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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN.—MAY 10, 1919

NO. 2

NEW YORK 11 WEST 45th STREET

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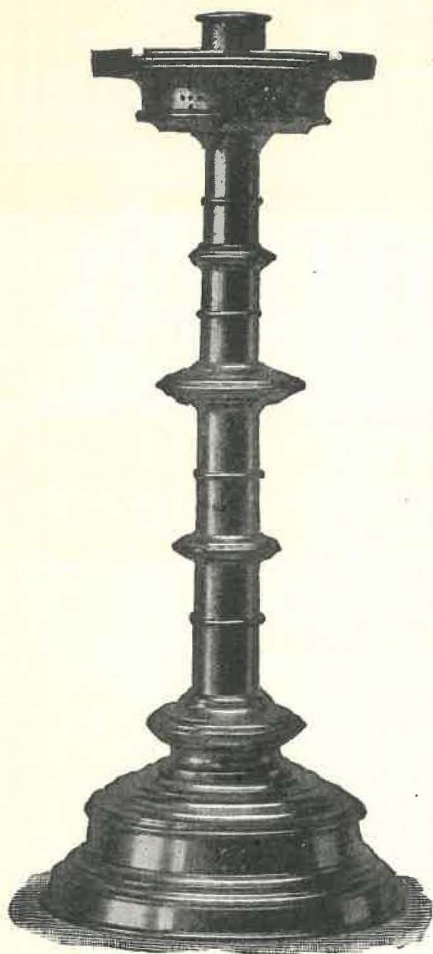
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A Weekly Record of the News, the Work, and the Thought of the Church

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PRECIOUS TO themselves, O Lord, is the death of Thy saints, which takes off the dusty cover that hides their brightness; which shapes and polishes them to a beautiful lustre, and sets them as stars round about Thy throne.—*John Austin.*

THERE IS an inward beauty, life, and loveliness in divine truth, which cannot be known but when it is digested into life and practice.—*John Smith.*



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


VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 10, 1919

NO. 2



The Supply and Work of the Clergy

BOUT a year ago, writing of the shortage of clergy in the American Church, THE LIVING CHURCH suggested that before we could really know what shortage exists, a careful survey of the entire field, including the element of salaries paid or available, might well be made as a part of the service rendered by the General Board of Religious Education. The suggestion was received very sympathetically at the office of the board, and arrangements were made for such a survey in three provinces—those of New England, the Mid-West, and the Pacific—under the direction of a committee of which the Bishop Coadjutor of Southern Ohio is chairman. The first of these surveys to be completed is that of the Province of the Mid-West, comprising the twelve dioceses in the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

The survey uses the term “post” to designate one clergyman’s field of labor, in which there may be one or more “cures”; but, if more than one, the combined salary of all is that which is treated as of the “post”. So also, a curacy or a professor’s or teacher’s position filled by a clergyman constitutes a “post”. The statistics are those of February 1, 1919.

The number of posts in that province is placed at 620, of which 578 were filled (11 by laymen) and 42 were vacant. Thus, to man the existing work in the fifth province there was, on the date mentioned, a shortage of 42 plus the 11 laymen in clerical service, a total of 53.

In these 620 posts are included 765 cures, of which 705 are filled and 60 vacant. There are also 150 additional preaching stations too small to be called cures. The 60 vacant cures constitute the 42 vacant posts.

The relation of salaries to posts is an essential factor. One does not rate clerical standing on a salary basis, but unless a post can pay a living wage it is impossible, under ordinary conditions, for it to be served. The following is the table showing the salaries attached to the several posts:

In the Province of the Mid-West there are 578 posts filled. Of these 578 posts 5 were filled by clergymen* who volunteer their services; 11 were filled by laymen; 562 had salaries provided as follows:

31	Information lacking.	
14	Provide less than.....	\$ 500—
23	Provide from.....	500—\$ 750
33	Provide from.....	750—1,000
190	Provide from.....	1,000—1,500
120	Provide from.....	1,500—2,000
62	Provide from.....	2,000—2,500
31	Provide from.....	2,500—3,000
10	Provide from.....	3,000—3,500
8	Provide from.....	3,500—4,000

* Three bishops, one canon, and one missionary to the deaf and dumb.

11	Provide from.....	4,000—4,500
8	Provide from.....	4,500—5,000
6	Provide from.....	5,000—5,500
4	Provide from.....	5,500—6,000
4	Provide from.....	6,000—6,500
1	Provides from.....	6,500—7,000
6	Provide from.....	7,000

562

The 42 vacant posts have had salaries provided as follows:

14	Information lacking.	
4	Have provided from.....	\$ 500—\$ 750
5	Have provided from.....	750—1,000
13	Have provided from.....	1,000—1,500
6	Have provided from.....	1,500—2,000

42

The posts to which are attached salaries of less than \$1,000 must be treated as impossible livings under ordinary conditions, though, thank God, there are devoted priests who find the way to live in them under extraordinary conditions of one sort and another. The distribution of those posts paying less than \$1,000 among the dioceses of the province is as follows:

	Posts Filled	Posts Vacant
Chicago	7	0
Fond du Lac.....	16	2
Indianapolis	1	0
Marquette	3	1
Michigan	5	1
Michigan City.....	3	0
Milwaukee	9	0
Ohio	8	1
Quincy	5	1
Southern Ohio	5	0
Springfield	8	1
Western Michigan.....	0	2
	70	9

These posts, paying much less than an accepted living wage, constitute 14 per cent. of those filled and 20 per cent. of those vacant. They also constitute a real problem. Some are curacies filled by recently ordained men whose expenses are light; but others are in rural missions or groups of missions where small bands of faithful communicants, surrounded, generally, by foreigners hostile to the Church, must receive the ministrations of the Church. In many instances the removals and deaths will equal the confirmations and other additions, leaving little or no opportunity for growth. What shall we do with them? Diocesan mission treasuries keep many posts out of this problem class but obviously fail with respect to these others. In countries of magnificent distances, such as are all the dioceses of the Mid-West, these

are not susceptible of combination. The problem is variously treated in various places, but it is a problem everywhere, and sometimes seems to be an insoluble one.

How much undermanned is our work appears, too, from the fact that only 33 posts are curacies. That is to say, in a total of 765 cures there are only 33 that maintain more than one clergyman. Yet the great parishes in the cities of Chicago, Detroit, Cleveland, Cincinnati, and Milwaukee, not to mention Indianapolis, Grand Rapids, Toledo, and many others of quasi-metropolitan dimensions, are included in the survey. Certainly there cannot be many sinecures among these 620 posts or many opportunities for idleness among the 578 clergy who man them.

The factor of unemployed clergy, including those retired by reason of age or infirmity, is one that is not included in this survey but might well receive some study. According to the *Living Church Annual* of 1919 there were 748 clergy canonically connected with the dioceses of this province, being 160 more than the clergy occupying the posts according to the survey. It would be interesting to learn how these are to be accounted for. A very considerable number of them were absent in war work at the time of the survey. Some few fill posts in other provinces. Many are retired by reason of age or incapacitated from physical causes. But yet the question undoubtedly arises: With the rapid return of the clergy from war work, can the 42 vacancies be filled out of these 160? That is to say, with the resumption of normal conditions, has the province enough clergy to man existing work for which salaries are provided? The *Annual* reported, for the whole country, 480 clergy absent in war work, being about 6 per cent. of the whole number of the clergy. If that ratio applies to the fifth province, 6 per cent. of its clergy are now returning or about to return from war work, which would add 45 or almost exactly the number of vacancies. But this fails to take account of the fact that many of the clergy absent in war work retain their local posts and are therefore so counted in this survey. If one third of the clergy in war work are thus accounted for, it would leave about 30 to return and become assimilated among these posts in their home dioceses. We should then find the province lacking only about 12 clergy to man its existing work, plus 11 to fill the posts now served by laymen—a shortage of about two priests to each diocese. This, we believe, bears out the hypothesis we have hitherto expressed, that though we have a shortage of clergy, which shortage probably tends to increase, it is much less acute than is generally supposed, and much less serious than the problem of distribution and utilization of the clergy that we already have. The excess of 160 clergy above those occupying the surveyed posts of the province is too large to be treated as normal. Out of that number, making all allowances for necessary deductions, it ought to be possible nearly (but perhaps not quite) to man all existing posts; and the eastern provinces are probably still more nearly manned. At the same time there is a grave embarrassment to every clergyman who feels it desirable to change his field and who has no way of securing another. We need urgently, therefore, to provide a system for bringing clergy and work into touch with each other, and until we can, as a national organization, develop such an institution, and so conserve our own resources in man power, we shall probably fail to induce high class men on any greater scale than at present to enter the ministry. For we are confident that the greatest deterrent to the man who would seek holy orders at the present time is neither intellectual nor financial, but the question of whether he would find the opportunity to render the service that his abilities would warrant after he were ordained.

But it is evident that, with clerical supply insufficient, or even barely sufficient, to man existing work, we have no opportunity for expansion of work, and that is a serious condition. Existing posts, with their salaries attached, are an indication, indeed, of what the Church is now doing or trying to do, but they are no measure of what the Church can do, ought to do, and probably would do, if men were available for new work. This survey indicates clearly, if conditions in the fifth province are representative of those in the Church at large, that neither in the foreign field nor at home can we open a new work without drawing the priest from an existing work. So long as that condition remains,

expansion of our missionary work is impossible, and that, in turn, reacts adversely upon the work already under way; for it is a principle of missionary work, at least in non-Christian countries, that it must grow or stagnate. It cannot remain stationary. At home the case is not much better, and we are continually filling vacancies by creating new ones, and thus adding to the unrest of the clergy and promoting the short tenures of clerical work which we continually deplore. A change in parochial work ought normally to be a promotion and not merely a transfer from one station to another. At present it is not, and we are moving the clergy around a circle from pillar to post, as a method of filling vacancies which do not and cannot thereby decrease in number. The gravity of the insufficient quantity of clergy is only exceeded by the gravity of our failure adequately to use those that we have, and our consequent discouragement of men of the highest quality who might otherwise recognize in much greater numbers their vocation to the sacred priesthood.

The G. B. R. E. has performed a most valuable service to the Church by means of this survey. We shall await eagerly the promised surveys of the other two representative provinces in order to discover how far general conditions may prove to be modified by local conditions in the Province of the Mid-West.



WE are not surprised at the evolution whereby the (Unitarian) Church of the Messiah, in New York, has reorganized and adopted a "statement of purpose" which leaves out all recognition of Christ and of Christianity. This is simply the logic of Unitarianism, though Unitarians do not generally perceive it. For the old dilemma continues to confront them: If Jesus Christ is not God He is not good. He is worthy of divine worship or He is not worthy of remembrance at all. Christianity is the process whereby an Incarnate Life is reproduced in the world or it is an obsolete philosophy. Unitarianism, rejecting the first part of each of these propositions, and hesitating to embrace its alternative, is hopelessly illogical.

And the "Church of the Messiah" will also, quite properly, abandon its name which, says its minister, is "too orthodox".

The curious part of it, to us, is that men do not see that either there is somewhere a personal God or there is not. If there is, man, His creature, must have some responsibility with respect to Him. It is unthinkable that there should be a God and yet that He should never have entered into communication with man. But if God has communicated anything to man, what is it? This question is worth finding out. A religion that ignores God is not only no religion at all but it is a defiance of human logic.

And when a mother sits beside the bedside of the little child whose heart is slowly ceasing to beat, what word has this "church" and its minister for her?

That is one of the tests of a religion. This "church" fails at that first test. It is not necessary to test it further.



HOSE are strong words from the Bishop of Montana which we have printed on another page, entitled The American Issue. He sees, as the American politician does not see, that the issue of the pending peace treaty, with its provision for a league of nations, is one which moralists and Christians as Christians are bound to

"The American Issue"

treat as their very own. Politicians may defy this Christian sentiment and prostitute American ideals to their own partisan plane. But it has always been American idealism to which they have appealed when they desired our boys and our money—and we gave both generously, lavishly. We shall not, at their call, turn ourselves backward from patriots to partisans.

We, with our idealism, have won the war. Nations that are content to go down to history as having fought a war of conquest and that now demand extravagant spoils, were not victors in any large sense. If they win at Versailles, they win by trading their honor, the friendship of their neighbors,

their own safety, and the glory of their place in history, for land. Neither did politicians in our own land win the victory. Those who treat the treaty of peace as a partisan issue, for any purpose whatever, deserve the indignant censure of the American people. We made war to end war. It will be a pathetic calamity if we only succeeded in defeating Germany.

May God guide this nation and its official spokesmen in these trying and eventful days!



THE centennial of the General Theological Seminary, observed last week, challenges the Church by its importance and was in no sense a merely local event.

The first generation of Churchmen after the Revolution seems to have been strangely apathetic toward both the increase and the deepening of the influence of the Church. From Virginia to New England a decline seems unaccountably to have set in. The consecration of Bishop Hobart in 1811 was the first step in a new order that began with the second generation; but the founding of the General Theological Seminary in 1819, followed by that of the Domestic and Foreign Missionary Society a decade later, was the beginning of the national consciousness of the Church. From these events the Church began to accept its national responsibility; and from those dates its continuous expansion both in numbers and in influence has continued to the present time.

No small factor in the progress of the Church during the entire century has been the General Theological Seminary. Writing in its behalf, Bishop William White urged the need of such an institution for providing a truly learned ministry; and the scope of its functions as he understood them is well expressed in a resolution introduced by himself in the committee which devised the plan for the seminary, providing for "a professorship of biblical learning, comprehending the exposition of the Holy Scriptures, with whatever relates to the evidences of revealed religion and biblical criticism; a professorship of systematic theology, giving correct views of the doctrines of scripture and of the authorities sustaining them; a professorship of historick theology, giving correct information of the state of the Church in all ages, and of the Church of England in particular from the reformation, embracing a view of the constitution of the Christian Church, of the orders of the ministry, and of the nature and duty of Christian unity; a professorship of the ritual of the Church and of pulpit eloquence, comprehending all the points relative to the liturgy, to the correct and devotional performance of the service of the Church, to the composition and delivery of sermons, and to the duties of the clerical office."

The modern revival in the Church of England is commonly dated from 1833; but in America it dates either from the consecration of Hobart, 1811, or from the foundation of the General Seminary, 1819. Like the Church itself, the Seminary has passed through stormy days; but from the enthusiastic oversight of Bishop Hobart to the present strong and efficient administration of Dean Fosbroke, the General Seminary has uniformly been a tower of strength to the Church; while on the material side the lavish benefactions of Dean Hoffmann, and the gifts of many donors from time to time, have made the cluster of buildings on Chelsea Square a veritable oasis in lower New York. The surroundings are bad; the time may come when the Seminary must move; but the power for good that it exerts in the Church must never be lessened.

Very gladly does THE LIVING CHURCH add its congratulations to those from very many other sources on this happy occasion of the centennial of the Seminary.



THE *Churchman* states that its subscription list has increased 22 per cent. in a brief period. THE LIVING CHURCH tenders congratulations. Under its present editorial management the *Churchman* deserves to succeed and will succeed. It passed through a

period of depression lasting several years, and its recovery is due to the efficient, versatile editorship of the Rev. William Austin Smith.

Church Papers

The *Church papers* are not rivals. The new subscribers to the *Churchman* are not drawn from other subscription lists. The papers represent somewhat different points of view, and, so long as the historic differences in the Church continue, there ought to be well-edited periodicals as the exponent of each position. Not, indeed, that any of us desires to be partisan; we are confident that none does. Yet each of us starts from definite convictions that, naturally, color our respective writings. Yet broad-minded, thoughtful Churchmen ought not to be content with any one of the Church papers alone. They ought to be in touch with all the thought in the Church and weigh the different editorial positions. The vast majority of Churchmen read no Church paper at all.

It is rather a coincidence that Milwaukee has trained three of the Church's present editors in chief. Ten years ago the present editors of the *Churchman* and the *American Church Monthly* were near neighbors of the editor of THE LIVING CHURCH in its home city, the one being rector of St. Paul's Church and the other Dean of the Cathedral. Even the clergy live in peace with each other in Milwaukee, and the three present editors were good friends and associates in many forms of work. Two of them drifted to New York and fell into editors' chairs, where, no doubt, their esteemed constituents are keeping them apprised of their various mistakes; for many a reader will remain silent for ten years and then write to tell the editor confidently how absurdly, disgracefully wrong he was in his silly editorial of last week. No doubt that is why editors are the humblest of men, well knowing that their few virtues are hid in the seclusion of their homes while their blunders are made in the face of the whole world, which is conscious that it never blunders in turn. Very likely each of the Church editors perceives how his brother editors stumble from time to time, but each of us is sufficiently aware of his own shortcomings not to enjoy pulling the motes out of his brothers' eyes.

It is rather strange that subscribers to Church papers have to be sought out; they do not, on a large scale, come spontaneously. No periodicals were permitted to make subscription campaigns during the last year of the war, the government demand for the conservation of paper making it necessary to limit the supply to each publisher. The *Churchman* beat us to a subscription campaign this spring, but next autumn we shall hope to appeal to our friends to coöperate with us in such an endeavor. Nor is it necessary for anybody to wait until then. General Convention meets in October, and THE LIVING CHURCH will make every effort to have the best reports of and comments upon its proceedings, as—with apologies to the *Churchman*—it has been accustomed to have. As there must be much preliminary discussion of issues the logical time for new subscribers to be introduced is now. Our publishers are prepared to assist any of the clergy and laity with material, who may be willing to put a guild or an individual at the work of solicitation, to which a substantial profit is attached.



IT is with real mortification that we are obliged to send this issue to press without our anticipated report of the Church Congress proceedings beyond the second morning. We are confident that our faithful correspondent for New York is not to blame for the delay, especially as mail service has not, within the memory of man, been so untrustworthy as it is at the present time. In any event, be the fault where it may, the hour for going to press finds us with nothing in hand beyond what is printed in this issue. The remainder of the report of what is called the most successful Congress in many years shall appear in next week's issue, while several of the more important papers are reserved to be printed in full or in large part in later issues.

The Church Congress

Our congratulations are extended to the Church Congress management on the successful meetings they have held.



THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 5th:

Angelo, N. C. *	\$ 10.00
Christ Church, Hackensack, N. J. †	25.00
Mrs. Lydia B. Hibbard, Chicago, Ill. ‡	75.00
Total for the week	\$ 110.00
Previously acknowledged	66,280.80
	\$66,390.80

* For relief of French war orphans.

† For Holy Trinity Church, Paris.

‡ \$25 each for Italy, Belgian relief, and Holy Trinity Church, Paris.

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

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

1. St. Alban's School, Knoxville, Ill.	\$ 6.10
9. Miss Constance R. Wheeler, Burlington, Vt.	10.00
57. W. C. Hawley, Pittsburgh, Pa.	10.00
180. Mrs. W. F. Holsapple, Hudson, N. Y.	36.50
336. Miss Juanita Wood, Eau Claire, Wis.	10.00
380. Rainbow Club, Scranton, Pa.	25.00
Total for the week	\$ 97.60
Previously acknowledged	52,161.18
	\$52,258.78

ARMENIAN AND SYRIAN RELIEF FUND

St. James' Church, Griggsville, Ill.	\$ 2.80
G. A. M., St. Michael and All Angels' Parish, Anniston, Ala.	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Angelo, N. C.	75.00
A member of St. James' Church, Chicago, Ill.	5.00
J. C. P.	10.00
All Saints' Chapel, Washington, N. C.	4.24
St. Bartholomew's Church, Baltimore, Md.	5.50
A. R.	3.00
A. class in Good Shepherd Church School, Rosemont, Pa.	8.00
C. M. G. for April.	2.00
Trinity Church Boonville, N. Y.	1.50
Miss Flora E. Hill, Marquette, Mich.	5.00
	\$ 149.04

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Robert B. Gregory, Thomasville, Ga.	\$ 25.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	50.00
	\$ 75.00

POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
Angelo, N. C.	15.00
	\$ 40.00

SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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ANSWERS TO CORRESPONDENTS

W. L. S.—Correcting a statement in this department in issue of April 26th, Bishop Herbert E. Ryle was at one time Hulsean professor of divinity at Cambridge.

PRAYER AND ANGER

ANGER IS A perfect alienation of the mind from prayer, and therefore contrary to that attention which presents our prayers in a right line to God. For so I have seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of its wings, till the little creature was forced to sit down and pant, and stay till the storm was over: and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument; and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up toward a cloud; and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Jeremy Taylor*.

DAILY BIBLE READINGS

By THE REV. DAVID L. FERRIS

THE UNCHANGEABLE GOD



RECONSTRUCTION" means change. We cannot have the conditions which prevailed before August, 1914, and also reap the benefits which are bound to be the by-products of the world war. There must come days of disquietude and uncertainty. Things grown sacred through antiquity are being mercilessly sifted, and weighed in the balance. It is well to take the time to consider the objective. First the goal, and then the distance. Anyone with intelligence can see that men's minds the world over are in a strained and unsettled condition. It is for the leaders of Christian thought to seek honestly to interpret these conditions in terms of faith and religion. The epistle for the Fourth Sunday after Easter has a remarkable relation to these conditions, and a message of great comfort for souls that are troubled.

"The Father of lights, with whom can be no variation, neither shadow that is cast by turning!"

He alone can order the "unruly wills and affections of sinful men". It is well to see what the morning paper has to say about the operations of evil influences, the manifestation of malign forces; it is better to see what the Bible has to say about the unchangeable God, and the "Everlasting Arms which are underneath". Our thought of God should hold the central place; it is the axle on which the forces of reconstruction must revolve if the fruits of civilization are to be saved, if wars are to be no more. In God's universe nothing is without purpose, "every good gift is from above." These are days which test our loyalty to Him, and discover to us the measure of our faith. The pendulum swings in its arc from one extreme to the other, but the purposes of God ripen as the days unfold, and He continues unchangeable. Our readings are selected to illustrate what are some of those unchangeable attributes.

Sunday—Numbers 23. When it is God's purpose to bless an individual or a nation, man's purpose cannot reverse it. Balak built many altars and sacrificed his victims, but to no purpose. Balaam was an unwilling witness, but at least he was honest in the message he delivered. Read history in the light of God's purpose; democracy, autocracy, anarchy, which shall survive? Do the ages tend upwards or downwards? Can we honestly interpret God's purposes in the news of a day or in the sweep of the ages?

Monday—1 Samuel 15: 1-25. Disobedience brings its retribution. "To obey is better than sacrifice, and to hearken than the fat of rams." In every man is the voice of Jehovah. Conscience is the voice of God in the human soul. The greatest satisfaction that a man can have comes through listening to that Voice. This selection is a modern lesson in ancient setting. Every man has his Samuel, every Saul deals with an unchangeable God.

Tuesday—Psalm 3. Many enemies, One Defender. Sure trust, and righteous judgment. In the words of this Psalm Christian nations have expressed their fears of invasion, and their confidence in God's protection; with the words of this Psalm on their lips Christian men and women have been done to death; in the face of grave danger, men have laid them down and slept, for Jehovah sustained them. He is unchangeable.

Wednesday—Malachi 3. Repentance brings salvation. "They shall be mine, saith Jehovah." Our relationship with God ought to be one of confidence and joy as we consider the book of His remembrance.

Thursday—Acts 12. God still answers prayer.

Friday—Matthew 11: 25-30. God still gives rest, peace, comfort to those who come to Him, through His Son.

Saturday—St. James 1: 17-21. The epistle for the day; the basis of our confidence in the unchangeable God. So we have: God's purpose not reversed by man's endeavor; disobedience brings retribution; a sure Defender; the blessing of Repentance; the Hearer of Prayer; the Source of rest; the Giver of every good and perfect gift. How blessed His attributes!

HE THAT can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian.—*John Milton*.

The Church Congress

NEW YORK, May 2nd.



It was the most successful Church Congress in many years. The former method whereby there were three classes—those of writers, appointed speakers, and voluntary speakers—was varied this year by the elimination of the second class. The writers on the various topics presented carefully prepared theses, some of which aroused great enthusiasm. The voluntary speeches were, naturally, of unequal value; but there were several very strong men among those who volunteered, and accordingly much of value was brought out by them. New York is an ideal place for the Congress both by reason of the large local attendance which it can provide and because of its drawing power throughout the country. Never, perhaps, has the Congress attracted so large a number of visitors as this time. It is noteworthy, too, that not one of the twenty appointed writers failed to appear. Inclement weather, however, probably kept many from near-by points from attending. It was generally agreed at the conclusion that this was a "good Congress".

BISHOP GREER celebrated the Holy Communion on Tuesday morning in Huntington Chapel and also made an address of welcome in the name of the diocese and Church of New York. He recalled that the first session of a Church Congress in America was held in New York City under the presidency of the Rev. Dr. Alexander Vinton.

DR. SLATTERY took the chair and announced that the papers by appointed writers (usually three on each topic) might be supplemented by volunteer speakers with an allotment of ten minutes each. Announcement was made that the proceedings of this congress would be published about the first of June.

BISHOP ISRAEL preached the sermon. What would have happened if Christian nations had endured the cross despising the shame? Might not the world have gained more and lost infinitely less, if we had suffered a national crucifixion? he asked. I am no pacifist, he said. Before America entered the war, I had arranged to go to the front with the British forces, but I accepted with joy and thankfulness the opportunity to serve under our own flag. But through all my service I was haunted with the question—should we have met might with might, horror with horror, slaughter with slaughter?

Religion is peace, continued Bishop Israel, but not all peace is religion. God's peace can only be among men of good will. As long as there is rivalry between man and man, corporation and corporation, nation and nation—each striving to make peace for its own aggrandizement, we are far from the ideal.

Tuesday Evening

The Congress assembled in Synod Hall, Tuesday evening. The officers were: The Rt. Rev. David H. Greer, D.D., LL.D., *ex-officio* president for the session; the Rev. Charles Lewis Slattery, D.D., general chairman; the Rev. Gustav A. Carstensen, D.D., general secretary; Mr. William Foulke, treasurer, 6 Bible House, New York.

Among those on the platform was the Rt. Rev. Dr. Tuttle, Presiding Bishop of the American Church.

TOPIC I: "THE EFFECT OF THE WAR ON RELIGION."

The Rev. WILLIAM AUSTIN SMITH, editor of the *Churchman*, said in part: I think it heartless, unchristian, indecent for clergy and philosophers to gloat over the spiritual benefits of a war that laid 7,000,000 boys in their graves, starved and maimed from 20,000,000 to 30,000,000 beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The Church would do well to leave war in the unpretentious category where General Sherman placed it. He said the clergy were insufficient, and that it was to be hoped that the war had made Churchmen realize that in order to hold their jobs they would have to improve.

The Rev. JOHN N. LEWIS, D.D.: What is the function of the Church in the world of to-day, and its mission in the New Age? The Church from earliest times has been a band of people who have heard and accepted the call of Christ. It is His Body, and must function with Him. It must be absolutely honest with itself and with the world. Casting aside all sham and unreality, it must lay emphasis upon the old democratic principles laid down by Jesus when He founded the Church, and be, like those earliest Christians, a living witness to Christ in the world. Many who have laid down their lives in the great war became

members of the Church universal through the Baptism of Fire and the Communion of Suffering for the good of others. The religion of to-day must be strong and real and vital. Formularies and ecclesiastical machinery must be indwelt by the spirit of the living Christ, in order to be effectual in the life and work of the Church. The Christian Church must embody the principles of democracy for which men have fought and died. The people in it are virtually the Church. Its power and usefulness will be the measure of the power and usefulness of its individual units. Its members must coöperate to make the Church a vital force in the New Democracy.

Dr. JOHN F. MOORS, president of the Associated Charities of Boston, made an earnest plea for tolerance at a time when intolerance has been intensified by the war. The fundamental principles of Christianity are in accord with tolerance. But at this juncture, with the world in agony as a result of the war, intolerance has come to the front, and the evils which may result, and are now resulting, should be seriously heeded. Intolerance has taken the form of browbeating by influential people, hard epithets are used, injustice is done. The great inspirations of the past are forgotten or ignored. At such a juncture it behooves the preachers of Christianity to raise their voices courageously for the things which are eternal.

Dr. Moors said that he had recently listened to sermons by two eminent clergymen, one of whom had catalogued Germany's long list of crimes in the war, and had demanded that the wrath of the Lord be visited on the German nation in a manner which suggested that it would have given him a great pleasure to assist the Lord in wreaking vengeance on Germany. The other preacher had devoted his diatribes to Bolshevism, and had enumerated countless atrocities of which he said the followers of Lenin and Trotzky were guilty, although he had absolutely no first-hand proof for a single one of his statements.

There could be but one effect produced by such talk, said Dr. Moors, and that was to stir up hate. He said that before the war there was not one nation on the face of the earth that had done justice to another in its judgment of national character, but that the war, which largely resulted from such lack of understanding, had done much to bring alien peoples together so that they knew each other and liked each other. We had almost come to think that we had begun to know the Italians and Japanese until the past few days, he remarked. Dr. Moors warned against the spread of national hatred and appealed to the Church to fight such tendencies.

The first voluntary speaker was the Rev. Dr. S. N. Watson, sometime rector of the Church of the Holy Trinity, Paris, who told how the war conditions in France had brought together the clergy and members of churches heretofore estranged and joined them in practical philanthropy.

Another volunteer speaker was the Rev. Dr. Randolph H. McKim, who pointed out that there was reason to be thankful that out of the devastation of war God can bring some good.

Wednesday Morning.

TOPIC II: "SHALL WE RETAIN THE OLD TESTAMENT IN THE LECTIONARY AND IN THE SUNDAY SCHOOL?"

Rev. Dr. Slattery presided. There were but two appointed writers, the Rev. Wilbur L. Caswell and the Very Rev. H. E. W. Fosbroke, D.D.

The first paper, by Mr. CASWELL, assumed two facts: 1. That it is the chief business of the Church to teach the Gospel of the Incarnation. 2. That practically, if not officially, this Church accepts the modern view of the Old Testament, and also the fact that the Hebrew religion was not the only preparation for Christianity.

In our preaching most of us assume these principles, but we read Old Testament lessons which teach what in our sermons we deny or ignore. Of course the preacher needs a complete knowledge of the Old Testament, as does any layman who wishes to make a scholarly and thorough study of Christianity, but have we time to use it in the case of those to whom we are trying to impart the Gospel in an hour or less each week?

Only Scripture should be used which is edifying in itself or which teaches the progress of God's Revelation. Preachers exaggerate the amount of Old Testament which is edifying, because of their love of good texts and dramatic situations. But good texts occur in contexts which are often unintelligible or unchristian, and dramatic situations often teach what we must emphatically deny.

Old Testament lessons which are morally inadequate cannot lead hearers to the Incarnate God unless it is carefully pointed

(Continued on page 42)

The American Issue

By the Rt. Rev. William F. Faber, D.D.,
Bishop of Montana

NOTE.—The following is a part of the convention address of the Bishop of Montana.



VER five months have passed since the armistice was signed, when we gave thanks to God that the war was over and that the struggle for justice and freedom and humanity was crowned with success. Victory—and still no peace. Delay in reaching agreements is resulting in convulsions which threaten to destroy all the hard-won gains of civilized order over large portions of Europe, and to ruin newborn or re-born nations whose appearance we hailed with the acclaim of a "New Day"; ominous mutterings among even the victorious peoples are summoning to haste; but still we cannot conclude a peace. And why the delay? Because, straightway forgetting yesterday's loud protestations of justice and fair dealing and goodwill, "diplomats" have been striving in the old fashion to secure coveted booty or advantage for their own nation at the cost of others, heedless of the effect upon the peace of the world and the welfare of mankind.

"Such," we may say, "has ever been Europe's diplomacy; better for us to keep out of it—America wants none of it." But, for better, for worse, we could not keep out of it. Being in it, we cannot do other than be true to the end to "the best traditions of our national history"—either that, or wash our hands of whatever tragedy may ensue, run away from it all, and make the attempt to live in isolation. The one unthinkable thing would be that with open eyes we give smooth assent to barter and intrigue and plunder, agreeing to a peace that carried within it the seeds of future wars.

What can be the state of mind of an American Senator who lightly observes: "I do not think that we need bother ourselves about the outcome of the deliberations at Versailles. I have no doubt that the conferences now going on in the Hall of Mirrors will be no different in their great and ultimate results from those which took place a century ago"?

Or of another Senator, who says: "The issue comes squarely down to the question whether the people of this country went into the war and carried it through for the purposes proclaimed by the President. . . . I do not wish to deery the work of the President of the United States. I have already given him credit for sincerity in his motives, but I believe that his ideals are not the ideals of the vast majority of the people of the United States"?

If these two Senators are right, then plain people like ourselves have been duped; the ringing appeals to service and sacrifice which called forth our offerings of life and treasure were hollow, noisy lies; every patriotic poster and placard a camouflage; the whole agonizing struggle of our millions of men was "mere sound and fury, signifying nothing". We think better of the "vast majority" of our people to-day, and better of their leaders. The United States was not minded, nor is now, to "leave Europe alone, and let the rest of the world go to perdition if it will—it is no concern of ours". The United States was not going into war for anything we would "get out of it"—except the security of peace for the world, and justice for all peoples great and small.

And if for great humanitarian objects like these—not to say, Christian—we went into this war, it is not open to us, without admitting incredible fickleness, to believe that the American people will abandon the task half finished; to believe them ready to stand by unconcerned while new occasions of strife are written into a "treaty of peace", and new wrongs perpetrated by one and another of the recent champions of international justice.

Our President has during the last week, after long and patient waiting, broken silence and made his noble and straightforward appeal. I believe he has spoken for the soul of America. The issue is clear cut: Shall we, or shall we not, consent to aggression? "National aspirations" is a fine phrase; but "covetousness" is the bald and more truthful description of what has been delaying peace.

Brethren, this is not an affair of mere politics, with which the Church has no business to meddle. In these matters our Christianity is at stake. About that politicians may not care; but you and I are bound to care. We charged Germany with apostasy from Christ: I will hold the charge true. But an American Senator it was who several months ago thought to make good his Americanism by declaring: "If the Saviour of mankind would revisit the earth and declare for a League of Nations, I would

be opposed to it." Bernhardi and Nietzsche could not have surpassed that.

With less than half our population nominally enrolled in religious organizations, we may or we may not call ourselves "a Christian nation". But we did go into this war under an essentially Christian compulsion, and our ideal through it has been a Christian ideal. It was not a mere nationalism we preached in our churches, or a vulgar chauvinism, but a religious consecration to service and sacrifice in the name of the Lord of all humanity. It concerns us now, representatives of organized religion—and nothing to-day can concern us more—to vindicate against aspersion this national altruism which, consciously or not, is religious, is Christian. Without an instant's hesitation we say: We count no man who flouts the spirit of Christ in the reordering of the world an enlightened patriot or a "one-hundred-percent." American. He cannot help forward what America, in the Providence of God, stands for to-day.

And all of one piece with the reordering of the world is the reconstruction of nations within. Proceeding from the same blindness of an old era dead and gone, is the stubborn resistance to change, to the bettering of conditions in the American Commonwealth, the more thorough democratizing of our institutions, our industrial and social life. We are in danger of blind panic over all manner of "isms" culminating in "Bolshevism"; some of them real, some of them imaginary, all of them exaggerated and distorted as presented by the daily press and the politician on the platform. Ignoring the fundamentally right principle for all human relations, whether within the nation or between nations, men are sure to resort to methods which will serve admirably to increase the very thing they would exterminate. The great God who made us, made us to respond to justice and good-will, to brotherliness and freedom. But the Prussian mind, wherever you find it, has a more expeditious and efficient way: repression and suppression—"Verboten". And the last place of all places on earth for the Prussian mind is America.

The Church of our Lord Jesus Christ cannot be the Church of the poor against the rich, nor the Church of the rich against the poor, without forfeiting her charter. Her very existence must be a standing witness to the solidarity of humanity. The problem of a true patriotism to-day is the realization of a genuine fellowship of men in which shall be conserved the dignity of the individual man, of the lowest as well as the highest. It is an overwhelming problem, and the present machinery of the state cannot work it out. There is no organization I know of which even recognizes that as its task, save one, and that one in theory rather than in practice—the old Church of the centuries. The Church *must* lay hold of it in dead earnest—or abdicate.

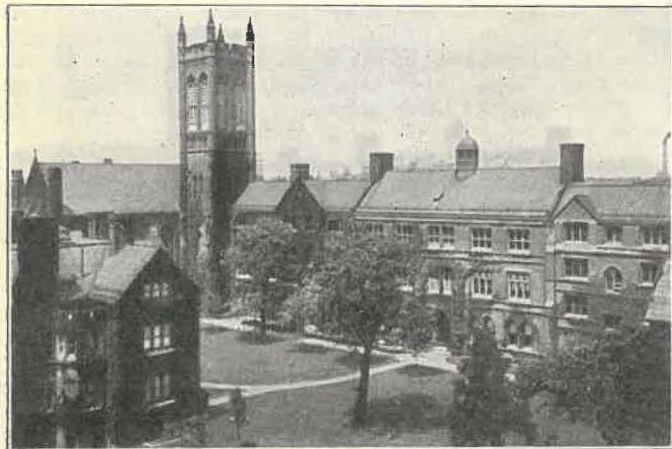
And when I say "Church", I again am at once conscious that a divided Church is by that fact all but impotent in the face of so stupendous a problem. Wherefore any and every endeavor to bring into closer union "the Churches" of our land deserves our immediate sympathy even if we cannot give it our full endorsement; for in this hour it is both Christian and patriotic in intent. We may feel that to enter upon an experiment such as that proposed recently by the Bishop of London, or that projected in the declaration and the suggested canon of members of our own communion and prominent Congregationalists a few weeks ago, would be dangerous; but there is one thing, be sure, which is more dangerous, and that is, to do nothing at all, to make no effort to reconstruct the most important institution on the face of the earth for saving society and healing the nations.

WE ARE NOT to re-make the world, we are to recover it. The new era is not a creation, it is a conversion. How earnestly we must strive, through spiritual enlightenment, to re-interpret Christianity to men in such a way as to help them to find and desire the hope and consolation held out by the Church in her ministry of the Gospel of God. We cannot preach a gospel of hope and a gospel of help which is something separate and unidentified with the Church and her sacraments. We despair of any spiritual advancement or of abiding improvement unless men grasp the meaning and inspiration of this fact, that we are in the world with God and for God. Whatever progress may mean it cannot omit the hope of heaven, nor forget that Christianity is something not to be excluded from social conduct and moral character. Things social and moral must have an enduring foundation in things spiritual.—Bishop Woodcock.

The Centennial Anniversary of the General Theological Seminary



WITHOUT doubt, a greater number of alumni were assembled in Chelsea Square last week than at any other time in the history of the G. T. S. They came from cities, towns, and villages far and near. The Presiding Bishop of the American Church was there and so was the humble missionary of the present day. The Seminary kept open house to the limit, and pre-war times seemed to have returned, for the chapel was frequently crowded, many groups were to be seen on the campus, the best of good fellowship reigned, many visitors of academic distinction came to pay their respects and bring good wishes from other learned institutions of the land. Old friendships



GENERAL THEOLOGICAL SEMINARY, NEW YORK

were renewed; others were formed; history and traditions were revived.

Memories of the graduates of by-gone days were recalled; men who were valiant in the fight as pioneers on the frontiers of Christendom serving in the peaceful warfare of Christ's militia. Some, too, who served in the last and other wars at their country's call, having made the supreme sacrifice, were absent on the birthday of their alma mater, and these were reverently remembered before the chapel altar in those celebrations of the Holy Eucharist never to be forgotten by those so fortunate as to be present.

Other veterans of the Church militant here on earth added grace, dignity, and pleasures to the celebration, but none could do more than the major-general of this division of the Christian army, DANIEL SYLVESTER TUTTLE, of the Class of 1862. He was acclaimed as the Seminary's son and her dutiful friend. His presence and words of counsel and good cheer will not be forgotten, neither shall they be unheeded. Unstinted gratitude is due him for his gracious presence and cheering words.

Space forbids much more than a recital of the events of the celebration.

On Monday, April 28th, at noon, the Dean, faculty, and student body made a pilgrimage to St. Paul's Chapel of Trinity parish—the birth-place of the seminary. A large congregation was present. After the parish clergy had gone in procession to the chancel another procession of faculty and students went to the head of the nave. A solemn *Te Deum* was sung by the seminarians as an act of praise. This was followed by a prayer of thanksgiving, read by the Rev. Dr. Joseph P. McComas, vicar of St. Paul's.

In his address of welcome, the rector of the parish, the Rev. Dr. MANNING, spoke of the intimate and cordial relations of Trinity Church and the Seminary unbroken through the one hundred years. The Very Rev. Dr. FOSBROKE, Dean of the Seminary, made a graceful response to the rector's greeting. After collects and the benediction, the visitors representing the Seminary were entertained at luncheon in St. Paul's House. A choral Eucharistic service was held at eight o'clock in the Chapel of the Good Shepherd in Chelsea Square on Wednesday morning and again on Thursday morning there was a similar service.

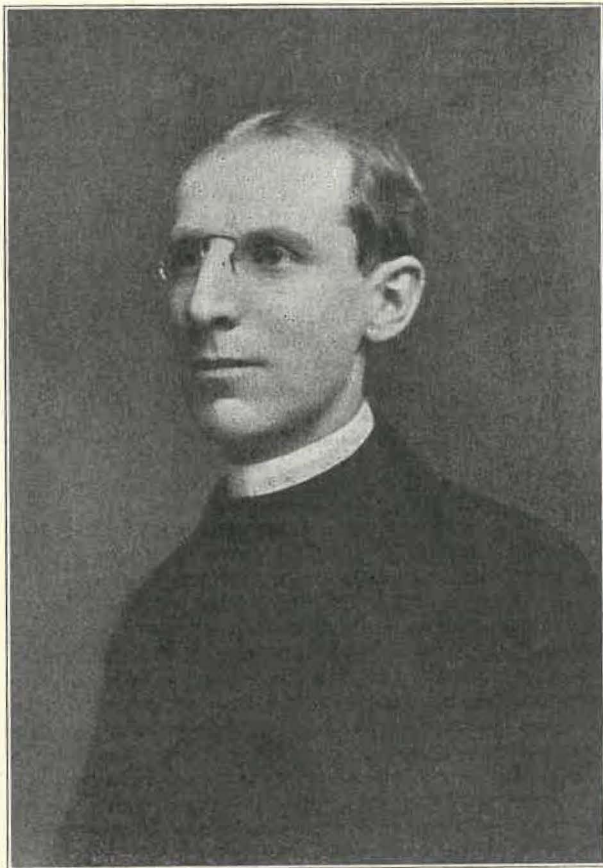
On Wednesday afternoon at half-past three o'clock a long procession wended its way from the seminary to St. Peter's Church. A processional cross and the national flag were borne. Students, alumni, representatives in academic habit from theological seminaries, universities, and colleges preceded the faculty and bishops. The event was styled a "public meeting", and addresses were made on the subject of Education in the New Age. BISHOP GREER presided.

DR. ELMER ELLSWORTH BROWN, Chancellor of New York University, said:

"The faith we cherish, the faith we would spread abroad, is faith in the eternal verities. We know that what is new has a moving appeal for unstable natures, in a time of sweeping change. We know, moreover, that what is new and only new shall in its time grow old—that the only things that never grow old are the things that never were new. We know that childish natures, and stronger natures, too, grown tired at last with disappointing novelties, will come drifting back again, a-hungry for the things that shall endure. What overshadowing responsibility must, then, be theirs who in each new generation shall seek to separate the truth that is eternal from those accidents, attendant circumstances which cling to it as if they would deceive the very elect.

"No small part of this responsibility, in the years immediately before us, will fall upon our students and teachers of history, of institutional history, of the history of culture and the history of thought. Any forecast then of new developments in our education must give an important place to the historical sciences; and the teachers of history and its related subjects must bear their part in the making of the age that is to be."

The Hon. FREDERICK PAUL KEPPEL, Litt.D., of Columbia University and Third Assistant Secretary of War, spoke more particularly on the subject of the moral standards of our soldiers in the present war, characterizing the record of our army for the past two years as "perhaps the greatest laboratory experiment in human conduct in the history of the world." He described the



VERY REV. H. E. W. FOSBROKE, D.D.

policy of preventing immorality among the troops by vigorous Federal control in the vicinity of the camps, and the twin policy of substituting for unwholesome amusements wholesome recreation and entertainment. The methods of the welfare organizations working under the War Department Commission on Training

Camp Activities he also outlined, and read from a cable recently received from Raymond B. Fosdick, Chairman of the Commission, the striking results overseas of the work since the Armistice in providing recreation and education, and so keeping up morale. The necessity of coöperation on the part of all chaplains and lay workers, regardless of denomination or affiliation, was emphasized as part of the positive virtue of unselfishness which all alike had learned over there to be the prime virtue. For the Church in the near future Mr. Keppel urged the most disinterested, direct, and simple appeal to the returning soldier, and particular ingenuity in making this appeal since the soldier returns from a period of unusual stress in the midst of conditions where he has been, if anything, over-welfared.

BISHOP RHINELANDER'S address was complementary to what preceded. It was epigrammatic, beautifully phrased, and expressed profound truths. Among the good things in the paper were these:

"The mysteries of men's own self-conscious life have made them theologians. One believes in man only when he believes in God. If God is not at work in our philosophy, then the godlike side of our natures will not develop. Children must be dogmatically taught about God or they will not come to know Him. People must be taught theology or they cannot be educated in religion. The Catholic creed of the Catholic Church is the only creed which we must teach if we are to teach Christian Education. The Apostolic Creed, concerning revelation, sacraments, and other mysteries, is the only thing to teach. It is our great, democratic, spiritual heritage. The effective prosecution of our task must wait on the union of the Churches. Education and theology are united and fructify by the Holy Spirit. One is not essentially Christian until he has received the Holy Ghost through the channels provided by the Catholic Faith. The laboratory of education and theology is in the spirit of a little child. . . .

The congregation sang the doxology and Bishop Tuttle pronounced the benediction.

The Alumni Dinner and Reunion was held in Hoffman Hall on Wednesday evening. About 275 alumni attended. The Rev. Dr. St. Clair Hester, president of the association, was toastmaster. Grace was said by Bishop Tuttle. Speechmaking began shortly after nine o'clock.

PROFESSOR JENKS read a most interesting paper on Commencements of the Seminary during the first quarter century of its life.

BISHOP TALBOT, after relating several of his experiences as a missionary bishop, told of the progress along lines of Church unity which he has observed as Chairman of the Convention's Commission having the matter in charge. He also presented a strong plea for more men of the right kind to take up the work of the ministry.

Dr. MANNING supplemented Bishop Talbot's remarks on Church unity by telling of the recent expressions to him by Archdeacon Greig and Fr. Kelly.

THE DEAN spoke next. He took those present into his confidence and told them of the finances of the Seminary. For the past two years the Seminary has made ends meet by the most careful financial management. It is hoped that before long it will be possible to erect the new building between the chapel and Edson Hall; the use of which will make possible a better and larger work by the Seminary. We must remember that theological education costs money.

BISHOP TUTTLE followed Dean Fosbroke. He spoke of the contribution the General Theological Seminary has made to the Episcopate of the American Church, 59 of its sons having become bishops. He closed with a ringing appeal to the younger men to take up the work of the Church where he, and others of advanced age, will soon have to leave it.

A rainstorm prevented the usual out-door procession at the thanksgiving service on Thursday morning. The officiating bishops and faculty entered the chapel from the sacristy. There was a congregation taxing the capacity of the building.

Bishop Lines officiated, the Rev. Dr. Manning read the lesson, and the bidding prayer was read by Dean Fosbroke.

The anniversary sermon was preached by BISHOP TUTTLE from the text: "How old art thou?" The Bishop was strikingly eloquent and was listened to with breathless attention. He briefly reviewed the story of the General Theological Seminary and the growth of the Church. He dwelt somewhat upon special periods, 1819, 1835, and 1868. "The founding of the General Theological Seminary in 1819 was not the only thing that made that year memorable in the annals of the Church, as it was in that year that the missionary expansion of the Church really began."

Eight missions were first established in the middle states, and these spread in 1835 to what was then the Far West. "I entered this seminary in 1859, and it was fifty-two years ago this very day—almost at this very hour—that I was made a Bishop in Trinity Chapel."

In concluding his sermon the venerable prelate made a moving appeal to the young men of to-day to prepare themselves thoroughly for the work of the Church's ministry; to have care for the body; to seek instruction for the mind; to strengthen the soul by prayer and meditation.

Bishop Tuttle read the closing prayers and gave his blessing.

The visitors to the Seminary were entertained at luncheon in the refectory and the great centennial anniversary celebration was ended.

THE CHURCH CONGRESS

(Continued from page 39)

out that they do not in themselves teach truth, but are stages in a great evolution.

And are all the stages which led to the Catholic Faith an integral part of that Faith? The Nicene Creed has as many Greek as Hebrew elements. Must the believer therefore study the development of Greek philosophy, and shall we place Plato and Plotinus in the Lectionary so that the people may understand the Creed? Why lead modern people to Christ around a Hebrew loop of several thousand years? Is it not absurd to lead the Chinese through Hebrew history? Is Christ a Hebrew Christ, only to be explained to us through the religious and other habits of an alien civilization, or can we do what the Church did for Hebrew and Greek, translate the Gospel in terms of the people?

DEAN FOSBROKE began his argument with the query: Why do we have Scripture lessons at all in our services? Is the hearing of God's word an integral part of worship, or is it something additional, representing the purely didactic motive, the skilful insertion of a modicum of instruction in the interests of prayer and praise? That, it may frankly be admitted, seems to be the principle inspiring the lectionaries with which we are familiar and is, I believe, an underlying reason for the widespread dissatisfaction with them.

The Old Testament must be known and heard not merely for the sake of understanding the recorded teachings of our Lord, but in order that we may understand what He did not say or is not recorded as having said because it was in the minds and hearts of His hearers. The Sunday school's chief aim is preparation for worship, and in this the knowledge of God is essential.

BISHOP BURCH took the chair and announced several volunteer speakers.

The Rev. Dr. Leighton Williams, the Rev. Malcolm S. Taylor, the Rev. Dr. Arthur B. Kinsolving, the Rev. Dr. McKim, the Rev. G. Monroë Royce, and the Rev. Dr. George P. Atwater argued for the affirmative. The last named speaker pleaded that the lectionary be made suggestive, not mandatory.

[The reports of subsequent sessions will be printed in next week's issue.]

THE PRONOUNCEMENT OF THE HOUSE OF BISHOPS ON THE CONSECRATION OF VILATTE



CORRESPONDENT asks for the action taken by the House of Bishops relating to the consecration of J. René Vilatte to the episcopate. During the General Convention of 1892 the House of Bishops considered the subject "in council", after which the following report was presented by the late Bishop (Doane) of Albany and the two resolutions were adopted:

"It appears that the bishops from whom M. Vilatte claims to have received consecration belonged to a body which is separated from Catholic Christendom because of its non-acceptance of the dogmatic decrees of the Council of Chalcedon as to our blessed Lord's Person;

"These bishops had no jurisdiction or right to ordain a bishop for any part of the diocese under the charge of the Bishop of Fond du Lac;

"M. Vilatte was never elected by any duly accredited Synod.

"It appears that M. Vilatte, in seeking the Episcopate, made statements not warranted by the facts of the case, and seemed willing to join in with any body, Old Catholic, Greek, Roman, or Syrian, which would confer it upon him.

"More than two months before the time of his so-called consecration, he had been deposed from the sacred ministry.

"In view of these facts, we propose the following resolutions:

"Resolved, That, in the opinion of this House, the whole proceedings in connection with the so-called consecration of J. René Vilatte were null and void, and that this Church does not recognize that any Episcopal character was thereby conferred.

"Resolved, That a statement of the above-recited facts he sent to the Archbishop of Utrecht, to the Old Catholics of Germany and Switzerland, and to the Metropolitans and Primate of the Anglican Communion."

The Interchurch World Movement

A New Study by a Churchman

Combination in the War



COMBINATION under unified command is the order of this post-bellum day. Victory came to the Allies when, without sacrifice of any individual command, the United States, Great Britain, France, and Italy pooled their resources, and asked Foch to direct their expenditure of the same with the coöperation of Pershing, Petain, Haig, Diaz, and other generals.

Union after the War

The League of Nations is becoming an established fact because of the same policy. The English-Speaking Union has set out under like auspices. The Christians of many folds are planning the same sort of union for a common end without sacrifice of any group ideals or of any doctrinal differences.

A Religious Analogy

The Interchurch World Movement is under way. It differs from all previous efforts at religious unity. No question is raised as to the validity of any ministry. No effort is made to reduce to a common denominator Christian beliefs varying as human nature varies. Each fold may stress its own historic background as may seem right and wise to it.

Learning from the War

The Allies fought separately until the spring of 1918. Then, without relinquishing individual or national aggressiveness, they agreed to work together under common direction determined by common counsel with associates. The result is history. In a few brief months the dove of peace fluttered down out of a German automobile in the forest of Compiègne, the armistice was signed, and on November 21st

"I wonder what Cervera thought
When, to the wide and silent sea,
That dull November morning brought
The broken fleet of Germany."

No New Gospel

No new gospel is preached. No amendments are offered to the teachings of Jesus. The movement seems to have the practicalness of modern business. As Foch used to tell his students of war, its purpose is to "do what is possible to make use of what we know".

Living in Two Worlds At Once

Some things to-day the Christian knows as never in the past. He knows that Christianity teaches men to live in two worlds at once—the world of spirit and the world of daily facts. He knows that the life of the spirit lived consciously with God and Jesus Christ releases inner powers otherwise pent up for the development of character and the service of one's neighbor.

The Old World

But the Christian lives to-day in an old world transformed. The five-year-old boy has seen more changes taking place than Methuselah could have noticed had he lived from the battle of Hastings in 1066 to the first battle of the Marne in 1914. Sin is as ugly and ingenious as ever. The individual can with the same truthfulness as the first Apostle to the Gentiles say: "When I would do good evil is present with me." To-day the Christian still can say: "My sins, my sins, they take such hold on me!"

A New Complex

But the world to-day, in business, politics, religion, is more complex than men even dreamed a generation since that it could be. The healing touch of Jesus must be felt on our complex life as well as on the single soul. The whole social structure must be Christianized. There is a limit even to the League of Nations and the English-Speaking Union. Nothing but Christianity can save the world from anarchy. The writer—I do not know who he is—who reminds the Christian world that it must work denominationally "before giving way to the more pretentious and untried schemes" is

an ecclesiastical dodo picking his precarious way over the ooze and ashes of an outworn past.

The Problem of To-day

Under the leadership of Jesus Christ Christians of every type must work together or simultaneously with a common understanding—and, when possible, without sacrifice of group conviction or individual interest. To Christians everywhere as well as to non-Christians John McCrea sends back to-day from his poppy-covered grave the message:

"To you from failing hands we throw
The torch; be yours to hold it high."

To improve social and business conditions, to put a Christian substitute in place of the saloon now making ready for a last farewell, to make every Christian station, at home and abroad, one hundred per cent. strong, to saturate the universal mind expressed in the new League of Nations with the universal spirit counselled in Philippians: "Let this mind be in you which was also in Jesus Christ"—all this is the business to-day of Christians.

The Passing of Unhappy Memories

To a consideration of the Interchurch World Movement one comes with unhappy memories of effort after effort made in all sincerity to establish Christian unity. But unhappy memories now fade away before the frank programme of the Movement. Its aim is not union at all, but coöperation. No individual is asked to give up his rights; no organization to merge with any other. Not even ecclesiastical or formal recognition is asked where it has not been or is not freely and spontaneously granted.

The Former Way

Foch says in his *Principles of War* that "Men fight with their hearts". Christian organizations of every type have long been doing this. It is—as Jesus says—out of the heart that the real issues of life proceed. Methodists get together in their Quadrennial Conventions and Episcopalians in their Triennial Conventions to make laws; but the best laws are made on the knees. Northfield and Silver Bay, Cambridge and Geneva, bring young people together to learn through the stirring of their hearts what they ought to do and get grace to do the same. Literature is scattered over the land. Publicity campaigns are conducted. Special drives for money are so frequent that "teams" are scarcely through one drive before they start another. What is money for?

The Call of the Hour

The Interchurch World Movement calls the Christian organizations to learn from the war, to help each other to win the common victory, to study one another's plans, to profit by each other's surveys, to do some things together when they can, and, when they cannot, to conduct their separate propaganda at the same time with mutual good will, profiting by each other's failures and successes. Of course each will maintain its own treasury and regulate its own affairs as heretofore. In faith and prayer each will try to discover as many spheres as possible in which there may be coöperation. There can be no conflict or even competition. Each for all and all for each.

The Answer Coming

This in fact some forty organizations have already found. Many Christian groups are so close akin in doctrine or worship or method that they have instinctively combined like the Allies under one common leadership. They have as leader Dr. S. Earl Taylor, a layman with such a wide outlook that a while ago he was invited by the Missionary Society of the Church of England to go overseas and help introduce there plans for mission study and young people's work.

The Leader

His experience seems to have been as unexpected as theirs. He did not have to breathe another atmosphere. His

report reads like a romance. He found himself among four hundred accustomed to the liturgical services of the Church of England but laying stress not on speeches or formal programmes but on the prayer life in a large sense. His first prayer meeting was so impressive that, good Methodist as he is, he reported home that he "did not know any company of Methodist Christians who were sufficiently informed to be able to do" what those Church of England people did.

What He Found in England

They knew how to pray without a book as well as with a book. Some one offered an earnest extemporaneous plea for Tinnevely in South India, and another for Uganda in Africa. There was no vague praying for whole continents. The prayers were for workers, missions, stations, details of every sort. Dr. Taylor looks back upon the meeting "as one of the great missionary meetings" of his life, and came away "hoping that something would arise which would lead the Methodist Episcopal Church to 'advance upon its knees' and to learn the secret power which is to be found in the school of intercessory prayer."

Sharing A Vision

No wonder that at Niagara Falls a year ago Dr. Taylor shared his vision of a Christian World Movement with one hundred like-minded laymen and that the Interchurch World Movement is now started along the broad lines described under the leadership of Dr. Taylor with an invitation to all Christian Churches which can do so to unite, to win the world to Christianity both at home and abroad, in the most efficient and irresistible way, and to this end to raise the largest sum obtainable.

The Probable Outlook

Most Christian Churches will probably come into the combination. Certainly no terms could be more generous. The writer can find no secret or sinister purpose. All Christians will wish the Movement well. As the months and years go by, they will doubtless find some way in part or in whole to coöperate. If any cannot they will at least work for the same end, share in the experiences of others, pray for each other, and ever bear in mind that the Department of Spiritual Resources of the Interchurch World Movement already has enrolled over 600,000 Christians praying daily and definitely for the Movement and for all Christian movements everywhere, and is organizing to enroll in its enormous group of intercessors all Christians of every type who would see the world a better place in which to live and the Kingdom a reality in the heart of every man.

ETERNAL YOUTH

So long as there are songs for me to hear,
Book friends to find, or opening buds to see,
A chime of bells, or robins nesting near,
A poem rare that frees the soul of fear—

If still, for me, the lilac's breath is sweet,
Or ships that span the waves leave waiting dreams,
So long as need my heart goes forth to meet,
And each new day lays duties at my feet—

While I yet feel the claims of lands afar,
And sacrifice to make them unafraid,
If not my own nor loved ones' lives I bar
From service where both truth and honor are—

And still can glimpse the rainbow's hues for me,
Or children's smile in answer to my own,
While yet alive are love and sympathy
With joyousness, and dreams of things to be—

Then, though advancing years reap without ruth,
I am not old while days hold values new;
And life's last link shall clasp the glowing truth
That welcomes Home the soul's eternal youth.

IDA NORTON MUNSON.

AS ALL MEN have all their powers and faculties from God, so all men are obliged to act for God, with all their powers and faculties. As all things are God's, so all things are to be used and regarded as the things of God.—*William Law.*

WHAT IS LIFE?

A hidden thought in the heart of God!
A seed upspringing beneath the sod!
A shape and form pushing up thro' the clod!
A face looking up to the face of its God!

With sunshine and air and room to grow,
Refreshed from above, sustained from below,
With strength to meet every wind that blows
And calm endurance against its foes,

To burst at last into glorious bloom,
Its mission fulfilled, and then—to make room
For others to come in the self-same way!
Awaiting a yet more glorious day,

With obedient trust in a loving God,
It sleeps in its bed just under the sod,
Neither fearing nor feeling the weight of a clod,
To awake to new life at the call of its God!

MAY L. RESTARICK.

WORLD PEACE AND CHRISTIAN UNITY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY]

IN APPROACHING these important matters I would call attention to Bishop Gore's suggestive treatment of the patriotism and Churchmanship of our Lord Jesus Christ. The Bishop of Oxford points out that the enmity of the chief priests and Pharisees was due to the fact that our Lord's conception of both patriotism and Churchmanship was diametrically opposed to theirs. Their nationalism, which was identical with their ecclesiasticism, was self-centred and provincial. They felt that if He were permitted to continue His teaching all men would believe on him; and the Romans would come and take away their place and nation. . . . They crucified their Messiah because He proclaimed Himself the Saviour of all nations, while they were looking for One who should confirm their narrow ideas of both Church and nation.

We must avoid Pharisaism in considering the object of our national existence, and we cannot emphasize too strongly Mazzini's great saying that "nationality is mission". The Italian patriot believed that there is a general purpose for humanity, in which each nation has its special part. It exists in order to make its contribution toward the purpose of humanity and not merely to become selfishly powerful and rich. . . .

In much the same way we must be on our guard against a pharisaical spirit in dealing with the question of Christian Unity. The chief hindrance to the union of those who truly and sincerely believe in Jesus Christ as the divine Saviour of the world lies in the fact that many are jealous in guarding their own treasures, when they should be zealous in bestowing them upon others. . . . Catholicity must be a universal spirit before it can find a universal form. It must recognize and love every one who truly loves the God-man Jesus Christ. It must be open and receptive to every Christian truth, and it must try to visualize a united Church in which its own preferences shall dwell together with the preferences of many others.

More than this, the spirit which makes for unity must be courageous as well as tolerant. Concrete, definite proposals have been made in both England and America, which have been greeted with enthusiasm and fear. Too much enthusiasm may lead to unexpected pitfalls, and too much fear may result in the loss of an opportunity. I am fearful of any proposal which may endanger those principles of faith and order which I believe to be essential to a truly Catholic unity, but where those fundamental principles are recognized and avowed I am prepared to lay aside timidity and to make a true venture of faith. Such a venture of faith would derive part of its confidence from belief in the permanent validity of the truth which we hold to be fundamental, and it should find further reassurance in the honesty of those who would come to meet it.

THERE IS A beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back again to Norway. But all is vain, and so at last it yields, thinking that the gale will carry it to death—and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless, perhaps, yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—*Exchange.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A CHAPLAIN IN FRANCE



HE Rev. Francis M. Wetherill, formerly curate at Christ Church, Philadelphia, writes as follows from his post as a chaplain in France:

"All the militarized societies of the A. E. F. are engaged in assisting me in the social service activities of a chaplain. There are over two thousand men here constantly, all of whom have been through some trouble or are awaiting replacement. As George Craig Stewart said in *THE LIVING CHURCH*: 'Idleness is the soldier's greatest enemy.' So we do not let them remain in that state. There is some entertainment every evening and educational classes by day and night for those who can spare the time from active duty. The Salvation Army is the most beloved and efficient agency. The Red Cross gives freely all the creature comforts demanded of it within reason. The K. of C. provides an excellent library. The 'gym' was built at great expense by the S. A. Our entertainers come chiefly from the Jewish Welfare Board and the itinerant army players, who by the way played in over 2,500 places this month.

"An army officer is especially detailed to help me in the sociological problems; but as I have made a ten-year study of these things he is not as busy as before they assigned me here.

"A continually vexing question is the marriage problem. I thoroughly believe in the honesty and nobility of the French. Yet I must protect these young fellows from forming hasty and evilly designed unions. At their receiving hour in the reception room I am posted to chaperone these girls who call on the boys confined to their quarters. Where the honor and integrity of the command are at stake, in times when women demand marriage, of course we employ all the force, religious and moral, to see that justice is done. In all other cases, so far, I have declined to give the Church's blessing upon marriages which do not appear wise nor advantageous for either party. We have to avoid unfairness in the demands of women of unworthy character, and that we investigate thoroughly and with much pains.

"Happily, we may say the liquor question has practically settled itself, for there is almost no intoxication now in our men in Paris. They are learning French ways and prefer them in this respect. Petty thieving of course is as old as armies. One is constantly impressed with the fineness of our men's ability to stand the supreme strain of these waiting days. These agencies certainly surround them with wholesome influences, and the consecrated women of the Red Cross and 'Y' have won the hearts of our men, and hold the strongest grip upon their manhood.

"The prison problem is my greatest anxiety now. Men who are committed start very frequently on the don't-care road and go to pieces. Segregation is bad, solitary confinement worse, and evil companionship a huge dilemma. One solution is hard work. I bought some flower and grass seed with a small portion of the fund granted me by the Episcopal War Commission, and the man who began to interest himself in fixing up our barren grounds began also to tidy up himself and cheer up as well and is on the upward path, and has taken a step in the right direction in coming to my Bible class, which he withstood before I said to him: 'Now what are you going to plant in God's garden—the same old sins and weeds, or something to make men glad when they see?'

"What is most pleasing is the thorough and harmonious co-operation on the part of all these military welfare agencies. Each one has its rest room and the boys are as happy in one as the other, and all are crowded in the evenings. Yet there is no competition. For the lack of a better place, but one as popular as any, I spread our 'fair linen cloth', prescribed by some reverent divine in the year 1549, upon the portable altar set on the pool-table and find the Lord's Table is even more popular than the favorite game of the idle American boy. There is a satisfaction in that. The 'Y' secretary, although a Churchman only since he married some few months ago, is always present and 'receives' and has caught the Brotherhood of St. Andrew idea that prayer should be coupled with service."

APPEAL FOR GREATER SOCIAL SERVICE ACTIVITY IN DIOCESES

The Bishop of Newark, who is chairman of the executive committee of the Joint Commission on Social Service, has made a strong plea to the bishops of the Church for greater

activity on the part of their diocesan social service commissions, setting out that he knows very well that we all cannot be "of one mind as to the position which the Church should take upon social and industrial questions; but we are agreed that our people should be aroused to the duty of applying the principles of the Gospel to all the distracting questions of the time and to the duty of taking the keenest interest in those who are in the most burdensome places in life. We have all to recognize that persons intensely interested in any movement will often express themselves so as to offend some of their brethren, but it is better to make mistakes in trying to bring in social justice and Christian brotherhood than to be inactive on account of the difficulties. It is of great importance to the General Commission that we should know what the dioceses are doing and what those actively at work think the true policy of the Church should be."

It would mean much for the Church, he declares, if we could be sure that "in every diocese active diocesan commissions are emphasizing the need of a Christian solution of our perplexing questions, and at the same time keeping our people informed of the conditions in the prisons, alms houses, and public institutions, giving leadership everywhere in the contention for justice and mercy. We ought to be intensely interested in such subjects as the housing of our people, proper wages, substitutes for the saloon, thought for our returning soldiers, the new industrial order, the Church Mission of Help, and like social subjects, and we need to know what the work and experience of your diocesan commission are. Interest and activity on the part of the Church in these forms of service would do much to win influence in the community and in the country. We would be very thankful if you would stir up your convention and your commission and let us know what is being done to aid our preparation for the statement and report due at the General Convention."

The Bishop of Connecticut, who is chairman of the Joint Commission, joins with Bishop Lines in the appeal.

A NATION UNDER SOCIAL HEADWAY

Some idea of the growth and extent of social work in America may be gathered from the *Proceedings of the Kansas City Conference of Social Work*. It covers in comprehensive summary the wonderful story of a nation getting under social headway during war time. It is truly a battle picture, but of a new kind which it is to be hoped will become a permanent kind for peace as well as war. It is impossible in a paragraph to give even a glimpse of the contents of the 700 pages which make up the well edited book. Suffice it to say that we find herein not only the record of the social work of the early days of our period on a war basis but a truly remarkable survey of the organized social activities of the country. One cannot but wish that the authors of papers and speakers would use less pretentious and technical terms; for instance the title, "The Regimentation of the Free", where one has to think just what the author had in mind; so when he speaks of "the growing sense of predestined urgency". There is really very great need in these busy days for the telling of the message in terms that the average person can quickly grasp. The president of the conference was Robert A. Woods of Boston, a member of our own Joint Commission on Social Service. The editor is Wilbur T. Cross. (Chicago: 315 Plymouth Court.)

THE FEDERAL DEPARTMENT OF AGRICULTURE believes that this will be a big year for home gardening as a result of the momentum gathered during the two preceding war years.



CORRESPONDENCE

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

"A CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:

IAVING for twenty-seven years said daily the prayer for unity; and recalling the memorial on Canon XIX with its 1,165 signatories in 1910, and Bishop Brown's fantastic scheme for an "Interdenominational Episcopate", I confess I rubbed my eyes in astonishment when I read the "Proposals for an Approach toward Unity" recently made—thank God, unofficially. I recalled at once the Stonemen's League, and evident danger of indiscriminate confirmation being given as a "degree".

Having great respect for the eminence and sincerity of the dignitaries whose names are appended to the Proposal, I criticise it with reluctance. But I should regard myself a recreant, were I to let the Proposal pass unnoticed.

The eminent Dr. Sanday has declared, reluctantly, that the latest historical research has established more firmly than ever the supremacy of the episcopal theory, and that the prospect of a religious reunion at the expense of repudiating the historic episcopate is practically hopeless.

That such a proposal should come out at a time when a committee of our bishops is visiting the Patriarchs of the Church in the East and West seems to me most inopportune, and can not but fail, when it is known, to create a bad impression whether in Athens, Rome, or Petrograd.

I hereby acknowledge my indebtedness to Prof. Williston Walker, who in *THE LIVING CHURCH* of April 19th so clearly, vividly, and frankly describes the "new creation" of this Proposal. I ask the attention of my readers to the words which I have italicised. Prof. Walker says:

"The Episcopalian abandons any requirement of the Prayer Book or submission to the canons of the Protestant Episcopal Church;" . . . "the Congregationalist receives an additional authority to serve those in Christian things before beyond his reach. What the Episcopalian receives is a satisfaction of his scruples." (?) . . . "The Congregationalist is not asked to change his view of the ministry, or to deny the rightfulness of that previously exercised by him or his ancestors. The Episcopalian yields to him the whole matter of the use of the Prayer Book. Neither side is asked to disclaim its past or repudiate its present convictions; each, however, gives up something important, for the larger good."

Prof. Walker has my unbounded thanks for putting the matter so very clearly. Can it be possible that the House of Bishops would give anything but very scant and sorrowful consideration to a proposal analyzed and interpreted as Prof. Walker has translated it?

Desire and pray for unity as we may, I do not believe for a moment that our Church will officially sanction or give countenance to any scheme by which the Prayer Book or canons, as they now stand, would, practically, be repudiated. I fail to see how our scruples would be satisfied by such disingenuous action. We may not give up one iota of anything that is really "important", even for the "larger good". On page 411, *Journal of the General Convention of 1910*, is to be found the draft of Report of Committee of the National Council of the Congregational Church of the United States. In this draft the declaration of the Lambeth Conference in 1908 is quoted:

"We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity but unity."

God forbid that we should have peace or unity at the cost of one single principle. Careful reading of the ordinal shows at once how fantastic and impossible any "hypothetical" ordination would be. To confer priesthood upon the godliest man who did not esteem the dignity as the "treasure" described in the exhortation in the ordering of priests, would be a terrible and sacrilegious thing. One such ordination would set at nought our priceless preface to the ordinal. I can picture a sort of dual "priest-minister" so ordained, upon whom, according to the theory

and belief of our Church, we had conferred the indelible character of priesthood, celebrating the Holy Eucharist, and at the same time merely officiating as a *minister* and appearing as only such to those of his congregation who declined to recognize his ministrations as a *priest*. Ordination by a Catholic bishop would make a sort of *chameleon* of him. To give the power of consecrating the Eucharist, and of absolution, in the way suggested by the Proposal, seems to me almost too shocking to contemplate.

The proposed canon is carelessly and loosely drawn. That such a canon could ever be enacted by the House of Bishops—our College of Apostles—I do not believe possible. We want to tell them now that we have this confidence in them as guardians of the Faith and that we know they would not do this monstrous thing.

I write these words with sorrow but with joy.

St. Mary's, Asheville, N. C., CHARLES MERCER HALL.
Easter-tide, 1919.

To the Editor of *The Living Church*:

IN *THE LIVING CHURCH* of June 15, 1918, you wrote: "The Church of the Living God stands for certain inalienable truths: for the recognition and the worship of the one God in unity and trinity; for the apprehension of Jesus Christ, Son of God and Son of Mary, as our Lord and Saviour; for the abiding presence of the Holy Spirit; for the extension of the Incarnation to mankind through the holy Catholic Church; for the sustenance of the spiritual life through the sacraments; for the brotherhood of all the children of God; for the communion of saints, the resurrection of the body, and the life everlasting. *That the Church should be true to all this truth is more essential than that She should be one.*" (I wish you would publish all of that editorial now!)

Already the sectarians are administering baptism and denying baptismal regeneration, administering what they call "the sacrament" and teaching that it is nothing but a memorial feast and a token of good fellowship. Are they to be given the Church's sacred heritage of the Ministry to be misused and abused?

May God rule and govern His Church in the *right* way!

Faithfully yours, LAURA JUNE ALSTON.
West Raleigh, N. C.

To the Editor of *The Living Church*:

IN the columns of *THE LIVING CHURCH* again appear letters to the editor on the subject of Christian Unity. The hearts and souls of all of us go out in sympathy with any movement for the bringing about of brotherly love among Christians, but the trouble with all of the plans so far advocated has been that they propose action from the outside, whereas all true growth or development must come from within. This is what the Saviour meant when He told us to "Consider the lilies of the field, how they grow". The oriental writers all seemed to love to write in parable, in metaphor, and their writings often had a hidden meaning. The hidden meaning of this verse is to call our attention to the way the lily grows—from within. Nothing put on from the outside can make a lily; we may help it, fertilize it, etc., but its glory and its beauty, its life work, must come from within itself. And man must grow in the same way.

Another lesson the lily teaches. It grows the best it can, no matter under what conditions. It will bloom as beautifully in the hovel of a peasant as in the palace of a king. It will even "waste its sweetness on the desert air", or "cast its bread upon the waters". As "nothing in nature is lost", we can only believe that its sweetness thrown out into the unknown will somehow, somewhere, return to help bless the earth.

So that it would seem that before there can be any permanent Christian unity we must approach the subject from within by carrying out the two chief commands of Jesus Christ. First, Thou shalt love the Lord thy God with all thy heart; and second, Thou shalt love thy neighbor as thyself, doing unto him whatsoever ye would that he should do unto you.

It may be of interest here to note the divergence between the new and the old dispensations. In the old we are given a series

of Thou-shalt-nots; in the new we are told, Thou shalt; and if these two commands were made part of our daily lives the first ten would be unnecessary, because we would not kill, steal, etc., if we carried out Christ's second commandment.

The Bible is so insistent on the inseparability of these two commands that it goes on to tell us, in the blunt language of the King James version, that "If a man say, I love God, and hateth his brother, he is a liar."

The early Christians modelled their lives on these two commands, so much so that the Bible tells us that it was remarked, "See how these Christians love one another." This condition continued for about two hundred years, until the Council of Nicea. Then Christianity seems to have entered upon a period of degeneration and disintegration.

First came the atrocious quarrel between the Bishop of Rome and the Bishop of Constantinople over the *filioque* clause, resulting in the transfer of Constantinople, the first Christian city, to the Turks, through the connivance of the Bishop of Rome.


The process of degeneration then seems to have gone apace, culminating in the abuse, which brought forth the explosion of Martin Luther, leaving Christianity like the fragments of a once beautiful castle shattered by the explosion of an infernal machine, so that to-day it presents to the world the lamentable spectacle of a lot of wrangling, discordant sects, each trying to outdo or undo or to "do up" the others, the very antithesis of what its divine Founder intended.

So that, before the Anglican Church can properly hope for Christian Unity, we must all of us bring into our daily lives the Christ commandments and then show the world that we are ourselves united.

GEO. V. MAYNARD.

New York, April 28th.

To the Editor of The Living Church:

 HE most striking thing about the Proposals for Unity, which have been put forth by the distinguished representatives of the Congregational and Episcopal Churches, is the humble and large-minded sincerity of the Congregationalists. May our own Church meet it with a like sincerity, and with an act of conspicuous and venturesome faith.

But let us not be satisfied with half-way measures, such as this is at best. Why not use this opportunity for realizing on a limited scale, at least, that which we are moving toward universally? It is an opportunity for an experiment in Unity. Let us meet this fine, unselfish approach on the part of our brethren of the Congregational Church by proposing that we undertake to bring about the organic union of the two bodies into a single communion, not merely ordaining a few Congregational ministers to the historic ministry, but, inasmuch as they are ready to accept the principle of succession through the Catholic episcopate, proceeding to consecrate as bishops a proportionate number of their ministers, chosen by their own body and approved by us. And, then, as one household of faith, let us work out together a policy that shall safeguard and preserve the best that each possesses.

The communicant strength of the two bodies is roughly 790,000 Congregationalists and 1,098,000 Episcopalians. At the present time we have 126 bishops. This would mean that about 90 chosen leaders in the Congregational ministry should be advanced, through the lower orders, to the episcopate, as soon as the union could be consummated. The united Church, pending the realization of Unity on a larger scale, might be designated in some such way as that part of the Holy Catholic Church formerly known as the Congregational and Episcopal Churches respectively.

Such an act of bold and daring faith on our part will at once win the widest approval, and show beyond question of doubt our sincerity and good faith. Furthermore it is only such an act of confidence in our Christian brethren of America, as well as such a degree of faith in our orders, that will ever unite American Christianity.

St. Paul exhibited a faith of infinitely greater proportions when, as his custom was, he "ordained elders in every church" (Acts 14: 23) in order to hand on the Church's faith and order, and his faith was eminently justified. All things considered, it is doubtful if there were any more flagrant abuses of the trust which he gave them than can be easily adduced to-day, and everywhere the faith was held, the ministry safeguarded, and the sacraments administered and perpetuated. The unity of the faith and practice of the early Church on a wide scale is remarkable.

In our case the proposal is to share this sacred "trust", for it is in that light that we regard our threefold apostolic ministry, with distinguished Christian leaders, conspicuous for their faith and good works, and filled with a consuming love and zeal for the Kingdom of God.

May the Episcopal Church rise to the opportunity to propose some such great-hearted, broad-visioned plan as this, which after all may be the way God is calling us to lead the way for realizing this eagerly longed for hope.

SAMUEL C. FISH.

NEED IN THE BRITISH WEST INDIES

To the Editor of The Living Church:



AM the missionary in charge of the S. P. G. work of this Island. We have on this Island 130,000 Hindoos and Mohammedans. Last year I baptized fifty children, and thirty adults; sixty were confirmed. Last week I visited a settlement of East Indians, sixty miles away from here, where are about five hundred heathen families. This district is in the very end of the Island and no one has started mission work in this part. I would like to start mission work in this new field, but I find that the Bishop has no money to spare just at present, and he can't help me. Can I appeal to the Sunday schools of America through you to give me \$1,000 to put up a building that can be used as a day school and also where services can be held for the people in their own tongues?

I spent a day with the people of this district—they are very keen about my opening a mission. They have promised to send their children to the school. I want to be the first in that field. If the children of the Sunday schools of America give five cents per head and the little ones two cents I shall have all the money I need for the building. If I succeed in putting up the building, I can support the teacher from private donations from friends.

So I beg you please help me with the building, by asking the Sunday school children to give two and five cents each. The children can give this mission their own name.

I shall be very grateful to you and the children for this help.

Yours faithfully,

CHAS. B. RAGBIR,

S. P. G. Missionary.

The Oriental Villa, St. Joseph, Trinidad, B. W. I., March 20th.

AUSTRALIAN PRIEST ASKS FOR VESTMENTS

To the Editor of The Living Church:



IRST of all I want to thank those who last year answered my letter *re* photos of churches. If any have not received answers will they please write again, as I have only just returned to this address, and I am afraid some letters have gone astray.

Now I want to make an unusual appeal, and I doubt if I am right in one sense for doing it, and in the other sense of Christian love and unity I hope you will pardon my intrusion. I am working for a small church which teaches the Catholic Faith, and has been practically cut off from any assistance through this. Our operations are in a small, poor, and thickly populated suburb of the city of Sydney.

Our needs are these: A black cope; a set of Eucharistic vestments, white; 2 albs, 56 inches length; 3 red cassocks, 54 inches length; 3 cottas; 1 set of altar linen; 6 yards of altar lace, 9 inches wide; and 1 banner for Blessed Sacrament.

I make this appeal to you generous-hearted Americans, feeling that, although we are unknown workers in the Catholic Faith of the Anglican Church, you will assist one branch which is too poor financially to help itself.

The editor of THE LIVING CHURCH will supply the name of church if necessary. Our people's grateful prayers will be with you. Thanking you sincerely,

Yours,

ARTHUR J. PULLEN.

"Melrose," 313 Cleveland Street, Redfern, N. S. W., March 19th.

CHURCHMEN AT GREAT LAKES

To the Editor of The Living Church:



HE Great Lakes Naval Training Station having been designated as the training camp for the radio branch of the service, is ready to receive men in that branch of the service from other stations throughout the country. Many men have already arrived. The Episcopal camp pastors will appreciate the names of all Churchmen going there. Will the clergy kindly notify us as soon as they learn of the transfer of any of their parishioners?

We would appreciate also the names of sailors transferred from sea duty and elsewhere to Great Lakes.

HARRY S. RUTH,

JOHN WILKINS,

Camp Pastors.

A MORNING THOUGHT

The Lord, who helped me yesterday,

To-day will help me just the same;

And then to-morrow will display

What cause I have to praise His Name.

RALPH ERSKINE GENTLE.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

QUR city is getting mightily ready for a glorious welcome home to our bold soldier boys. There never was anything like it. Once down in the business precinct one is caught in a glorious whirl of enthusiasm. Here near our famous soldiers' monument is rising a victory arch which will bear an inscription of praise and honor. Courts of the allies, pillars, band-stands, tiers upon tiers of seats for spectators are growing magically under the strokes of a thousand hammers. "Beautiful women"—so the papers say—"will stand on pedestals and shower blossoms before the feet of the victors."

Then banners galore are being prepared and of committees there is no end. Everybody down town who isn't a carpenter is on a committee. You can tell the women afar off by their tense, tired look and their bulging shopping bags. There is a big committee of women appointed to see that all the churches and institutions on the line of march serve lunch that day and have a rest-room and a first aid. Representing Christ Church, which is in the very middle of things, the writer went to a committee meeting to-day. All of the women promised that they would do these things. The Christian Science delegate offered the freedom of her church steps, but said they did not cook in their churches, but anybody might eat lunch on their steps. She also showed no enthusiasm about a first aid or a nurse being at hand.

There was much discussion over the lunch, which finally resolved itself into the convenient coffee and sandwiches. Then came the question of a uniform price. The value of a cup of coffee, with and without cream and sugar, the dimensions of sandwiches, how many should be given for the stipulated price—all of these fine points were threshed out. It was finally decided that unless we made a diagram for sandwiches we would have to differ in price. A costly ham sandwich made with a bun could not be sold as cheaply as a thin piece of bread with a lettuce leaf in it. Also would a pound of coffee make 30 or 40 cups? This was argued *pro* and *con* until a woman mercifully ended it by saying her husband was a coffee broker and he always counted 30 cups to the pound.

A Presbyterian said that they made such fine coffee at their church dinners that they could not afford to sell it for five cents a cup. Finally a motion was made that each church set its own price, making it as small as possible.

The Christ Church delegate hastened over to the parish house where the Church Red Cross unit was sewing busily on refugees' night-gowns. They were just finishing a batch and sewing large bone buttons on the gowns, holding a pin under each button to give it a little leeway in the buttoning.

When they were told that they were expected to have a nurse, a rest-room, and serve a lunch they demurred. Our supervisor had just promised that our unit would be a part of a big red cross which was to be formed near the Victory Arch during the parade; and we had also been notified that the 2,000 women who would constitute this cross would mobilize on Christ Church lawn and porch. Beside this a man presented himself and asked permission to build a bandstand on the church lawn. The Christ Church bells are to ring when the memorial caisson passes the monument, all other sounds, bands, singing, college yells, and other things, ceasing for the moment. The problem of being in two places at once, sitting as ornaments in the big cross and serving lunch in the parish house, was settled by deciding to be ornaments.

It was finally planned that as many as could do so would wear the white veils and sit with the Red Cross workers, while a small committee will remain in the parish house with a rest-room ready in case of fainting women or sick children. The chimes of Christ Church rang at the close of the Civil

War and there is no music in the whole state that is as popular as those loyal old steeple-dwellers—a little cracked and out of tune, but when they play Indianapolis stops to listen.

MANY LETTERS COME to this page asking that the United Offering be "boomed" more. "Why don't you keep at it all the time?" one enthusiast asks. In answer to this we reply that "we think we *do* keep at it." In fact the U. O. is to the writer what "Spring" used to be about forty years ago to the school girl who had to write an essay. She could always fall back on "Spring", no matter how little she knew about other things. So with this page; when news is scarce and everybody forgets to send interesting items and copy time draws near, then it is that sharpening our pencil afresh and taking a large blank sheet of paper we let loose our genius on the United Offering. A few U. O. custodians help us out on this. One of them has just written saying: "Thank you for giving publicity to our Pennsylvania Leaflet No. 4. Requests for it have already come from Vermont and Ohio. The triennial '*possibility*' is \$5,000,000 instead of \$500,000, as given in the paper. Even with the contributors we now have we hope that the offering at Detroit will go over the half-million mark."

MRS. MALLORY TAYLOR, Macon, Georgia, not only uses her pen freely and forcefully on behalf of the United Offering, of which she is diocesan custodian, but from the Macon *Daily Telegraph* we learn that Mrs. Taylor has written the first flag code ever prepared for the state of Georgia. Mrs. Taylor is chairman of the State D. A. R. committee for the prevention of desecration of the American flag. She wrote the code and presented it at the state convention held a few weeks since. It was immediately adopted as the D. A. R. flag code of Georgia, a copy of which will be placed in every school and in the public buildings of the state.

A FEW WEEKS AGO this page noted the experiment of a rector who formed his whole congregation into committees for various work. At the beginning of Lent he sent out an earnest and very practical letter asking coöperation in parish affairs. Among other things he mentioned that there were but six subscribers to the *Spirit of Missions* in the whole parish. Before Easter there were forty-five. It certainly means much to get the Auxiliary spirit and knowledge into the men of any congregation.

THE WAR EMERGENCY COMMITTEE of the English Girls' Friendly Society sent out a simple little Easter card colored in soft blue. A cross of buds bears under it the verse:

"As now o'er all the willing Earth
The yearly miracle is wrought,
And spring through winter death hath brought
All nature to its glad re-birth,
So Christ brings our dead souls to life
And bids us be redeemers too,
Helping to build His world anew
That Love may rule and Peace end strife."

THE IMMORTAL

THE LEAVES fall during a thousand autumns; that is little, because the tree lives on. The author writes his books and they pass into oblivion; the author lives on. The artist paints his canvasses and time destroys them; the artist has built himself and he lives on. The architect's building goes to dust, but not the architect, who has built a soul. All the works of man's hands are journeys toward nothingness and decay; but man, the worker, abides forever.—*Newell Dwight Hillis.*

Church Kalendar



- May 1—Thursday. SS. Philip and James.
 " 4—Second Sunday after Easter.
 " 11—Third Sunday after Easter.
 " 18—Fourth Sunday after Easter.
 " 25—Fifth (Rogation) Sunday after Easter.
 " 26, 27, 28—Rogation Days.
 " 29—Thursday. Ascension Day.
 " 31—Saturday.

KALENDAR OF COMING EVENTS

- May 12—New Hampshire Dioc. Conv., St. Paul's Church, Concord.
 " 13—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 " 13—East Carolina Dioc. Conv., St. Peter's Church, Washington, N. C.
 " 13—Harrisburg Dioc. Conv., Trinity Church, Shamokin, Pa.
 " 13—New York Dioc. Conv., Synod House, New York City.
 " 13—North Carolina Dioc. Conv., Christ Church, Raleigh.
 " 13—West Missouri Dioc. Conv., Christ Church, St. Joseph.
 " 14—Arkansas Dioc. Conv., Christ Church, Little Rock.
 " 14—Delaware Dioc. Conv., Seaford.
 " 14—Michigan Dioc. Conv., St. Paul's Church, Flint.
 " 14—South Carolina Dioc. Conv., Georgetown, S. C.
 " 14—Springfield Dioc. Conv., Emmanuel Memorial Church, Champaign, Ill.
 " 14—Washington Dioc. Conv., Rock Creek Parish, Washington, D. C.
 " 14—Western Massachusetts Dioc. Conv., All Saints' Church, Worcester.
 " 15—Maine Dioc. Conv., St. Luke's Cathedral, Portland.
 " 18—Salina Dist. Conv., Christ Cathedral, Salina, Kans.
 " 20—Bethlehem Dioc. Conv., St. Stephen's Church, Wilkes-Barre, Pa.
 " 20—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
 " 20—Newark Dioc. Conv., Trinity Cathedral, Military Park, Newark, N. J.
 " 20—Rhode Island Dioc. Conv., Church of the Transfiguration, Elmwood.
 " 20—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
 " 21—Asheville Dist. Conv., Trinity Church, Asheville, N. C.
 " 21—Florida Dioc. Conv., Church of the Good Shepherd, Jacksonville.
 " 21—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
 " 21—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 " 21—Virginia Dioc. Conv., Christ Church, Winchester.
 " 21—Oregon Dioc. Conv., St. Stephen's Pro-Cathedral, Portland.
 " 22—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
 " 23—Honolulu Dist. Conv., St. Andrew's Cathedral, Honolulu, T. H.
 " 23—Western Colorado Dist. Conv., St. Matthew's Church, Grand Junction.
 " 25—North Texas Dist. Conv., Church of the Heavenly Rest, Abilene.
 " 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
 " 28—Minnesota Dioc. Conv., Cathedral of Our Merciful Saviour, Faribault.
 June 3—Western New York Dioc. Conv., Trinity Church, Geneva.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (in Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Conn.).
 Rev. E. L. Souder.

CUBA

Rt. Rev. H. R. Hulse, D.D. (during May).

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Ven. T. A. Schofield (in Sixth Province).

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

Personal Mention

THE Rev. VICTOR O. ANDERSON, rector of St. Mark's Church, Augusta, Maine, returned from war service in France as a Red Cross chaplain in time for the Easter services at St. Mark's.

THE Rev. FRANCIS E. ANTHONY, recently discharged from the army, is now teaching at St. Andrew's School, Tennessee, and should be addressed at St. Andrew's P. O.

THE Rev. CLYDE B. BLAKESLEE has assumed charge of St. Barnabas' Church, Omaha, Neb.

THE Rev. F. I. COLLINS, rector of the Church of the Messiah, Providence, R. I., was welcomed home on Easter. The parish had been well cared for in his absence by the assistant minister, the Rev. Henry G. Raps.

THE Rev. J. HARRY GARNER has entered upon his duties as rector of the Church of the Advent, Williamston, and St. Martin's, Hamilton, N. C.

OWING to the fact that the Rev. Mr. Munoz, priest in charge of Calvario Mission, Jesus Del Monte, Cuba, has a severely wounded hand and for this reason could not officiate, all services during Holy Week and Easter in Spanish were taken by the Rev. H. B. GIBBONS, rector of the Cathedral schools and a Canon of the Cathedral.

THE Rev. JOHN FREDERICK HAMBLIN has received a call to the rectorship of St. John's Church, Newark, N. J., and has accepted. He will enter upon his new duties June 1st.

THE Rev. J. M. HAMILTON has resigned the rectorship of St. Paul's parish, Prince George's county, Md., to take effect June 1st.

THE Rev. REGINALD T. T. HICKS has entered upon his duties as Dean of the Pro-Cathedral at Portland, Oregon. Previously, Dean Hicks had filled the locum tenency at All Saints' Cathedral, Spokane, during the absence of his brother, the Very Rev. Wm. C. Hicks, serving as a chaplain in France.

THE Rev. G. H. HOLGREN, principal of the Collegiate Military Academy for boys, Denver, conducted Easter services in St. Mark's, Cheyenne, Wyo., the rectorship being vacant.

THE Rev. HAROLD HOLT, discharged from national service, is again rector of Trinity Church, Niles, Mich., and may be addressed at 305 S. Fourth street.

THE Rev. J. HUNTER, until recently pastor of the Methodist church in Beverly, Ohio, has been given charge of Trinity Church, Bellaire, diocese of Southern Ohio.

THE Rev. ELROY J. JENNINGS is now associated with the Rev. Dr. Alexander Vance at St. Andrew's Church, Pittsburgh, Pa.

THE Rev. I. F. JONES has accepted a call to Port Clinton, Ohio.

THE Very Rev. ALBERT C. LARNED has assumed his office as Dean of the Cathedral of All Saints, Albany, N. Y., to which he was elected while on chaplain duty overseas last winter.

THE Rev. ELLISTON J. PEROT, for the past six months civilian chaplain at Camp Sherman, Chillicothe, Ohio, has returned to his parish at Salem, N. J. Address, St. John's Rectory.

THE Rev. RICHARD C. SEARING has resigned the rectorship of Ascension Church, West Park, N. Y., to take effect on the first of next October.

THE Rev. JOHN S. SIMMONS has accepted work in the district of Southern Florida. After May 14th, his address will be P. O. Box 162, Coconut Grove, Florida.

DURING the coming six months the Rev. WILLIAM H. VAN ALLEN, D.D., on Y. M. C. A. mission in Europe, may be addressed care American Y. M. C. A., 12 rue d'Aguesseau, Paris, France.

THE Rev. JOHN H. YATES, chaplain in the Navy for the past twenty months, has been appointed priest in charge at St. Mark's Church, Waterville, Maine, and assumed his duties there on Easter Day. Mr. Yates is known to readers of Church papers as the writer of excellent poems.

ORDINATIONS

DEACON

MAINE.—On Wednesday, April 30th, in Emmanuel Chapel, the Cathedral, Portland, the Bishop of Maine ordained to the diaconate the Rev. PAUL GORDON FAVOR. Mr. Favor was presented by the Rev. E. A. Pressey, and the sermon was preached by the Very Rev. F. L. Vernon, D.D. Mr. Favor was formerly a Congregational minister, having charge of the congregation in that body at Farmington. During the past winter he has served as an army chaplain at Camp Upton, Long Island, N. Y., and is now assisting the Rev. Leighton Parks, D.D., rector of St. Bartholomew's Church, New York City.

PRIEST

WYOMING.—On Monday in Holy Week at Christ Church, Douglas, the Bishop of Wyoming ordained to the priesthood the Rev. HOWARD RASMUS BRINKER.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. 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.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

MADDOX.—Entered into life eternal on Tuesday, the first day of April, 1919, SAMUEL, son of the late Dr. Thomas Nutley MADDOX and his wife, Mary Priscilla Claggett. Mr. Maddox died at his apartment, the Marlborough, in Washington, D. C. The funeral services were held at the Church of the Epiphany in Washington and interment was in St. Mark's Church yard, Washington, county, Md.

MOORHEAD.—On April 12th, after a brief illness, CLARA, daughter of the late Mrs. C. F. MOORHEAD, of Germantown, Philadelphia.

PECKE.—At 45 Downing street, Brooklyn, N. Y., April 25th, in her 96th year, SUSAN M., wife of the late Rev. Edward M. PECKE and daughter of the late Elias Guion Drake of New York City.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED FOR SUMMER duty in Eastern city, June to October. Monthly stipend \$100. Address CHESTER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN CLERGYMAN, CATHOLIC, desires to supply church during July or August, or both. A good reader and preacher. East or North preferred. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WITH FAMILY DESIRES position as General Missionary, or parish, with glebe land or large garden, good schools. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

MARRIED CLERGYMAN OF 23 YEARS' practical experience in parish and mission field, desires work at a living stipend. Address B. A., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF TWENTY-FIVE YEARS' EXPERIENCE desires work on Catholic lines. East preferred. Address LECTOR, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY FOR AUGUST, or longer, near New York. Preacher, musical if needed. Address NAIDAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, WHO LIVED WITH OUR BOYS AT the front, just returned, desires rectorship. Address CONSECRATED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

THE WESTERN THEOLOGICAL SEMINARY offers a permanent position to an unmarried man under 40, who, with some linguistic attainments, desires to specialize in archaeology. Must be competent for office work, typewriting, etc. Address THE DEAN, 2720 Washington Blvd., Chicago, Ill.

HOUSEKEEPER WANTED FOR CHURCH school. Church woman preferred. Must have some knowledge of institutional management. Good salary and home. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minister, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

ORGANIST AND CHOIRMASTER, Churchman, English, age 38, desires position. Thoroughly experienced. Excellent references. Capable of producing devotional and artistic service with boy choir. Present work may be inspected. Salary \$1,500. Address THE CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A 1. Good teaching field essential. Address MUS.DOC., care LIVING CHURCH, Milwaukee, Wis.

DIVINITY STUDENT, COLLEGE graduate, desires a position as tutor for the summer. Address A. B. S., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—RECENT CONTRACTS show smaller two manuals and monumental four manuals. We use like materials, solidity of frame, console, etc., in both large and small. Austin organs are built throughout as well as an organ can be built. Organs being largely preferred as memorials to soldiers and sailors as indicated in big Austin four manual for memorial building Melrose, Mass. The AUSTIN ORGAN CO., Hartford, Conn., will give detailed information to those interested.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift soles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, New York.

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.

ST. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park Place, Geneva, New York.

WIDOW OF A YOUNG RECTOR would be glad to sell his vestments of all kinds at a reasonable price; also clothing. Address STELLA, care LIVING CHURCH, Milwaukee, Wis.

T ALLEN CLEAVER GIVES A SHORT practical course to choirmasters on the Art of Training Choir-boys for the Service. Address 555 Fourth street, Brooklyn, N. Y.

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.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, N. Y.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford, England).

HEALTH RESORTS

THE PENNOXER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOXER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW 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, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

BOARDING—PENNSYLVANIA

TRAINED NURSE OWNING AN EXCEP- tionally fine large country home would like a few permanent or summer guests. Prices \$10 to \$25. Send for booklet. Address Box 88, Towanda, Pa.

BOARDING—VERMONT

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

REAL ESTATE—NORTH CAROLINA

"O for the touch of a vanish'd hand,
And the sound of a voice that is still!"
—Tennyson.

It is well, when grief must come, if it be at the season of new life, and among the beautiful things of Nature.

Homes and lands in the mountains of the South. CHARLES E. LYMAN, Asheville, N. C.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE Leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cts. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

WANTED—MISCELLANEOUS

SIX NUMBERS OF THE LIVING CHURCH—December 28, 1907, to February 1, 1908, inclusive. Address, with price, Mrs. OSCAR W. NOBLE, Box 194, Waterbury, Conn.

PUBLICATIONS

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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 members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

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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.

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GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

CHURCH SERVICES

CATHEDRAL OF SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.
Five minutes from Loop, Madison street cars.
Sundays: Holy Communion 7:30; 9:15; and 11. Daily in chapel at 7:00 A. M.
May 11th: Preacher, the Rev. L. C. Lewis.

QUIET DAY

QUIET DAY

NEW YORK CITY.—On Thursday, May 22nd, at St. Peter's Church, West Chester, conducted by the Rev. J. Wilson Sutton. 7:30 A. M., Holy Communion; 9:30, Morning Prayer; 10, 11:30, 2:30, Meditations; 4 P. M., Evening Prayer. A simple breakfast and luncheon will be served in the parish house. For particulars apply to DEACONESS ARMSTRONG, 1916 Bogart avenue, Van Nest, New York City.

MEMORIAL

WOODBURY G. LANGDON

WOODBURY GERSDORF LANGDON, born in New York City on April 19, 1849, died in New York City on Easter Day, April 20, 1919. He was the son of Woodbury Langdon who achieved success as an artist, and exhibited several times in the Paris Salon prior to his death in 1867. Mr. Langdon was a great-grandson of Hon. Woodbury Langdon, an eminent judge of New Hampshire, who represented that state in the United States Senate immediately after the Revolutionary War. He was the great-grandnephew of John Langdon, first Governor of New Hampshire, and first presiding officer of the United States Senate, who, as such, notified George Washington of his election to the Chief Magistracy. Walter Langdon, grandfather of Woodbury G. Langdon, married Dorothea Astor, and his mother was a daughter of Isaac Jones of New York and granddaughter of John Mason, president of the Chemical Bank.

Mr. Langdon was educated in France and Switzerland, and it was his intention to follow his father's occupation as an artist. But on his return home he became interested in various philanthropic enterprises, to which he has since devoted his whole time and energies with the exception of that required in the management of his mother's estate.

He was elected as trustee of the Sheltering Arms in 1872, and was its treasurer for more than fifteen years. He was elected trustee of the Hospital and House for Rest for the Consumptive in 1871, and has been for many years

first vice-president and then president of the institution. He was made trustee of the General Theological Seminary in 1880, and was for three years its treasurer. With Dean Hoffman he became interested in the Assyrian Mission work in connection with the Archbishop of Canterbury's Mission to the Nestorians, became the treasurer and secretary of that committee for many years, and supported liberally its activities. During the great war he became the treasurer and secretary of the Assyrian and Armenian Relief Committee, and paid its entire expenses for two years. He was also a member of the American Committee for Relief in the Near East. He was a trustee of the Children's Fold, Protestant Episcopal Society for the Promotion of Religion and Learning in the State of New York, and has been at various times a trustee of St. Luke's Hospital, the Samaritan Home for the Aged, and the House of the Good Shepherd, Rockland county. He was a member of the Church of the Incarnation, of the Church Club, of the Young Men's Christian Association, American Geographical Society, New York Historical Society, Archeological Society of America, and American Numismatic and Archeological Society. He was an earnest Christian worker, and his motto was: "Work while it is day, for the night cometh when no man can work."

Mr. Langdon married the second daughter of the late Rev. Henry E. Montgomery, for many years rector of the Church of the Incarnation, New York. In the true sense of the word he was a "philanthropist", a lover of humanity and mankind. But he was more than that. He was a true follower of Christ and tried to live up to his precepts.

APPEAL

READING MATTER NEEDED FOR STATE INSTITUTION

The Rev. F. J. Compson, rector of St. John's Church, Huntington, Pa., asks that people in position to do so send him reading matter for the inmates of the State Reformatory located in his parish. It seems that a large proportion of the inmates of the institution have at one time or another been under the influence of the Church, and Mr. Compson expects soon to present a large class for Confirmation. He particularly mentions the colored Sunday supplements and McClure's *Boy's Companion* as desirable literature to brighten the long hours the inmates must pass in their cells.

ANNOUNCEMENT

Send in your order NOW for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals, and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for Church organizations to raise money for their work in an easy way. No investment, pleasant work, and splendid profits.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. GUTGESSELL, 402-406 Sixth Ave. So., Minneapolis, Minn.

ANNUAL CONVENTIONS

SUMMARY

MASSACHUSETTS, with a routine programme, passed unanimously a resolution endorsing the League of Nations.—SOUTHERN OHIO's notable event was the organization of a diocesan House of Churchwomen to meet concurrently. A resolution approved the proposed "concordat with Congregationalists".

MASSACHUSETTS

BISHOP LAWRENCE upset the prediction of our correspondent that the annual convention of the diocese of Massachusetts, held in Boston on May 1st, would be uninteresting!

The word "timely" is rather trite in describing his convention address. There was an earnest reality in his words that caused clergy and laity alike to realize that a bishop may still be brave enough to lead. (Full excerpts from the Bishop's address will appear in next week's issue.)

The convention was called to order by the president in Trinity parish house at 9 A. M. After prayer and roll call the delegates entered Trinity Church for the Holy Communion. At 10:15 the convention met for its business session in Huntington Hall. Diocesan reports and the convention business generally this year were mostly routine and therefore uninteresting. This does not mean, however, that the sight of the business session is uninteresting, for the representative men acting as delegates were most impressive. The Rev. Philo W. Sprague offered a resolution endorsing the League of Nations, which, to the surprise of most of us, was carried unanimously.

"Whereas, we hold this fact as of eternal verity, namely, that God has made of one blood all nations of men to dwell together on the face of the earth, and that we are members one of another, and that as divinely appointed the relation of the nations one to another is therefore not of dependence or of independence, but of interdependence;

"Therefore, resolved, That the convention finds sympathetic recognition of these facts in the establishment of the League of Nations, that we hail the day of its coming with joy and thanksgiving, and that we pledge ourselves as loyal soldiers and servants of Jesus Christ to do what we can to advance its influence, to maintain its principles, and above all to cultivate in ourselves and others that spirit of fraternity upon which the success of any League of Nations must depend."

The following men were elected as deputies to General Convention: The Rev. Alexander Mann, D.D., the Rev. Arthur W. Moulton, the Rev. Endicott Peabody, and the Very Rev. Edmund S. Rousmaniere, D.D.; William V. Kellen, Charles E. Mason, Joseph Grafton Minot, Clarence H. Poore.

The Episcopal Club of Massachusetts in the evening invited the clerical and lay delegates to dinner at the Copley-Plaza Hotel. Addresses were given by the president of the club, Mr. John Quincy Adams, Bishop Lawrence, and the Rev. Chaplains James Thayer Addison, Malcolm Endicott Peabody, Lyman Rollins, Murray W. Dewart, and H. Boyd Edwards.

Chaplain Addison urged that the spirit American soldiers had shown during the war be put into the work of the Church.

"Our missionary enterprise," he said, "is being carried on on a 10 per cent. scale. Let us remember that what God wants us to do is not to save the Episcopal Church, but to save the world."

Chaplain Rollins had learned what sacrifice meant by seeing others sacrifice, and had also learned what the Church might do if every man and woman belonging to it were willing. After describing heroic acts by men of the 101st, he proceeded: "I admire Col. Logan, because he was a man who had a heart for his men. I heard him say, 'These men are committed to me as a sacred trust, and I do not propose to sacrifice one life unnecessarily.'"

"Do we want a large standing army and universal military service? From my experience in France I say no. Only men who can produce the goods should be in charge—men who are human and not brutal, who have feeling for the enlisted men, who look upon men not as so much fodder for guns, but as free-born American citizens.

"It is a pitiful thing that men are being discharged filled with hatred and disdain for the service, not because they underwent hardships, but because they felt that those over there in authority were inhuman and brutal. I do not believe that we shall need a large standing army. We shall want military training rather than service when the war department is cleaned out and reformed."

SOUTHERN OHIO

THE RT. REV. THEODORE I. REESE, D.D., presided in the absence of Bishop Vincent—who, a member of the Commission on Faith and Order, is now in Europe—when the annual convention took place in Christ Church, Springfield (Rev. Charles Byrer, rector), on April 29th and 30th.

Two things make this convention the most important in recent years: first, the fact that the House of Churchwomen was duly organized, and second, the wonderful inspirational meetings on Monday and Tuesday evenings. The speakers on Monday were Major Harry Sanborn of Mankato, Minnesota, who served abroad in both the Canadian and American armies, and chaplain B. I. Bell of the Great Lakes Training Station, Chicago.

"The returning soldier demands that the Christian of to-day actually live what he professes," said Major Sanborn, late chief of staff, to General John R. Bradley of the 16th brigade, eighth division. "The man who has seen service does not want a cut and dried theology or religion handed out to him. He wants an opportunity to work

out the experiences of life as he found it over there, which means a real definite brotherhood of man. He has come to know the Living God through the lives and acts of his fellow men rather than through the sacraments and teachings of the Church. But the fact remains that what he has come to know is the teaching of the Church."

Dean Bell, the second speaker, stated that 87,000 men, all told, were at the Great Lakes during his period of service. Of this number 20,000 were personally interviewed by the chaplains—over 4,000 by Dean Bell, who made a careful digest of conclusions from the impressions gotten at these interviews. The conclusions reached were outlined by him as follows:

"First: Not more than one-fourth at most of the young men of America are interested vitally in any form of religion.

"Second: The war has not made men who have been in it capable of religious leadership, nor has it given them sufficient religious character to last over into peace time. The returning men have neither the desire nor the ability to regenerate the Church or society. They are, however, spiritually receptive and will respond quickly to religious leadership.

"Third: They are not repelled from organized religion by creeds or by sacraments, no matter how ancient. They find no fault with the Church. Practically all their criticism is directed toward Church members.

"Fourth: There is no real fellowship in Christian worship. They resent rented pews and all that goes with them. They claim most churches are little religious clubs.

"Fifth: They claim the positive moral standards of Church people are too low and too easily attained and that, therefore, Church people are not nearly humble enough, but apt to be self-righteous.

"Sixth and final indictment: Christian people do not believe their own religion, for if they did they would talk about it more."

At the close of the service the congregation adjourned to the parish house where an informal conference was held and both Dean Bell and Major Sanborn were literally bombarded with questions.

The convention proper was opened on Tuesday morning with the Holy Eucharist, the Bishop Coadjutor being the celebrant. The Rev. Upton B. Thomas, rector of Troy, was elected Secretary after the Rev. George M. Clickner had declined reelection. The Bishop Coadjutor's address dealt mainly with reconstruction problems, and all his recommendations were approved by the convention.

The elections resulted as follows:

Clerical Deputies to General Convention: The Very Rev. S. B. Purves, D.D., the Rev. F. L. Flinchbaugh, the Rev. C. E. Byrer, the Rev. F. H. Nelson. Alternates: The Rev. Messrs. E. F. Chauncey, G. P. Symons, E. A. Powell, and B. H. Reinheimer.

Lay Delegates: Messrs. W. O. Frohock, Mortimer Matthews, Gideon C. Wilson, and D. H. Sowers. Alternates: Dr. W. Battle, A. W. Schell, Frank J. Jones, and E. L. Stephenson.

Standing Committee: The Rev. Messrs. F. L. Flinchbaugh, C. E. Byrer, and F. H. Nelson.

Clerical Deputies to Provincial Synod: Archdeacon Dodshon, Archdeacon Reade, the Rev. Sidney Sweet, and the Rev. E. A. Powell.

Laymen: Messrs. Mortimer Matthews, W. T. McGruder, T. B. Bosworth, and A. W. Schell.

The Hon. Gideon C. Wilson was appointed chancellor by the Bishop and the Rev. J. D. Herron was elected registrar.

Tuesday evening a second inspirational service in the church was preceded by an organ recital given by Dr. K. O. Staps, organist of St. Luke's Cathedral, Cincinnati. The main address was by Miss E. D. Corey, educational secretary of the Woman's Auxiliary of the diocese of Massachusetts, upon woman's work in the church, which created a profound impression.

Mr. Frank Shelby, general secretary of the Brotherhood of St. Andrew, the second speaker, discussed Training Men for Personal Service. As on the previous evening an interesting conference took place in the parish house at the close of the service.

Trinity Church, London (Rev. Frederick Fischer, priest in charge), which has been a

diocesan mission for nearly forty years, was admitted into the convention as a parish, the Rev. Mr. Fischer becoming its first rector.

A resolution presented by the Rev. A. E. Powell was adopted unanimously, approving the proposed coöperation with the Congregational Church.

The time of the next convention was changed to the last Tuesday in January and the invitation of Christ Church, Cincinnati, was accepted.

The House of Churchwomen organized by electing Mrs. Mortimer Matthews president. Three vice-presidents were also elected to represent each of the three convocations. Miss Elizabeth Matthews was elected missionary secretary and Miss McGuffey, social service secretary. The house decided to hold annual meetings at the same time and place as the diocesan convention.

THE NEW YORK LETTER

New York Office of The Living Church
11 West 45th Street
New York, May 5, 1919

MEETING OF DIOCESAN CHURCH CLUB

THE annual meeting of the Church Club of the diocese was held on April 30th, and was largely attended. The various reports were highly gratifying. Elections were made as follows:

President: Henry L. Hobart.

Vice-Presidents: Stephen Baker, William Jay Schieffelin, J. Greer Zachry.

Secretary: Francis Skiddy Marden.

Treasurer: Edward Sanford Pegram.



THE LATE WOODBURY G. LANGDON
[See New York Letter of May 3rd]

The Rev. Dr. Robert W. Patton, and Stephen Baker, Esq., addressed the meeting on the diocesan Every-Name Campaign.

The prospectus of the meeting contained the following important paragraphs:

"The Whole Church Arms for Christian Service!

"1. The history of progress in the sparsely settled portions of our own national domain, in Alaska, the Philippines, Porto Rico, etc., the story of the emergence of the natives of India and China, of Africa, and the far islands of the sea; all of this is but part of the stirring story of our Christian missions throughout the world.

"2. Whether in our own diocesan mission stations, in our western lands, or in foreign fields, the mission is doing the appointed and consecrated work of the Church.

"3. The every-name campaign seeks in a spiritual effort by efficient business organization to strengthen the hands of these Churchmen in their benevolent and spiritual

endeavors as well as to encourage the rectors of our own parishes."

JUNIOR CLERGY MISSIONARY ASSOCIATION

The annual meeting of the Junior Clergy Missionary Association will be held at the General Theological Seminary on Monday, May 12th at 12:30. Besides the election of officers an address will be made by Dean Fosbroke on The Church's Objective—Should the Church be Institutional or Inspirational?

The luncheon will be served in the refectory at one o'clock. The business meeting and address will follow in the gymnasium.

EVERY-NAME CANVASS

The Every-Name Canvass has been appointed for Sunday, November 16th. A meeting in the interests of the campaign was held in the rooms of the Church Club on Wednesday evening, April 30th, Bishop Burch presiding. There was a good attendance of members of the general committee, and much preparatory work was accomplished. The general secretary is Mr. Frank H. Merrill, 27 Cedar street, New York City.

VIBBERT MEMORIAL SERVICE

A memorial service for the Rev. William H. Vibbert, D.D., will be held in Trinity Chapel, West Twenty-fifth street, on Sunday morning, May 11th, at 11 o'clock. The rector, the Rev. Dr. William T. Manning, will make the address.

Dr. Vibbert was vicar of Trinity Chapel from 1891 to 1910, and vicar emeritus from 1910 to the time of his death, August 27, 1918.

DEATH OF REV. T. F. CASKEY, D.D.

ON EASTER TUESDAY, at his home in Southport, Conn., occurred the death of the Rev. Taliaferro Franklin Caskey, D.D., rector emeritus of Christ Church, Norwalk, Conn.

Dr. Caskey was an alumnus of Yale University (B.A. '65, M.A. '01) and of the General Theological Seminary. He was made deacon in 1867 and priest in 1868 by Bishop Potter. In 1876 he was appointed an examining chaplain of the diocese of Central Pennsylvania. From 1882 till 1900 he was rector of the American church in Dresden. He also found time to write several volumes, and was author of *The Parish Dial*, *St. Mark's Dial*, *The Year's Memorial*, etc.

Funeral services took place in Trinity Church, Southport, on Friday in Easter week.

THE BOSTON LETTER

The Living Church News Bureau
Boston, May 5, 1919

WHAT THE CHAPLAINS MIGHT WRITE

DEAN ROUSMANIERE makes the suggestion that some of our chaplains write the American equivalent of *The Church in the Furnace*. He said in the Cathedral Calendar yesterday, welcoming Chaplain Rollins:

"The returning chaplains have been with our fighting men in the great moments of their experience in France, as well as in the hard and monotonous routine of life behind the lines. They understand the spirit in which the American soldier lived and died, for they have been his trusted friends in life and in death. They have shared that spirit of devotion to the great cause which made our soldiers ready for whatever might come, except that they could never have been ready for retreat. The chaplains return to us not as those who have seen the conflict, but as those who have taken their own part in it without thought of themselves. The Church in this country needs their message, as the Church of England needed, and in great measure heeded, the message of her chaplains in *The Church in the Furnace*. Many of us hope that a similar book may be

written and published by the chaplains of our American army. It would help to clear our vision in this time of confusion, for it would with great plainness point out to us what are the religious needs of the millions of returning soldiers and, with equal courage, what measures the Church must take to meet them."

CHURCH SCHOOL UNION

The spring meeting of the central branch of the Church School Union of the diocese was held on April 29th at St. John's Church, East Boston. There was a conference on the attitude of the Sunday school toward modern amusements, for which the Rev. Dr. George A. Barrow and the Rev. Percy G. Kammerer were the appointed speakers. Following this the Rev. Rolfe P. Crum of St. Paul's Cathedral spoke on *The Religion of the Doughboy*.

At the business meeting the Rev. G. A. Barrow, Ph.D., of St. Luke's Church, Chelsea, was elected president; Deaconess Mary E. Libbey, of Emmanuel parish, Boston, vice-president; the Rev. John S. Moses, of Trinity Church, Boston, secretary, and Mr. Carpenter of St. Paul's Cathedral, treasurer.

RALPH M. HARPER.

REV. WILLIAM R. TURNER DEAD IN PHILADELPHIA

Following an Operation — Growth of Chapel of the Mediator — Service for Service Men — Con- vention

The Living Church News Bureau
Philadelphia, May 5, 1919

THE Rev. William R. Turner, a retired priest of this diocese, died last Friday after a severe operation on the throat performed two weeks before.

Mr. Turner was born in England and received his college training there. For ten years he was rector of the Memorial Church of St. Paul, Overbrook. During his rectorship there the parish performed the unique feat of contributing one dollar for missions for every dollar spent on itself. Mr. Turner resigned St. Paul's about two years ago, and since then has assisted his brother clergy in times of need. Before coming to Philadelphia, he served in the dioceses of Central Pennsylvania, Baltimore, and Washington. The burial service will take place on Monday, May 5th, in Holy Trinity Church, Philadelphia.

A HUNDRED NEW MEMBERS

The Chapel of the Mediator (Rev. Phillips E. Osgood, vicar), celebrated the first Easter in the handsome new church recently completed, by adding to the communicant list one hundred new members. Of these, fifty-four were by confirmation—one of the largest classes in the diocese this year—and the rest by letters of transfer.

The new church and commodious parish house make this one of the finest church properties in West Philadelphia, and the addition of a hundred new communicants indicates that the parish will eventually be one of the strongest centres of Church life in Philadelphia.

SOLDIERS' AND SAILORS' SERVICE

A second service for returned soldiers and sailors was held last Sunday at the Diocesan Church of St. Mary. Bishop Rhinelander presided and the speakers were the Rev. John H. Chapman and Captain B. M. Hartman. The service was held at the request of the army and navy department of the Brotherhood.

THE CONVENTION

The annual convention of the diocese meets Tuesday and Wednesday of this week in the Church of St. Luke and the Epiphany. Many and grave questions are to be decided, such as for example a new fiscal year; and the convention promises to be one of the most important in recent years.

On Monday evening, following the time honored custom, Bishop and Mrs. Rhinelander will give a reception to the clerical and lay delegates and the ladies of their families in the episcopal residence.

CHARLES A. RANTZ.

NATIONAL CITY MISSION COUNCIL

A CONFERENCE of city mission superintendents and allied workers held in New York on April 22nd and 23rd was called by the Rev. Augustine Elmendorf, field secretary of the Joint Commission on Social Service, and the superintendents of the New York, Boston, and Philadelphia city mission societies. Sixteen delegates present included representatives from Chicago and Boston. The New York City Mission acted as host. A committee on organization of a National Council was appointed and reported at the last session. This report, somewhat amended, was finally adopted. It began with the following preamble and definition:

"It is understood that by the City Mission idea is meant that type of work in the Protestant Episcopal Church whose function it is to express Christ's love and remem-

brance to His neglected, forgotten, and straying sheep, by bringing services, sacraments, and pastoral ministrations, and, where necessary, social welfare aid, to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories, and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living, and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of parochial Church Extension."

With the definition as a starting point, the conference resolved to organize, without constitution or by-laws, a National Council of City Mission Executives and their allied workers of the Church. The council, meeting once a year, will further the efficiency of city missions already established, and aid in the creation of similar societies, acting in a purely advisory capacity, without authority over local organizations.

As the Rev. Mr. Elmendorf had been authorized by the Joint Commission on Social Service to offer coöperation, it was resolved to suggest that the Joint Commission create, if feasible, a department on city missions, for the Extension and Propagation of the City Mission Idea throughout the Church and particularly within the neighborhood of the larger cities.

The following officers were elected: President, Dr. Jefferys of Philadelphia; vice-president, Archdeacon Dennen of Boston; secretary, the Rev. Mr. Sunderland of Cleveland; treasurer, the Rev. Mr. Humphries of Baltimore.

The conference finally resolved itself into the first session of the National City Mission Council.

PROGRESS OF THE NATION-WIDE CAMPAIGN

SOLID FOUNDATIONS to ensure success in mobilizing the Church's whole resources to the Church's whole work have been laid since the announcement of a Nation-Wide Campaign.

Progress made thus far, mainly under heads of executive, clerical, and missionary, has been very real and very vital. Already the executive and advisory committees have taken up active direction of the campaign, offices have been occupied at 124 East 28th street, New York City, and the central staff has been mobilized. Of paramount importance, actual missionary work has been done in diocesan conventions.

The Rev. R. W. Patton, D.D., Campaign Director, appeared before the Pittsburgh diocesan convention on April 23rd with a full sense of the importance of the announcement he was to make. He harbored no fears that when the campaign purpose was explained support would not immediately be forthcoming, but he knew that initial doubt or hesitation might be cumulative while immediate coöperation would give impetus that could not be overestimated. But Dr. Patton's outline of the campaign created profound interest and with full accord the convention pledged coöperation and support.

The attitude of the Pittsburgh diocese was at once an appreciation of the need of the campaign and a realization that the Church has not accomplished her whole task. Since the Pittsburgh convention similar announcements have been made at other diocesan gatherings, and leaders of the campaign have hurried west and east and north and south inspiring interest and winning support.

FIFTIETH ANNIVERSARY OF GRACE CHURCH, CHICAGO

*Rector Recalls Parish History—Free
Pews at La Grange—Bishop
Anderson Writes from Genoa*

The Living Church News Bureau }
Chicago, May 5, 1919 }



ON Easter Day, Grace Church (Rev. W. O. Waters, D.D., rector), celebrated the 50th anniversary of its opening for services on the present site. In the current number of the *Grace Church Visitor*, largely an issue recalling parish history, the rector says:

"On Sunday morning, March 30th the anniversary was observed in Grace Church by special services and an address by the rector in which he reviewed the history of the famous old parish and announced the purpose of the congregation to restore the old church instead of tearing down the walls and building an entirely new building. While the exterior will remain with few changes, an entirely different interior arrangement is being planned.

"We are hoping," said the rector, "that the present high prices which are holding back all new construction work will be modified within the next few months, so that the work of restoring church and chapel may be begun as soon as our plans are ready.

"Ground was broken and the erection of the present church was begun in the month of April, 1868. The old church was sold for the sum of \$37,500, and with this money, augmented by subscriptions and a large loan, the church building was finished and our stately temple was opened for divine service on Easter Day, 1869, Bishop Beckwith of Georgia being the preacher. On the following day pews were sold to the amount of \$64,000 and the remaining pews were rented for almost \$15,000, which constituted the largest income of any church in the city of Chicago."

Dr. Waters recalls the work of this famous old parish since its organization in May, 1851:

"Grace parish was organized on the 19th day of May, 1851. The primary motive for this organization was a keen dissatisfaction on the part of some members of Trinity Church, who insisted upon a more orderly service. Finding that their demands were not to be heeded, they and the rector of Trinity Church withdrew and organized Grace parish.

"The Rev. Cornelius E. Swope was invited to become the first rector of the parish. He accepted the call and took charge of the parish in 1851.

"A lot on the northwest corner of Dearborn and Madison streets was leased and a frame church was built, holding about two hundred people. The next year the debt for the building was paid and the church was consecrated by Bishop Whitehouse on the 17th day of November, 1852.

He recounts the names of the rectors and their years of tenure, beginning with Dr. Swope. and including among others the Rev. Dr. Clinton Locke, who was the beloved and well-known rector for more than thirty-five years. Dr. Waters says:

"It was Dr. Locke, assisted by the parishioners of Grace Church, who founded St. Luke's Hospital, now the pride of the whole city, a blessing to the past generation and a monument of mercy, love, and help for

ages to come. And Grace Church not only founded this hospital but nursed its growth and has always been ready to contribute the larger share for its maintenance and development until it, through gifts and bequests, has become amply able to care for its own needs.

"On Tuesday in Easter week, 1895, the Rev. Ernest M. Stires was elected to the rectorship of Grace parish, which election was accepted on the following 21st day of April. During this rectorship the parish work kept on developing in a prosperous manner. The indebtedness for the parish house, amounting to \$15,000, was paid at Easter, 1896, and many new gifts and memorials were added to the adornment of the church.

"In the summer of 1901 Dr. Stires received a call to St. Thomas' parish, New York City. This call he accepted and left Grace Church early in the fall of that year. In the interim between this and the following rectorships both the organ and the chimes were installed for their sacred uses.

"The present rector was called to Grace Church early in the year 1903 and entered upon his duties on the following 15th day of February."

LA GRANGE PARISH ABOLISHES PEW RENTALS

Emmanuel Church, La Grange (Rev. Irvine Goddard, rector), is one of the parishes that has had the good sense and faith to abolish the pew rental system, and to substitute pledges. This course, decided upon at the last parish meeting, went into effect on May 1st. The rector says: "In the abolition of the pew rental system our aim is to make our parish as it should be, a thoroughly democratic and Christian parish. We want every man and woman in it, and the stranger who comes to our village, to feel that Emmanuel parish is a Church home to which they are more than welcome, regardless of their financial or social rating."

BISHOP ANDERSON WRITES FROM GENOA

The following letter from the Bishop, written to his suffragan from Genoa, is of general interest:

"Genoa, March 26, 1919.

"My dear Bishop Griswold:

"I wrote you in mid-ocean and have had you much in mind since landing, but have not found time to write you again. I am taking advantage of a few hours' delay in Genoa to get these lines off to you.

"We were a week in London, occupied every moment in obtaining the necessary permits for travel through France, Italy, Greece, etc., and in seeing people who could be of service to us. We lunched with the Archbishop of Canterbury and had a very important interview with him. The Archbishop of Cyprus being in London, we arranged to meet him. We called in considerable state, had a long interview, through an excellent interpreter, and had tea with him. Mr. Athelstan Riley, probably the greatest English authority on the Eastern Church, now that Birkbeck is dead, dined with us and spent the evening and gave us much valuable information. We were three days in Paris. It so happened that the Patriarch of Constantinople was there, so we arranged for an interview. So you see we have done much en route; between Archbishop Ceretti, the Archbishop of Canterbury, the Archbishop of Cyprus, and the

Patriarch of Constantinople. I cannot tell you all that was said and done in these interviews, except that it was of the most encouraging sort. We also had an evening with Fr. Nicolai Velimirovich in Paris. He is one of the great men of the day. If you could imagine Phillips Brooks as a monk, it would give you a good idea of Fr. Nicolai of the Serbian Church. He is a man of great saintliness, intellectuality, and prophetic insight. He wants us very much to go to Belgrade and Serajevo, but we cannot see that far ahead, as we do not know whether communications will open up.

"Russia is clearly inaccessible. It is an indescribable tragedy. There is no way of getting in even if we were sure of meeting any of the Bishops after we get in. It is rumored that the Patriarch of Moscow has been arrested and probably killed.

"We are on our way now to Athens, via Rome, Taranto, Corfu, Patras. From Taranto to Patras we go by a little bit of a Greek boat. Let us hope that the Aegean is not too inhospitable. From Athens our course is still uncertain, but it will probably be Alexandria, Cairo, Beirut, Constantinople. The Patriarch of Constantinople advised us to see the other Patriarchs and by that time he would be back in Constantinople to present us to the Holy Synod. From there we may return to Rome via Mt. Athos, Belgrade, if the railroads are operating.

"It would take a volume to tell you things that I have seen and heard already about religious and political conditions in Europe and the East. Everywhere are intricate problems and dangers. Paris, for the time being, is the centre of the universe. Here can be seen representatives of all nations and religions, each with its own problems, some coming out in the open and some working by subterranean methods. The Lord only knows what is going to happen.

"England was trembling over the prospect of a coal and railway strike while we were there, but things look more settled. France seems industriously and industrially quiet. Food appears to be plentiful but most expensive. I wonder how people afford to live.

"We had a church close by us in London where we could go to early service frequently. In Paris I went one morning to Holy Trinity and another morning to the English Church of St. George. Beyond the early communions we have had little or no time for other services, except on Sundays. So our Lent is a rather meagre one. We are all reading about the Eastern Church—its history, doctrines, peculiarities. I expect to become painfully learned on this subject and will probably be a bore to my brethren of the clergy for the rest of my life. Please give them all my love and don't forget to remember me kindly to Mrs. Griswold and Mrs. Lansing. I have had no letters from your side of the ocean, so far, except from my family, and these were written on Ash Wednesday. Mail is very slow and cables slower. My London address is the best.

✠ C. P. ANDERSON."

MORE EASTER REPORTS

Some belated Easter reports indicate, as do those already given, an encouraging but not extraordinary observance.

At old Trinity (Rev. S. R. S. Gray, priest in charge) there were 301 communions, the attendance at 11 o'clock was over 1,000, and approximately 500 at 4:30 p. m. The offering was over \$1,500. This is the largest attendance for many years past, and the offering was double that of a year ago.

At Christ Church, Woodlawn (Rev. C. H.

Young, rector), six services were held. The number of communions at 7 A. M. was the largest at any one service in the history of the parish. The total number of communions during the day was over 700, and the offerings amounted to more than \$2,500. On Wednesday evening in Holy Week the rector presented to Bishop Griswold a class of more than sixty, the largest in the diocese this year.

At St. Chrysostom's (Rev. Norman O. Hutton, rector) 362 made their communions at the celebrations at 7, 8, and 11 o'clock. At the afternoon service of the Church school, one of the most beautiful ever held at St. Chrysostom's, thirty of the scholars presented the well-known pageant, *The Little Pilgrims and the Book Beloved*. The offerings for the day amounted to \$3,500.

H. B. GWYN.

DEATH OF REV. J. R. TAYLOR

THE REV. JEFFERSON RANDOLPH TAYLOR, rector since 1904 of St. James' parish, Accomac, Va., died at the rectory in Accomac on April 15th, aged 77 years.

Mr. Taylor, who was a native of Virginia, left the University of Virginia in 1860, but did not enter the ministry for twenty-eight years, being ordered deacon in 1888 by Bishop Peterkin, after a course at the Virginia Theological Seminary. The same bishop advanced him to the priesthood in the following year.

The first two years of Mr. Taylor's ministry were spent as missionary on the Kanawha river. In 1890 and till 1893 he was rector of Trinity Church, Moundsville, W. Va., and then went to St. Matthew's Church, Oakland, Md. From 1895 till 1897 he was in Texas in charge of St. Andrew's Church, Bryan, but returned to Virginia, to Leeds parish, Fauquier county, in the latter year, and ended his ministry without again leaving Virginia.

Funeral services were held in the parish church, and burial was on April 17th in the family plot at Monticello, in Albemarle county.

AMERICAN CHURCH TAKES JURISDICTION IN VIRGIN ISLANDS

HISTORY AND accession of territory to the American Church are recorded in the following letter from the Presiding Bishop, who wrote from New York City:

"On this day, April 30, 1919, the Presiding Bishop receives from the Bishop of Antigua the latter's resignation of the Episcopal care of the 'Virgin Islands' (lately the Danish West Indies).

"The Presiding Bishop therefore assumes active Episcopal jurisdiction of the said Islands and appoints the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, to be his substitute in charge of the said 'Islands'.

"The formalities of transfer of Episcopal authority from the Church of England and the Church in the West Indies to the American Church will be attended to later.

"DANIEL S. TUTTLE,
Presiding Bishop."

A MILITANT JAMAICAN CONGREGATION

IN OUR congregation at Guantanamo, Cuba, there was sometime ago a licensed lay reader, a Jamaican negro, named J. T. Parris. Mr. Parris removed to a distant sugar plantation where he and a number of his friends, Churchmen all, gathered in a house at one end of the village and began holding meetings. They met at certain hours, and they sang the hymns of the

Church, and they said all the prayers they could remember and those were many. In time a little chapel seating about seventy was fitted up in Churchly manner. This led to the regular visitations of a priest, and finally the visitation of the Bishop. Greatly to his surprise there was a beautiful service, not only the usual canticles being sung, but even versicles and responses. Seven children were baptized, and seven persons presented for confirmation.

SERVICE OF THE HOLY FIRE IN CUBA

ON GOOD FRIDAY night, Mr. John Hakim, a layman of the Orthodox Greek Church, from the patriarchate of Moscow, held in the Cathedral at Havana, Cuba, the famous service known as the *Epitaphion*, or the Service of the Holy Fire, such as is held every year in the Church of the Holy Sepulchre in Jerusalem. For this he received permission of the Bishop, who with the Dean was present at the service.

Mr. Hakim came to Cuba to minister to his people, the Syrians and Armenians throughout the Island of Cuba, and for this purpose will visit the larger cities during the next six months.

Notice sent to the people through their representatives and in the dailies resulted in a congregation only less in numbers than that at the late service on Easter Day. A few English-speaking people and a few Cubans were present, but almost the whole congregation was composed of Armenians and Syrians, greatly to the surprise of the local people. Of Greek-speaking people not less than two hundred were in the church on this occasion, most being men, with a few women and little children.

Dr. Thompson in *The Land and the Book*, mentioning the scenes in connection with this service in the Church of the Holy Sepulchre, and the profane orgies performed by the Greeks around the tomb on the day of the Holy Fire, says: "I doubt whether there is anything more disgraceful to be witnessed in any heathen temple." He also speaks of many furious and bloody riots, and says that, in 1834, "several hundred pilgrims were crushed to death on the day of the Holy Fire." But such a description could never be applied to the congregation on this occasion. Although the service continued through two full hours, and the only postures were those of standing and kneeling, the attitude of the great congregation was that of intense attention and of rapt and reverent adoration.

Exactly at 8 o'clock the service began. In the midst of the choir was placed a table crosswise, covered, on which were two candles and a great profusion of flowers. On the altar was lying a pillow very heavily embroidered, apparently with the form of the Christ. On either side of the table were four laymen, unvested, two on a side, who formed the choir.

Mr. Hakim was vested in a carmine cassock, with an apron very richly embroidered, and over all a cope of the same color, most heavily embroidered. He carried in his hands the office book, held high in the air, as if it were a shield for his eyes.

The entire service having been said and sung in the Greek language, it is impossible for one not fully acquainted with that tongue to know just what its nature really was. There were prayers and readings and what appeared to be very long portions of the Psalms chanted. There was no instrumental accompaniment, and the music was weird beyond description.

In Cuba one hears, in the country districts, the *canciones*, or songs of the *guajiro*, or countryman, very early in the morning, before dawn, as he rides forth on his little horse to his day's work, or to the market, atop the great panniers filled with the products of his *finca*, or little farm, and these *canciones* are very wonderful. Beginning in a high falsetto voice, there will be a prolonged recitative on a very high note, terminating with an intonation that turns and twists and glides, ever downward, until at last it ends in an extremely low note which is prolonged to an extreme and aggravating length.

Such were the Lord's Songs, which were sung in this foreign land on that Good Friday night; songs such as may have hearkened back to pre-Christian times, when the people wept by the Waters of Babylon, or at least to those fearful years of the Ten Persecutions when the people half sang and half whispered their hymns in minor strains under ground and in the secret places of the earth, and the faithful sentinels stood at the doors and watched for fear of the enemy.

After the service had progressed to a certain point a layman entered bearing the incense with which he censed the altar, and the pillow, and the minister, and then the table in the choir, and the four members of the choir.

Then the acting minister, taking the pillow in his hands, lifted it far above his head and proceeded with it to the table where he placed it in the midst of the roses and under the light of the two candles.

Then followed another long series of *canciones*, and readings (apparently from the Scriptures), and then the minister and the four choristers forming a procession, marched round about the table and the flowers, the lights, and the sacred pillow, a number of times.

At this point there was a pause, while two other laymen entered the church bearing a very large number of wax candles, which they proceeded to distribute to every member of the congregation. They themselves also carried two which had been lighted. From these two, some of the recipients lighted their candles and others from them, and each from the other, until the whole great church was a blaze of glorious light.

When one man, a Cuban, and a member of the Roman Church, refused to accept a candle, the one who offered it to him said to him: "Do not fear to take it, for we are just as Catholic as you."

As soon as the lights had all been kindled the acting minister took the pillow in his hands again, and, elevating it as high as possible, marched to the entrance of the church, with the four members of the choir, all singing, while the incense floated on the heavy air of the cathedral.

When the procession had returned to the choir, the short sermon in the Greek language was delivered from the highest step to the altar, and the service concluded with a few more *canciones* and prayers. No offering was taken.

After the service was over the flowers that had been on the table were distributed among the members of the congregation, as sacred memorials of the first occasion on which the Service of the Holy Fire had been celebrated in Cuba.

A MISSIONARY JAUNT

AT THE annual council of the diocese of Milwaukee, held in January, a special committee was appointed to take up Church extension in the diocese. In addition to working out a settled missionary policy, this committee expects to visit various

centers throughout the diocese, stimulating interest in missionary work.

The first of these trips began on April 28th, and was to Superior, Wisconsin, the point farthest away from the see city. It occupied two days and three nights, and covered 800 miles. A banquet on April 29th was attended by over two hundred people. The Rev. M. W. Ross acted as toastmaster, and addresses were made by the Rev. Dr. Coolbaugh, the Rev. E. Reginald Williams, the Rev. Holmes Whitmore, Mr. Walter C. Morgan, Mr. T. Chalkley Hatton, and Mr. Herbert N. Laffin. On the same day the clergy and prominent laymen of Duluth entertained the committee at a luncheon at the Duluth Commercial Club, presided over by the Very Rev. E. W. Couper, Dean of Trinity Cathedral. The following day a luncheon was given the visitors by the Rotary Club of Superior. On both these occasions addresses were made by all the members of the committee.

It is the unanimous verdict of the busy men in the party that the use of time and expense was more than justified by the results.

CONSECRATION OF CHURCH AT SAULT STE. MARIE

NEVER WAS a happier congregation than that which filled to the doors St. James' Church, Sault Ste. Marie (Rev. S. H. Alling, rector), on Low Sunday. This was the day when their church building was at last to be consecrated to Almighty God. The Archbishop of Algoma, Bishop Harris, and the Rev. Messrs. Poyseor, Ernst, Maltas, Wilder, and the rector were gathered. The Bishop, at-



REV. S. H. ALLING

tended by his chaplain, Mr. Ernst, bearing the crozier, set apart the edifice and its furnishings. Then followed the Eucharist, the Bishop being celebrant, Archbishop Thorneloe gospeller, the rector epistoler, the Archbishop preaching the sermon. The Very Rev. A. J. Wilder preached the evening sermon, when a class was confirmed. On Monday noon the Bishop, clergy, and rector were guests of the Sault Ste. Marie Rotary club for lunch, and in the evening a banquet was served by St. James' Guild to nearly three hundred people. It was a time of great enthusiasm. The Rev. S. H. Alling was toastmaster and the speeches were of high calibre. The parishioners welcomed the Rev. A. H. Lord, a former rector, instrumental in the erection of the present St. James' Church, and listened with eagerness to his response to the toast, Old Times. Mr. George J. Laundry, senior

warden, in a speech of welcome closed his remarks felicitating the rector and presenting him with a substantial check in token of parish appreciation of his efforts. Mr. J. P. Old, chairman of the campaign committee, told "how it was done," and Mrs. J. P. Old, chairman of the women, told "how the ladies put it over." The Canadian clergy were represented by the Rev. W. Bunbury who spoke of the good feeling and helpfulness on both sides of the Soo. The parish history was given by R. P. Hudson and the poetry of the situation in amusing and satiric verse by W. W. Case.

The banquet closed with a congratulatory address by Bishop Harris and an earnest plea for a great future at St. James'.

MEMORIALS AND GIFTS

GRACE CHURCH, Saybrook, Conn., has received \$1,000 in memory of the late Mrs. Mary C. Hart and the Rev. Dr. Samuel Hart, the interest to be used for current expenses.

THE MEMBERS of St. Mark's Church, Carmi, Ill., unorganized mission in the diocese of Springfield, have contributed \$750 to the endowment fund of the diocese during the year.

EMMANUEL CHURCH, Marshfield, Oregon, of which the Rev. Harlan Bailey recently became rector, has received a gift of \$5,000 from Mrs. Nancy Noble, a devoted communicant of the parish.

AN OFFERING of \$1,000 has been made to the projected fund of \$150,000 about to be raised for the benefit of St. Barnabas' Hospital, Newark, N. J. This gift, in memory of the Rev. John S. Miller, is the first to be received in the effort to secure the fund.

A MEMORIAL CIBORIUM has been presented to Trinity Church, Branford, Conn., by Alexander Wood and family, members of the parish, in memory of Rose Whitby Wood and her son Alexander Wood. The ciborium was designed by the retiring rector, the Rev. Mr. Barhydt.

THE BEQUESTS of the late Mrs. Caroline Hayner of Alton, \$3,000 for the endowment of the orphanage of the Holy Child, Springfield, and \$2,000 for diocesan missions, have been paid to the treasurers of the funds. The bequest of \$15,000 to her own parish, St. Paul's, Alton, Ill., has also been paid.

A MEMORIAL WINDOW has been placed in the aisle of St. John's Church, Roanoke, Va., in memory of the late Mrs. James S. Battle, a devoted communicant and a member of the Daughters of the King, the parish chapter now bearing her name in recognition of the spiritual mindedness of all her Christian service. The window, ordered months ago, on account of war conditions was not erected until recently. Executed by the Gorham Company, in English glass, it presents the Christ welcoming children.

AT EASTER there was blessed and used for the first time in the Church of the Good Shepherd, Chicago, a new altar, memorial to the late Mrs. Alice Hobbs Vanderkloot. The fund for the altar was commenced by a bequest of \$100 to the parish, through the will of Mrs. Vanderkloot, and the remainder was provided by her two children, Ruth and John. The altar is of oak, fumed finish, Gothic design. Its simplicity, one of its most effective characteristics, is set off by a dossal of deep red velvet.

NEW MEMORIALS in the Church of the Ascension, Ontonagon, Michigan (Rev. Percival C. Bailey, priest in charge), include

a white dossal for festival seasons, and a stained glass window. The dossal is presented by Mrs. G. H. Bronoel in memory of her husband. The memorial window, Hunt's "Jesus the Light of the World", is presented by Mrs. Dora Baxter and family and commemorates her mother, her husband, and her son, for many years loyal members of this parish. Both memorials were blessed on Low Sunday at the choral Eucharist, which was Mr. Bailey's first celebration since his elevation to the priesthood, the previous week.

ON THE First Sunday after Easter a window memorial of the late Mrs. Fairbanks was dedicated by the rector, the Rev. J. Francis George, at St. John's Church, Essex, N. Y. The memorial is the arch of the window on the south-east end of the church next the tablet of her husband, the late Rev. J. N. Fairbanks, rector from 1857 to 1859, and is the gift of parishioners and friends. It consists of the fleur de lis golden encompassed with a variety of mosaic coloring, and bears the inscription:

"1837. ELLEN B. ROSS FAIRBANKS. 1917."

Mrs. Fairbanks was the daughter of the late Hon. Henry H. Ross, by whom the present Church edifice was built and donated to the parish.

CHRIST CHURCH, Springfield, Ohio (Rev. Charles E. Byrer, rector), has just been the recipient of a magnificent \$25,000 pipe organ, the donor being the late Mrs. Ellen Bushnell, for years a faithful communicant and worker. The dedicatory recital was given by Tertius Noble, organist of St. Thomas' Church, New York, on April 24th. There are sixty stops, exclusive of couplers and combination stops; four manuals; the great organ with 11 stops (73 notes); swell organ with 17 stops (73 notes); choir organ, 12 stops (73 notes); solo and echo organs, 8 stops (73 notes); pedal organ, 12 stops (32 notes); 26 couplers; 10 combinations, and 4 mechanical stops. To commemorate the gift a bronze tablet bearing the following inscription has been placed upon the organ case:

"To the glory of God.
In memory of
ELLEN LUDLOW BUSHNELL
whose life-long devotion to Christ Church
is an ever-present Benediction."

ALBANY

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

Brotherhood Representative at Plattsburg

ON TUESDAY and Wednesday in Easter week Trinity parish, Plattsburg (Rev. Albert Gale, rector), enjoyed a visit from Mr. E. J. Walenta, representing the War Commission and the Brotherhood. He addressed a meeting of women on Tuesday afternoon, explaining methods of work in the camps and recommending means of reaching the men after their discharge. A men's meeting the same evening was postponed on account of a city "Victory Loan" meeting. At the Easter supper Mr. Walenta presented the "parish plan" for welcoming returned soldiers. Following the address Mr. Roy Carl was appointed chairman of the parish welcome committee.

CENTRAL NEW YORK

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

Friday Entertainment—Caucass for Church Loyalty and Interest—Would Reclaim Chaplain-Rector

FRIDAY EVENING entertainments still occur in some parishes. The altar guild of St.

Andrew's, Utica, gave a concert, followed by dancing and the sale of ice cream and cake, on Friday evening in Easter week.

THE MEN'S CLUB of Trinity Church, Elmira, was addressed recently on Church Finances, by Mr. Henry W. Kingsbury, treasurer of St. Luke's Church, Scranton, Pennsylvania.

LENTEN CONGREGATIONS at Zion Church, Rome, both on week days and Sundays, were larger than any in the recollection of the oldest communicants. Over five hundred communions were made on Easter Day, nearly three hundred of these at the 7:30 service. This is largely attributed to the every-member canvass for Church loyalty and interest, carried out at the beginning of Lent with careful preparation and great thoroughness. Every organization has been aroused. Forty persons (twenty-two adults) were confirmed on Maundy Thursday. The parish aid society and the Ignotus Club will give a reception to the newly-confirmed in the near future, when each of these will be linked up with one of the working societies. The Ignotus Club has already raised \$4,200 of the \$6,000 needed to establish a parish recreation center. The members have also voted to continue their discussion of Dr. Atwater's book, *The Episcopal Church and Its Message to Men of Today*, for four weeks more. The Girls' Friendly Society has sent valuable boxes to the Sagada Mission among the Igorotes and to St. John's Industrial School at Corbin, Ky.

THE VESTRY of Emmanuel Church, Norwich, at a meeting held March 24th, adopted a series of resolutions, urgently requesting the return of the Rev. H. W. Foreman again to be rector of the parish, and offering him, if he accepts, leave of absence until his health will permit him to assume active duty. The Rev. Mr. Foreman secured appointment as chaplain at the beginning of the war, and when ordered to France insisted that the parish accept his resignation. Little if any effort was made to fill the vacant rectorship, and the work was continued successively by the Rev. Messrs. Manning B. Bennett, C. L. Bates, and J. Winslow Clarke, the latter at present locum tenens. Chaplain Foreman was with the army of occupation on the Rhine. It is understood that he was obliged to undergo surgical treatment, and is returning home as a convalescent. He sailed recently from Brest.

THE DIOCESAN CHAPTER of the American Guild of Organists made a pilgrimage to Zion Church, Rome, on Friday of Easter week.

AT ITS annual meeting on Monday in Easter week, Christ Church, Binghamton, adopted a resolution admitting women to vote at its parish meetings. Many parishes of the diocese have not taken this step, although permission was given by the laws of the state several years ago.

UNION SERVICES in Zion Church, Greene, with addresses by the rector, and the Methodist and Congregational pastors of the village, opened the Welcome Home Day Celebration of the community on April 23rd. A union memorial service was also held for the soldier and sailor dead of the village, on Sunday evening, April 27th.

THE RESCUE MISSION of Utica observed its twenty-seventh anniversary recently with special services in which pastors of several denominations united. The Rev. Dr. E. H. Coley presided, and Bishop Olmsted delivered the opening address.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Mission Opened on Easter Day

THE OPENING of St. Agnes' Mission, Sugar City (Rev. E. C. Schmeiser, in charge), marked a real advance in Church life in a remote corner. The Arkansas Valley is nearly as large as the State of Connecticut, and St. Agnes' makes the third church building in that vast country dotted with thriving and growing towns. This mission is the parish church of scattered communicants living along the Missouri Pacific railroad, some as far east as the Kansas line. Church and furnishings are the gift of Mr. and Mrs. Francis King Carey of Baltimore, Md., in memory of their daughter, Eleanor Irwin Carey. All is of California mission style, altar, reredos, and pews being of fumed quartered oak. The church was designed by Mr. Henry A. Macomb of Philadelphia.

CONNECTICUT

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

Girls' Friendly Society—Funds for War Work—Free Pews After 150 Years—At the Retirement of Rev. G. W. Barhydt

A DOUBLE ANNIVERSARY of the diocesan Girls Friendly Society occurs this month. It will be the twenty-fifth anniversary of the organization of the society in the diocese and also the twenty-fifth anniversary of its first and only president Miss Margaret Jackson. In commemoration of these long years of Miss Jackson's loving and indefatigable service in and for the society it is proposed to raise an endowment fund for the Vacation House at Canaan to be called "The Margaret Endowment Fund for Canaan Vacation House". The amount needed is \$25,000.

THE DIOCESE has raised its quota of \$16,000 for continuation of the war work of the Church.

CHRIST CHURCH, Watertown (Rev. Francis B. Whitcome, rector), with a history of over a century and a half, has just adopted the free pew system.

THE ANNUAL ordination of priests was held this year in St. John's Church, Bridgeport (Rev. Stephen F. Sherman, Jr., rector), on May 30th.

THE REV. GEORGE WEED BARHYDT completed on April 27th a thirteen years' rectorship of Trinity Church, Branford. At his final service on Sunday morning a soldiers' honor roll (part of the work on which was done by Mrs. Barhydt) and service flag were put in their permanent places in Trinity Church. During his rectorship Mr. Barhydt was instrumental in adding to the parish property a well-equipped parish house. An exquisite testimonial set of resolutions, in red leather binding, was presented to the retiring rector, and a leather vestment case, as well as a check for a substantial amount. To Mrs. Barhydt was given a gold-mounted fountain pen. Mr. and Mrs. Barhydt and family, retiring to private life, will spend the summer at their camp in New Hampshire and in the fall take up permanent residence in New Haven.

AT THE approaching meeting of the diocesan convention in Trinity Church, New Haven (Rev. Charles O. Scoville, rector), several important matters, including the details of the Cathedral foundation, will come up for discussion.

A REGIMENTAL MEETING of the Knights of Washington was held in All Saints' parish,

Meridan, on the 5th inst. Much interest is being shown in the order in New Haven county and there has been considerable increase in membership.

FREDERICK LESTER SEXTON, son of the Rev. J. Frederick Sexton, rector of St. James' Church, Westville, has been mustered out after twenty-three months in active duty, nineteen of which were on French soil. He has been cited for bravery and also has a special bronze medal awarded him by the French government.

A NEW CATECHISM of the Christian year has just been published by St. Paul's Church, Waterville, and is on sale at 5 cents a copy, the proceeds to be used for the new church the parish expects soon to begin.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Changes in Standing Committee—Easter Offerings

AT A RECENT meeting of the Standing Committee the Rev. John S. Moody and Judge Rountree of Wilmington were elected to fill vacancies caused by removal. The Rev. Mr. Moody was elected secretary and communications for the Standing Committee should be addressed to him at Fayetteville.

THE SUNDAY SCHOOL of St. Stephen's Church, Goldsboro, this year presented a remarkably large Lenten offering, the children using a special Lenten plan whereby they placed a gold star on the Missionary Cross. Each star representing a dollar in the mite box gave a per capita offering of \$3.

THE EASTER offering at Christ Church, New Bern, amounted to \$1,515, the largest in the history of the parish.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Ground Broken for Guild Hall at Marshfield—Easter Services Break Records—Budget System at Marinette

AT ST. ALBAN'S Church, Marshfield (Rev. H. A. Link, vicar), ground was broken on Easter Day for a guild hall to cost around \$15,000. While the mission shows a communicant list of seventy-four there were ninety Easter communions. The vicar admitted to Communion twelve adults who are awaiting the return of the Bishop for the Sacrament of Confirmation. The salary of the vicar has been raised to \$1,500.

AT THE CATHEDRAL in Fond du Lac some three hundred attended the Three Hour Service, the Rev. A. Gordon Fowkes officiating. The Easter offering was a "record" one. The Sunday school children gave two and a half times as much as last year.

AT ST. PAUL'S Church, Marinette, which still has twenty-seven communicants absent in war service, 95 per cent. of those in town received on Easter. Many who had not received in years were at the altar. The offering was the largest in the history of the parish. St. Paul's is on the budget system May 1st, with one annual drive and no more schemes for extracting money from unwilling victims in the name of Jesus Christ. The rector has organized a community boys' club and has been given use of the high school gymnasium for the physical department.

AT ST. AUGUSTINE'S, Rhinelander, on Palm Sunday evening Stainer's *Crucifixion* was sung. Holy Week services were well attended. The Easter Communion broke all

records. The palms for Palm Sunday and the lilies for Easter were all sent from the rector's old parish in Florida. A new Church club of twelve high school boys, organized for church attendance and social enjoyment, it is hoped will develop into a junior chapter of the Brotherhood of St. Andrew.

GEORGIA

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

Debt Reduced at Brunswick

AT ST. MARK'S CHURCH, Brunswick (Rev. William Johnson, rector), Easter Day was a day of gladness. The offering amounted to \$8,000, so that the debt on the church, a discouragement for years, has been more than two-thirds cancelled. The following gifts were also presented on Easter Day: A white silk chasuble and Eucharistic stole, an embroidered linen altar cloth for the mensa, an altar service book, and white silk book markers for the lectern Bible.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Lent in Terre Haute—Death of Dr. S. J. Young

OF THE Lenten services this year at St. Stephen's Church, Terre Haute (Rev. John E. Sulger, rector), two were particularly encouraging and helpful. The children's service every Tuesday afternoon acquainted the children with the Church and Prayer Book, and also gave incentive to the Mite Box offering. The "service of prayer and praise" followed the New York plan on the evenings of Monday, Tuesday, Wednesday, and Thursday of Holy Week. As a help to the cultivation of private, personal prayer and meditation, it was most marked. Attendance grew with each service despite inclemency of weather.

ON EASTER EVE St. Stephen's parish, Terre Haute, suffered great loss through the death of its beloved senior warden, Dr. Stephen J. Young, in his 91st year. He had served the parish as senior warden for the long term of forty-three years. A gentleman of the old school, courtly, dignified, sympathetic, and gracious to all, he was the friend of everyone in the parish. Throughout the diocese he was recognized for his ability, and in the city also his was an influence to reckon with. His funeral, an Easter Tuesday, was attended by a large concourse of city officials and parishioners.

KANSAS

JAMES WISE, D.D., Bishop

Lent and Easter—Clericus—Auxiliary—Inter-denominational Coöperation

AT GRACE PARISH, Chanute, preparation was made for Lent by presenting the little mystery play, *The Gift of Self*, by the Rev. R. G. Osgood, on Quinquagesima Sunday. One of the features of the service was the gathering of the little Helper and Junior Red Boxes, which contained \$25. After the service the Lenten mite boxes were given out. More children practised self-denial than ever before. They were encouraged to get subscriptions, with the result that more people are taking a Church paper than ever before. During Lent the women studied *Our Church and Our Country* under Miss Nellie Smith's leadership. On Tuesday nights the rector held a short informal service, answering questions and explaining doubtful things. The children had a service on Friday afternoon, and they also met again to practise the little play, *The Power of the Resurrection*, by the Rev. C. L. Bates, which was presented on Easter afternoon.

THE CLERICUS of the South East Deanery meets in Parsons on the 29th and 30th at St. John's Church (Rev. A. E. Hawke, rector). The subjects discussed are The League of Nations, led by the Rev. W. E. Warren; Social Service in the Church, led by the Rev. R. Y. Barber; Church Schools in the South East Deanery, led by the Rev. R. W. Rhames. Effort will also be made to arouse interest in the coming convention at Topeka.

THE DIOCESAN TREASURER of the United Offering reports that the Auxiliary is ahead of 1916 on the offering to date. The Auxiliaries at Yates Center and Chanute have packed boxes for the mission field and sent them to South Dakota and Colorado respectively.

DURING HOLY WEEK at Chanute there was street preaching by the Methodist, Presbyterian, and Baptist ministers and the rector of Grace Church. It was done at the solicitation of the latter, and but for the weather the result would have been more than worth while. On Good Friday all missionary societies of the city met in the Presbyterian church and held a service and round table on how to interest women in Missions. At Yates Center the combined missionaries societies of the city met each day in Holy Week—Monday in the Methodist church with a Churchwoman as the leader, Good Friday in the church with a Campbellite as the leader. That night the priest in charge conducted a united service, using the Words from the Cross. The results in good will and better understanding were worth all the effort and we were not asked to sacrifice any of our principle.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Victory Cross at Baltimore

IN THE CATHEDRAL grounds at Charles street and University parkway, Baltimore, a Victory Cross is to be placed, under the auspices of the Cathedral League. It is to be made of Maryland granite and fashioned by Maryland workmen. The shaft will be nineteen feet high and upon the large square stone on which it will rest will be the inscription:

"Thanks be to God, who gave us the Victory through Jesus Christ, our Lord."

The cross is to have a threefold meaning: First, it is to commemorate victory in Europe; second, it will be a memorial to the boys who sealed that victory with their lives; and, third, it will be a thanksgiving for dear ones restored to their homes. While the cross is given by the Cathedral League, subscriptions will be gladly welcomed from any who may wish to join. It is planned that at the dedication the names of all who are thus remembered and rest "over there" will be read.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Free After Twenty-seven Years

THE MEMBERS of Christ Church, Owosso (Rev. W. R. Blachford, rector), worshipped on Easter Day in a church free from debt for the first time in twenty-seven years. The amount of the mortgage with a year's interest, \$2,650, was all paid in by Holy Saturday, so that the Easter offering, \$409 for all purposes, was clear. The payment of this debt is the more remarkable since \$1,700 of other debts had been paid in less than two years.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Revival at Logansport

TRINITY PARISH, LOGANSPORT, is experiencing genuine revival. On Easter Day ninety-eight communicants were at the altar, and the total offering was \$3,074. On Easter Tuesday, at a social for the ladies' guild, Mrs. Uhl, who so generously built the parish house, gave her fifth \$1,000 for its upkeep. This institution is now on an entirely self-supporting basis. All the communicants have taken a vow to work with the new rector, the Rev. G. H. Richardson, until the parish, is first in the diocese. New plans include entire decoration of the church, installation of electric lights, oak and tile floor and chancel screen, and painting the rectory.

CONSIDERABLE PROGRESS has been made at St. Paul's Church, Laporte (Rev. Dr. F. J. Barwell-Walker, rector), during the past few months. In spite of a great deal of sickness congregations have generally been good. After the tremendous increase in pledges resulting from the every-member canvass many feared for the Easter offering, but there was a good increase. Without special appeal, sufficient funds have come in this year to pay two notes when due, considerable payments have been made towards missionary apportionments, and it is hoped these will be met in full this year—the first time for a long while. On Low Sunday afternoon a welcome committee was formed on plans outlined by Mr. E. H. Wade and Mr. W. A. James, representatives of the Brotherhood who are touring the Fifth Province. The rector has just concluded a series of sermons on The Faith and Practice of the Church, developing proper appreciation of the Catholic Faith.

MILWAUKEE

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

Missionary Rally—Acolytes' Festival

THE ANNUAL missionary rally of the Milwaukee Church schools was held on the Second Sunday after Easter in St. John's Church, Milwaukee (Rev. N. D. Bigelow, rector). The Rev. C. E. McCoy spoke in a fascinating manner on a Union of Trust and Opportunity. The Bishop received the mite-box offerings by schools. These showed gratifying increase over preceding years. There were about five hundred in the procession which formed in the parish house and marched into the church with crosses, flags, and banners. Milwaukee is one of the few dioceses showing increase for the last year in Church school attendance.

THE FIFTH annual acolytes' festival was held in All Saints' Cathedral Tuesday, May 6th. The Rev. C. E. McCoy was special preacher and there were about two hundred acolytes in procession. The service was solemn evensong with *Te Deum* sung by the boys' choir of the Cathedral. Preceding the service the visiting acolytes were guests at dinner in the guild hall.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Easter—Memorial Service—Church Club—Individual Communion Cups

REPORTS FROM different parts of the diocese all show that Easter, 1919, is a day to be remembered. Parishes that reported a falling off last year report large increase this year. At all the services congregations taxed the capacity of buildings and in some instances hundreds of people were unable

to gain admittance. Financial reports are equally encouraging.

AT ST. MARK'S CHURCH, Minneapolis, "a memorial service for Britain's million dead" was held on April 27th. British organizations from Minneapolis and St. Paul united in the services and the church was thronged. The sermon was preached by the rector, Dr. James E. Freeman.

THE REV. GEORGE CRAIG STEWART, D.D., is a favorite with Minnesota Churchmen. Just a year ago he addressed the Minnesota Church Club on The Challenge of the Hour, and on April 30th he was the speaker at the Eastertide meeting of the club, his subject being From Château Thierry to the Argonne.

MINNEAPOLIS now has a Civic Music League, comprising representative leaders and lovers of music. The first president is Mr. Stanley R. Avery, organist and choir-master of St. Mark's Church.

THE STATE board of health has requested all the churches in Minnesota to adopt the individual communion cup.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. R. STEARLY, D.D., Bp. Coadj.

Burial of Rev. J. S. Miller

IN RESPONSE to the expressed wishes of a number of the Rev. John S. Miller's parishioners and friends, the city authorities readily granted permission for interment of the body of the late rector of the House of Prayer, Newark, beneath the steps to the altar. The interment took place on Wednesday, April 30th. The officiating clergy were Bishop Stearly, the Rev. M. Lloyd Woolsey, and the Rev. Vincent Van Marter Beede, curates of the parish.

NEW MEXICO

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

Large Confirmations—Easter Services—A Rectory—And an Automobile

CONFIRMATIONS during Lent indicate gratifying growth in several parishes and missions. On Maundy Thursday a class of fifty-one was presented by the rector of St. Clement's, El Paso, Texas, making a total of seventy-three in this parish since January. Another class is to be presented in June. Last year there were over ninety persons confirmed at St. Clement's, and it would seem as if this number would be greatly exceeded during 1919. A class of twenty-six was presented at St. John's, Albuquerque, on Easter Even; and at the Church of the Holy Faith, Santa Fé, the number confirmed was larger than for many years. Only a portion of the district has as yet had Confirmation services this year, and the Bishop's "spring" visitations will extend into July.

EASTER SERVICES throughout the district were attended by large, sometime overflowing, congregations. At Santa Fé, Albuquerque, and El Paso, Knights Templar commanderies attended in a body on Easter afternoon, when special services were arranged for them. At the Church of the Good Shepherd, Silver City, still without a rector owing to the resignation of Chaplain Browning, Easter services were held by the Rev. Donald McFayden, who is at present of the staff of the University of New Mexico.

ST. CLEMENT'S PARISH, El Paso, has recently bought a rectory, and the rector, the Rev. Fuller Swift, and his family are now living in this new home.

MEMBERS OF St. John's, Albuquerque,

aided by the Church War Commission, presented a Paige automobile to the rector, the Rev. Winfred Ziegler, on Easter Day. Many hundreds of soldiers are now stationed at the various sanatoria in Albuquerque, suffering from tuberculosis, and the automobile was given to assist the rector's ministrations among these men, as well as in reaching nearby mission stations, and scattered parts of the parish.

OREGON

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

Children's Easter Offering Breaks—Diocesan Record—Convention—Summer School

IN ADDITION to the regular offering on Easter Day, the Church of the Good Shepherd, Portland, was favored with a gift of \$1,000. The offering at All Saints', Portland, will be devoted to support of a French war orphan, the second of which this con-

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gregation has assumed care. The children's offering for General Missions is probably the largest in the history of the diocese.

THE ANNUAL CONVENTION of the diocese will be held at St. Stephen's Pro-Cathedral, Portland, on May 21st and 22nd. The Woman's Auxiliary will have a two days' session. There will be a conference, reception, and tea at St. David's parish house on the 19th and the annual meeting at Grace Memorial Church on the 20th. There will also be a mass meeting for Religious Education and a laymen's dinner in connection with the convention.

PLANS ARE being completed for the fourth annual session of the Oregon Summer School for Clergy to be held in Portland, beginning June 24th. The faculty will consist of Bishop Faber, the Very Rev. Cecil S. Quainton, Dean of the Victoria Cathedral, and the Very Rev. G. D. Christian, Dean of the Cathedral at Juneau, Alaska. A conference of Church workers is also being planned as an extension of the summer school.

RHODE ISLAND

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

Churchmen's Club—Rabbi Wise in Grace Church, Providence—Sunday Schools Pass Goal—Largest Parish Frees Seats

IT WAS GOOD for members of the Churchmen's Club at their annual meeting, April 30th, after dinner at the Turk's Head Club to hear a new voice from the Middle West, a wilderness to some, crying, as it were, in no uncertain tone, "Prepare ye the way of the Lord among young men." Though the address by the Rev. Bernard I. Bell, chaplain at the Great Lakes Training Station, was lengthy, he had closest attention and heartiest applause. The welcome given to Bishop Perry, when he arose to speak, was so prolonged that he had to raise his own hand in order to stop it. After praising the work done by regimental and Red Cross chaplains, to which he could testify from his experience, speaking of the men themselves he said that with them it was not a war for conquest but one for the highest ideals. There was now confronting America and the world an emergency surpassing in importance that of two years ago. The responsibility for meeting it rested upon the shoulders of all Churchmen. The speakers were both fittingly introduced by the retiring president of the Club, Wm. A. Viall, whom the Bishop called its "war president". New officers elected at this meeting are: Albert J. Thornley, president; Henry H. Field, secretary; B. H. MacDougall, treasurer.

THERE WAS a remarkable meeting in Grace Church, Providence, on the evening of April 29th in the interest of the Victory Loan. The chief speaker was the noted Rabbi Stephen S. Wise, of New York, who was introduced by the Rev. P. G. Sturges, rector of the parish, as a rightful successor to a long list of prophets standing for social justice. Rabbi Wise declared that America's contribution to the freedom of the world called for a continuation of the same spirit. The sovereignty of America extending throughout the world should make it a big brother to every small nation needing help. The address was not only patriotic but Christian in tone.

FROM VARIOUS points in the diocese come reports of a joyful Easter, bright skies, hearty services, crowded churches, increased number of communicants and offerings exceeding expectation. People looked for big things at Grace Church, Providence, and were not disappointed, but it was the same

story everywhere, even in mission parishes and missions, a like rate of increase in proportion to the normal strength of the place. The event of the day at St. Stephen's, Providence, was the first sermon of the new rector, the Rev. Frederick S. Penfold, D.D., at the midday celebration, and the immense congregation felt that the right man was in the right place. The rector emeritus, the Rev. George McClellan Fiske, D.D., was celebrant at an early service. At All Saints', Providence, the war window, depicting the Crucifixion, in memory of all those from everywhere who laid down their lives in war, was dedicated. Later there will be a tablet memorializing the six young men from the parish who lost their lives. Among other gifts dedicated by the rector, the Rev.

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A. M. Aucock, D.D., was a massive pair of Eucharistic lights for the high altar given by Mr. Henry M. Field in memory of his wife, long an active worker in the parish. The offerings for the day exceeded the amount asked. At the new Church of the Redeemer, the attendance, number of communicants, and offerings proved the wisdom of the removal to a new site. There was a debt of \$1,400 on the property of St. George's parish, Central Falls, and that amount was asked for. Under the impulse given by the new rector, the Rev. Willis B. Hawk, it was thought the amount might be raised, but everyone was surprised when the offerings were counted to find that they amounted to \$2,000.01. Most of the people of the parish work in the mills in the vicinity. It was a great day for St. Paul's, Pawtucket, the Rev. R. A. Seilhamer, rector. Memorial windows were dedicated, and among other gifts a handsome pair of Eucharistic lights. The offerings went high over the amount anticipated. The Sunday school Lenten offerings alone exceeded \$1,000. It looks as if the rood screen and other interior improvements planned would be accomplished soon. Bishop Perry officiated at the mid-day service.

IT WOULD seem by accounts already received of the Sunday School Lenten offerings as if the total amount would far exceed the \$5,000 mark aimed at last year but not reached. The offerings will be presented at Grace Church, Providence, at a special service on May 3rd, when an address will be given by the Rev. T. R. Ludlow of the China Mission.

THE CORPORATION of Grace Church, Providence, at its Easter meeting voted to make all the seats in the church free; an important move for the biggest parish in the diocese.

SOUTHERN OHIO

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

Brotherhood Secretaries in Ohio—Prospering Parish at Marietta—Memorial Service on Easter Day

THREE BROTHERHOOD SECRETARIES are conducting a four weeks' campaign in the diocese to interest and train men for Church work. The group system is being followed, and a secretary is at work in each of the three convocations. Mr. Charles Cain of Philadelphia is in charge of the groups in the Dayton convocation; John D. Alexander of Detroit in Columbus convocation, and Percy J. Knapp of Yonkers, N. Y., in the Cincinnati convocation. There are forty-five groups in the diocese and everywhere the men are quite enthusiastic about Brotherhood work. In Cincinnati a special effort was made to get men to attend the early celebration on Easter Day. The slogan in Dayton is "Every Episcopalian in Dayton in Church for the four Sundays of the Campaign." The men's group in Trinity Church, Columbus, have adopted the slogan: "Trinity Church a men's church", and at the Three Hours' Service on Good Friday out of an attendance of 1,200 more than half were men. A notable feature was the attendance of the Rotary club in a body.

ST. JAMES' CHURCH, Zanesville (Rev. H. L. Hadley, rector), is now entirely free from debt, the result of an Easter offering of over \$4,000.

ST. LUKE'S CHURCH, Marietta (Rev. Maurice Clarke, rector), is enjoying unusual prosperity. A parishioner is enlarging and improving the organ; the Easter offering was sufficient to wipe out the parish debt and to pay off a \$1,000 mortgage on the mission chapel. Several hundred dollars

have been given in cash to purchase an automobile for the rector's use. Dr. Bromley, the new organist and choirmaster, has entered upon his duties, and each time he has given a recital the church has been packed, and people turned away.

UNUSUALLY large attendances and communions on Easter Day are generally reported. It is hoped to keep up this record for the four Sundays after Easter through the efforts of the Brotherhood secretaries.

ST. PETER'S CHURCH, Gallipolis, combined a memorial service with the Easter services in commemoration of three communicants who made the supreme sacrifice in France. Two Eucharistic candlesticks were blessed by the rector, the Rev. A. H. Ross, in memory of Lieutenant Tom Halliday.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Suffr. Bp.

Large Easter Offering at Roanoke—Theatre Services

IN CHRIST CHURCH, Roanoke, large congregations gathered throughout Lent and Holy Week, and on Easter the offering was



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\$11,000, which was used for the building fund. The Good Friday service, participated in by a large number of ministers of the various communions in Roanoke, was appreciated as a token of unity and fellowship.

THE THEATRE SERVICES in Roanoke during Lent were of marked success. They were directed by a committee of laymen, and the speakers were chosen from various communions. Steps have already been taken for similar services next Lent.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Centralia Parish Buys New Site—Diocesan Banner—Mattoon Property Deeded to Diocese—Burglary

ST. JOHN'S CHURCH, Centralia, under present care of the Rev. J. G. Wright, Rural Dean of Litchfield, is about to enter upon a new era. The church building has become very dilapidated and the lots on which it stood have become valuable for business purposes. They were recently sold for \$7,000. The church was consecrated by the Rev. J. G. Wright and a new lot in much better location has been purchased. A legacy of \$5,000 from an old parishioner, with subscriptions and gifts in hand and in sight will provide a building fund of about \$12,000. The new lot has a fine house which will be rented until time to build the new church, and temporary use of a mortuary chapel has been offered for holding services.

THE DIOCESAN BANNER presented by the Bishop to the Sunday school having the largest mite-box offering seems to have been won this year by the Sunday school of Trinity Church, Jacksonville, which takes it from the Granite City school. Up to this time the amount of this offering reported is \$715.33. We hoped that it would reach \$1,000, and with still a number of Sunday schools to hear from we may yet reach the mark. It is, however, the largest ever made in the diocese. The Bishop expects to present the banner on Whitsunday.

A HAPPY settlement of the difficulties connected with Trinity Church, Mattoon, was made by the committee on legislation appointed by the last synod at a recent meeting with the officers of the parish. The parish consented to comply with the canons and make the deed to their Church property in accordance with the law of the diocese, and the vestry executed the deed. The parish will now make application for admission into union with the diocese at the approaching synod.

THE ENTIRE indebtedness on St. Luke's (colored) Mission, Springfield, has been paid, and the mission, free of debt, has a beautiful little church and rectory. The priest in charge, the Rev. E. A. Craig, is contemplating a trip to his old home in British Guiana and leaves on May 11th, expecting to return in September.

THE BISHOP observed the second anniversary of his consecration on St. Mark's Day with a celebration of the Holy Communion in Trinity Church, Rock Island, his former parish, where he had been called to officiate at the funeral of a synod.

THE OPENING SERMON of the synod will be preached by the Rev. John Mitchel Page, chaplain at the University of Illinois.

BURGLARS ENTERED St. Paul's Church, Alton (Rev. F. D. Butler, rector), and completely ransacked the church building on a recent night. Apparently a pass key was available to them, as they entered through the door. They took the communion alms and wine and broke open the children's

birthday offering box. The safe, however, successfully resisted their blows, although the lock was broken and made unworkable.

LENTEN SERVICES throughout the diocese seem to have been fairly well attended. At Easter large congregations were the order of the day.

WASHINGTON

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

Cathedral Chapter—Convention—Churchman's League

AT AN important meeting of the chapter of Washington Cathedral on April 30th the question was brought up of beginning immediately excavations for the entire remaining foundations of the Cathedral structure, and a committee was appointed to get bids for this work. Mr. Vaughan, the late architect, felt strongly that when the remaining foundations were put in they should be laid as one building, as serious flaws have been caused in old cathedrals by the irregular settling of parts built at different periods. The chapter has money for the excavation and the greater part of the foundations; and it is thought that when the excavations are finished concrete and other materials may be more available and prices nearly normal. Of course there is the necessity of tearing up a great section of the beautiful Cathedral Close before there is any immediate prospect of continuance, but the knowledge that the work is actually in progress may stimulate the supporters of the National Cathedral throughout the country. At this meeting the Bishop of Rhode Island was elected a member of the chapter, and the Hon. Henry White, a representative of the United States at the Peace Conference, was appointed a member of the school committee of the trustees of the National Cathedral School for Girls.

THE ANNUAL CONVENTION of the diocese meets on May 14th and 15th at St. Paul's Church, Rock Creek (Rev. Joseph Fletcher, rector). The meeting in this historic church, the first within what is now the District of Columbia, is to commemorate the two hundredth anniversary of the founding of the Parish.

WHEN THE Churchman's League met in Trinity parish hall on April 28th, the Rev. H. H. D. Sterrett told of his experiences in France as chaplain of the 26th Engineers. Officers elected were Dr. Marcus Benjamin, president, Ogle R. Singleton, secretary, and Dr. Charles Diedel, treasurer.

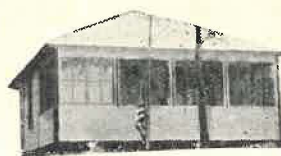
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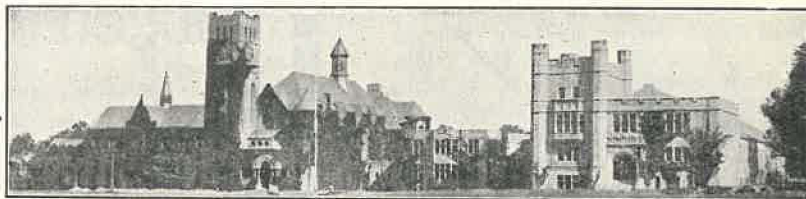
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Easter in Salt Lake City, and will make a few visitations in Delta county and at Meeker before the convocation in Grand Junction at the end of May.

A REALLY remarkable agreement has been made among the churches of Grand Junction. A committee from the Knights of Columbus recently visited the minister in charge of St. Matthew's, suggesting a community plan for observance of Good Friday. He, in turn, approached the various ministers and obtained their agreement. The mayor, a communicant of St. Matthew's, issued an appeal to the business men, asking that they close their places of business from noon until three o'clock, to attend worship. There was a service in each church, some having a Three Hours' Service. It is the first instance of conscious and voluntary coöperation between Roman Catholic and Protestant churches in the community.

AT PAONIA our people meet in the Friends' Church. The boys of St. Michael's Church School in Paonia, between nine and fourteen years, are being formed into a Junior Chapter of the Brotherhood. They are calling themselves the "T. N. T. Chapter". At Hotchkiss the services have been held in the parlors of the members, but arrangements are being made to occupy a hall.

THE REV. GEORGE DUDLEY BARR, at the request of several Churchmen of Craig, recently spent two days calling on Church families there, of whom he discovered fifteen patiently waiting ministrations from their Church. They have requested a monthly service, and the Rev. Mr. Barr officiated at Craig on Low Sunday.

THE CHURCH SCHOOLS of Olathe and Montrose made a per capita Easter offering for missions of 74 cents and \$1.12 respectively. This was partly due to interest in making scrap books on Alaska from pictures and material from the *Spirit of Missions*.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Archdeaconry of Buffalo—Bishop Brent at Sea

THE ANNUAL meeting of the archdeaconry of Buffalo was held at All Saints' Church, Buffalo, on April 29th. At the business session the Rev. Henry de Wolfe de Mauriac was elected secretary and Mr. John W. Crafts reelected treasurer. The Archdeacon reported regular ministrations to twenty-three parishes and missions during the year ending January 1st. Encouraging reports were rendered by missionaries in the field and by the Laymen's League.

THE REV. CHARLES A. JESSUP, D.D., of the Standing Committee, has received a cable stating that Bishop Brent sailed from France on April 27th on the *George Washington*. No further details are known, although it is also announced that Bishop Brent has taken a house at 67 Irving Place, Buffalo, for the summer. One of Bishop Brent's sisters will keep house for him.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

St. John's Hospital—Parish House at Powell—Every-Member Canvasses—Convocation

BISHOP THOMAS has returned from New York, where he delivered an address on April 7th in the interest of the formation of the Peace League.

THROUGH THE generosity of Mr. D. E. Skinner, St. John's Hospital, Jackson, is undergoing extensive improvement. The operating room is being enlarged, and wings are being added, greatly increasing the capacity of this splendid hospital. The improvement will cost about \$10,000.

THE SUNDAY SCHOOL of St. Matthew's Cathedral, Laramie, has adopted a French orphan.

PLANS ARE being made to erect St. John's parish house in Powell. The financial campaign is already under way. Powell is one of the towns making up the recently organized parish of Park county.

A SUCCESSFUL every-member canvass was recently held in Cheyenne, St. Mark's Church uniting with the Presbyterian Church in the effort. After attending morning services, the teams were served luncheon in the parish house, and then started forth on their afternoon's labors. The canvass was preceded by a "religious census" in which teams of women from the various churches took part. The teams made a thorough canvass to find the Church affiliation of every family, and many interesting and valuable facts came to light.

ST. PETER'S CHURCH, Sheridan, has also held an every-member canvass, and St. Matthew's Cathedral, Laramie, is planning similar effort.

THE TWELFTH ANNUAL CONVENTION of the district will meet in St. Matthew's Cathedral, Laramie, from June 20th to 23rd inclusive. This year it celebrates the tenth anniversary of the consecration of Bishop Thomas.

Educational

GRAFTON HALL, Fond du Lac, Wis., announces that Miss Avis J. Mooney has accepted the position of Dean of faculty to succeed Miss Margaret Thom. Miss Mooney, a graduate of Ripon College, has had a number of years of successful experience as a teacher. For three years she was a member of the teaching staff at Grafton Hall, but the board was forced to let her go to Ripon this year. Her mother's health called her home, and she has held a position in the Department of English Composition at Ripon College. Her appointment to the Deanship and her acceptance has the hearty approval of students as well as of trustees and faculty.

A NUMBER of years since, Grafton Hall started a department of Home Economics. This winter Mr. T. T. Lyman of Chicago, a trustee of Grafton Hall, whose daughter is a student in the school, presented the school with money to make the plant in every way adequate to the needs of the home economics department, the faculty of which promptly made plans and arranged to have the work done. The result accomplished was presented to some friends of Grafton Hall at an informal open house on April 24th. The changes are complete except for painting the exterior, which must wait for more settled weather. Everything is beautifully arranged; nothing is lacking for efficient work. Several people who have seen the model cottage at the University of Wisconsin say that their kitchen is neither so pretty nor so well planned and equipped as this one at Grafton Hall.

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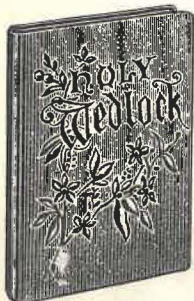
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