reunions and gatherings of alumni and former students and friends. On Sunday, June 2nd, the sermon at the morning service will be preached by the Rev. Lawrence T. Cole, D.D., a former warden. At the baccalaureate service at 5 P. M. on that day the preacher will be the Rev. Dickinson S. Miller, D.Sc. On Tuesday there will be a memorial service at 6:30 P. M. for the late Rev. George Bailey Hopson, D.D., and on Wednesday the commencement exercises will be held at 11 A. M. in the chapel. The alumni celebration of the Holy Communion will be held at 7:30 A. M., and luncheon will be served to visitors at 1 P. M.

THE SUMMER SCHOOL of Religious Education of Southwest Virginia, which meets at Lynchburg from June 17th to 21st, has secured a strong faculty and announces exceptionally attractive and helpful courses of study. Lectures will be given on The English Bible, by Dr. Berryman Green; on Social Service by the Rev. Augustine Elmendorf; on the History and Interpretation of the Prayer Book, by the Rev. Dr. E. L. Goodwin; on Methods of Teaching, by the Rev. Dr. Mitman; and on Child Study, by Miss Helen Jennings. In addition to the usual conferences, one will be held every afternoon for leaders of mission study classes, conducted by Mrs. Geo. Winthrop Lee, vice-president of the Woman's Auxiliary of the diocese of Massachusetts, and a daily conference for the clergy will be held by Bishop Tucker. Monday evening there will be a reception to delegates and visitors; Tuesday, a stereopticon lecture on Jerusalem with special reference to its recent capture; Wednesday, a missionary mass meeting addressed by Dr. John W. Wood; Thursday evening the Rev. R. B. Nelson and Archdeacon E. A. Rich will tell of the Church's War work in training camps.

RACINE COLLEGE commencement exercises will begin on June 9th with Holy Communion at 7:30. At the later service Bishop John Hazen White will deliver the baccalaureate sermon. Other events occupy the remainder of the day. Monday is set apart to athletics and the class play. A competitive drill on Tuesday morning will be followed in the afternoon by trustee meeting. The alumni dinner at 6:30 will be followed by faculty and senior class reception in the evening. Chief Justice Win-

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At LAKE WAWASEE, Ind., from June 17th to 22nd, the second annual school of religious education of the diocese of Michigan City will be in session. Courses on instruction will be offered on Religious Pedagogy (Rev. Charles Herbert Young), the Gospels and the Life of Christ (Rev. Edward W. Averill), The Christian Year (Rev. John F. Plummer), and Missions (Miss Alice Goldthwaite). In addition the Rev. George Richardson will teach in Bible study classes and the Rev. Charles H. Young, will lecture on the *Christian Nurture Series*. The daily programme begins with Holy Communion at 7 A. M., and includes an hour for rest and recreation, two hours' study period, a second recreation period of an hour and a half, evening lectures on the Bible and the *Christian Nurture Series*. A registration fee of \$1 is payable upon enrollment. Board and room will be \$10. Information may be secured from Miss Alice Goldthwaite, Washington street, Marion, Ind.

"OFFICE LOYALTY"

BISHOP LAWRENCE says there are two kinds of salesmen: the first always undertakes to represent himself, and the second represents the house he works for.

Individuals are great only to the degree they represent a "house", or a cause. When a gilt-buttoned policeman holds up his hand at a street crossing, everybody stops; whereas, if a man in citizen's clothes held up both hands all day long the only effect it would have would be to make people laugh. It isn't his blue uniform that counts, it is the fact that his regalia stamps him as an ordained representative of law and government. Every employe ought to feel that as an individual he counts for little, but as a representative of an organization he is to be seriously reckoned with. Every man should wear a spiritual livery that emphasizes the message or organization for which he stands. He should be proud of his position with his house or organization, and if he cannot learn to be proud of it he should step out, and find another position where he can.

He will find that to the degree he actually represents the spirit of organization, just so will he gain in strength and in usefulness to his employers. Knockers, kickers, and those branded with the curse of dissatisfaction will always be passed over in the daily and eternal process of separating the sheep from the goats, and lack of enthusiasm for a cause, and the spirit of inertia which it always breeds, will eventually land even an able man in the wake of lost opportunities.

If this is preaching, and God wot it may be, it is nevertheless the kind of sermon that many of us need. Give us this day our daily work and let us perform it cheerfully and with enthusiasm, and we shall risk getting the bread that will assuredly reach us as a just reward.—*Grace Church* (Colorado Springs) *Record*.

HOME

IN THE middle Atlantic, about halfway on a straight line between Cape Town and Montevideo, there was heaved up in remote times by volcanic action a huge rock, the little island of Tristan da Cunha, bleak and barren, the vortex of fierce storms, the center of almost incessant rains, always enveloped by cloud, and shunned by ships, and yet for the last hundred years inhabited by a strange race made up of English, Dutch, Irish, Italians, Americans, cast ashore from time to time in shipwreck, or driven there by weariness of the busy

world; and living on fish and the spoils of the wrecks that strew its coast.

These people, now about eighty in number, men, women and children, suffer hardships and deprivations almost inconceivable to residents of more favored lands.

Having no useful timber, their huts are unmortared piles of rough stones, thatched with grass.

The isle is so infested with rats from wrecked ships that any grain planted is eaten in the ground; and the only source of flour is passing vessels, which may be intercepted only by rowing many miles to sea.

There is no government of any sort, no school, no church.

The island has no future; the people have no prospect but of entombment there.

One would suppose that these unfortunates, intelligent, industrious, thrifty, and temperate, as they are described to be, would gladly leave their rude huts, their terrible hardships, their barren fields, their pitiable poverty, and hopelessness, to rejoin the comfortable world.

But no!

The British government has renewed its offers to remove them and their few possessions from the bleak island to any British soil they may choose and to give them means to start life anew.

Not one will consent to go.

There on the bleak island are their homes, and there they will stay.

Maybe, after all, one lot in life is not much better or worse than another, so far as real happiness goes; but there are some things that seem very necessary to us, and that little corner in God's creation we call home is one of them.—*Charles Grant Miller*, in the *Christian Herald*.

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