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VOL. LXI

MILWAUKEE, WISCONSIN, MAY 24, 1919

NO. 4

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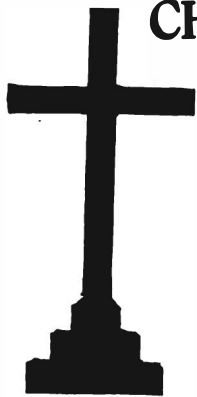
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A Weekly Record of the News, the Work, and the Thought of the Church

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WE ARE none of us at all better than we mean. — Benjamin Whichcote.



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


VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 24, 1919

NO. 4

A SOLDIER'S MESSAGE

As Interpreted by the Chaplain of a Fighting Unit

 **WE** are coming home. Strange faces, other minds, have made us yearn ever more keenly for the land we risked life itself to save and honor. Our homeland trained us in the science of war and nerved us in the spirit of comradeship and faith. And, beneath and beyond all our fears, our exhaustion, our loneliness, we felt within and about us as a mighty support our country's conquering love of truth and right.

In all the humanness of your farewells, in all your messages of affection to us, you have made plain that it was faith in God which made you willing to dedicate us to the work of saving men and bringing in the larger kingdom of free men. And it all rang true and seemed natural to us when our nerves were tense to the strain of machine-gun fire, gas shell, and high explosive—when men we loved fell about us in racking pain, or death. Then we called God Father, and the very act of living, cleansed through shame of sin and faith in God's forgiveness, became religious. We knew that God lived and was Master. We made resolutions rather freely, and many of us pledged Him our loyalty and service for all future time.

Then the guns ceased firing. And the strange, strange stillness crept into our bodies and our souls. First there was deep gratitude and we came gladly to the Lord's Supper of self-sacrifice in shell-torn Roman churches. But soon we found that it was the persistent stimulus of physical dread and dangers which made up the familiar setting of our deeper or new-found trust in God. In the dramatic stress of war our courage and honor seemed readily a religious thing.

But these days that have followed battle—Ah, they have been hard!—the stimulus of strife gone; longings for home increasing and intense. And life dragged itself out in German shacks amid scenes of devastation and then in isolated, antiquated villages. With it came back the old lure of temptation; selfish ways of thinking breaking down the spirit of service. In such atmosphere the soldier spirit did not seem so essentially religious—so intent on making a new world and claiming all (including our daily experiences) for God.

So as we return to you we need the understanding love and trust of our own to urge us to some permanent victory of soul. From your prayers, and your letters to us—maybe in the blindness of your love—we know you expect us to come back to you changed men because of deep religious experiences in war. You dream of our remaking America; bringing new life, leadership, unity to the Church. You picture us with a cleansing indignation sensitive to all evil and keen to right every wrong. We have become in the eyes of some of you an instinctive force of social justice and brotherhood.

Now our request is not that you modify your ideas for us, but help us realize them in the setting of the old home life. Don't expect us at once to be religious leaders—giants of spiritual enthusiasm. Regard us rather as men glad beyond words to get home, who need to have recalled to us the religious pledges and the inspiration of battle. We need interpreting to ourselves; we need yet to find the joy of comradeship in worship. So shall we strive to bring to you some of the energies of warring men, the findings of brotherhood in the deep instinctive things, the emphasis on fundamentals, the will to make untried adventures of faith.

If, then, you need our help in Church and society, help us to help you; in definite, friendly fashion find us in the crowd, and lead us to the point of leadership; don't hide your faith in God or us in restrained conventional ways (which had no part nor lot in battle where some of God's good news reached us), but call to us in the call of Him who was vital and dominant in His will to draw all men unto Him.

EDITORIALS AND COMMENTS

SOME say that the Church, and in particular the Episcopal Church, is altogether too radical—a hotbed of incendiary teaching, a dangerous ally of Bolshevism. Was not one of her priests indicted the other day in Chicago along with other “undesirables”? Have we not a number of bishops who are not ashamed to be counted among the radicals? And how about the Joint Commission on Social Service which recommends the British Labor Party Platform? And somewhere in the Acts of the Apostles do we not hear the very first missionaries of the Church described as “those that turned the world upside down”?

On the other hand, there are not wanting men who hold the Church in utter contempt as the bulwark of Bourbonism, as consistently reactionary, the stubborn opponent of progress, the stalwart defender of the rich and powerful, the champion of the privileged class. Masefield, indeed, wrote:

“The English Church both is and was
A subsidy of Calaphas.”

Now if the Church refuses to be hooked upon either horn of such a dilemma, radical or reactionary, she is likely, of course, to be roundly damned by both. If she will not take her stand with the extremists, both ends will be played against the middle. She will be jeered at as a “trimmer”; she will be accused of hunting with the hounds and running with the hares. The words of a famous alderman of Oxford will be put in her lips: “It has always been my anxious endeavor to administer justice without swerving to partiality on the one hand or impartiality on the other.” Her endeavor, so the extremists will insist, is that of the pathetic moralist who always “tried to tread the narrow path which lay between right and wrong.”

Yet after all, the Church, refusing to be browbeaten into either camp, is only demonstrating her uprightness. Heresy is now as it always has been, reaction from one extreme to the other. “It is,” as Mr. Chesterton suggests, “easy to be a madman—easy to be a heretic.” It is always easy to let the age have its head; the difficult thing is to keep one’s own. “To have fallen into any one of the fads from Gnosticism to Christian Science (he might have added, from Montanists to Bolsheviks) would indeed have been obvious and tame. But to have avoided them all has been one whifling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect.”

Within the Church play the same two forces that make for coherence and movement and progress and life, whether in the atom or among the stars or in “the wild living intellect of man”; whether in the individual or in the body politic or in the Body of Christ. Without centripetal and centrifugal force there would be a smash-up in the universe; without equilibrium in the brain there would be insanity; without the conservative and liberal forces both at play in the Church there would be chaos.

Yes, but with it all we need courage to advance, faith to seek the highest ideals, definiteness of teaching, faithfulness to our trust. The newly announced challenge to the Church to give twenty million dollars for the advance is the challenge to each of us to testify what is the depth of our religious conviction.

Catholic faith and Catholic order stand not for compromise but for sane comprehension. The Catholic Church and that portion of it known as the Episcopal Church is progressive without losing its head, and conservative without hardening its heart. There are two ways of applying an explosive. One may prepare a charge, light a fuse, and blow an object sky-high, all to smithereens. Or one may control a tremendous force so that by a series of successive explosions a car

is driven to the top of a hill. The Church is full of dynamic power, but she controls her application so as to secure definite and constructive results.

“She understands both this age and the next,
And makes the present ready to fulfil
Its prophecy and with the future merge
As wave with wave.”

PERHAPS the saddest duty that has fallen to us since editorial duties began is that of chronicling the announcement of Bishop Kinsman’s approaching resignation of his diocese on grounds that are only hinted at in his statement to his convention, printed on another page. The interval between this announcement and

Resignation of
Bishop Kinsman

the publication of his letter of resignation addressed to the Presiding Bishop must necessarily be a very painful one, and we could wish that the Bishop had either appended a copy of that letter to his address or withheld any statement on the subject until he deemed it proper to express his mind more fully. Pending that fuller expression it were well that all of us withhold judgment and unnecessary comment.

One thing it is proper for us to add.


The one right by which the Church can call on her children for service, whether in the episcopate or in the humblest capacity among the laity, is found in the Presence of the Holy Spirit within her. So long as the Church remains preëminently the temple of the Holy Ghost, so long as the Holy Ghost vitalizes her sacraments and infuses her with life, no man, be he bishop or layman, is justified in giving way to that spirit of despondency which so easily comes to any one of us.

If there are conditions in the Church which, carried to an extreme conclusion, might disrupt the Church, it is also true that there are conditions in the Church which are bound to counteract those destructive forces. It is a culpable lack of faith to assume that destructive forces will prevail. Wrong is always opposing right, within the Church as within the world. No one of us is called by Almighty God to the task of slaying all that is wrong. No one of us is even charged by Him to succeed in life. When one seems to feel the mighty force of evil surging in the Church, his duty consists first of laying it all before the divine Presence at the altar, and then, strengthened by the gift from the altar, starting out afresh to combat that evil. Lack of sympathy with any sort of dominant tendencies cannot possibly be sufficient excuse for laying down the work God has called one to do. “My grace is sufficient for thee” is the effective answer to the plea of one’s weakness. And just because one’s own self-examination reveals to him how often, in his own ardor, he has failed in doing his work, though his intentions were good, so each of us may well hesitate to pronounce a final judgment with respect to enthusiastic measures of any sort which seem to him improper or even destructive. The Holy Spirit is slowly, very slowly, guiding the Church into all truth, and it is not for any one of us to give up his work because all truth is not made clear to each one of us at once, or because some seem to be mistaken in the manner in which they are trying to serve Almighty God.

It remains for us only to express the deepest affection for the Bishop of Delaware. One of the most lovable men in the episcopate, he has that difficult characteristic of suffering in his own person for the mistakes that he sees others making in the Church. If he has broken down in that suffering, and feels that he is no longer able to bear the burden that perhaps ought rather to have been left to the Holy Spirit to bear, it is because the bigness of his heart has led him to feel responsibilities for what others have done or may do that none of us is bound to assume. If, now, he is led to cry out, “My God, my God, why hast Thou forsaken me,”

as One cried out who alone was able to bear the whole burden of the world and the Church in all the centuries, it is not too late, we may hope, for the divine response to express itself to his inner consciousness.

In the meantime the Bishop is under leave of absence from his diocese until October, and his resignation cannot be considered until then. We shall earnestly hope and pray that, long before that time, whatever anxieties now rest upon that over-burdened heart may be cleared away and that it may be found possible for the Bishop to resume his diocesan work, or otherwise to serve in the mighty conflict with evil and with misunderstanding that is ever being waged within the Church.


 HE Eastern Church will coöperate, the Roman Church will not: that is the result of the personally presented invitations to participate in the World Conference on Faith and Order.

That the Eastern Churches will be represented is a great gratification to us. On the one hand it shows the new spirit in the Orthodox Churches which, after the suffering and upheaval of the war, is likely to regenerate those ancient strongholds of Christianity. Standing, as the Metropolitan of Athens declares they will, upon the platform of the Seven Ecumenical Councils, their influence in the World Conference will be a most valuable one; while also the danger of lapsing into a mere Pan-Protestant demonstration will be avoided.

**Ecclesiastical
Diplomacy**

That Rome refuses to participate quite fulfils our anticipation. Roman diplomacy, being of the German order, has once more proven its lack of vision. Rome had the opportunity of presenting Papalism to assembled Christendom at its very best; and it has chosen to present it, in advance, at its worst. It was right that Rome should be invited along with the rest of the world, and that the Papal See should be treated with the utmost courtesy. But Rome insists upon being merely Rome, and once more rejects Catholicism for Romanism.

The plans for the assembling of the long anticipated World Conference should now be matured as rapidly as possible.

 HE death of Bishop Greer comes as a personal loss to great numbers of people who had learned to love him, the present writer being among them. He was a Saint John among his brethren. The divisions among them weighed upon him. He could not understand ecclesiastical bitterness or intolerance. He had

**Death of
Bishop Greer**

the confidence of the entire Christian community in New York and was a spiritual guide to many a minister not of his own fold who valued the counsel of the Bishop. It was this intimate and cordial relationship with ministers of other bodies that led him to seek ways and means to bring them into closer touch with the Church and particularly with his Cathedral. Some of us were bound to dissent with his manner of working that problem out during the past Lent, but knowing and sympathizing with what the Bishop was trying to do, it was not easy for us to frame our criticism. What he desired to attain we also desired.

So also in the Church he sought to bring men closer together. There will always be extremes in a great city, and the extremists on either side will be pretty certain sometimes to go beyond the limits of strictly loyal conformity. These extremes were a greater trial to Bishop Greer than people understood, and his quiet attempts to lead partisans into loyal paths were not appreciated because the public knew nothing of them. His Churchmanship was strong on the spiritual side—stronger, perhaps, than his cautious manner of expressing himself on theological questions indicated. Not many people really knew him; those that did enjoyed an intimacy of soul that was very sweet and that compelled love. One wishes that all his own clergy and people could have known him with that intimacy.

God grant him rest and peace, and bring him to the full knowledge of those sublime mysteries of our faith that his soul so earnestly craved.



THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 19th:

Rev. W. Maltas, Stalwart, Mich.....	\$ 10.00
St. Mark's Church, Johnstown, Pa. *	11.50
Total for the week.....	\$ 21.50
Previously acknowledged.....	66,394.82
	<hr/> \$66,416.32

* For French war orphans.

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:

655. Sunday Schools of the Diocese of New Hampshire....	\$ 42.50
2. Rev. Charles H. Wells, Newark, N. J.....	54.50
10. Miss Julia L. Farnum, Sea Isle City, N. J.....	36.50
105. St. Ann's S.S., Richford, Vt.....	9.00
115. Children of Mercy, Gardiner, Maine.....	3.00
401. Miss Frances C. Lockwood, Eau Claire, Wis.—\$10 special gift.....	28.25
Total for the week.....	\$ 173.75
Previously acknowledged.....	52,596.41
	<hr/> \$52,770.16

ARMENIAN AND SYRIAN RELIEF FUND

In memory of Billy.....	\$ 2.00
A communicant of the Church in Charlotte, N. C.....	6.00
A Friend, New York City.....	5.00
	<hr/> \$ 13.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
Trinity Church, Asheville, N. C.....	\$ 13.95

ANSWERS TO CORRESPONDENTS

H. E. T. W.—The name is not listed as that of a Church institution in the *Living Church Annual*, and we have no information concerning it.

R. M. M.—The League of Peace for the Reunion of the Christian Churches has not been localized in this country. Our own Commission on a World Conference on Faith and Order has frequently sent forth prayers for the purpose.

K. S. C.—(1) Lavender is not one of the customary ecclesiastical colors.—(2) Hore's *Eighteen Centuries of the Orthodox Greek Church* (\$5.00) is excellent.

E. V.—(1) Inquire of Order of the Holy Cross, West Park, N. Y.—(2) The address of *The Witness* is 6219 Cottage Grove avenue, Chicago.

A CHURCH REFUSES WEALTH



CURIOUS question has presented itself to a small Baptist community at Ranger, Texas, U. S. A. From oil-wells sunk on land owned by it the Church derives a good income, all of which is devoted to Baptist charities and institutions. It has now been discovered that there is oil beneath the churchyard, and it is understood that the community have refused the offer of a million dollars, for boring privileges there. Nevertheless there are some members of the little congregation of twenty-nine who do not agree with the refusal, and the following extract from the *Louisville Times* probably expresses their point of view:

"The church is surrounded by wells as is the burying-ground; and it would seem the part of good judgment all around to remove the dust of those who sleep behind the church to some more quiet spot, give over the entire property to the production of oil, and worship at a better distance from the greasy appurtenances of industry. Assuredly the cause of God would prosper with the dividends to accrue from that same industry."

Another paper, the *Post-Express*, speaks of the impression made by the whole attitude of the community in regard to their treasure trove. It says:

"Any one who knows the probable financial status of a church of twenty-nine members in a rural community of two or three hundred people will realize at once that no ordinary temptation was resisted when they voted that no one of them should personally profit by the oil flow, but that the entire income should be devoted to the activities and institutions of their Church. . . . It must be admitted that their action gives the country one of the most extraordinary instances of self-denial and genuine ardor for righteousness on record. Certainly this little group of believers seems to take the teaching literally and seriously, and if this be that foretold time when it was to be asked if faith should be found on earth, the question is answered in the affirmative, for the little Texas hamlet has an excellent brand of it to show."

The Guardian (London).

DEATH OF BISHOP GREER

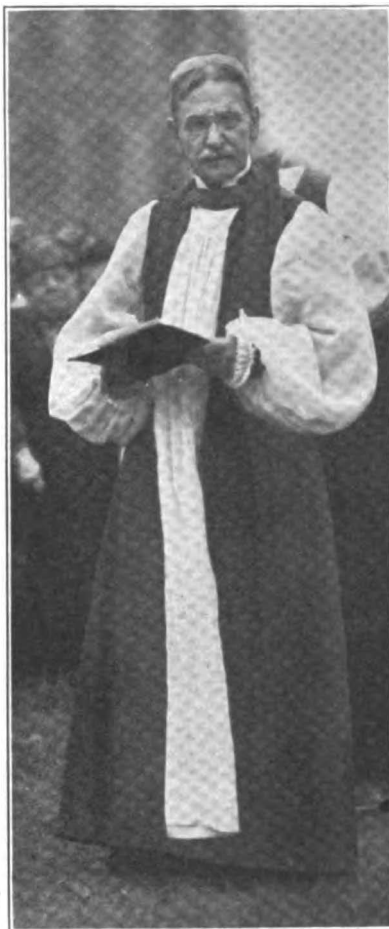


HE Bishop of New York, the Rt. Rev. David Hummell Greer, D.D., LL.D., passed to his rest on Monday, May 19th, at St. Luke's Hospital, New York City. He had gone to the hospital only a week before in order that a slight operation might be made, and he was believed to have been gaining steadily, and to have recovered from the shock. A sinking spell took place on Monday morning, and his condition became more serious until at 6:10 P. M. he passed into rest. Bishop Greer had been in bad health for several years, and was seventy-five years of age. The funeral was appointed for Friday at the Cathedral.

Few Churchmen have commanded the nation-wide respect that was accorded Bishop Greer, not only because of his central position as Bishop of the metropolitan see, but also for his lovable character and his wide sympathy. Consecrated Bishop Coadjutor of New York in 1904, and succeeding as Diocesan in 1908, he had striven earnestly to be chief pastor to his entire flock and to promote the spirit of unity among all his people. It fell to his lot to have the burden of cathedral building and of cathedral maintenance where no considerable endowment was available to make that burden light. He threw himself enthusiastically into that work, and the completion of the first stage of the cathedral as it now stands is due in large part to his energy. He was not contented, however, with that measure of success, but started some years ago to collect the initial funds to proceed with the work of building until the great structure should be completed.

Nor was this alone among his burdens on the physical side. He assumed the responsibility years ago of annually finding sufficient funds for a number of the institutions of the diocese, so that year by year he was burdened with the necessity of raising large sums of money. So long as his health was maintained Bishop Greer easily carried this burden, with many others; but with the impairment of his health that began some years ago the burden became more than he was able to bear. The consecration of his Suffragan Bishop, Dr. Burch, in 1911, relieved him of very much of routine responsibility, but yet left more than one man, even though he were physically strong, could easily do. At last week's convention Bishop Greer asked for the election of a second Suffragan. The convention decided, however, to place a sufficient amount of funds at the disposition of the Bishop to secure additional episcopal supervision temporarily, and to defer until he should have recovered from his operation the question of permanent relief.

David Hummell Greer was born at Wheeling, West Virginia, March 20, 1844. He took his bachelor's degree at Washington College, Pennsylvania, and then went to Bexley Hall of Kenyon College, Gambier, Ohio, for his theological education, graduating there in 1866. In later years Kenyon conferred upon him the degree of D.D., as also did Harvard University, Brown University, and the University of the South, while he received the degree of LL.D. from Washington and Jefferson College, and that of S.T.D. from Columbia University. He was ordained deacon in 1866, and assumed charge of the parish at Clarksburg, West Virginia. Advanced to the priesthood two years later, he became rector at Covington, Kentucky, where he remained until 1871, when he removed to Providence, Rhode Island, as rector of Grace Church. There he became prominent among the clergy of New England. In 1888 he accepted the rectorship of St. Bartholomew's Church, New York City, in which he continued until his elevation to the episcopate in 1904. Bishop Greer had published several volumes of sermons and essays.



RT. REV. D. H. GREER, D.D., LL.D.,
Late Bishop of New York

DAILY BIBLE READINGS

BY REV. DAVID L. FERRIS

THE DAY OF PENTECOST



HE Time: In the two appointed lessons for morning prayer on Whitsunday we have the contrast drawn between the Old Dispensation and the New. The Jewish Pentecost commemorated the giving of the Law on Sinai, written by the finger of God on tables of stone; the Christian Pentecost tells of a new Law inscribed by the Spirit of God on the fleshly tables of the heart.

2. *The Effect:* Strictly speaking, the Christian Church began the day when two of St. John Baptist's followers saw him point to One as the "Lamb of God", and leaving the Baptist they followed Him. But it is a true instinct which regards Pentecost as the birthday of the Christian Church, and considers Whitsunday the watershed of religious experience. It looks backward to color and interprets all the past of the Jewish Church, and forward with its promise of all that was to come in the unfolding of the Christian Church.

3. *The History:* No single book of the New Testament deals so largely with the presence and action of the Holy Spirit as the Book of Acts. In this book alone there are forty-nine distinct references to the Holy Spirit, and if one would take the time to read the Acts through carefully, marking each such reference, and note its immediate effect, one would gain a new and helpful insight into the teaching of Whitsunday.

4. *The Meaning:* It is to fail to read aright the story of this wonderful day if one sees in it only a reference to the past. The day would have no compelling lesson for us were it not for the fact that it is a type of all true Christian life and service. The Pentecostal gift of tongues was both miraculous and temporary; the spiritual graces the event typifies are both perennial and permanent; not repeated historically, but experienced spiritually whenever we fulfil the conditions. How consoling the assurance: "He shall abide with you forever."

5. *The Attitude:* Where anyone has the belief that one's body is the temple of the Holy Spirit, one has the motive which will save one from sin. Our effort should be to walk in the Spirit, bring forth fruits of the Spirit, and be filled with the Spirit.

Sunday—Acts 1. Here are four references to the Holy Spirit. Which one bears directly on your life? Does verse 8? Does His power constitute you His faithful witness?

Monday—Acts 2. Five references. The Gift of the Spirit the birth of the Church. Study verse 38 to see how you may become filled by this Holy Spirit.

Tuesday—Acts 4. How do you account for St. Peter the Denier becoming St. Peter the faithful Witness? The answer is in verse 8. St. Peter's life exhibits the highest type of moral courage. You can have the courage if you will follow his example.

Wednesday—Acts 5. As a faithful Christian you are to read your Bible, say your prayers, bear your testimony, support the Church. Did you ever keep back part of the price? Note what St. Peter calls it in verse 3.

Thursday—Acts 6. Three references, giving the ideal for the Christian ministry. Such a ministry is inherently prevailing. Verses 3 and 10.

Friday—Acts 8. The first Confirmation class; the origin of "Simony", and the Holy Spirit directing the Christian workers.

Saturday—Acts 11. Five references. Do you feel that the presence of the Holy Spirit is vital to your life in God?

THAT WHICH PURIFIES US IS TRIAL, AND TRIAL IS BY WHAT IS CONTRARY.—John Milton.

The Nation-Wide Campaign

A Report Submitted to the Executive Committee of the Board of Missions

By the Rev. Robert W. Patton, D.D.



At the meeting of the Board of Missions in December 1918, a committee of five, with power to inaugurate a Nation-wide Campaign, should it appear feasible, was appointed. The members of this committee were the President of the Board, the Rev. Ernest M. Stires, D.D., of New York, the Rev. Alexander Mann, D.D., of Boston, Mr. Mortimer Matthews of Cincinnati, Ohio, and Mr. Stephen Baker of New York. At the meeting of the Board in February 1919, as no report had been received from the committee, Dr. Mann offered the following resolution:

“Resolved, That it is the sense of the Board of Missions that a Nation-wide Campaign of missionary information, education, and inspiration should be begun at the first possible moment.”

It was understood that this resolution would be referred through the President, to the committee of five appointed by the Board in December 1918, and made known to the whole Church.

At the meeting of the committee of five, Bishop Lloyd, Dr. Mann, Dr. Stires, Mr. Stephen Baker being present, a general plan, submitted to the committee, for the campaign, was adopted, and the Rev. Robert W. Patton, D.D., was recommended as director, and, on the recommendation of Dr. Patton, approved by Bishop Lloyd, the Rev. R. Bland Mitchell was nominated as manager of the central office.

At the meeting of the executive committee on March 15th, the recommendations of the committee of five were received and adopted, thus confirming the appointment of the Rev. Dr. Patton and the Rev. Mr. Mitchell. At this meeting of the executive committee a resolution was passed expressing the hope that there would be very close coöperation between the General Board of Religious Education, the Joint Commission on Social Service, and the general organizations in the Church, such as the Girls' Friendly Society and the Brotherhood of St. Andrew. On motion of Bishop Rhineland, the following resolution was adopted:

“Resolved, That the Executive Committee expresses its cordial approval of the plan in its general outline.”

Bishop Greer offered the following resolution:

“Resolved, That out of the moneys appropriated under the resolution offered by Mr. Stirling, and adopted by the Board in December 1916, an advance be made by the Treasurer up to \$5,000 for the purpose of this campaign, and which shall be returned from the receipts of the campaign.”

As soon as officially informed of the action of the executive committee we at once began the formulation of the general plan of organization and execution of the campaign. Conferences were held with officers of the American Church Institute for Negroes, of the General Board of Religious Education, and of the Joint Commission on Social Service, with the officers of the Woman's Auxiliary, of the Brotherhood of St. Andrew, of the Girls' Friendly Society, the Church Periodical Club, etc., looking toward the coördination of all of these agencies and of mobilizing the united force of all for the successful execution of the campaign. In frequent conferences with the Rev. R. Bland Mitchell, and the executive committee of the campaign, we discussed the feasibility of finding space within the Church Missions House to accommodate the office staff of the campaign. It was finally decided that the Nation-wide Campaign offices could not be accommodated in the Church Missions House. Offices were ultimately engaged at 124 East Twenty-eighth street in the old Y. M. C. A. building.

On the day following the meeting of the executive committee, we entered into negotiation with the advertising and publicity firm of Barton & Durstine, with a view to retaining them as our agents in the publicity work of the campaign. After frequent conferences with them and after receiving authority from the executive committee of the campaign,

composed of Bishop Lloyd, Mr. George Gordon King, the Rev. R. Bland Mitchell, Miss Grace Lindley, and Dr. Patton, I engaged the services of Barton & Durstine for a period of four weeks, culminating about the time of the next meeting of the executive committee of the Board on April 8th. At a later period agreements were made with Barton & Durstine for advertising in the Church papers, and agents recommended by them were employed for necessary newspaper publicity.

The executive committee met on April 8th and after receiving report on the plans and preliminary preparations for the campaign passed a resolution offered by the Rev. Ernest M. Stires, D.D., and seconded by the Rt. Rev. David H. Greer, D.D., in substance as follows:

“Resolved, That a committee composed of Mr. Stephen Baker, Mr. Burton Mansfield, and the treasurer, Mr. Gordon G. King, be authorized to arrange a credit of \$150,000 for financing the campaign.”

The authority for the campaign and the means for carrying it out were thus duly provided.

In obedience to instructions, and at the invitation of the General Board of Religious Education and of the Joint Commission on Social Service, I made a statement to these Boards of the aim and scope of the campaign and extended the invitation of the Board of Missions to share in the privileges of the campaign. Both Boards officially accepted the invitation and agreed to coöperate in every practical way. Similar steps were taken with the other general organizations of the Church.

In the Easter number of the Church papers, the aim and purpose of the campaign was announced in a letter from the President of the Board of Missions. Meantime, the President addressed a general letter to all the bishops of the Church, asking their coöperation and support. I also addressed a letter to the bishops and clergy announcing in general the purpose of the campaign and soliciting their support. The Presiding Bishop also wrote and published a letter to the whole Church. The responses to these letters have been encouraging beyond our highest expectations. Never, at least since my official connection with the Board of Missions, has anything of an unusual sort proposed by the Board received such enthusiastic support. Seventy-seven bishops in the United States have already formally promised their coöperation. Besides the letters from the bishops, many letters have been received from the clergy and laymen, and from devoted women of the Church, expressing in many cases great enthusiasm.

Immediately after the meeting of the executive committee on April 8th, on the authority of the campaign executive committee, we entered into communication with the authorities of all the dioceses holding conventions this spring, with a view to sending a speaker to present the plan and scope of the campaign, and at once took steps also to meet the Bishop and committees of clergy and laymen appointed by the Bishop in those dioceses where conventions had already been held. Up to the present time the following conventions have been visited: The dioceses and districts of Pittsburgh, Pennsylvania, New Jersey, Massachusetts, New Hampshire, Ohio, East Carolina, Louisiana, Alabama, Tennessee, Georgia, West Texas, Springfield, Oklahoma, Eastern Oklahoma, Southern Ohio, Montana, New Mexico, Atlanta, North Texas, South Carolina, Dallas, Harrisburg, Sacramento, New York, San Joaquin, Western Massachusetts, Michigan, Los Angeles, Utah, Washington. Reports up to date announce the endorsement of the campaign and the appointment of diocesan committees in twenty-two of these dioceses. Reports of endorsements are arriving daily. Committees have been appointed in a number of dioceses where conventions had already been held.

It remains for me to state as briefly as possible the aim and plan of the campaign. I presume I need not elaborate, for the benefit of the Board of Missions, upon the nature of the campaigns which during the past ten years I have had the privilege of conducting in many sections of the United States. If not known to you in detail, they are at least known in their general aim and purpose.

When I first received your appointment thirteen years ago as department secretary, I was commissioned to do what was then a pioneer bit of work. There were no precedents to go by, no precedents to follow. In some undefined way it was hoped that the department secretary would succeed in awakening missionary interest in the Church at large, chiefly through missionary addresses. My territory included all the states, excepting Virginia, south of the Ohio and the northern boundary of Kansas, and from the Atlantic to California. At the end of two years I had learned two things of importance; first, that the cause of missions could be made intensely interesting to the people. The second fact was that, however interesting one might succeed in making the Church's missionary work in an address on Sunday morning, or on a week-day, the people had six days and twenty-three and a half hours in which to forget the interest they had formed in the fleeting half-hour's address. It became evident that some intensive and lasting impression must be made upon a parish or a community. The ground must be prepared, ploughed, and harrowed, and seed reverently sowed, the plant nurtured, and then careful preparations made for harvesting and conserving the fruit, if the Church was to begin to make real progress in commending its mission, even to Church people, let alone to the unreached world. It was in this way, and out of this experience, that the Missionary Campaign, or the Campaign for the Church's Mission, with the weeks of previous organization and preparation, the intensive week of inspiration and instruction, and finally the organized "every-member canvass", as a means of conserving the enlargement of mind and soul, through definite sacrifice, was organized into a system which has come to be known as "The Campaign for the Church's Mission."

In this bit of history I have briefly indicated the nature of the Nation-wide Campaign. It is an extension to every diocese of what we have already done in many dioceses. It is not in parishes alone, or in whole cities alone, but in whole dioceses that they have been successfully carried out. In these campaigns I have been assisted by my very able associate, the Rev. Louis G. Wood, and with the frequent assistance also of Dr. John W. Wood, the Rev. Franklin J. Clark, and others of the Church Missions House, and with numerous other volunteer associates enlisted from parishes where these earlier campaigns were conducted. The results have been almost uniformly a real spiritual awakening of the people, and large increases in financial support, both of the parish and of missions.

To state the matter in this way is to remove any apprehension that the campaign we are now projecting is merely a "drive" for so much money. Large increases in gifts for the parish, for the diocese, and for general missions have indeed resulted in all of these campaigns. In many cases there have been remarkable financial results. But I am certain that in every case the clergy and the laity would say that the chief gain was spiritual and educational. The preparation for these campaigns has been a preparation in systematic prayer, in organizing the men and women in committees, and in the systematic teaching of the people the facts and glories of the Church's work. They have invariably been followed by an "every-member canvass" not only for money, but for men and women to serve, in order that the larger vision might express itself in larger sacrifice of every kind.

The aim, therefore, of the Nation-wide Campaign, no less than that of the parochial and diocesan-wide campaigns heretofore held, is definitely spiritual and educational. These are its chief objectives, but it must also include a definite financial sacrifice, for men give their money to the same objects for which they pray and work; namely, to the things

that interest them. The purpose of the campaign is to inform the mind and awaken the conscience.

Every member of this Board recalls with respect and veneration Mr. W. R. Stirling of Chicago. He was distinguished for giving the same careful attention to every matter coming before this Board as he did to his own private business. It was after one of our campaigns in a group of churches in Chicago that Mr. Stirling exhaustively investigated its methods and results. He reported to this Board in 1916 a carefully prepared statement declaring that not only were its aim and results spiritual and educational but that it was based on sound business methods and should be developed by this Board on a nation-wide scale. On his motion, the Board appropriated \$25,000 to further the development of the campaign.

Now, in regard to the plan of organization of the Nation-wide Campaign. It is a simple one and based upon the common-sense rule which must always be adopted where any practical scheme of things is successfully executed. That plan consists in as thorough an organization as possible of a central office, with a bureau of publicity, with a field department, an interpretation department, dealing with spiritual resources, life service, and stewardship, a publicity department for the secular press and general copy, and a survey department, etc. There is being formed in the dioceses an organization committee appointed by the Bishop, after conferences with the representatives of the Nation-wide Campaign, whose duties will be to organize the diocese along certain lines. A parochial committee is appointed under the authority of the rector in every parish and mission. Speakers, carefully selected and trained on the plan and scope of the campaign, are now visiting every diocese to assist the bishop in determining the personnel and general plan of campaign within the diocese. The parochial committees will be instructed in the ways and means of organizing the parish and of communicating to every member of it the end and purpose of the campaign, and how to execute successfully the final "every-member canvass". This is all an old story to those who have conducted these campaigns during the past ten years, and, as the dioceses will be the units in the national campaign, the problem on a nation-wide scale is not so difficult to those experienced in it as it may appear to others.

In addition to the organizations in the dioceses and parishes, there is being formed an organized bureau of speakers—selected men, bishops, other clergy, and laymen from every section of the Church. These will be gathered together in group meetings for conference and preparation, and a general campaign throughout the whole Church will be conducted during the next few months, through mass meetings, conventions, group meetings in dioceses, etc.

One conference for the training of speakers, at which about thirty-five were present, was held in Washington on April 24th. A training conference for about one hundred is planned to meet in Chicago, June 4th to 6th. In addition, arrangements have been made to send specially prepared speakers to all the summer conferences of our own Church, as well as to as many as possible of the interdenominational conferences where any considerable number of our own Church people will be gathered. This fall, especially during the months of October and November, an intensive campaign throughout the whole Church, not merely under the leadership of the group of speakers selected by the national office, but diocesan campaigns, also organized under the direction of the diocesan committees, will be conducted in every parish, and we hope in every mission of the Church. It is the plan to conclude the Nation-wide Campaign with a special intensive week of spiritual devotion and education on a printed schedule of subjects which we shall ask the clergy to carry out in their parishes, except in cases where our own staff of speakers may be able to assist the clergy. In these preaching missions we are counting on a great number of organizers, speakers, and leaders. Many bishops and other distinguished clergymen and laymen have already consented to give us a large part of their time. In addition, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, and practically every organized

agency of a general sort have promised to throw into the Nation-wide Campaign the weight of their power, their service, and their devotion of every sort. Some of our most distinguished clergy, notably the Rev. Dr. Milton of St. James' Church, Wilmington, N. C., and the Rev. Dr. John D. La Mothe of the Church of the Ascension, Baltimore, Md., have been indefinitely released by their vestries, to enable them to give their whole time to the campaign. The Rev. James E. Freeman, D.D., of Minneapolis, was a delegate to the Washington Conference. He has visited several diocesan conventions and spoke on the campaign at the annual dinner of the Church Club of Pittsburgh, and before the diocesan convention of New York. He has promised to give as much as possible of his time. Many others, notably many bishops, have pledged us like support.

A survey, embracing the needs of all of the general boards, of a missionary, educational, or social service sort, will be carried out in every diocese coöperating in the campaign. This survey has been carefully prepared with the assistance and advice of experts on religious statistics. Our survey form is, in part, an adaptation to our own needs of the general plan of the survey which was the basis of the campaign of the Methodist Church. Some of the dioceses are already engaged in making this survey. They are undertaking it with enthusiasm. The survey, when complete, will reveal to the Church, in a way never before realized, what the Church has done, some of the things it has inadequately done, and what are some of the new tasks to which the Church will want to address itself. The budget of the Church's needs, diocesan and general, will be revealed in this survey, and, presumably, apportioned in a quota to each diocese based, probably, upon the plan of the General Apportionment. Every parish will naturally take advantage of

the canvass, to strengthen the base, and other diocesan needs such as endowments, etc., may be concurrently provided for. Whether the total amount of money, as revealed by the survey, will be subscribed by the respective dioceses or not, will be a matter for each diocese to determine, but there can be no doubt that a canvass carried out in the whole Church along the lines herein outlined must result in a wide awakening of the Church to its responsibilities and, presumably, in the light of past experience in our previous campaigns, in a corresponding offering of life and material means. The final budget will contain not only the needs of the general boards, with the American Church Institute for Negroes, but also of the dioceses, the Girls' Friendly Society, and the other agencies which have a right to make an appeal to the general Church. Thus a unified budget of the Church's whole task will be presented in an appeal to the conscience and spirit of self-sacrifice in the Church.

The total success of the campaign will be determined by the faithfulness and efficiency of the authorities in each diocese. Our soldiers in the trenches and on the red battle fields of France freely gave their all for a cause not only noble and world-wide but one full of difficulty and great risk. If the Church is to win victoriously it must not only set before men its noble and world-wide cause, but assume the risk and danger necessary to accomplish it. It must cast out fear of difficulties and criticism. Fear is a poisonous emotion and to falter is to fail. My own conviction is that, while the task is undoubtedly a large one, involving an immense sacrifice of time and strength on the part of all who will have a leading part in it, it is not too large a task if we undertake it in faith, courage, and fidelity, and baptize all our efforts in streams of united prayer for the blessing of the Holy Spirit of God.

Soldiers of the Wooden Cross

An Address by the Rt. Rev. Charles H. Brent, D.D., Senior Chaplain of the A. E. F., at a Memorial Service held with the Regiments of the 77th Division



HE lips of a British war poet, before they were hushed in death by the battle's stern lullaby, were stung into song in an immortal sonnet:

"If I should die, think only this of me:
There is some corner of a foreign field
That is forever England."

Rupert Brooke here gives the keynote of the spirit of the soldiers who have earned by the supreme sacrifice the highest and proudest of all decorations, the Wooden Cross. Medals that adorn the uniform tell of courage and endurance and heroism that braved the worst for the cause. Their wearers live to hear the acclaim of their comrades. But there is another decoration, the commonest even though the most distinguished of all, the Wooden Cross that is awarded only to men who have done the greatest things that man—yes, even God—can do. "Greater love hath no man than this, that a man lay down his life for his friends."

Now that "grim-visaged war has smoothed his wrinkled front," we gather to pay simple homage to our comrades who have the supreme distinguishment of the Wooden Cross. Yonder they lie, along that front where with face to the foe they counted not their lives dear unto themselves but bore the standard of liberty onward. Above their graves rise the sheltering arms of the rough-hewn cross than which no fitter monument ever reared its form over mortal remains.

Our comrades they were. Our comrades they are. Death was powerless in the face of their bold daring to rob us of them or them of us. They are separated now from us, not by the gaping gulf of time but by a veil so thin that at times we almost see their figures through its waving folds. They live—live gloriously in the land of far distances. Death stripped them of nothing essential. In the permanent society of the world beyond this they think and speak and see and love. They are what they were, except so far as the river of death has washed away the dust of earth and left them

cleaner and better by reason of this their last great adventure. They keep pace with us, and we must keep pace with them.

"One Army of the living God,
To His command we bow;
Part of the host has crossed the flood,
And part is crossing now."

We cannot rehearse the story of each one's going as he went over the top to meet the foe, and found his rendezvous with death on shell-scarred slope or battered hill, or in some flaming town or maze of tangled wire. The same dauntless spirit moved them, one and all. There was something dearer than life. To it they gave themselves and their all, and won the decoration of the Wooden Cross. Here, for instance, is a chaplain whose unstudied cry as the finger of death touched him was: "Father, I thank Thee for this affliction." Not that he counted pain as in itself a blessing, but as an opportunity to show God and men that he was able in all things to be a super-victor. Now it is not a chaplain but a doughboy that is smitten. "Buddy," says his comrade who holds him while his life rushes out in a crimson flood—"Buddy, have you any message for the folks at home?" "Yes," is the prompt reply of the dying Galahad. "Tell them I went as clean as I came."

Again, look at that stiff, silent body, much of the glory of its splendid manhood still lingering behind as though loath to abandon the well-knit form. Death in him is not ugly or repulsive. His left hand still clutches the bosom of his shirt which he tore aside in order that his right hand might hold through death his crucifix, the symbol of his faith. He, though dead, speaketh:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

NOTE.—This address has been beautifully printed by the General War-Time Commission of the Churches (Federal Council of the Churches of Christ in America). Copies may be secured by addressing the Commission at 105 East Twenty-second street, New York. Price, \$5.00 per hundred.

From World War to World Brotherhood

A Message from the Federal Council of the Churches of Christ in America
in Special Session at Cleveland, Ohio, May 6-8, 1919



THE great war for world freedom and righteousness has been fought and won. In this victory, quicker and less costly to our own land than we dared to hope, our Christian faith sees the hand of God, working as always to bring good out of evil through the service and sacrifice of devoted men and making even the wrath of man to praise Him.

As we turn from the war that lies behind us to the new age that is waiting to be built, we express our deep conviction that the four prime demands of the hour upon the Church of Christ are: a more effective proclamation of fundamental verities; a new sense of world responsibility animating all departments of Church life; a resolute effort to understand what a Christian social order in America should be, and to secure it; and a swiftly increasing coöperation among the Churches.

First, a more effective proclamation of fundamental verities. The supreme task of the Christian Church is now, as always, the bearing of clear and courageous witness to the Gospel of Jesus Christ as Lord and Saviour. It has His truth to declare, His life to communicate, His power to release. Its distinctive and unchanging mission is to lead men into fellowship with the God and Father of our Lord Jesus Christ. It must urge upon its membership the call to individual service in winning men to personal discipleship for Christ? So the Church was founded and thus it must be perpetuated. It is unalterably committed to the primacy of religion in human life, and in all its work must lay the chief emphasis upon this, its fundamental responsibility.

Second, a new sense of world responsibility animating all the departments of Church life. The Church takes a just pride in the fact that, from the very days of its Founder, its missionary impulse has lifted the eyes and hearts of men to include all mankind in its horizon, and has thus been a mighty factor in the development of the modern sense of international responsibility and world brotherhood. In the new day this missionary spirit must now be kindled more brightly than ever in the lives of all followers of Christ, and the Church as a whole must enlarge its missionary undertakings commensurately with its opportunities. In international relations a League of Nations is, in effect, an attempt to apply Christian principles to the dealings of nations with one another. The Churches therefore owe their fullest support to such a league, and must contribute to it the spirit of goodwill without which it cannot be effective or long endure. The one sure hope of permanent peace lies in the application to all the world of the principles of the Christian Gospel.

Surely there is a special responsibility resting at this time upon the Christian Church to lead in the ministry of reconciliation with those who have lately been our enemies, and to point the way toward the repentance which is a condition of forgiveness, by penitence on our own part for those elements in our national life which the war has revealed to us to be sinful.

Third, a resolute effort to understand what a Christian social order in America should mean, and to secure it. It is the peculiar challenge of the present hour to the Christian Church that, in a day when the ground had been cleared—by perhaps the greatest social convulsion in human history—of so much of its previous structure, the opportunity is ours to build Christian civilization anew in accordance with the mind of Him whose purpose and passion were the establishment on earth of the Kingdom of God in which His will shall be done on earth even as it is done in heaven. When the foundations of our social and industrial order are under searching scrutiny, and when men are asking what the Church has to contribute toward the solution of these perplexing problems, we reiterate with new emphasis our conviction that Jesus' spirit of goodwill and service on the part of all concerned is the only attitude which can ever discover

real solutions for the problems of human relationships; that this spirit can find adequate expression in our industrial order only as the latter moves in the direction of a genuine democracy among all who participate in the production of wealth; that the Church must lead in the development of that attitude of brotherhood which breaks down all racial and class prejudices and which binds together all the diverse elements of our population in a unified national life. On the realization of her fundamental faith in the sacredness of personality democracy itself depends, and in the complete development of democracy the Church has a most important part to play. Apart from the Church's summons to the self-discipline and unselfishness of the individual, democracy cannot permanently endure, nor can its characteristic problems be solved without the sharing and serving spirit of Christ.

In these days of rapid social changes the Church must help to safeguard, against assault from any side, those elements of our inheritance from the past which deserve to endure in a Christian social order. It must resist mightily the strong temptation to carry over into days of peace methods of violence and motives of hate which tend to appear in time of war; and the temptation to appeal to racial and class prejudice or to the use of force, whether physical or economic, as a support for demands that have not been squared with justice—temptations to which all groups in the nation are alike exposed. While the Churches recognize the special emergencies created by war conditions and are always opposed to irresponsible utterance and systematic misrepresentation, they must maintain always the priceless treasure of liberty of conscience, and must now work for the speedy restoration of the democratic rights of freedom of thought and speech and for the resumption of all interrupted processes of orderly social progress and imperiled standards of human welfare.

Fourth, a swiftly increasing coöperation among the Churches. When the foundations of the international and industrial orders are being broken up, the ecclesiastical order can hardly expect to emerge unaltered. We hail with rejoicing the consciousness of Christian brotherhood which has been greatly deepened during the war, the new lessons learned of the possibility of working together in large common tasks without the sacrifice of any fundamental conviction, and the new sense of united responsibility which the period of reconstruction has laid upon us all. Believing that Christian unity is even more a matter of growth and developing experience than of design and programme, we invite all Christian Churches to unite in the practical coöperative movements of the present day. It is of the utmost importance that leadership and initiative in such Christian coöperation shall come, not only from the centers of administrative responsibility, but no less from the local churches in each community, both alike uniting for their common tasks. In the pathway of such coöperation we shall find the further steps that will lead us toward the unity for which Christ taught His followers to pray.

The task of transforming a world just emerging from war into a world pervaded by the spirit of Christian brotherhood cannot be accomplished by the mere launching of campaigns, however vigorous, nor by the construction of machinery, however efficient. The task involves far more than the working of surface changes—it means nothing less than the transformation of society itself: the presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practice of unaccustomed duties, and the serious undertaking of larger responsibilities. Such a task may seem hopelessly audacious, unless we realize our opportunity to train the new generation which is growing up under our hand. The last five years have revealed to us the powers for evil accumulated by a nation trained from its youth in certain

directions of thought and action. Do they not similarly face us with the possibilities of good implicit in a rising generation trained to Christian habits of thought, attitude, and action? With such opportunities before us, the Churches must take far more seriously their training function; must perfect and coördinate their training agencies; and must pray God's help to rear a new generation worthy to bring in the new day.

But we are summoned by our task, not only to a new faith in the future; no less to a new faith in men. Our generation has discovered that the capacities for service and sacrifice latent in ordinary men and women are far greater than we had ever dreamed. It has seen further that when these capacities are called forth, in a great uprising of the common will and purpose, ideals hitherto deemed impossible can speedily be made realities. These discoveries have opened our eyes to new meanings in Jesus' teaching of the power of faith; above all, in His teaching of the boundless achievements possible to faith in the living God. We have begun to believe that God is calling for a generation of men fully consecrated to His purposes as revealed in Christ, through whom He can work adequately for the redemption of the world. As thoughtful men ask how the world is actually to be brought from world war to world brotherhood, the ancient question rises, "Who is sufficient for these things?" The only adequate answer is in a Church alive to her new opportunities, reconsecrated to her age-long tasks, and deeply conscious that her sufficiency is of God.

BISHOP KINSMAN WILL RESIGN



VERY sad incident is to be reported in connection with the convention of the diocese of Delaware, held last week. Bishop Kinsman announced his intention of sending his resignation to the Presiding Bishop for acceptance by the House of Bishops at the coming General Convention, basing his action on "an increasing lack of sympathy with various dominant tendencies in our work", which he does not set forth but says will be related in his letter to the Presiding Bishop. The convention by resolution "acquiesced" in the Bishop's intention and gave him leave of absence until General Convention. Bishop Kinsman did not attend the convention but was at his summer home in Maine.

The following is the text of the Bishop's address:

"Brethren of the Clergy and of the Laity:

"My one duty at this time is to announce to you my intention to resign my jurisdiction of the diocese of Delaware at the coming General Convention in October.

"As the resignation of a Bishop has to be made to the House of Bishops, which will not until then be in session, I cannot earlier carry my purpose into effect. I have never been able easily to adapt myself to the varied conditions of a Bishop's work, and have only kept in good health by giving up many things which I should naturally wish to do. Moreover my family responsibility makes it difficult to live in Delaware. For these reasons I should probably be justified in asking to be relieved of my jurisdiction at this time.

"But there are deep reasons which make it unnecessary for me to weigh these lesser considerations. These have nothing to do with the diocese or special conditions of my work, but have reference to my attitude toward principles and policies of the Church at large. I am conscious of an increasing lack of sympathy with various dominant tendencies in our work, and can no longer give that vigorous and whole-hearted service to which the diocese is entitled. I can only serve you by making way for someone else who can, and this I willingly and gladly do.

"The careful statement of reasons to which I have referred will naturally be made in my letter of resignation addressed to the Presiding Bishop. Until that has been sent, I can have nothing further to say on this subject, nor is anyone authorized to speak for me.

"Friends are asking about my own plans for the future. I have none for more than a few months ahead. Family duties will keep me at my home in Maine for the rest of the year.

"During that time I have to make certain decisions in regard to which I cannot act hastily. I have been more than deliberate in reaching the decision to give up my work, and I cannot be hurried into premature determination of questions which, though not of special importance to others, are nevertheless of vital importance to myself. One thing, however, which is quite certain

about my future, is that I shall never forget my Delaware friends or cease to recognize the ties that bind me to them.

"My one duty at this time is to make this announcement that my connection with the diocese will end in October next. As a last message to the Convention, I can say nothing that more fully represents the things that I should chiefly wish to have remembered, than to repeat the closing words of my first charge, delivered in 1911:

"Delaware's diocesan existence began as a means of sharing in that General Convention held in Wilmington, which assured to the Protestant Episcopal Church its position as an ecclesiastical body in intention wholly loyal to the faith and practice of the Universal Church, which assured to it its present position of vantage for taking an important part in the development of Christendom, which gave to it a chance for promoting unity as at the outset a unity of faith. Oneness in faith comes from oneness of faith; and to that one faith of the Gospels and of the fathers our own Church made its position clear at a memorable Council in 1786. There was in those first days a dim sense of necessity of loyalty to the one Faith as a necessary means of promoting that unity, of a faith which shall express itself in the bond of peace; and I call on you as Delaware Churchmen to make this sense of loyalty more clear and more forceful, to live up to your birthright as loyal defenders of that faith, which is nothing but the expression of entire loyalty to the Person and Claims of our Lord Himself.

"I charge you to entire loyalty to that fundamental conviction, 'Thou art the Christ, the Son of the Living God,' which is the substance of the Church's Creed, revealed to the faithful not by flesh and blood but by the Father which is in heaven, as the kind of faith which forms the Rock on which alone our Lord can build His Church, against which the gates of hell shall never be able to prevail."

The following resolutions were adopted by the convention:

"Be it resolved, That the convention of the diocese of Delaware, duly assembled in St. Luke's Church, Seaford, this 14th day of May, 1919, having heard with great regret the Bishop's announcement of his intention to resign his jurisdiction of the diocese of Delaware, does hereby acquiesce in his decision and in his request that the Standing Committee be authorized to act as the ecclesiastical authority in the diocese until his resignation shall become effective.

"And be it further resolved, That a leave of absence be granted to the Bishop until the General Convention in October, and that his salary be continued in full until his resignation shall have been presented to the House of Bishops and by them duly accepted."

ASCENSION DAY

Hear exultant paeans ringing
Through the arches of the sky;
Hear the choirs celestial singing
Laud and praise to God Most High;
See angelic cohorts, pouring
Through the heavenly gates flung wide—
Gladsome, wondering, adoring—
Range them at their Master's side.

Lord of Hosts and King of Glory,
Chained He leads captivity;
Sin's dominion harsh and hoary
Is destroyed, no more to be;
Bearing grief, He banished sighing,
He by loss availed to save;
He o'ermastered Death by dying;
Buried, He despoiled the grave.

All power is His in earth and heaven,
Prince and Saviour He shall stand;
Those whom God to Him hath given
None shall pluck out of His hand:
Therefore, while all heaven rejoices,
Welcoming the Victor home,
Mortals, raise your thankful voices,
For your glad release is come.

JOHN POWER.

TAKE HEED of the first stumble, for it is ominous; and at best there is a good step lost.—*Benjamin Whichcote,*

Essentials of Prayer Book Revision

A Paper Read at the Church Congress

By the Rev. H. B. St. George, D.D.



THE title of this topic may lead to some misconception. It may be taken by some to mean that the formularies of worship, and for the administration of the Sacraments and other rites of the Church, as at present set forth in the Book of Common Prayer, are not sufficient to inculcate, explicitly or implicitly, the whole of the Catholic faith and practice, and that therefore essential revision includes provision for the recognition of certain aspects of belief and practice hitherto disallowed in the American Church. To such a position I would unhesitatingly demur. In my judgment the Commission is not making any proposal for revision of any formularies, or adding to any rite, or instituting any practice which is not at least implicitly sanctioned by the Book of Common Prayer as it stands.

If then I am asked what *are* the essentials in Prayer Book Revision, I do not name this or that particular proposal, but I mean the recognition of certain liturgical principles which from the sixteenth century have been greatly obscured, if not completely forgotten.

A new method of liturgical revision and compilation was adopted at the time of the Reformation. This was equally the case at Rome and Canterbury. One man, or a small group of men, in each instance dominated the situation. The Council of Trent placed the work in the hands of the Pope; the Council of Regency in England entrusted the work to the Archbishop of Canterbury. In both cases a small Commission seems to have been appointed. In neither case do we learn anything about the details of the work. Only the result is shown. In neither case was the judgment of the Church asked. The Roman Missal was imposed by the Bull of Pius V, 1570. The Book of Common Prayer was imposed by the Act of Uniformity, 1549. In both cases the rule for the use of the revised liturgies was absolute and iron clad: "Mass shall be sung or said according to the rite, manner, and standard which is given in this Missal; nor in celebrating Mass shall anyone dare to add or recite other ceremonies or prayers than those that are contained therein" (Bull *Quo primum* of Pius V, 1570). By the Act of Uniformity, 1549, and subsequent acts, precisely the same attitude was taken with regard to the Book of Common Prayer: "All ministers be bounden to say and use the Matins, Evensong, Celebration of the Lord's Supper commonly called the Mass and the administration of each of the Sacraments, . . . in such Order and Form as is mentioned in the same Book and none other or otherwise" (2 and 3 Ed. VI *cap.* I).

In addition, then, to the new method of revision, there was introduced the new principle of liturgical uniformity. Not only is the voice and consent of the Church ignored, but also the traditional *jus liturgicum* of the episcopate is set aside. It may be urged with much cogency that the conditions of the times, the fierce theological controversies that were raging, the ecclesiastical anarchy which prevailed, necessitated these innovations in liturgical procedure. But it has become impressed on the Anglican Communion, until it is almost an obsession, that the arrangement arrived at between 1552 and 1662, what is loosely and commonly designated as "the Reformation Settlement", is the final word in matters of theological opinion and liturgical expression for the Church of England and those Churches in communion with her. Now this rigidity of use is not only at variance with the natural and historical development of liturgical formularies, but also carries many evils in its train.

Every student of the subject knows that from the beginning, both in the East and the West, rites and formularies developed quite freely, and that in the first instance entirely apart from synodical or even episcopal authority. The mention of the number and diversities of liturgies and formularies is sufficient to establish this point. It belonged to the bishop, or the group of bishops, in synod, to endorse, or regulate, or

direct the use of this or that liturgical formulary or devotional use in rite and ceremony. In numbers of instances accretions crept in in the mass and office, in anthem and prayer, exhibiting development in enrichment both in the rite as a whole and in particular parts, and became accepted without any official sanction as far as history shows. As an illustration, contrast the Roman Liturgy in the time of Gregory the Great with the Sarum development in the later Middle Ages, and one can readily perceive the tremendous difference between the plain severity of the former and the exuberant diversity and richness of the latter. Now the point is that all this addition of liturgical formularies and enrichment in worshipful expression and devotional aspiration was not the result of revision by authority, was not imposed from above as a determined and fixed feature, but beginning in one Church, or diocese, was copied by another, and so imperceptibly passed from one place to another until it had become the common use or practice of a province or nation, perhaps of the whole Western Church. In a word it was through the liturgies and in the rites and ceremonies of the Church that the piety and devotion of the faithful were expressed. The effect of rigidity and uniformity has been to divert this desire for the opportunity of devotional expression into other channels. It is in this way that the great variety and number of what are termed "popular devotions", *e. g.*, of the Sacred Heart, have sprung up and developed in the Roman Communion.

What has been the effect of rigid uniformity in the Anglican Communion? Practically it has gone by the board, though there are to be found those who still cling to it as an ideal. But how has it worked in the past? From the first it was imposed under severe penalty, and, because the attempt was made to silence popular devotion, schism rent the Church of England. The Independents left England because there they could worship in one way and one way only. Wesley and his High Church friends could not invade the college chapel for prayer meeting and the other pious methods desired in the expression of their spiritual life, and later, when the movement inaugurated by him spread and gained impetus, the people whom he had converted and taught to pray and sing hymns were denied the use of the parish churches because the devotions were not in accordance with the Book of Common Prayer as by law established.

Now with our inheritance of a standardized Prayer Book imposed by the authority of the General Convention, is there any escape from the rigidity which has hitherto bound us? And is it possible in any real way to take into account and give recognition to services and devotions which *seem to be* called out by special needs or special conditions, or have gained for themselves a certain amount of use and popularity? That there are such services we are all well aware. For example, there is that very popular one used so generally on Good Friday known as the "Three Hour Service", which calls forth no remark, even if it is borrowed from the Roman Communion. But it has no legal status. Perhaps in some instances it is licensed by individual bishops on the power given in the general rubric "Concerning the service of the Church". It is *essential* that the scope of this general rubric should be widened so as to facilitate the use of extra-liturgical services, always subject to the regulation of the bishop. It does not seem to be necessary that in every instance the bishop's license should be first obtained, though that may be desirable to promote confidence, but it means that the service, or devotions, or formularies, whatever they may be, both as to arrangement and matter, should be put to the test of use, as to whether they really meet the religious aspirations and devotional needs of the people.

It may be said that the method provided under the Constitution and Canons of the Church is sufficient to secure the necessary popular recognition, but experience has shown that

such is not always the case. This applies especially to new services, new prayers, new versicles and responses. General Convention, for the most part, meets such proposals seriously for the first time when they come before the Convention. Then a snap judgment is passed upon them and they are amended or otherwise dealt with by a vote. Consider the nature of prayer, the aspirations of the soul toward God, the expression of the soul's desires and needs, and then think of it as being bandied about from one side of the Convention to another, and finally allowed to come to rest a "pieced and patched" affair; and the prayer is adopted as often as not through impatience at delay or from weariness of spirit. Not thus are the best results secured. Liturgical formularies are searched out or thought out by those to whom the subject is congenial, in the quiet of sympathetic surroundings. Anyone who has tried knows the difficulty of finding the right phraseology in which to express the subject of the prayer and the proper form in which it should be cast, so as to conform to the traditional rules of liturgical propriety. But the mere reading over of a prayer, once or more often, does not indicate what its value will be when incorporated into public worship. The question is, will it stand the test of use?

The same test ought to be applied to all new matter proposed for adoption. But the procedure by which we are bound precludes the possibility of any such experimental use. It is true that the matter lies before the Church for three years, that every diocese receives official notification that it has been adopted, and it is possible that the proposed changes are subjected to the more or less careful scrutiny of a committee appointed for that purpose, but that does not furnish the necessary experience. It seems to me to be essential in the matter of Prayer Book Revision that some provision should be made whereby the changes adopted at one General Convention should be allowed a tentative use for six years or at the least three years. In the interim a small committee of the Commission, say seven in number, should meet from time to time to receive and examine criticisms based upon actual use in the services of the Church, and also to be sure from the liturgical and literary standpoint. It would be the duty of this committee to obtain detailed information as to how far the changes thus permitted had been brought into use, how far they seemed to meet the requirements of the time and place or the special purpose for which they were put forth, and what amendments seemed desirable. The committee would then be in a position to collect, tabulate, and weigh the available evidence in favor of amendment, ratification, or discontinuance. This evidence should be reviewed by the whole Commission, and its conclusions, as now, issued as its report. The General Convention thus would have in definite form the result of what would really be in the nature of a referendum to the people. The vote should be taken on each several office without debate, either to accept or reject or postpone for three years. "To postpone" would permit the continued use of the changes recommended by the Commission, and thus further time in which to determine their value.

It does not seem that such a procedure would present any great difficulty. As a matter of fact the Commission proposes an Appendix to the Prayer Book, comprising, with a number of new prayers, some offices, such as a Litany, Compline, a solemn Thanksgiving, in order that their value may be tested by use and experience. What is to hinder a joint resolution of General Convention to the effect that "such proposals for revision of offices and formularies, and all additions in the nature of enrichment which have been adopted in one General Convention, shall be printed as an Appendix to the Prayer Book, and their use be allowed until next General Convention"? Then provision could be made for the appointment of the committee, with powers, as already indicated.

Such in barest outline is the suggestion for a scheme which seems practicable, and which would go a long way toward making effective what the writer considers to be the essential principle of liturgical revision, viz., the recognition of the fact that forms of worship and devotion have never remained stationary but are largely the outcome of the spiritual outlook and devotional temperament of peoples, influenced by the time and circumstances in which they live, therefore provision ought to be made for diversity in liturgical worship

under legitimate but liberal regulation. The Commission has tried to meet this (1) by proposals to incorporate into the services many features which have already obtained the sanction of custom and (2) by recommending a large discretion in the use of permissive forms. The attempt in the interest of traditional uniformity to insist on a form of worship which has no particular meaning and appeal to people drawn to us from all nations and tongues, and with every kind of religious inheritance, is to kill devotion and empty churches. Morning Prayer, for instance, may be satisfactory as the chief service of the Lord's Day in the settled and conservative parishes in the East and the South. With them it is no doubt a matter of traditional inheritance and an intelligent appreciation of its helpfulness as an act of worship. But in the younger part of the country, where "what happened in England at the Reformation" excites no interest, the newer Americans are repelled by the complexity and difficulty and wearisomeness of this service. The exhortation is an anachronism and its phraseology archaic; Cranmer's great Reformation principle in regard to the regular recitation of the Psalter is no longer possible to maintain in the average church with edification; the lessons are too long, and, as a rule, that from the Old Testament, unedifying to the general congregation; criticism is voiced of the length of the *Te Deum*, especially when the subject of elaborate musical rendition; the *Benedicite* is not only long, but monotonous, and its meaning not very obvious, if not to the ordinary churchgoer, at any rate to those trying to familiarize themselves with the Church's worship. Little is left of the original structure of the office to call out the spirit of worshipful devotion, or to help to edification. If, then, Morning Prayer is to hold its place as an integral part of the Church's system of worship (and the fact must be recognized that there are people to whom its appeal is paramount), still it is essential that such revision shall be effected as will render the service more adaptable to the present day needs of the people.

The Commission, in its recommendations, attempts to do this. It safeguards the tradition, but allows for diversity of liturgical expression. It recommends ending after the first canticle, when Holy Communion is to follow. Whether the result will meet the expectations is a mooted point. The impression seems to be gaining ground that, except in the influential churches of our large cities, Morning Prayer not only no longer attracts, but as a matter of fact is losing its hold on the people. Is it because it lacks definite objective? Perhaps because it never was, in its inception, in its development, or in its use, a "people's service". It, like clerical celibacy, as Duchesne points out in his *Christian Worship* (p. 451), is a legacy from the monks. Cranmer endeavored to make it over for popular use, and, it must be admitted, with considerable success, but it required German mercenaries to quell the initial opposition. That does not sound good to American Churchmen in the year following the war!

It was in and through the Divine Liturgy that the people normally expressed themselves in worship and devotion. The Eucharist was, from the beginning and everywhere throughout Christendom, the people's service. It is to the people, in their response to the deacon's announcement of the subject of prayer, that we are indebted for the "Lord, have mercy". It was the people who insisted on the particular intercessions in connection with their offering of the Eucharistic elements, so that when we read of "the prayers of the people" in connection with the liturgy, we know exactly what is meant. Our prayer "for the whole state of Christ's Church" represents this feature. It was the people who insisted on the prayers for the departed being incorporated in the Roman canon. It was the people who introduced the acclaim of "Blessed is He that cometh in the Name of the Lord" as a liturgical formulary. It is fairly safe to say that all outside the official prayers of the celebrant and the lessons have been the outcome of, or at least greatly influenced by, popular devotion. And the reason is not far to seek. The Eucharist is essentially an objective service. I do not stop to argue the point; I simply assert the fact. There is something objective to be done. There is an objective climax to be reached. That objective is reached by an offering which belongs to the people and with which they are identified. By it they are brought into closest touch with Jesus as the Lord, the Jesus

of Bethlehem, of Calvary, with Jesus ever living to make intercession for them. Therefore, from its very nature, it calls out devotion. *It is doing something worth while for God before His Divine Majesty.* "Wherefore, O Lord and Heavenly Father, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy Holy gifts which we now offer unto Thee, the Memorial Thy Son hath commanded us to make." Therefore it is essential that everything that will encourage congregational devotion and worship should be permitted. If the Decalogue seems out of place and discouraging as the opening of the essentially Christian service (see Bishop Gore's paper in *Dominant Ideas*), let it be omitted, and let us fall back on the simple "Lord, have mercy, Christ, have mercy", for our approach. If the singing of a psalm or hymn between the Scripture lessons (as in Morning Prayer) seems fitting and helpful, let it be done. Let the familiar "The Lord be with you" recall the people's attention to renewed devotion at each change of direction in the service. If custom has added the "Blessed be He that cometh" to the *Sanctus*, let it be sanctioned for its devotional value. Above all, let the Lord's Prayer become the fitting climax of the Eucharistic Prayer, not simply and solely because it is found so placed in practically every historic liturgy East and West, but because it calls out the devotional coöperation of the people at this point of the service as no other liturgical formulary could, because it shows the Eucharist to be not merely the act of the celebrant but the corporate prayer of the faithful assembled, and their participation in the Holy Priesthood of the Christian people.

Not one of these points enumerated is essential to the sufficiency of the liturgy, but all of them seem essential to enhance its devotional attractiveness, by encouraging the people to take a larger share in its use, and to realize that it is peculiarly their own.

Time forbids to do more than say how necessary and valuable are the recommendations for the revision of the Offices of Baptism, Confirmation, and the Burial of the Dead. One office for Baptism is made to serve for all occasions. Some unfortunate archaic phraseology and ideas are eliminated, the whole office is simplified and made plain and direct, and above all, the sponsorial system is placed on a practical and intelligent basis. Much the same is true of the Order for Confirmation, wherein the vows, as at Baptism, are made specific and individual, and the sense of reality is deepened in the candidate at a very solemn moment in life. The Confirmation form is made analogous to that in Baptism, conforming to the use in every rite in the Prayer Book, where the minister, be he bishop or priest, states plainly what is being done.

Of the enrichment of the Order for the Burial of the Dead and the insertion of a definite prayer for the departed it is not necessary to speak, as this was passed by both Houses of the last Convention, but through some technical mistake failed to receive final concurrence.


To return to the topic under discussion. Nothing is essential. Practically all that the Commission recommends, in my judgment, is important and highly desirable. The revision is intended to meet the diversified needs of the Church at this time of immense opportunity and tremendous responsibility. Timorous souls will dread disaster in one direction or the other; but it will be to the discredit of the American Church if she allows herself to be hampered by petty prejudices and differences in the progressive and Catholic movement to make the Prayer Book of real and practical value to the religious needs of the American people.

BOLSHEVISM AND THE SALOON

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF HARRISBURG]

AS ANARCHISM and bolshevism thrive where the discontented and evil minded through the liquor saloon this [prohibition] amendment has been passed just in time to protect the nation from the perils of anarchism. Had the Czar and his Council removed the liquor saloons from Russia a year or two earlier, and had the titled classes observed the law themselves, the great peril which stalks in Russia would never have gone to such maddened success, and a constitutional democracy of sober men would be in control.

ROME WILL NOT ATTEND

HE Roman Catholic Church will not be represented at the World Conference on the Faith and Order of the Church. Despite the fact that the American commission that visited the Vatican last week came with the assurance that practically all the Protestant and the Orthodox Eastern world, with the Anglican Churches, would coöperate in that great event, the Roman authorities refused to participate.

The following memorandum was issued by the American deputation:

"This deputation regrets that the Roman Catholic Church will not be represented in the World Conference, as substantially all the rest of Christendom has promised to coöperate. The preparations for the conference will proceed and the deputation will continue its work until invitations are presented to those commissions which have not yet been reached."

Before seeing the Pope, according to Associated Press reports, the members of the American deputation had a long talk with Cardinal Gasparri, papal secretary of state. During the interview the Cardinal said:

"Rather than a reunion of the Christian Churches, the Holy See aims at the unity of the Church—which, in the opinion of Rome, can only occur by all returning to the Catholic Church."

Pope Benedict told the visiting clergymen that it was not possible for the Roman Catholic Church to take part in the proposed World Conference. The Pope said that as "successor to St. Peter, the Vicar of Christ has no greater desire than that there should be but one fold and one shepherd." He added that the teaching and practice of the Roman Catholic Church regarding unity of the visible Church are well known to everyone and therefore it would not be possible for the Catholic Church to participate in the proposed conference.

The Pope explained that he in nowise wished to disapprove of the participation in the conference of those who are not united to the chair of St. Peter, but, on the contrary, he earnestly desires and prays that "those who take part in the conference may by the grace of God see the light and reunite with the visible head of the Church, by whom they will be received with open arms."

The deputation, which is the same as that which obtained such signal success in Athens, consists of the Bishops of Southern Ohio, Chicago, and Fond du Lac, the Rev. B. Talbot Rogers, D.D., of Wisconsin, and the Rev. Edward L. Parsons, D.D., of California.

After concluding their work in Rome the members of the deputation separated, Bishop Vincent and Bishop Anderson leaving for Paris and London and Bishop Weller proceeding to Egypt.

THE OPEN DOOR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WEST TEXAS]

THE RISEN LORD is before us, in all the glory of His triumph over every discouragement, over every adversary, and over the powers of hell and death. Let us think for a moment of ourselves as being behind closed doors, and confronted by all the problems of our work. Our faith is weak, our doubts are growing in their dominance over our wills, we are full of every manner of questioning as to the future of all our enterprises for the Church. And now, as in answer to our prayers, the risen Lord comes before us; we see Him; we feel His presence; we hear His voice, the voice of love and authority, saying: "Peace be unto you." And, lo! He comes with a gift of power, and with the assignment of a stupendous task.

Shall we accept Him, and the task that He offers? This question carries with it all the significance that it had to those timid disciples behind the closed doors of that upper chamber. But, mark you, He comes to us with not only the manifestations of the power of His risen life over the past ages of the Church, but with the additional manifestation of His power to-day as the eternal Son of man, the One who stands above the wrecks of kingdoms, as the supreme hope of their resurrection and recreation. It is He who is our guarantee of peace, and our assurance of ultimate triumph in all our work.

But the day has come when we are to prove our authority, rights, and claims by our service of faith and love. If we are to occupy the seats of authority on His right hand and on His left in His kingdom, we must drink of the same cup that He drank of; the cup of His sacrificial service. The world will not accept any other credentials than this.

Greek Church Will Participate in World Conference



HE Greek Church has officially accepted the invitation of the American committee to participate in the proposed World Conference on the Faith and Order of the Church. Some details of the conference with the Greek ecclesiastics have been cabled to the *National Herald*, the Greek language paper of New York, and have been translated for THE LIVING CHURCH as below:

THE AMERICAN ECCLESIASTICAL DEPUTATION TO ATHENS.

Official Reception at the Metropolitan Palace.

Athens, April 9th. (*Special despatch to the National Herald.*)

On Sunday there was an official reception of the members of the American ecclesiastical deputation at the Metropolitan Palace. The Archbishop of Chicago expressed to the Metropolitan the very deep joy with which he set foot on the soil of the holy East, where was born the Saviour of the world. Then he announced that the Episcopal Church was endeavoring to hasten the coming of the day for calling together the World Conference of the Churches to discuss matters relating to the future coöperation and union of the Churches on the basis of the word of the Gospel of the one flock and one shepherd. The Episcopal Church, he concluded, considers it the greatest honor that the lot has fallen to it to invite the Orthodox Church to the World Conference of the Churches.

The Metropolitan Meletios, replying to this official invitation, declared that the Greek Orthodox Church had no objection to receiving the proposal of the friendly Church of the Episcopalians. If he said, this proposal had been submitted to us four years ago, we would have replied that we were occupied in the accomplishment of another national duty, namely, that of the sacrifice of the shepherds for their flocks. But, after the emancipation of its unredeemed children, the Orthodox Church will continue its ancient task, following the lines drawn by the seven Ecumenical Councils and without departing from the least of them. On this basis we accept the invitation to participate in the Conference.

THE VISIT OF THE AMERICAN EPISCOPALIAN DEPUTATION IN ATHENS.

Official dinner at the Metropolitan Palace.

Athens, April 10th. (*Special despatch to the National Herald.*)

An official dinner was tendered at the Metropolitan Palace in honor of the American Church Deputation. At the dinner were seated the Bishops of the Synod, the Hon. Diomedes, Mayor of Athens, and other officials. The Metropolitan Meletios proposed a toast in honor of the Reverend Anderson, Bishop of Chicago, and of the other Bishops. The Metropolitan extolled the lofty ideals which had induced the distinguished American clergy to undertake the journey to Athens. The reproach against the Greek Church, he said, for its apparent inactivity was unjust, if it is considered that for centuries the Greek Church was under the yoke and had to devote its whole attention to the protection of its oppressed children; but, now and for the future free, it will resume its ancient activity in behalf of Christianity.

The Reverend Anderson, in replying, thanked the Metropolitan. "We are happy," he said, "to celebrate your emancipation. Believe me that, finding ourselves in Athens, we consider that we find ourselves in our own country. Your ideals are identical with ours. We admire the staunch belief in freedom which you have preserved, and we pray earnestly for the union of all the Greek countries with Greece."

THE VISIT OF THE AMERICAN CHURCH DEPUTATION IN ATHENS

Athens, April 11th. (*Special despatch to the National Herald.*)

The members of the American Church deputation conferred a long time with the Metropolitan of Athens and the other Bishops of the Synod. The distinguished American clergy will depart from Athens for Alexandria and thence will visit Damascus, Jerusalem, Constantinople, Sophia, and Belgrade.

At the invitation of the Metropolitan, the American clergy attended the service of the Hymn to the Virgin in the Metropolitan Cathedral.

THE ACTING PATRIARCH OF THE ECUMENICAL PATRIARCHATE, DOROTHEOS, ABOUT THE UNION OF THE CHURCHES.

Interesting declarations of the representative of unredeemed Hellenism.

His interview with the correspondent of the National Herald.

Paris, April 15th. (*Special despatch to the National Herald.*) Yesterday the locum tenens of the Patriarchate, Metropolitan Dorotheos, granted to a distinguished American correspondent

and to me an exclusive interview. The American correspondent asked His Holiness how far the undisguisedly more imperialistic and anti-Hellenic government which uses every means to frustrate the desires of unredeemed Hellenism, is dangerous to the entire Hellenic question. To this question the Acting Patriarch replied, "We have absolute confidence in the representatives of America, France, and England, who will recognize to the utmost our rights. The Italian Government," he continued, "is really very censurable, having reached the point of using Catholicism to arouse demands for St. Sophia."

"Do you think that the union of all the Churches is possible?" asked the American correspondent.

"Not only do I consider such a union possible," replied the Metropolitan of Broussa, "but I also think that it is befitting for the Orthodox Church to labor in behalf of this union, by calling a Pan-Ecumenical Synod which, by mutual understanding, will accomplish the word of the Gospel, 'one flock under one shepherd.' After the League of Nations is established," he continued, "we must labor for the accomplishment of the League of the Churches, which will be an indispensable supplement of the former. I am especially grateful," he added, "for the attitude of the Anglican Episcopal Church, as well as of the American Churches, of whose sympathy we have so many palpable proofs."

DEPARTURE OF THE AMERICAN CHURCH DEPUTATION.

Athens, April 18th. (*Special despatch to the National Herald.*)

The American Church Deputation has departed for Smyrna and Constantinople. The Holy Synod of Greece delivered to the Deputation a written reply in which it accepts participation in the World Conference in America of the Churches, congratulates the American clergy on their undertaking, and expresses its thanks for the cordial reception which the Metropolitan Meletios met on his journey to America.

OFFICIAL INVITATION TO THE PATRIARCHATE TO THE CHURCH CONFERENCE.

Athens, May 1st. (*Special despatch to the National Herald.*)

The Archbishop of Chicago, being received at a special session of the Patriarchal Synod, invited officially the Patriarchate to participate in the Church World Conference. The American Archbishop had sent beforehand a written invitation to the Patriarchate, containing the statement that the decisions of the Conference will not be binding and explaining that the Conference will be occupied only with the examination of different questions contributing to the achievement of the union of the different Churches. The letter urged strongly that the separated Churches will not be able to encounter efficiently the organized forces of anti-Christianity. In order that the desired result may be accomplished, says the American invitation, the coöperation of the Orthodox Mother Church is essential, which gave for Christianity thousands of martyrs for so many ages. We come, the letter adds, from a country where the Churches flourish, but where nevertheless there is a chaotic religious condition. We invite therefore the Orthodox Church to take part in the Conference and to shed forth its light to the whole of Christendom.


The American committee was reported last week to be in Rome.

STRENGTH IN LONELINESS

THE STRENGTH that is in a man can be only learnt when he is thrown upon his own resources and left alone. What a man can do in conjunction with others does not test the man. Tell us what he can do alone. It is one thing to defend the truth when you know that your audience are already prepossessed, and that every argument will meet a willing response: and it is another thing to hold the truth when truth must be supported, if at all, alone—met by cold looks and unsympathizing suspicion. This is self-reliance—to repose calmly on the thought which is deepest in our bosoms, and be unmoved if the world will not accept it yet. To live on your own convictions against the world, is to overcome the world—to believe that what is truest for you is true for all: to abide by that, and not to be over-anxious to be heard or understood, or sympathized with, certain that at last all must acknowledge the same, and that while you stand firm the world will come round to you: that independence. It is not difficult to get away into retirement, and there live upon your own convictions: nor is it difficult to mix with men, and follow their convictions: but to enter in the world, and there live out firmly and fearlessly according to your own conscience, that is Christian greatness.—F. W. Robertson.

QUEEN VICTORIA'S BIRTHDAY

By J. A. STEWART

HE birthday of Queen Victoria has long been a holiday on the British calendar. And the 100th anniversary of her birth on May 24, 1919, is an event of great importance in the history of the Empire in which she was so noble and honored a figure.

The very first account of the celebration of a birthday of Queen Victoria occurs in the diary of her beloved tutor the Bishop of Peterborough (then Dean of Chester):

May 24, 1823. "Princess Victoria's birthday, therefore no lessons for her. Many presents made to her on the occasion were spread on a table. She had a party of little friends in the evening, and, as I afterwards heard, was very generous in lending and giving playthings to her companions. The King sent his picture set in diamonds."

This was her fourth anniversary; and all of Queen Victoria's childhood birthday celebrations were joyous affairs, we may be sure. For nothing was left undone by her wise and good mother, the Duchess of Kent, to promote the happiness and welfare of her little daughter. Some of these birthdays were spent at Claremont (the residence of her uncle Prince Leopold, of whom Victoria was very fond), playing in the gardens.

In 1833, it seemed certain that Queen Adelaide would have no children and that the Princess Victoria would succeed King William IV, whose health was very poor. The popular and charming little Princess was received with royal honors wherever she went, and was everywhere welcomed as the coming Queen. On her fourteenth birthday, a juvenile ball was held at St. James' Palace in her honor. The King led her into the ballroom and again to supper, where she sat beside him in the seat of honor. King William IV was very warmly attached to his little niece, who on her part was very fond of "Uncle King".

When Princess Victoria was fifteen, the poet Robert Southey, then Laureate of England, wrote lines in commemoration of the event, ending:

"When regal glory gems that brow,
So humble, meek, and gentle now,
May England's haughty foemen bow,
And England's children brave
The glory of their name avow—
The lords of land and wave!"

It was not long before "regal glory" gemmed the girlish brow of the unspoiled, thoughtful Princess Victoria. On May 24, 1837, she became legally of age. The day was one of universal rejoicing throughout Great Britain. Kind messages were sent from all sections. The King sent a costly piano as his birthday present to his successor. But he was too ill to attend Victoria's birthday celebration, the state ball at St. James Palace.

Three weeks later (June 20, 1837), the King died and the Princess Victoria ascended the throne of England. There were no more home birthday parties at Kensington Palace. For she took up her royal residence at Buckingham. And soon after her nineteenth birthday (June 28, 1838) she was crowned Queen with splendid ceremonies. One who saw her at her eighteenth birthday celebration writes of Queen Victoria:

"She was distinctly attractive, with small fair head well set on extremely pretty shoulders, singularly graceful in all her movements, with a great charm of manner, the brightest and gayest of smiles, and a remarkably clear and musical voice."

The celebration of birthdays was always made the occasion of a family fête by the Queen and the Prince Consort. Her birthdays during her married life of twenty years, and later during her long widowhood of forty years, were always kept not only by the public but by her large family and extensive group of relatives, in fitting fashion.

And the celebration of her one hundredth anniversary still finds Queen Victoria enshrined in loving memory. For, as Tennyson said:

"Her court was pure; her life serene,
God gave her peace; her land reposed;
A thousand claims to reverence closed
In her as mother, wife, and queen."

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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



MEETING in Cleveland, Ohio, from May 6th to 8th, the Federal Council of the Churches of Christ in America passed several resolutions on social service and the issues involved in reconstruction.

We quote:

"We affirm, as Christian Churches, our belief:

"1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

"2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

"3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and coöperative ownership.


"4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work, by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race."

ENGLISH ORGANIZATIONS FOR MUNICIPAL DEVELOPMENT

The *Municipal Journal* of London declares that there was generally a remarkable lack of public interest in England in municipal problems and local government not only throughout the war period, but through the years immediately preceding. Now reports from various parts of the country indicate that this situation is changing. The public mind to-day is concerned with vast and important work of local authorities. An interesting pamphlet has recently been issued by the Local Improvement Group Committee of the Liverpool Council of Voluntary Aid, putting before the citizens of Liverpool some widespread desires with regard to the well-being of the city, and urging them to take advantage of the present opportunity to unite on the common basis of goodwill, so as to assist in bringing about practical measures of social reconstruction. At Birmingham also the local citizens' committee is actively at work again, and is proposing to combine with the City Civic Recreation League which has carried on valuable work among the young people of Birmingham. From Manchester comes the news of the formation of an important Municipal Progressive Union to unite citizens in the work of improving and helping the city. All these indications of revived and increased interest in municipal affairs are excellent, and every large city and town, the *Journal* points out, ought to have a citizens' committee to help to create and maintain interest and enthusiasm in the work of its local municipal authorities.

FIGHTING BOLSHEVISM AT ITS SOURCE

There is no bolshevism in England now and there will be no bolshevism to be feared, no matter how the rest of the world may go. This is the deliberate judgment of George Landsburg, editor of the London *Daily Herald*, himself a most radical man. A radical paper in commenting on this statement points out that England is now reaping the fruit of her toleration of political refugees, agitators, and malcontents, who have flocked to her shores all over the world to air their grievance. Where liberty is there is no occasion for license.




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*:

T has been rather strange that in all the letters connected with the proposed Canon for the Ordination of Congregational Ministers, attention has not been drawn to the fact that Article VIII of the Constitution would seem to make the canon absolutely unconstitutional. It reads as follows:

"No person shall be ordered Priest or Deacon until he shall have been examined by the Bishop and two Priests and shall have exhibited such testimonials and other requisites as the Canon in that case provided may direct. No person shall be ordered and consecrated Bishop, or ordered Priest or Deacon, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration:


"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America."

Therefore, the Constitution must be amended before any such Canon can be passed. It is very difficult to see how a Congregational minister could conscientiously answer some of the questions in the Ordination of Deacons or Priests. Changes would also have to be made in the question in both of these Ordination offices.

Milwaukee, May 14th.

WM. WALTER WEBB,
Bishop of Milwaukee.

To the Editor of *The Living Church*:

WILL you permit a word from a convert to the Church? I was born and brought up in one of the orthodox denominations, but shortly after obtaining my majority the inexorable logic of Protestantism that consigns a soul upon death either to hell or heaven immediately, and with no further conditions, drove me from orthodoxy into the Universalist body. About this time I began a system of extensive reading and study of the various Christian bodies until I found my way to and into the Church. Upon our marriage, my wife, who was a Presbyterian but who through a saintly aunt and uncle had learned to love the Church and her ways, came into the fold also. We have a little son, six years of age. When he was two weeks old he received the Sacrament of Holy Baptism, and now we are awaiting the time when he will be qualified to receive the "laying on of hands" and be admitted to Holy Communion.

As converts to the Church, we have solved the question of Church unity in the only way that it can ever be rightly solved—by unqualified submission to the Church, her doctrine, and her discipline. And as humble communicants who accept her as our spiritual mother without any qualifications or evasions, in common with thousands of others who have undergone similar experiences, we feel that we have a right, as loving, loyal Churchmen, to ask in return for our allegiance that she be *loyal to us!*


And, by the way, in the last issue of *THE LIVING CHURCH*, under the head of ordination, I notice that a former Congregational minister has just been ordained a deacon in the Church. Evidently he has found the solution of the question of Church unity, and without the need of any "Concordat" either!

Oncida, N. Y., May 12th.

ERNEST L. HARVEY.

[CONDENSED]

To the Editor of *The Living Church*:

FTER having read with much interest the Proposals for an Approach toward Unity may I, as a very humble layman, add my own voice in disapproval?

A Churchman of but four years' standing, baptized and reared a Protestant, I have found that among the rank and file of Protestant laymen the Episcopal Church is not regarded as a part of the historic Church of Christ but rather as a Protestant body with Roman Catholic tendencies. It seems to me that everything that can be done toward eradicating that belief

in the Protestant mind is a step toward elevating the Church to its proper position in the religious world. Yet the proposition of uniting the Church with the Congregationalists will do nothing less than increase that belief and drive those seeking the One Faith straight to Rome as the only exponent of true Catholic doctrine. More than that, the proposed union will—by bringing into communion a denomination which never has accepted the doctrine of the Holy Eucharist as the Church has taught it; which has absolutely discarded all claim to holy orders; which numbers among its members those who have thrown aside belief in the Trinity and in the Deity of Christ—bring disaster and chaos instead of unity.


As a layman I can see only one correct basis for unity—that with the Church of Rome and the Eastern Church. And I can see, should these proposals be accepted, where those two branches of the Church Catholic will be able to hold us up as an example of a Church which once taught Catholic faith and practice, and yet departed from its teachings, and it will tend to widen the breach that exists and make impossible any attempt at union with them in the near future.

RALPH HENRY MOHRHARDT.

Camp Custer, Mich., May 13th.

THE PROBLEM OF IRELAND

To the Editor of *The Living Church*:

T is such a pity that the extravagance and intolerance of certain groups of Irishmen, with reverberating echoes far louder in American political regions than the original detonations in Ireland, are again alienating sympathy from those who "wear the green". There is of course a large class of Irishmen with views like those of Sir Horace Plunkett, whose thoughtful, loyally-Irish counsel was spurned here lately by the hot-heads to the amazement and regret of many of Ireland's best friends, of Irish descent, yes, and of Irish birth! What consequences are likely to result from utterances like de Valera's threat to "break up" the Paris meeting if a bit of the British Empire is not—without the inhabitants' consent—accepted and declared, by a "conference" in which Great Britain plays an important part, to be an independent republic?

Communications to the press, approving moderate views, and a little patience, such as Sir Horace has urged, are denounced with invective. Their authors are dubbed "disloyal" Irishmen and "Catholics". It is hardly possible to condemn the late Justin McCarthy, the great Irish leader, in this wise.

Irishman and Roman Catholic incontrovertibly, he entertained the same sort of opinion Plunkett expressed about the "why and wherefore" of delay and disappointment in Irish progress, so earnestly desired and contended for by Englishmen of the better sort for a generation. In his "Letters to Mrs. Campbell Praed", McCarthy mourns over "this hopeless battle" (the second "Home Rule" bill) "which is to be lost by our own fault!" He writes: "We have fallen into hopeless disunion in our party. While we were trying to fight the enemy, we have a mutiny in our own ship. . . . It is all a conflict of jealousies and hates, and the national cause is forgotten." Again: "We are torn by internal dissensions, and all the while some of us have to keep up a good appearance, in the more or less futile hope of concealing from the world the true and ominous story of our trouble." And how pathetic it is to read of his "spasms of sickening doubt as to whether we are yet quite fitted for that self-government which comes so easily and naturally to English and Americans!"

There is to-day no "crisis" in Ireland. Instead of the "most distressful", she is the most prosperous, comfortable country on earth. Her future is assured in real self-government, upon reaching any sort of workable local agreement. Just now it is surely unwise to flaunt a threat to destroy the hope of the world for peace, because of her impatience for a mere name's sake—so soon too after she was showing her willingness to wreck civilization by an alliance with its enemy in mere headlong racial selfishness.


Does the "Irish-American" vote, so distinctly un-American only yesterday, blind the petty politicians' eyes to the outlook on the great horizon? Can they hear nothing but the cries of their

unassimilated constituents for a demand upon a friendly nation to set off parts of its dominions? There was never a movement in politics so utterly without timeliness, rhyme, or reason. Its only *raison d'être* is that the questions at issue are of such immense and pressing importance that the slip of any cog is regarded of consequence, and gets itself considered, because the delicate balance of adjustments may be disturbed by any new discussions, however irrelevant or intrinsically unimportant.

ERVING WINSLOW.

"THE VOICE OF THE CHURCH"

To the Editor of *The Living Church*:

 HAVE taken the above caption from your recent editorial, *The Preaching Office of the Church*, and hope you will grant me permission to say a word on "the other side". I understand that we are arguing from different premises and there are more than two sides to every question—your side, my side, and the right side. In constructive controversy I believe we find ultimately the *right* side. I believe also that you are praying and working for some kind of Church Unity. However, if I mistake not, your idea of Church Unity spells Conformity. You seem to argue that unless the so-called denominational bodies conform to the teaching and practice of the Church they must be classed as heretics and schismatics. That is exactly the position taken by the Roman Church, and the main reason why it cannot subscribe to any programme of Church Unity arising outside its pale. Now, the Church you have in mind can be nothing more or less than the Church Militant, the Church here on earth working out its destiny.

I believe in the "Holy, Catholic, and Apostolic Church", as expressed in both the Creeds, but I do not believe that the Church Militant is altogether holy. Our Blessed Lord did not say so, and the voice of history contradicts it. It is evident to all men, closely reading the signs of the times, that there are too many influential members of the Church who are not regenerated. What, then, do we mean by saying that the Church is holy? And what does your editorial mean when it says that "the voice that speaks to us (from the pulpit) is the voice of the Church"?

The priesthood is not the Church. The Sacraments, as means of grace, do not limit the voice of the Holy Spirit. "The wind bloweth where it listeth." The visible machinery of the Church includes many things from the office of the bishop to the membership of the humblest baptized infant. Is it not a divine-human corporation that is trying to articulate and function under stress and strain of fallible human beings guided by the Holy Spirit? The Church is not something mystical outside its corporate, militant membership. If we had the power to separate the regenerated membership from the unregenerated we might then speak of the Holy Church. But this power and right have not been given to us. The State may have its central government at Washington but the government is nothing without the people. If your idea of the Church is monarchical, if the rulers of the Church are the Church, and the Church does not function through its whole membership, I do not see how Church Unity will ever be realized unless "every member of the same in his vocation and ministry" shall conform to the practice of those teachers who say that Mother Church is an infallible guide. Surely German *Kultur* has just given us an illustration of the futility of such an argument.

If democracy is the political ideal, is it not also the ideal taught by the Master for the Church? When, therefore, we admit preachers from the denominations to deliver a message, they do not serve as priests at the altar but stand *outside* the sanctuary simply as spokesmen for the Most High God. I have heard no cry of heresy since Bishop Greer authorized this plan for the Cathedral in New York. I am sure it has made a good impression upon the rank and file of the Church and will be fruitful of salutary results among all people who take to heart the prayer of our Lord for peace and unity where there are now "unhappy divisions".


HUNTER DAVIDSON.

Christ Church Parish, Kent Island, Md.

REMOVALS—AND VARIANT CHURCHMANSHIP

[CONDENSED]

To the Editor of *The Living Church*:

URING the past year I have experienced several shocks, more or less severe, in meeting incoming communicants, or transients, from various sections of the country. They seemed to be good people and desirous of worshipping God. But some could not feel at home with the norm of worship in this parish, the only one of our communion in this city. In consequence, they failed to attend, going preferably to the Roman

Catholic church across the street. Others, after anxious questioning, finally cast in their lot with us, but did so timidly and doubtfully. This apprehension is strange.

It is not for me to say what the cause is, but may I offer a suggestion in regard to removals? When it is known that a communicant contemplates moving from one city to another, would it not be well for the local rector to point out to the departing communicant that the Church is Catholic wherever found and that the Prayer Book is the guarantee of Catholic Faith and Worship? Removals are responsible for many losses to the Church under the most favorable of circumstances, and readjustment is not assisted by a bias toward any particular features of faith or practice. Hardy's *Catholic or Roman Catholic?*, particularly chapter IX, might help readjustment to a great degree.

It ought to be made plain to those who are changing parishes that they are free to genuflect or make the sign of the cross wherever they are, and they ought to be assured that any priest worthy of the name will make arrangements to hear confessions. It is somewhat embarrassing to be avoided by those who come from what they call "Catholic" parishes. I do not maintain that this parish is correct because it is different. All I ask is toleration toward its differences and admission that they are legitimate.

Faithfully yours,

Richmond, Ind., May 9th.

GEO. G. BUBBANK,
Rector *St. Paul's Church*.

"SUPPLY AND WORK OF THE CLERGY"

[ABRIDGED]

To the Editor of *The Living Church*:



WAS much interested in your editorial in the issue of May 10th regarding *The Supply and Work of the Clergy*.

Your comment on bringing available men and work together is excellent. And it seems to me that the very first thing the Church should do is to provide some means whereby a man desiring to make a change could be provided with work, without being compelled to write bishops and vestries on his own responsibility. It is true that many clergy, in this way, get into parishes where they are misfits, and it is also true that many of the clergy are restless and desirous of moving about every so often; but I really think that in the majority of cases if a man had a fair stipend in a field where he fitted he would have no desire to change. The fact that the great majority of changes occur among the smaller posts seems to bear me out in this.

If you can conceive of any means whereby such an organization as you suggest can be brought into being by the General Convention you will be doing not only the clergy but the whole Church a very great service, and the clergy, at least, will feel themselves under very great obligations.

Yours truly,

W. M. PURCE,
Genl. Missionary, Diocese of Nebraska.

Norfolk, Neb., May 12th.

HYMNALS

To the Editor of *The Living Church*:



NOTE that new and improved editions of the old Hymnal are being advertised in our Church papers.

In view of the fact that the New Hymnal has been authorized for use by the General Convention, and bearing also in mind that all profits from its sale go to the Church Pension Fund, it seems to me that all parishes that feel able to supply themselves with fresh Hymnals should buy this book in preference to any other. By so doing they will aid in carrying out the intent of the General Convention, that the New Hymnal should take the place of the one previously in use and that all profits resulting from its sale should accrue to the benefit of the Church Pension Fund.

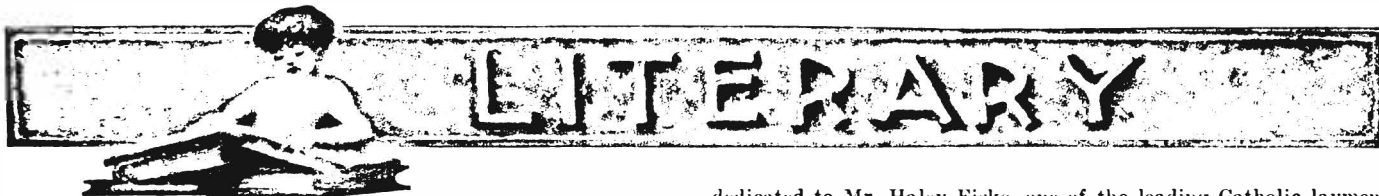
Yours sincerely,

Trinity Church, Boston, May 15th. ALEXANDER MANN.

JESUS

Just as thou art, poor longing sinner, come!
Enter the Gospel gate to find there's room!
Seek Him who came from heaven to die for thee;
Unburden all thy heart—look up and see
So great salvation sure, and rich, and free.

RALPH ERSKINE GENTLE.



PRAYER BOOK FAITH AND PRACTICE

The Religion of the Prayer Book. By the Rev. J. G. H. Barry, D.D., and the Rev. Selden P. Delany, D.D. New York: E. S. Gorham. \$1.75 net, plus postage.

It is curious that any one could ever have supposed that the religion of the Prayer Book is the religion of Protestantism—if by Protestantism we mean a religion that breaks with the past, is indifferent to the apostolic ministry, and empties the sacraments of real significance as means of grace. Thousands of Church-members still do seem to think that the Prayer Book is a Protestant rather than a Catholic manual of devotion, with a theology in sympathy with continental Protestantism—and that despite the fact that its catholicity is so evident on almost every page that when conscientious, straightforward Reformed Episcopalians of a past generation had the issue brought to a head they were obliged either to demand the liberty of changing the book to conform to their views, if they were to remain in the Church, or to leave the Church and establish a new society in which they might use as much of the book as they liked and alter or omit the rest. We are about to face the same issue again in the efforts toward reunion. Shall the sacraments be mere badges or buttons which men may display, or shall we put stress upon the teaching of the ages in an effort to save and safeguard those vital elements of Christian truth and grace the loss of which is leading to the disintegration of Protestantism? Or is there a way in which we may bring others to an appreciation of Catholic truth and yet not shut the door against reunion? Certainly any scheme of reunion will be utterly impractical and dangerous to unity within our own flock, if it proceeds upon the assumption that the Church is anything but Catholic in practice as well as in theory.

The religion of the Prayer Book is not the religion of easy go-as-you-please Protestantism. It is not the religion of the preaching auditorium; it is the religion of a Church—a Church with an altar and a font that stand for what the names have always connoted; a Church whose members, priest and people alike, believe in the efficacy of sacramental grace and the worship of a Lord present in Holy Communion; with priests who have delegated power to deal with penitent souls; with a congregation who regard the building as a house of worship and intercession "between Sundays", who in the ordered round of fast and festival keep close to a present, active God, using material means and designated persons for conveying grace to the soul; a congregation who feel that such instrumental means of grace are designed to help earth-bound souls to realize the Lord's working and find in the solemn services and the dignified ceremonial with which they are offered a constant reminder of the God who seems to be forgotten in this American day and generation, with its heedlessness and irreverence toward holy things, or at least its free and easy attitude toward a loose, lax, kindly, benevolent deity who (to use an expression of Dr. Jefferson) can be patronizingly slapped on the shoulder, rather than worshipped with godly fear!

Dr. Barry and his associate, Dr. Delany, have done a good work in making plain, in this volume, just what the religion of the Prayer Book is. They take the book, and examine it from cover to cover, going over its offices in some detail, to show that it at least permits (and in most cases positively enjoins) all that the Catholic-minded clergy and laity practise. In interpreting the Prayer Book, the principle to which the authors hold is that its statements are not to be explained by reference to the views of contemporary theologians through a catena of authorities, but these statements are to be taken in their simple grammatical meaning, compared with other parts of the book, and then, if the interpretation be challenged, the official documents of the Church, not the unofficial teaching of some of her clergy, are to be the recourse of those who seek its essential teaching. These documents all hold together and have a perfectly plain and consistent meaning, but only the scholar need go to them for his interpretation; the plain man will find the answer to most of his questions in the simple grammatical meaning of the Prayer Book language.

There are valuable chapters on Protestantism, with new light on the adoption of our legal title; on Papalism, on The English Reformation, and on Dogmatic Religion—the last named particularly well put.

Despite some unfortunate errors which the proof reader failed to catch (and was obliged to correct in an inserted slip of "errata") the book is a very satisfactory piece of composition and press work, clear and clean in type and pleasing to the eye. It is

dedicated to Mr. Haley Fiske, one of the leading Catholic laymen of America, and well known both here and in England for his devotion to the principles of the Reformation settlement (for which see MacColl's splendid book) and his generous support of every movement for the restoration of our ancient heritage of faith and practice.

The Passion and Exaltation of Christ. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary. New York: Longmans, Green & Co. 1918. \$2.00.

This is the seventh volume of Professor Hall's invaluable *summa* of Catholic theology, as "this Church" holds the same. We have learned to expect from Dr. Hall the strictest presentation of dogmatic truth, with most reverent regard for the sacred formulas devised by the Church, in terms thoroughly consonant with modern science and philosophy. There can hardly be doubt that this series of treatises will become the standard work of theological exposition for the Anglican Communion. It would be a great reflection on the American Church if Dr. Hall should not receive the support needed to bring the series to a conclusion. In addition to his exacting teaching at the General Seminary he has consecrated his time and energy to a monumental task that deserves the fullest appreciation from his fellow priests, for he is supplying in an eminently satisfactory manner what they have hitherto had to do without and what they all need—a systematic exposition of Catholic Faith, with careful delimitation of Roman additions and Protestant negations.

Dr. Hall has achieved an admirable style for theological writing. For, although he is never brilliant, he is absolutely clear. No one can ever doubt what he means. He never balks a difficulty or slurs an obscurity. If a point is insoluble he says so frankly, and does not deceive the reader with specious rhetoric. Each word has been made to tell, and he observes so much economy in his use of words that his style has practically no ornamentation. This, however, in view of the subject-matter of his work, is a gain. He must be read slowly, or rather he must be studied. The infinite pains he has taken have their reward in the positive contribution he makes to every serious Christian student.

L. G.

The Increase of God. By A. H. McNeile, D.D. Longmans. \$1.20.

The Bishop of London every year asks some one to write a book for Lent reading for the people of his diocese. This book, *The Increase of God*, is the result of this request for 1919. Its central thought is the application of the thesis of our very modern evolutionary philosophy of all life as a motion intense, ceaseless, and universal, continuing without failure or interruption in the life of every organism and every species in the universe. In the spiritual sphere life is the same divine life as in the physical, the same potential energy, the same stored-up power. But it works on different material, fulfilling itself in spiritual growth, in increase of personality. "My growth is God's life straining after self-fulfilment in body and soul." So the "Indwelling Christ" has a deeper meaning than most of us realize. With this thought the author interprets many of the deep sayings of St. Paul's epistles. But free will in man sets him in a different class from the automatic. He can set himself against God straining after self-fulfilment. He not only grows. But he can ask to what end he is to grow.

The book is, as Bishop Ingram says in his introduction, "clear-pointed and pithy, and a very delightful little book." The last two chapters, on Prayer and Offering, are especially suggestive and stimulating. Indeed the whole book is stimulating to both head and heart—an unusual devotional book, "strong meat for them that are of full age," for readers willing to think as well as to feel.

A PAMPHLET written by the Rev. Wythe Leigh Kinsolving, M.A., B.D., is entitled *From the Anvil of War*, and consists of a reprint of various poems and letters to many periodicals, partly written from France where the author was engaged in work with the Y. M. C. A., and partly written since his return. The letters and articles contain the writer's view on many subjects pertaining to the war, and are written in an interesting manner. [To be obtained from the author, 718 Lamb Ave., Richmond, Va. Price \$1.00.]



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.



Why are we like the Chambered Nautilus?"

This conundrum was propounded recently and the answer was astonishingly easy. "Because we have left the old house for the new." Unlike the Nautilus, however, we did not "steal with soft step the shining archway through", but bundled onto huge vans the belongings of twenty years spent in our old home, and "moved". For that civilization which is really a Juggernaut in disguise had decreed that a stately old mansion with high ceilings and big rooms was of less benefit to the human family than that thing of mushroom growth called an apartment. Why, in the eternal economy of things, house seven beings where two hundred could be accommodated?

"Changes, changes, changes,
Life and Death are bringing."

This little couplet so recently quoted on this page keeps up a sub-conscious refrain all these weeks of spring. The old house went under the wrecker's blows; but before it went we were called on to witness something even more tragic. The cherry tree was towering in all its fifty feet of pride, getting ready for another blooming. Its graceful old skeleton was outlined against the blue sky of a March morning: packed away securely from the nipping of a possible frost its unborn buds were making ready to gladden one particular spot of earth, when sudden and sad came its doom. Men and horses, chains, axes. We nerved ourselves to stand and watch its fall, not without a dimming of the eyes, as the brave old tree tossed its branches in the wind even as the axe gashed its ample girth. And then it tottered to its fall while neighbors stood around in silence. The poor man who had been paid to do the job found himself a target for unfriendly glances till finally he stopped and said: "I'm *paid* to do this—I *hate* to—I like trees *myself*."

They carted the remains away and the next day we gathered up a number of small and large twigs to carry with us to the new home. They seemed nothing but dead, black twigs, but because of those small, compact buds on them we put them in a great vessel of water and waited to see what would happen—at any rate we felt that the old cherry tree would bring a benediction to the new home.

We waited and lo—the miracle! On the second morning, white, beautiful, newborn in the radiant early sunshine, every twig had blossomed into life. Oh, how beautiful it was! Life out of seeming death, beauty out of destruction. It seemed a message, as if the old tree really spoke to us, saying: "Never mind—nothing *really* dies—I *seemed* to die, but look at me now."

As I looked at the exquisite, delicate apparition—for so it seemed—the thought came to me that it must be so with the souls of our young soldiers. God would take those young, untried souls—souls cut off from life on the very threshold—those unformed, undeveloped souls of youth, and He would graciously and tenderly place them in whatsoever place and whatsoever condition might bring them to the blooming. Little by little under His sunshine those soul-buds will open to a fuller, brighter blooming than might have been theirs on earth. How we weep and question and wonder about those boys who have gone out of life so suddenly, "cut down"—that is always the expression we use—"cut down in their growth." Cut down, it is true, but to be gathered up by the All-Gracious Gardener who knows the beatific treatment for the young souls, yes, and the old souls, too, in his Garden of Souls, and will wisely and tenderly place each loved one where it may come to its perfect flowering.

The cherry tree's last message brought joy and peace.

A HASTY NOTE from a Churchwoman saying she had been asked to tell something about our Church work at a meeting

in which all of the sectarian churches of her town were to be represented, and imploring aid, brought to her some United Offering literature with the message: "Tell them all about the offering. They always like to hear about it. Spin it out." She spun it out very successfully, it seems, for when she wrote her thanks she said: "You were right about their liking to hear of the U. O. They asked many questions and heartily applauded my speech!"

The novelty and beauty of the U. O. appeals to any group of Christian women, and so far as the writer's knowledge goes it is distinctly unique, everything about it differentiating it from the ordinary gift. In five months it will be over again and many experts who have watched it grow from its very beginning are taking keen pleasure in forecasting the amount that will be heaped on the golden alms bason on October 9th in the city of Detroit.

Some of these treasurers keep in their heads the amount of each U. O., and their statistics, comparisons, and studies of this subject entitle their opinions to much consideration. One of them sends us a study of the U. O. in the Province of Washington. Of course this is one of our great Provinces for two reasons—for its monetary power and from the fact that the early American Church had strength in this part of our country. The writer of this leaflet merely wishes, however, to demonstrate how any province may increase its gifts has it but the spirit to do so, and she takes this one as an illustration. She says that the privilege of marking and also of making progress may belong to all of us if we will but have it so. Then she cites the following:

"The U. O. of 1916 was \$353,000 from the women of more than one hundred dioceses and districts. Of this amount nearly one-third came from the twelve dioceses of the Province of Washington. The offering from our province was almost \$100,000—an increase of \$19,000 over that of 1913. Certainly this is gratifying, but if we stop to consider the *possibilities* we shall be far from satisfied.

"There are, in the Province of Washington, about 125,000 women communicants. Without taking into consideration any large gifts or the special thank offerings, *our province* could provide \$1,250,000 (more than three times the entire offering of 1916!) triennially for the missionary work of the Church, if *every* woman made a *small* weekly offering! Of course it is simply a question of reaching the women, and, with thorough work in every parish and mission, it should be quite possible to accomplish this—at least approximately.

"In the year 1917, 8,000 Christian Chinese in the Province of Honan—as large as England—banded together to reach, in five years, 38,000,000 heathen Chinese. If the Christians of a Chinese province had faith and courage sufficient for such a tremendous undertaking, surely we—women of the Province of Washington—may confidently and eagerly undertake to interest every Churchwoman within our borders, that she may have the joy of a share in our United Thank Offering. We ought to be able to do this during the next triennium, but, if not, certainly before 1925.

"The United Offering is unique. It is our Love Gift—an over-and-above, never to interfere with other things. It unites us as no other part of our Auxiliary work does or can, for *all* may share in it—old or young, rich or poor, active worker or shut-in. It is the most wonderful channel we women of the Church have for praying and giving and thanksgiving. Ignorance of it means a distinct loss in our lives. Knowledge and understanding of it give joy and a sense of fellowship. Let us rest not to make it known. Let us be up and doing!

"A 'Victory Offering' from *every* woman, as a 'special' through the United Offering of 1919, would mean very much to the sum total at Detroit!"

THERE IS A CERTAIN PRIDE in watching the general usefulness of our Churchwomen, in noting that their abilities are recognized not only in the capacity of Churchworkers but in

civics, art, literature—in all those things which, while we cannot nor would not call them higher things than Church work, bring them in contact with a wider field of influence. In a large meeting held in Stockton, Calif., in the interest of the League of Nations, we note the name of Mrs. Frederick M. Braddock as one of the speakers. Mrs. Braddock was first known on this page for her interest in the Helen Dunlap Home in Arkansas. Of late years her Church activities in Stockton have kept her well occupied, but she has found time to give a good part of her thought to various civic matters. Mrs. Braddock spoke at length, endorsing the League of Nations, and her value as a citizen of Stockton was expressed by the chairman of the meeting in introducing her:

"The lady who will speak on The Need of a League of Nations has been a resident of Stockton for a number of years. She was one of the four-minute speakers on all war subjects, a member of several national societies, regent of the Daughters of the American Revolution, and an officer of Stockton's Women's Democratic Club."

"WHILE OUR RECTOR was away," writes the secretary of the Daughters of the King of St. James' parish, Texarkana, Texas, "at his request, the Daughters continued the service of intercessions for soldiers, sailors, and aviators, one leading the service each week."

THE COUNTRY OF NO CHANGE

BY THE REV. LYMAN P. POWELL, D.D.



TURNING points in history have been the names given to outstanding events like the birth of Christ, the Reformation, the Napoleonic Wars, and the bullet fired at Sarajevo. But names have been less meaningful than the epochs they have introduced. This I realized with special vividness when I returned to Europe after several years.

The England, for instance, of 1902 was as unlike the England of 1917 as perhaps Elizabethan England was. Victoria had just died and Edward VII was awaiting coronation. I heard Chamberlain plead in the House of Commons for money loans to Boer farmers who had need of funds as Lee's remnant at Appomattox needed the horses Grant promised them for the spring planting. Balfour—passing out of years of semi-invalidism into a middle life made healthy by golf playing—was jauntily enjoying the honors heaped upon him by his elevation to the Premiership. The Bishop of London had just sprung to cosmopolitan fame from Oxford House; and, when in the name of several American institutes I invited him to come to lecture for us, he betrayed the still insular Victorianism of the time by replying that he was under partial promise to visit first South Africa, but hoped in time to see all the new countries.

Looking even younger than his youthful years, the new Bishop of Stepney received me in his little home in Amen Corner near St. Paul's, and seemed so frankly happy in his new work that he could scarcely have been dreaming that he would to-day be Archbishop of York, made old and white beyond his middle age by the horrors of the war. Winston Churchill was still a lisping boyish reporter, with a reputation wrung from the Boer War, and giving little promise of the extraordinary career he has had since in public life. Bernard Shaw was still assiduously courting the good will of the Webbs, the cleverest couple England then had or now has. Reginald McKenna was still young enough to be living on his reputation as an athlete at Cambridge and to accept with all docility the mild reprimand of his brilliant cousin, who thought he might take a little time in showing an American through the House.

The old universities are always microcosms of English civilization.

"The years go fast in Oxford."

In 1902 middle-aged men were still talking of Pusey and Keble, Arnold and Kingsley, Robertson and Newman, and visitors were keen to see their haunts. I remember the awe with which I sought out the church where Robertson began to preach, and Newman's lodgings, and the little path down to St. Mary's where the most memorable

sermons of a generation earlier were preached. Stories of Jowett were on every lip, for he had passed barely a decade before; and his famous students, Milner, Lansdowne, Asquith, Grey, and Curzon, who then was scintillating his Balliol brilliance from the throne of India, were often back at Oxford, and Mrs. Humphrey Ward was a not infrequent visitor.

Cambridge, which had in season given Chaucer, Milton, Spenser, Gray, Wordsworth, Byron, Tennyson, to English poetry, was opening its arms soon to welcome one as promising as any who lived long enough to leave behind him when they laid him to rest in that olive grove in the Greek sea—

"a white,
Unbroken glory, a gathered radiance,
A width, a shining peace, under the night."

Hugh Benson, excitable, nervous, stammering, was getting ready for that weird career which landed him in Rome, while his older brother Arthur, after failing to win the headmastership at Eton, was writing for the world later to read those exquisitely scholarly essays which make Emmanuel College, where he lives to-day, the mecca of many a traveller.

When I went back in war days to England and her universities,

"All, all were gone,
The old familiar faces."

Those who still survived were middle aged or old. Men not mentioned when I was there before were pushing to the front. Northcliffe, once plain Alfred Harmsworth, had won a title, bought most of the papers, and developed a genius for making and undoing cabinets. He was absolutely the only man who could make Lloyd George sit up and take notice when he chose. Winston Churchill had developed such Rooseveltian resiliency that he could compel any ministry not merely to overlook his errors, but also give him place. John Morley had spent himself in writing his stupendous *Life of Gladstone* and then climbed up among the peers to spend his old age in the slippered ease of a House of Lords, likely any time to lose its slippers and its ease as well. John Burns—once a mighty man among the working men of England—had turned pacifist, and younger men like Arthur Henderson were leading labor. Sir Eric Geddes had come home from running a telegraph office in West Virginia to qualify to manage Britain's shipping interests in the last stages of the war. Kipling had struck twelve and Alfred Noyes was grinding at his poetic barrel-organ with its haunting invitation:

"Come down to Kew in lilac time, in lilac time, in lilac time:
Come down to Kew in lilac time; it isn't far from London."

But England was at heart the same. The changes always have been incidental. Sturdy, strong, enduring, invincible, unconquerable, her fleet up in the North Sea was as efficient as when Drake and Hawkins singed the Spaniard's beard and then put out of business the Armada. Her children had scattered over the whole world, but they were more English than the English who had stayed at home, and when their country needed them they came without delay to fight and die for her. On us at last the spirit came and we too learned to sing:

"By all the deeds to thy dear glory done,
By all the life blood spilt to serve thy need,
By all the fettered lives thy touch hath freed,
By all thy dream in us anew begun;
By all the guerdon English sire to son
Hath given of highest vision, kingliest deed,
By all thine agony, of God decreed
For trial and strength, our fate with thine is one."

THE PRESENCE of a wise population implies the search for felicity as well as for food: nor can any population reach its maximum but through that wisdom which "rejoices" in the habitable parts of the earth. The desert has its appointed place and work; the eternal engine, whose beam is the earth's axle, whose beat is its year, and whose breath is its ocean, will still divide imperiously to their desert kingdoms bound with unfurrowable rock, and swept by unarrested sand, their powers of frost and fire; but the zones and lands between, habitable, will be loveliest in habitation. The desire of the heart is also the light of the eyes.—*Ruskin*.

Church Kalendar



- May 1—Thursday. SS. Phillip 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.

CALENDAR OF COMING EVENTS

- May 25—North Texas Dist. Conv., Church of the Heavenly Rest, Abilene.
 * 26—South Dakota Dist. Conv.
 * 27—Central New York Dioc. Conv., Calvary Church, Utica.
 * 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
 * 27—Minnesota Dioc. Conv., Cathedral of Our Merciful Saviour, Fairbault.
 * 28—West Virginia Dioc. Conv., St. Matthew's Church, Wheeling.
 * 29—Consecration of the Bishop Coadjutor of Mississippi, St. Andrew's Church, Jackson.
 June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.
 * 1—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 * 3—Easton Dioc. Conv., Trinity Church, Elkton, Md.
 * 3—Western New York Dioc. Conv., Trinity Church, Geneva.
 * 11—Western Michigan Dioc. Conv., Kalamazoo.
 * 18—West Virginia Dioc. Conv., Wheeling.
 * 19—Annual Conference of the Confraternity of the Blessed Sacrament, Church of the Redeemer, Chicago, Ill.
 * 20—Wyoming Dist. Conv., St. Matthew's Cathedral, Laramie.

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.

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. ALFRED W. ARUNDEL, D.D., in temporary charge since last October of Trinity Church, Abbeville, and the Church of the Resurrection, Greenwood, S. C., has recently been called to the rectorship of those parishes.

THE REV. WALTER ARCHBOLD, D.D., who has accepted the appointment as Dean of the Cathedral at Easton, Md., has deferred his coming until July 1st.

THE REV. RICHARD D. BALDWIN has taken charge of the work at Brookville, Pa.

THE REV. H. HOBART BARBER has accepted the rectorship of the Church of the Good Shepherd, Augusta, Ga.

THE REV. BENJAMIN E. CHAPMAN has this month assumed charge of Trinity Church, Aurora, Ill.

THE REV. GEORGE M. DORWART should now be addressed at Carmel-by-the-Sea, California.

THE REV. ELLIAH H. EASON has become civilian chaplain at Camp Lee.

THE REV. GUY H. FRAZER has become minister in charge of St. Paul's, Rock Hill, and St. John's, Winnsboro, South Carolina.

THE REV. WILLIS P. GERHART has entered upon his duties as rector of St. John's Church, Charleston, S. C.

THE REV. DONALD W. GREENE has resigned the rectorship of Trinity Church, Gloversville, N. Y., effective June 2nd, and will retire from the active ministry to become associated with the Y. M. C. A. as county secretary of Oneida county, with headquarters in Boonville.

THE REV. J. H. GRIFFITH assumed the duties of Archdeacon of the district of Asheville on May 15th. For the past few months he has been rector of the Church of the Holy Cross, Tryon, N. C.

THE REV. W. A. GUSTIN has resigned the parish of St. Michael and All Angels, Berwyn, Illinois, because of ill health. On recovery he expects to teach in one of the Church schools.

THE REV. L. T. GWYNN, formerly priest in charge of St. Christopher's Church, Oak Park, Illinois, has returned to Chicago. He resigned in the summer of 1918 to become a religious secretary in the Y. M. C. A., and served in France both before and after the armistice.

THE REV. JOSEPH H. HARVEY should after May 28th be addressed at 1210 Locust street, St. Louis, Mo.

THE REV. J. B. HASLAM has become rector of St. Simon's Church, Chicago, and was formally instituted by the Suffragan Bishop on Friday evening, May 16th, the Rev. Dr. John D. McLaughlin being the preacher.

THE REV. CHARLES EDWIN HILL has accepted a position as assistant at Trinity Chapel, New York. Since last autumn he has assisted at the Sunday services, but on October 1st will be added to the regular staff.

THE OFFICE of secretary of convention in the diocese of California, vacant through the death of the Rev. Marden D. Wilson, is filled by the Rev. W. R. H. HODGKIN, of Berkeley, Cal.

THE REV. EARLE WENTWORTH HUCKEL becomes assistant minister in Calvary Church, Germantown, Philadelphia, on June 1st. His address will be The Rectory, 318 Manheim street, Germantown, Philadelphia, Pa.

AFTER officiating for some months at St. Stephen's Church, Providence, R. I., the Rev. W. F. B. JACKSON has returned to Kenosha, Wis. His address is 256 Park Place.

THE REV. WILLIAM H. JONES, chaplain 135th Field Artillery, has resumed his duties as rector of Trinity Church, Warren, Pa.

THE REV. DR. JEFFINGWELL, rector of St. Mary's School, Knoxville, Illinois, should be addressed care of the school until June 8th. Interviews can be arranged, for parents desiring information, at the University Club, Chicago, on Monday, June 9th.

THE REV. ARTHUR H. MARSHALL should now be addressed at 218 West Twentieth street, Houston Heights, Houston, Texas.

THE REV. A. A. MCCALUM, who went abroad at the beginning of the war as chaplain of the 149th Artillery, has been mustered out, and returned to his parish of St. Elizabeth's, Glencoe, Illinois, on May 10th.

THE REV. WILFRED A. MUNDAY should now be addressed at 1018 Scribner avenue, N. W., Grand Rapids, Mich.

THE REV. GEORGE OSSMAN, recently discharged from the army, has accepted the rectorship of Calvary Church, Richmond, Texas, with charge of St. Thomas' Church, Wharton.

THE REV. LYMAN P. POWELL, D.D., starts on May 26th for a three months' speaking trip from Maine, along the Atlantic to the South, then to the far Northwest. By September 1st he expects to return East. Mail should be addressed to him at Dana, Mass.

THE REV. JOHN C. ROLAND, Jr., called to the charge of Emmanuel parish, Braintree, Mass., late in March, commenced his pastorate there the First Sunday after Easter. His address is No. 306 Washington street, Braintree.

THE REV. HARRY S. RUTH should be addressed at Ashland, Wis., instead of Great Lakes, Ill.

THE REV. BENJAMIN S. SANDERSON may be addressed at St. Mark's rectory, 229 Goundry street, North Tonawanda, N. Y.

THE REV. HENRY KNOX SHERRILL will in September assume the rectorship of the Church of Our Saviour, Longwood, Brookline, Mass.

THE REV. GEORGE CRAIG STEWART, D.D., was the guest of Bishop and Mrs. Bursleson at the Bishop's House, Sioux Falls, S. D., from May 6th to 9th. He addressed the State Sunday School Convention four times, and also addressed the students of Sioux Falls College and All Saints' School and the members of the Rotary Club.

THE REV. HARRY L. TAYLOR, Ph.D., rector of Trinity Church, Erie, Pa., has returned after leave of absence in Florida and resumed charge on the first Sunday in May.

THE REV. CLAUDE C. THOMSON has been appointed minister in charge of Holy Cross Church, North East, Pa.

THE REV. WILLIAM E. VAN DYKE, who was in France under the Y. M. C. A., has returned to his parish, St. Luke's, Smethport, Pa.

ALL MATTER intended for the diocese of Washington should be sent to the secretary elected at the convention held last week, the Rev. C. T. WARNER, St. Alban's Rectory, Mt. St. Alban, Washington, D. C.

THE REV. FREDERICK WELHAM is minister in charge of St. Andrew's parish, Clearfield, Pa.

ALL COMMUNICATIONS for the Secretary of the Standing Committee of the diocese of Lexington should be addressed to the Ven. F. B. WESTWORTH, Winchester, Ky.

THE REV. WALTER WILLIAMS has accepted a call to the rectorship of Emmanuel Church, Harrisonburg, Va., and will enter upon his ministry there June 1st. His address will be 660 South Main street.

THE REV. FRANK E. WILSON, who resigned St. Augustine's Church, Wilmette, Illinois, to become civilian chaplain at Camp Grant, and later went abroad as chaplain of the 343rd Infantry, has returned to Chicago.

THE REV. CLARENCE S. WOOD, after service as chaplain overseas, has returned to the United States and to duty as rector of the Church of St. Luke the Evangelist, Roselle, N. Y.

ORDINATIONS

DEACONS

NORTH CAROLINA.—On Sunday, May 18th, Mr. JAMES PRESTON BURKE was ordained deacon in St. Philip's Church, Durham. Mr. Burke was two years at the University of North Carolina, three years at the University of Chicago, and three years at the Western Theological Seminary, Chicago. He will probably go to the charge of St. Thomas' Church, Reidsville.

SOUTH DAKOTA.—In St. Mary's Church, Mitchell, on St. Mark's Day, April 25th, Mr. EDWIN A. K. GRANT was ordained to the diaconate by the Rt. Rev. Hugh L. Bursleson, D.D. Mr. Grant was formerly in the Presbyterian ministry.

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

REES.—Entered into rest, on Thursday, May 8th, at his home in Hartford, Conn., HENRY EBENEZER REES, senior warden of Trinity Church, Hartford, beloved husband of Fanny Hunter Rees, and son of the late Rev. and Mrs. Henry Kollock Rees, of Georgia.

"Peace, perfect peace."

THURSTON.—Mrs. MARY SIDDALL THURSTON, mother of Bishop Thurston of Eastern Oklahoma, died in Muskogee after a very brief illness of pneumonia on Tuesday, March 18th. Interment was in Minneapolis, Minnesota.

Mrs. Thurston had been the constant companion and fine inspiration of her son during these twenty-five years of his ministry. Two other sons shared in her blessings, and join in sorrow at her departure.

Her sons indeed rise up, and call her blessed.

TURNER.—Entered into life eternal at Philadelphia, May 2, 1919, the Rev. WILLIAM R. TURNER, beloved husband of Theresa Lawrence Turner.

Burial services were conducted by Bishop Garland and the Rev. Charles W. Shreiner at Holy Trinity Church, Philadelphia; interment at Harrisburg, Pa.

The Rev. Mr. Turner was born in Rochester, England, April 3, 1860; ordained a priest of the Protestant Episcopal Church by Bishop De Wolf Howe of the diocese of Central Pennsylvania in 1887.

From 1888 to 1893 he was assistant rector of Grace Church, Baltimore, Md.; for two years he was assistant rector to the Rev. Randolph H. McKim, D.D., at Epiphany Church, Washington, D. C. In 1897 he became rector of St. Michael and All Angels' Church, Washington, D. C., where he remained eight years. He came to the diocese of Pennsylvania in April, 1907, and was rector of Memorial Church of St. Paul, Sherbrook, for ten years.

Mr. Turner was regarded as one of the forceful speakers among the Philadelphia clergymen. A man of strong convictions and the courage to support them, wherever he went he took with him high ideals of life and service, and gave himself unsparringly to his ministry.

His was a radiant personality and the impression he made on all who knew him was indelible.

"A brave, true, loyal man, and a faithful witness of the Gospel of his Lord Jesus Christ."

WANTED

POSITION OFFERED—CLERICAL

EXPERIENCED CATHOLIC PRIEST, unmarried, wanted at once to share work of parish and colored mission, and to have special charge of mission for white people in manufacturing district just starting. Address ST. JOSEPH'S, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

VESTRY WOULD LIKE PARISH FOR young clergyman, 30 years old. Is supplying during absence of rector, in France, who will return shortly. Conducts service in reverent and impressive manner. Very good preacher; good mixer; fine organizer; earnest worker; musical. Gave up splendid place as great accommodation to us. Address H. D. FULLER, JR., *Wardens*, Christ (Episcopal) Church, Winchester, Va.

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.

RECTOR OF IMPORTANT PARISH desires general missionary work September 1st. Experienced, successful organizer; could use own Ford car. Minimum salary \$1,500 and house. Highest references. Address MISSIONARY, 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.

EXCELLENT PREACHER, RECTOR prominent New England city parish, would take Sunday duty during August, vicinity New York or Jersey coast. Address N. E. C., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau 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 DESIRES CHARGE OF PARISH near New York during July with use of rectory. Address HENRY, care E. S. Gorham, 11 West 45th street, New York.

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.

UNUSUAL OPPORTUNITY FOR ONE WHO wants a good home. A lady desires a capable, reliable woman for general housework. One in family most of year. Please write full particulars and wages expected. Pleasant room and private bath. References exchanged. Reply Post Office Box 123, Laurel, Del.

ENERGETIC YOUNG MAN WANTED. Acquainted with Church usages and requirements, as a salesman of church furnishings. State salary and experience. Address SALESMAN, care LIVING CHURCH, Milwaukee, Wis.

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.

UNMARRIED MEN WANTED, WIDOWERS every age and occupation willing to do scholastic, agricultural, industrial, charitable work among poor boys in Roumania. Address SENANIA, care LIVING CHURCH, Milwaukee, Wis.

MATRON WANTED FOR NURSES' HOME. Episcopalian hospital. Must be of middle age and refinement. Salary small, but permanent position. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

HOUSEKEEPER WANTED; not over 40 years of age. CHILDREN'S HOSPITAL, North Main street, Cincinnati, Ohio.

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 Tortius 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.

YOUNG ORGANIST AND CHOIRMASTER. Churchman, Mus.B., A.A.G.O., wishes position. Honorably discharged from army after year's service in France. Experienced. Successful trainer of boys' voices. Excellent references. Address ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

AUSTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass., contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN Co., Hartford, Conn.

POST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every State in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address A. Moore, 588 Throop avenue, Brooklyn, N. Y.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$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, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

GUILD OF THE HOLY GHOST THE COM- FORTER. Members wanted. Open to communicants of the Church. Information supplied by the Secretary-General, 611 S. Main street, Waupaca, Wis.

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.

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

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

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisiana 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, New York—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 travelling, 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 PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. 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.

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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.

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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.

FOR RENT—CONNECTICUT

FURNISHED COTTAGE IN SALISBURY, Conn., "The Gateway to the Berkshires."
Eight rooms and bath; garage, garden, fruit. Apply to Mrs. CAROLINE S. CLARK, Salisbury, Conn.

FOR RENT—IOWA

FOR RENT—NINE-ROOM HOME, furnished or unfurnished, gas, water, electricity, barn, and garden, for the summer; county seat, Waverly, Iowa. Ideal location for physician. Address Rector, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—MAINE

ORR'S ISLAND, CASCO BAY, MAINE. Completely furnished six room plastered cottage. Modern conveniences. On cliff overlooking sea. Bridge to main land. Near Episcopal summer chapel. \$150 for season. Apply Rev. GILBERT PEMBER, 244 High street, Germantown, Philadelphia, Pa.

FOR RENT—MICHIGAN

ON LITTLE TRAVERSE BAY, MODERN, attractively furnished house, 9 rooms and bath; two screened and curtained porches. Large front porch, fine lawn, and good location. Price \$350—July 1st to October 1st. Address M. OVEN, 524 State street, Petoskey, Mich.

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.

REAL ESTATE—NORTH CAROLINA

Blossoms in the month of May,
The silent hour at close of day.
The tender green of May is on the oak.
It is an error to regard the middle South as hot. The summers are cooler than in the North, and the winters mild.
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 cents. LOOSE LEAF BOOK Co., Box 6, Sta. L, New York City, Dept. 22.

WE BUY CURRENT USED POSTAGE Stamps. List for 3 cts. postage. A. C. ROESSLER, East Orange, N. J.

PUBLICATIONS

THE SOCIAL PREPARATION, QUARTERLY of the Church Socialist League, is maintained by Churchmen. Discusses social and economic questions from the viewpoint of Church and Religion. Fifty cents a year. Stamps or coins. Address UTICA, N. Y.

MAGAZINES

NEEDLECRAFT, 12 MONTHS for 50 cents stamps. Address JAMES SENIOR, Lamar Missouri.

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGEROUS curves, garage exits; signals for lodge approaches. All-steel, electric or non-electric, automatic. Write to SAFETY ROAD SIGNAL COMPANY, Asheville, North Carolina.

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.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

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

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.

ST. MARY'S HALL, BURLINGTON, N. J.

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

Mrs. WILLIAM D. HEWITT,
Corresponding Secretary.

Burlington, N. J.

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.

RETREATS

GLENDALE, OHIO.—The Rev. Stanley Matthews Cleveland, recently returned from chaplain's duty overseas, will hold a retreat for the Sisters of the Transfiguration, Glendale, beginning Whitsunday evening.

KENOSHA, WIS.—The Sisters of St. Mary will hold a retreat for associates and other women at Kemper Hall, beginning with vespers on Monday, June 23rd, and closing with the Holy Eucharist on Friday, June 27th, the Very Rev. Frank L. Vernon, D.D., Chaplain-General of the Community, conductor.

Will those desiring to attend kindly communicate before June 4th with THE MOTHER SUPERIOR.

SOUTH BYFIELD, MASS.—The Society of the Companions of the Holy Cross offers a week-end retreat for women to be conducted by the Rt. Rev. BENJAMIN BREWSTER, D.D., at Adelyn-wood, South Byfield, Mass., June 14th to 16th. The retreat will begin at 7:30 Saturday evening and close after breakfast on Monday. Guests will be welcome at any time Saturday afternoon to stay until after luncheon on Monday.

As the number must be limited, application should be made as soon as possible to Miss E. MACKINTOSH, Beaver street, Waltham, who will give necessary details.

SWANSEA, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at Christ Church, beginning Monday

evening, September 22nd, and closing on Thursday morning. Conductor, Bishop Osborne. Those desiring to attend should apply for accommodation at Rest House, Swansea, to Mr. CLARENCE H. POOR, 45 Bromfield street, Boston. Charges \$4.50, or \$1.50 per day, if application is made *beforehand* for only part of the time. Further information may be obtained from the Rev. A. E. JOHNSON, All Saints' Parish House, Providence, R. I.

WEST PARK, N. Y.—The retreat for priests and seminarists at Holy Cross, begins on the evening of September 15th and ends on the morning of September 19th. Conductor, Dean Vernon. Early application is requested from those who desire to attend.

MEMORIALS

ROBERT ATKINSON GIBSON

In a very real sense of bereavement, the members of the Piedmont Convocation desire to record our sorrow in the death of our beloved Diocesan, the Rt. Rev. ROBERT ATKINSON GIBSON, D.D.; and do offer our sincere sympathy to the members of his family.

As assistant and then as Bishop, he was deeply interested in the welfare of this part of his diocese, the work of this convocation, and its individual parishes and clergy. By his presence when possible, and by letters when he could not be present, he showed himself to be our Father in God, and fulfilled the work of his episcopate.

He served the diocese of Virginia during many years of his ministerial life. He was ever interested in the welfare of the Church at large, and especially as Bishop proved himself broad in sympathy and wise in counsel.

Signed: K. J. HAMMOND,
R. A. CASTLEMAN,
Committee.

JULIA MUSSER REGISTER

Entered into Life eternal, June 14, 1918.

For every recollection we have of her,
Love Divine, we give Thee thanks.

Requiescat in pace

In loving memory of

THE REV. WALTER NICOL, M.A.

Priest of the English Church, who departed this life May 25, 1872.

Requiescat in pace.

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.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

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

NEW YORK:

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

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

George H. Doran Co. New York.

Christina Forsyth of Fingoland. The Story of the Lonellest Woman in Africa. By W. P. Livingstone, Author of *The White Queen of Okoyong*, *Mary Slessor of Calabar*, etc. Illustrated. \$1.50 net.

The White Horse and the Red-Haired Girl. By Kenyon Gambier. \$1.50 net.

E. P. Dutton & Co. New York.

The Secret of the Cross. A Plea for the Representation of Christianity. By Edmond Holmes. Author of *What Is and What Might Be*, etc. \$1.50 net.

Houghton Mifflin Co. New York.

Social Work. Essays on the Meeting-Ground of Doctor and Social Worker. By Richard C. Cabot, M.D. \$1.50 net.

B. W. Huebsch. New York.

The British Revolution and American Democracy. By Norman Angell. \$1.50 net.

Macmillan Co. New York.

The Soul in Suffering. A Practical Application of Spiritual Truths. By Robert S. Carroll, M.D., Medical Director, Highland Hospital, Asheville, North Carolina. Author of *The Mastery of Nervousness*. \$2.00 net.

PAMPHLETS

From the Author.

Priest—Priesthood. By the Rev. William H. Bates, D.D., Washington, D. C., Greeley, Colo. 10 cts. net.

History of St. Peter's Episcopal Church, Cambridge, Mass. From an Address to the Men's Club, June, 1917, by the President, Edward H. Cook, 332 Broadway, Cambridge, Mass.

Twenty-sixth Annual Report of the House of the Annunciation for Crippled and Incurable Children. Under the care of the Sisters of the Annunciation, Broadway and West 155th street, New York, from October 1, 1917, to September 30, 1918.

Eleventh Annual Report of St. Luke's Home, Phoenix, Ariz.

National Association for the Advancement of Colored People. 70 Fifth avenue, New York City.

The Fight Against Lynching. Reprinted from the Ninth Annual Report of National Association for the Advancement of Colored People. 10 cts. net.

ANNUAL CONVENTIONS

SUMMARY

ALABAMA approved a budget of \$18,000 for diocesan missions, and organized a laymen's society to secure funds.—ALBANY accomplished little legislation but much business.—DALLAS will raise a missionary endowment fund. It pledged hearty cooperation in the national campaign, and also in that for Sewanee.—EAST CAROLINA endorsed the campaign for Sewanee's endowment and that for missions. The Bishop's salary was increased.—HARRISBURG admitted the Yeates School as a diocesan institution; dissented from the proposal to give legislative power to the provinces; declined to change the date of convention; declared that women may serve on vestries where charters, etc., do not distinctly forbid.—NEW YORK made provision for episcopal assistance for Bishop Greer, approved his remarks on the "Concordat", endorsed the Nation-wide Missionary Campaign, appointed a committee on Church Literature, and slightly modified the canons.—SOUTH CAROLINA provided for a second archdeacon, and authorized four financial campaigns. Resolutions were passed admitting women as delegates; endorsing the proposed canon for ordination of Congregational ministers; requesting General Convention to authorize intinction or some other than the present method of administering the elements.—WASHINGTON took steps to permit women to vote for vestrymen and delegates to diocesan convention, which shall hereafter meet in February.—WESTERN MASSACHUSETTS approved the Nation-wide Campaign for Missions, and urged upon General Convention serious consideration of the gift of holy orders to Protestant clergymen making application. A tablet in Holy Trinity Church, Paris, was authorized in memory of the late Rev. Walton H. Danker.—EASTERN

OKLAHOMA pledged support to the Nation-wide Campaign for Missions. It also commended some of the Church's educational activities, and passed a resolution asking for reunion of the two missionary districts in Oklahoma.—NEW MEXICO realized its rapid missionary progress, and planned development in religious education.—OKLAHOMA endorsed the Nation-wide Missionary Campaign, and that for Sewanee. Like Eastern Oklahoma, it passed a resolution asking that the two districts be united.

ALABAMA

THE CHIEF business of the council held last week at Selma was the consideration of ways and means of raising sufficient money for diocesan missions. The question was finally determined by the organization during a recess of the council, but on the floor of the house, of the Laymen's Church Extension Organization, which raised and advanced \$1,200 to prevent a deficit in diocesan funds. The organization will be made permanent, and has undertaken to raise \$18,000 from all sources for diocesan missions. Admirable enthusiasm was shown.

At the request of this organization the council approved of the budget of \$18,000 for diocesan missions, did away with all assessments on the parishes, and provided that the Laymen's Organization should elect the lay members of the diocesan Board of Missions.

In connection with the council there was a presentation of the subject of the general missionary campaign by the Rev. J. D. La Mothe, and also a missionary meeting at which five-minute addresses were made by a number of laymen, and an address given by the Rev. Richard Wilkinson, D.D., of Montgomery. At one of the morning sessions

Bishop Gailor of Tennessee gave an address on Christian Education, with special reference to the University of the South. The council paid tribute to the fifty years faithful and devoted service of Sister Rebecca, of the Church Orphans' Home in Mobile, and awarded an allowance of \$25 per month to her during the remaining years of her life.

Deputies to General Convention were elected as follows: Clerical Deputies: The Rev. Messrs. Stewart McQueen, E. W. Gamble, E. A. Penick, the Rev. Richard Wilkinson, D.D. Lay Deputies: Judge Lee J. Clayton, Eufaula; Mr. W. H. Armbricht, Mobile (All Saints' Church); Mr. Henry J. Whitfield, Demopolis; Dr. W. B. Hall, Selma.

Standing Committee: The Rev. Messrs. Stewart McQueen, E. W. Gamble, E. A. Penick, Judge Lee J. Clayton, Dr. W. B. Hall, Mr. J. O. Banks.

ALBANY

THE ALBANY CONVENTION opened Tuesday evening, May 6th, in the Cathedral guild house. After devotional exercises conducted by Bishop Nelson and the reading of his charge, the business session began. Previous to the opening, a dinner was given the delegates at the Ten Eyck Hotel. Little business of importance or interest was transacted Tuesday night; but arrangements were made to consider a vast volume of business the following day.

Wednesday morning, at Holy Communion in the Cathedral, the Bishop as celebrant was assisted by Dean Larned and the Cathedral clergy.

The chief business in the morning was the election of clerical and lay deputies to General Convention. After considerable

time consumed in nominating speeches, the following were elected:

Clerical: The Rev. Walton W. Battershall, D.D., rector emeritus of St. Peter's Church, Albany; the Rev. Edgar A. Enos, D.D., rector of St. Paul's Church, Troy; the Ven. Roelif H. Brooks, rector of St. Paul's Church and Archdeacon of Albany; the Rev. B. W. R. Tayler, D.D., rector of St. George's Church, Schenectady. Lay: Mr. Levi Hasbrouck of St. John's Church, Ogdensburgh; Mr. Robert C. Pruyn of St. Peter's Church, Albany; Mr. Harris L. Cooke of Christ Church, Cooperstown; and Mr. Robert P. Shackelford of Bethesda Church, Saratoga Springs.

Resolutions were carried determining assessments for all diocesan funds upon 4 per cent. of the amount reported for clerical salaries; admitting St. Alban's Church, Frankfort, into union with the convention; and authorizing a fund to establish a fitting memorial for diocesan Churchmen who made the supreme sacrifice in the great war.

The subject of redelineation of diocesan boundaries in the state, introduced Tuesday night, was discussed briefly Wednesday. Bishop Nelson said there were several features of which he did not approve, among them being the fact that the arrangement tentatively proposed would give the diocese of Albany the very strongest sections of Eastern and Northern New York, to the apparent disadvantage of other sections. It looked like a purely selfish arrangement for the diocese of Albany. Among those who strongly opposed the measure was the Rev. Edward T. Carroll, D.D., rector of St. Ann's Church, Amsterdam, a parish which according to the new arrangement, would be attached to the proposed diocese of Utica.

Bishop Nelson announced the appointment of Mr. Russell M. Johnson, a member of St. Peter's Church, Albany, as chancellor of the diocese. A spirited debate on the subject of accepting the apportionment of the G. B. R. E. aroused considerable interest, the leaders being respectively the Rev. Oliver S. Newell and the Rev. C. M. Nickerson, D.D.

As far as actual legislation is concerned very little was done. The attendance was unusually large, however, and the debates were exceedingly interesting.

DALLAS

PROGRESS in all departments was reported at the council which met at St. Matthew's Cathedral, Dallas, on May 13th. Bishop Moore presided over all sessions, a preliminary address being given by Bishop Garrett, the aged diocesan.

The address of the Bishop Coadjutor emphasized three items, the diocesan endowment fund, St. Mary's College, and clerical stipends.

The diocese already possesses an endowment fund of \$70,000 for the episcopate. Since Christmas Bishop Moore had advocated raising of another fund of \$100,000 for carrying on the missionary work of the diocese, which has taken new shape due to the sudden development of the oil industry and the almost overnight creation of cities and towns. The Bishop as a result of his personal activities reported that parishes had already subscribed \$60,000 to the diocesan endowment fund, and the council agreed to commence immediately to raise the fund to the \$100,000 asked for. Once the fund is completed it is proposed to release the parishes and missions from some of the heavy assessments for diocesan missions. It is hoped that one result of raising the fund will be increased offerings for general missions.

Bishop Moore dealt at great length with necessary changes in the management of St.

Mary's College due to the resignation of Dean Carrington, who has accepted the rectorship of St. Mary's School, Knoxville, Illinois, in succession to the Rev. Dr. Lefingwell. The Bishop alluded in high terms of praise to Dr. Carrington's successful labors at the College during the four years in which he had been Dean. During that time there had been a large increase in enrollment, and in spite of adverse conditions the finances made an excellent showing. A resolution was unanimously adopted and ordered printed in the journal appreciative of Dean Carrington's successful service. On behalf of the clergy and the trustees of the College Bishop Moore presented Dr. Carrington with a handsome wrist watch in token of affection and esteem.

Bishop Moore reported that nearly every clergyman in the diocese now received a stipend of not less than \$1,500 and rectory, and he appealed to the few parishes not yet paying this amount to take immediate steps to reach what should be a minimum salary.

Miss Mac Case Marsh, General Secretary of the Girls' Friendly Society, congratulated the diocese upon the organization within the past year of four new branches of the society. All branches are in flourishing condition, and that connected with the Cathedral has a membership of over 150.

The Rev. A. W. Garden, provincial secretary, on behalf of the Board of Missions assured the council of the sympathy of the General Board with the diocese in its efforts to meet the necessities of Church extension in Texas.

The Rev. Charles C. Rollit, D.D., of Minneapolis, explained Bishop Lloyd's plan to raise \$20,000,000 for general Church purposes. After a spirited discussion a resolution was adopted pledging hearty co-operation in any steps agreed upon to make a survey of needs and raise funds for the purpose indicated.

The campaign to raise a million-dollar endowment for the University of the South was advocated by Dean Ray and the Rev. E. H. Eckel, and a resolution approving of the campaign was heartily adopted.

On Wednesday at an impressive mass meeting in the Cathedral an eloquent call to greater personal consecration was uttered by Bishop Quin of West Texas.

Deputies to General Convention—Clerical: Dean Ray, St. Matthew's Cathedral, Dallas; the Rev. Messrs. H. G. Hennessey, Denison; H. J. Ellis, Corsicana; and E. H. Eckel, Fort Worth. Alternates: Dean Carrington, Dallas; the Rev. Messrs. E. R. Allman, Terrell; F. T. Datson, Fort Worth; and Edwin Weary, Texarkana. Lay: Messrs. E. A. Belsterling, Dallas; F. W. Offenhauser, Texarkana; Rochester Haddoway, Fort Worth; and Judge John L. Terrell, Dallas. Alternates: Messrs. Robert Simpson, Gordon Farris, and W. M. Lingo, of Dallas; and G. D. Tarlton, Hillsboro.

On the Standing Committee Judge J. L. Terrell succeeds Mr. F. H. Sparrow.

EAST CAROLINA

THE COUNCIL met at Washington, North Carolina, on May 13th and 14th.

On the previous Monday evening the Rev. William E. Cox spoke in the interest of the million-dollar endowment for the University of the South. Subsequently the diocese endorsed this movement and pledged its co-operation.

The council was opened with the Holy Communion on Tuesday morning in St. Peter's Church, and at this service the Bishop delivered his annual address. He stated that much progress had been made in the diocese along all lines, especially in

the missionary portions and in connection with the negro work. The records would show that missionary work in the diocese is better manned and more adequately supported than in any previous period. Parochial schools for negroes are now being maintained at five points.

By unanimous action of the council the Bishop's annual stipend was increased to \$5,000.

Deputies to General Convention—Clerical: The Rev. R. B. Drane, D.D., Edenton; the Rev. W. H. Milton, D.D., Wilmington; the Rev. J. H. Gibboney, Goldsboro; the Rev. D. G. MacKinnon, D.D., New Bern. Alternates: The Rev. M. C. Daughtrey, Washington; the Rev. W. R. Noe, Wilmington; the Rev. Archer Boogher, Fayetteville; the Rev. D. L. Gwatlmeay, Wilmington.

Lay Deputies: Messrs. J. G. Bragaw, Jr., Washington; George B. Elliott, Wilmington; Major B. R. Huske, Fayetteville; Dr. R. W. Smith, Hertford. Alternates: Messrs. G. V. Cowper, Kinston; F. J. Cox, Elizabeth City; W. D. MacMillan, Wilmington; E. R. Conger, Edenton.

On Tuesday evening the Rev. John R. Harding, D.D., secretary for missions of the Second Province, addressed the council in the interest of the Nation-wide Campaign. The diocese on the following day enthusiastically endorsed this movement and the campaign committee was appointed.

The annual meeting of the Woman's Auxiliary was held at the same time as the meeting of the council. The Rev. J. H. Gibboney, as chaplain of the Woman's Auxiliary, celebrated at the corporate Communion and preached on Wednesday morning. The Bishop's fund from the Auxiliary was presented at this service, amounting to nearly \$500.

The time of meeting for the council was changed from the month of May to the third Tuesday in January, and the next annual meeting will be held in Fayetteville.

HARRISBURG

THE CONVENTION was held in Trinity Church, Shamokin, on the 13th and 14th inst., beginning at 5 P. M. on the 13th. After evening prayer the Bishop read his address. At the business session Major-General Charles M. Clement was elected secretary, and routine business followed. In the long procession of delegates and choir the pastoral staff was carried by the Rev. Paul Cracium, of St. Vasile's Church (Greek Orthodox), Mt. Union. The staff was once owned and used by Bishop Nester (Baron Zass), Russian Bishop, who was drowned in Alaska. It was given by a Russian synod to Archimandrite Sebastian Dabovitch, a representative of the Serbian Church (Orthodox), and when he returned to Serbia a few weeks ago he gave it to Bishop Darlington.

After morning prayer and Holy Communion on the following morning the convention acted on reports of committees. Among these actions were: Admitting Yeates School, Lancaster, as a diocesan institution; dissenting from the project of giving legislative powers to the provinces; declining to change the date of convention from the second Tuesday in May to the second Tuesday in January; declaring that women may be elected to serve on vestries where the provisions of charters, or articles of association, do not distinctly forbid. A very important report was that of the committee on definition of the term "communicant" and the establishment of a definition for statistical purposes of the term "Church Member". The committee presented three resolutions memorializing the General Convention (1) to direct cer-

tain changes in the parochial report; (2) to define the term 'Church member' as used for statistical and governmental purposes as including all persons who having been received by baptism into this Church remain in allegiance therewith, and also all other persons who, having been baptized otherwise, have subsequently been received into this Church and remain affiliated therewith; and (3) to provide a certificate of voluntary withdrawal from or non-affiliation with a particular parish, and to make provision for the re-affiliation of persons so withdrawing."

The condition and needs of St. Andrew's State College, were presented by the Rev. Mr. Zachary, minister in charge. Our people there worship in what will be the basement. This basement, prepared for church purposes, extends only to the future main floor, and has been roofed over with tar paper. The roof now leaks and the building should be completed with a superstructure to cost perhaps \$40,000 or \$50,000.

Mr. Paul Shimon presented the needs of the Assyrian and Armenian Christians.

Mr. Coles of the diocese of Bethlehem presented the project of the General Board of Missions to raise \$20,000,000. Mr. Pulsifer spoke of the work among colored people, especially of the new organization in Harrisburg to be called the Church of the Holy Cross.

On the Standing Committee the clerical members are the Rev. Messrs. Rollin A. Sawyer, Rev. William Heakes, A. W. Judd, Clifford G. Twombly, and Leroy F. Baker. The lay members were all re-elected.

Deputies to General Convention—Clerical: The Rev. Messrs. Charles N. Tyndell, Christ Church, Williamsport; Franklin T. Eastment, St. Paul's, Philipsburg; Frederick O. Musser, St. Paul's, Bloomsburg, F. M. C. Bedell, Trinity, Shamokin. Lay: Major General Charles M. Clement, St. Matthew's, Sunbury; George N. Reynolds, St. James', Lancaster; H. W. Hartman, St. John's, Lancaster; Col. J. Fred Reynolds, St. John's, Bellefonte.

Alternates—Clerical: The Rev. Messrs. W. C. Heilman, Trinity, Steelton; G. T. Lascelle, St. Matthew's, Sunbury; M. DeP. Maynard, St. John's, Bellefonte; and J. W. Torkington, St. Paul's, Wellsboro. Lay: J. W. B. Bausman, St. James', Lancaster; Thomas S. Brown, St. Luke's, Mt. Joy; G. F. Stibgen, St. John's, Marietta.

NEW YORK

The New York convention met on May 13th, in the Cathedral of St. John the Divine. Bishop Burch celebrated the Holy Communion, assisted by Archdeacon Pott and Dean Howard C. Robbins.

The business session was held in Synod Hall, Bishop Burch presiding, Bishop Greer having undergone an operation in St. Luke's Hospital the day before, as reported in THE LIVING CHURCH last week.

The members of the convention were deeply affected by the reading of the following

Message from Bishop Greer

"A recurrence of intestinal trouble similar to the one I had last fall has made it necessary for me to go to the hospital immediately, so the doctor informs me, for a minor operation. This, of course, is a very great disappointment to me, as I cannot be present with you at the annual convention. But I must submit to the doctor's orders.

"It is not a serious operation, and he thinks if it is done immediately it will be well and thoroughly done, and that I shall be out again better than ever in a very little while.

"I had intended to ask in person for another suffragan, in accordance with the terms of the suffragan amendment to the constitution and canons. The work in the diocese is so unremitting and so many new and unexpected things requiring attention are turning up all the time that a coadjutor bishop would not meet the exigencies of the situation, inasmuch as he would have all his duties definitely and finally assigned to him beforehand, and that is not what a large diocese like New York requires.

"In the hope, therefore, and with the assurance given me by my doctor that I shall soon be on my feet again as good as or better than new, I do hereby ask for a second suffragan for the diocese, to help me and my present admirable and gracious suffragan in meeting its many and various needs."

The convention was bidden to prayer for the Bishop's recovery and a message of sympathy was sent to him. Consideration of the request for the election of a second suffragan bishop was made the order of the day for the next morning.

When the matter was before the convention on Wednesday, the Rev. Dr. Alexander G. Cummins moved the following preamble and resolution:

"WHEREAS, The Bishop has expressed to this convention the need for more episcopal service in the diocese, and as this convention understands that the state of his health is happily such as to warrant the hope that he will soon be able to resume his duties;

"Resolved, That the sum of \$4,000 be placed at the disposal of the Bishop for the year 1919-1920 to enable him to invite for his assistance the services of bishops from other dioceses.

"And if the Bishop at a later date desires to place before the convention his need of a second suffragan bishop that he call a special meeting of the convention for that purpose."

Mr. George Zabriskie supported the immediate adoption of these propositions, and without further debate they were adopted *nem. con.* General satisfaction prevailed; for it was realized that the election, confirmation, and consecration of a second suffragan would in all likelihood cause a delay of four or five months in providing Bishop Greer with such assistance. The plan adopted will secure the services of another bishop at once.

The Bishop's Address

The manuscript which Bishop Greer prepared before he went to the hospital was read by Bishop Burch at noon on Tuesday. It has for its subject The Church as a Personality. In part it read:

"Why does not the Church win the world to Jesus Christ? Because it does not feel itself enough of a personality."

The Bishop spoke of the team work of the men in the army, all working for a common cause. The Church has not realized the psychology of the crowd. The Church must have the personality of the living Jesus Christ in order to be an effective Church. At present it is but an aggregation of bodies, organizations, communions. A tentative proposal has been made for the closer union of two Churches. The proposal is both practical and possible.

The Every-Name Canvass of the whole diocese, to be made on November 16th, was commended by the Bishop. The most important aim should be to bring them into touch with the Church; to foster the feeling of oneness in a common cause; to make them, like the men in Flanders, an invincible personality. The least of the benefits to accrue from the canvass would be the financial increase expected.

Greater friendship should be cultivated with other communions who acknowledge Jesus Christ as God and Saviour. The whole Christian world is ready to hear His voice in this midnight.

The unification of the Christian Church is needed.

On motion of the Rev. Dr. Nichols, that portion of the Bishop's address alluding to the "concordat" was referred to a special committee consisting of the Rev. Drs. Nichols, Slattery, and Gates. The convention adopted the report of this committee recommending an endorsement of the words used by the Bishop, promoting visible Church unity.

Elections

Standing Committee (class of 1923): The Rev. Dr. Charles L. Slattery, Mr. Edmund L. Baylies.

Deputies to General Convention: The Rev. Drs. Charles L. Slattery, Ernest M. Stires, William T. Manning, and E. C. Chorley; Messrs. Stephen Baker, George Zabriskie, Edmund L. Baylies, and Vernon M. Davis.

Provisional Deputies: The Rev. Messrs. Herbert Shipman and Theodore Sedgwick; the Rev. Drs. Harry P. Nichols and William M. Gilbert, Messrs. J. Roosevelt Roosevelt, J. Mayhew Wainwright, Stuyvesant Fish, and Harry C. Barker.

Secretary: The Rev. Charles K. Gilbert. Treasurer: Mr. Richard M. Pott.

Resolutions

The Rev. Dr. Charles F. Canedy made a motion which found instant approbation. By it, the convention tendered Bishop Burch a rising vote of thanks for "his uniform courtesy and graciousness" in fulfilling the duties of the chair. This convention has a membership of 947 laymen and clergymen. To identify the members, call them by name from the platform, and be able to name their respective parishes, is a great feat. It counts much for the preservation of good order and patience in these days of intense feeling. It facilitates the dispatch of business in such a large deliberative body.

Messages of sympathy and remembrance were sent to Mr. Francis Lynde Stetson and the Rev. Dr. Leighton Parks, absent on account of illness.

News of Bishop Lawrence's condition after sustaining a major operation was read. A message of sympathy was sent, and prayers were read.

The Rev. Dr. Van De Water paid eloquent tribute to the life and work of the late Bishop Courtney, resident so many years in this diocese. By rising vote the convention testified to its appreciation of the good example of the Bishop, the forceful preacher, and the steadfast patron of religious education and sound learning.

Diocesan Every-Name Campaign

After Mr. William Fellowes Morgan had presented the report of the committee on the every-name campaign, objection was made to the paragraphs identifying this diocesan campaign with the Nation-wide Campaign. Following some discussion, the report was accepted with the paragraphs stricken out.

Later in the session the most spirited debate of this convention was had over the indirect criticism of the Board of Missions for instituting the Nation-wide Campaign, involving the appeal for a great sum of money, without the sanction of the Church at large assembled in General Convention.

By invitation the Rev. James E. Freeman, D.D., addressed the convention on the nature and possibilities of the Nation-wide Campaign. It had been planned, he said,

for the fall as part of the work intrusted to the Board of Missions by the General Convention. He argued the necessity of extending the work of the Church, and urged taking advantage of the impulses of the present moment for launching the campaign.

The Rev. Dr. A. G. Cummins led the fight against the indorsement. "The General Convention should decide whether this work is to be done and should do it. Suggestions from the Board of Missions are welcome, but it is up to the General Convention to take the initiative."

Mr. George Zabriskie said that the campaign ought to have the coöperation and support of New York in a most critical hour of the Church's history.

Dr. E. M. Stires said: "It is plainly within the scope of the duty of the Board of Missions to plan such work as this. There is no lack of confidence in the board, which is the machinery authorized by the General Convention, and its incumbents were chosen by the General Convention. It is a sign of life and vitality in the Board of Missions when some one begins to be frightened, for it is very true that never yet was anything worth while attempted that some one did not get frightened about it."

The Rev. Dr. Loring W. Batten remarked, after a number of deputies had moved a reconsideration of the action taken earlier in the day, that such action would have the effect of a "wet blanket" on the Nationwide Campaign.

At length the convention formally rescinded its action, the deleted paragraphs were restored, and the diocese of New York formally approved the campaign.

Reports

Almost all the reports of societies and institutions were read by title and ordered printed without speeches.

Canonical Amendments

Canon XIX of the diocesan code was amended in several sections to meet the requirements of the new financial legislation.

A "permissive canon", operative for one year, and numbered XXX, was adopted, embodying the principle that the ability of a congregation to contribute, rather than the amount of annual current expenses, is a more equitable way of finding a basis for the apportionment to support General Missions. The total of current expenses often includes the income of invested funds and other income-bearing property contributed when the parish was in more prosperous circumstances.

Publicity

Dissatisfaction was expressed with the meagre reports appearing in the daily press, with one or two exceptions. A special committee reported on conditions and made suggestions. This committee will report on ways and means to accomplish the object at the next convention, and make all necessary arrangements. They are also empowered to plan for the publicity of general Church affairs at once.

On motion of the Rev. Pascal Harrower the chair appointed a committee of seven on Church Literature, which is asked to prepare or select literature concerning the life and doctrines of the Church for distribution in the vestibules of our churches. This subject was also formally referred to the deputies to General Convention.

Publicity was said to be an effective missionary agency. The Rev. Stanley Brown-Serman has been appointed secretary of this committee.

Patriotic Resolutions

Two resolutions of a patriotic character were adopted.

The first—moved by the Rev. William Wilkinson—tendered thanks to all the clergy of the diocese who had gone overseas to care for the soldiers.

The second—moved by the Rev. John M. Chew—was also carried without debate, as follows:

Resolved, That our presiding officer be requested to write or cable to the President of the United States, and write or telegraph to the Vice-President of the United States, the following or its equivalent expression as phrased by himself.

Resolved, That this convention, in common with the Christian world, beseeches grace and wisdom from Almighty God to guide the nations into covenants of humane, righteous, and lasting peace and into closer brotherhood among the peoples of the earth."

Recognition of a Polish Congregation

A special committee was appointed to consider the case of a Polish congregation of Christians who have expressed a desire for the benefit of the ministrations, counsel, and guidance of a bishop. The committee reported that such a congregation, of 2,000 souls, had been worshipping under the patronage of St. Mark's parish. Practically, they are Old Catholics, and feel the need of episcopal care. They are "neighbors", desirous of our Christian fellowship.

No obstacles could be found in the diocesan or general canons, and the Bishop, if the appeal were granted, would be exercising his episcopal office as a bishop in the Church of God.

The convention adopted a resolution prepared by the special committee, providing that, in the event of the presentation of a request from this Polish congregation for recognition and care, the request may be granted upon such terms as the Bishop may deem necessary.

St. Stephen's College

After some opposition, taken on the ground that bigger things ought to be done for St. Stephen's College, the convention voted to begin the support of four scholarships in St. Stephen's College, as every diocese in this Province has been asked to do.

The Rev. Dr. Leighton Williams made a gracious speech in favor of small country colleges. He said that they had been likened to "lights among the hills".

New Boundaries and New Dioceses

After some discussion the matter of erecting new dioceses and the proposed new boundaries of dioceses in the state of New York, the convention decided to take no action, referring such matters to the dioceses affected.

The convention approved of the efforts made to increase the stipends of missionaries and clergy of the weaker parishes, commending the Bishop's call as a medium for contributions to this worthy cause.

Early Wednesday evening, after the singing of the national anthem and the doxology, the members of the convention were dismissed with the benediction of the Bishop presiding.

SOUTH CAROLINA

THE COUNCIL of South Carolina, which met in the parish of Prince George Winyah, Georgetown, on May 13th, was characterized by the Bishop as one of the most progressive in its history.

The Bishop's address dealt principally with democracy in the Church and the prob-

lem of Church Unity. He insisted that not until a true democracy existed within the Church, which would express itself in some solution of the problem of unity, would the conditions be found upon which the Church could regain spiritual leadership in the world.

The Bishop deprecated any immediate step toward organic unity such as has recently been proposed in connection with the Congregationalists, fearing that such an attempt would do more harm than good. Before any step is taken toward a unity involving doctrinal agreement there must be a preliminary campaign of education whereby the rank and file of the Churches can be united in their desire as to the ultimate end to be achieved and in prayer for its accomplishment. As one contribution toward this object the Bishop submitted to the consideration of the council the tentative draft of a proposed "League for Church Unity", by means of which he hoped the way might be prepared for the ultimate attainment of an organic unity involving the principle of doctrinal agreement. The council later endorsed the principle involved in the Bishop's suggestion, and requested that the draft referred to be offered to the Church press for publication.

Problems and opportunities of the Church in connection with the men returning from war service were inspiringly dealt with at the first evening session, which was addressed by the Rev. Robb White, formerly attached to the 118th Field Artillery, Col. Holmes B. Springs, whose command was a part of the unit which broke the Hindenburg Line at Bellicourt, France, and by Chaplain E. A. Penick, recently discharged from Camp Jackson.

Following an unusually exhaustive report concerning the duty of the Church in rural communities, the council increased its appropriations to provide an archdeacon to serve such communities in the Columbia and Greenville convocations. Before the close of the council, the Bishop announced the appointment of the Rev. E. A. Penick to this office. The following campaigns were authorized to be conducted within the next twelve months and committees appointed to lead them: (1) For the Sewanee Million Dollar Endowment Fund, (2) To secure \$50,000 for St. Mary's School for Girls, Raleigh, N. C., (3) \$50,000 for the orphanage at York, S. C., and (4) \$20,000 to erect a chapel at Clemson College.

Resolutions were passed admitting women as delegates from parishes and missions at future sessions of the council (subject to ratification at the next session); endorsing the principle involved in the canon to be proposed at General Convention concerning the ordination of Congregational ministers (passed by a vote of 36 to 34); requesting General Convention to authorize intinction or some other than the present method of administering the elements in Holy Communion.

Deputies to General Convention—Clerical: The Rev. John Kershaw, D.D., the Rev. Messrs. A. S. Thomas, W. H. K. Pendleton, K. G. Finlay. Lay: Messrs. H. P. Duvall, Walter Hazard, John P. Thomas, Jr., the Hon. R. I. Manning.

Alternates—Clerical: The Rev. M. P. Logan, D.D., the Rev. Messrs. William Way, A. R. Mitchell, T. T. Walsh. Lay: Messrs. J. N. Frierson, T. W. Bacot, R. A. Meares, F. R. Frost.

The Standing Committee was reelected.

WASHINGTON

THE CONVENTION of the diocese of Washington was harmonious and well ordered,

and much of needed legislation was put through.

The missionary meeting the evening of the first day, at Epiphany Church, was the best in the history of the diocese. The congregation was excellent, the service brief, and inspiring addresses were made by Dr. Philip Cook, on the Nation-wide Campaign of the Board of Missions and by the Rev. Bernard I. Bell on Religion and the Young Civilian. The latter, from knowledge gained in eighteen months' service as chaplain of the Great Lakes Naval Training Station, told of the average young American's attitude toward the Church, pointing out the reason for the failure of the Church in holding its young men, and the hope for the Church in the future.

The convention assembled on May 14th, in St. Paul's Church, Rock Creek. At 10 A. M., Holy Communion was celebrated by the Bishop. After roll call, the delegates convened for business, and the Bishop delivered his address.

Speaking of the League of Nations, the Bishop said: "As a measure to prevent the sudden outbreak of another terrible war, and all authorities agree that another war would be more terrible than our imaginations can conceive, Christian people would more than welcome a plan that would achieve such results. We stand for peace based on the eternal principles of righteousness and justice for all nations and all classes of people. We should be willing to make great sacrifices for such a noble end. One thing, however, is certain: We cannot hope for an enduring peace without the permeating influence in the lives of our people, and of all people, of the God of Peace, manifested in the power of our living Lord and Saviour Jesus Christ, working in the hearts of men and creating the love of righteousness and justice, the only atmosphere in which peace can survive. . . . Here lies the challenge to and the opportunity of the Christian Church. It must 'put into the hearts of men the disposition, the motive, and the power.'"

The Bishop urged vigorous support for the \$20,000,000 campaign. He appealed for more generous apportionment for diocesan missions, sorely needed to increase the salaries of the clergy, and to extend work in growing parts of the city, and outlined the work during the past year; noting particularly that of the War Commission and that of Trinity Church, the new diocesan social service center.

In a summary of official acts, the Bishop reported 69 Confirmations, 1,018 persons confirmed, and 10 Roman Catholics received.

The resignation on account of ill-health of the Rev. Arthur S. Johns, secretary of the diocese since its formation in 1895, was accepted with expressions of regret and resolutions of gratitude for Mr. John's faithful service. The Rev. Charles T. Warner was elected his successor.

A petition signed by two hundred Churchwomen asked that the constitution be amended to permit women to vote for vestrymen and delegates to the diocesan convention. It was brought out that for the Maryland parishes an act must be passed by the Maryland Legislature (as was done in the case of Chevy Chase and Norwood parishes), and for the parishes in the District of Columbia there must be an act of Congress. Resolutions were passed petitioning the United States' Congress and the Maryland Legislature, and a committee of three was appointed by the Bishop to submit the resolutions to Congress.

A resolution changing the date of the convention from May to the first Wednesday in February was passed, and if con-

firmed at the next convention will take effect in 1921. This brings the convention much nearer to the fiscal year whose affairs are under discussion; and the stimulation of the convention will be thrown into Lent, the most effective season of the Church year.

St. Matthew's Chapel, Seat Pleasant, Prince George's County, Md., was erected into a parish to be known as Addison Parish. This chapel, for several years under the Bishop's jurisdiction, has as its vicar the Rev. Francis R. Nitchie.

At a roll call over \$11,000 was pledged of the \$12,000 goal for diocesan missions set by the board of managers for self-apportioning by the parishes; and it is hoped that \$1,000 will be raised in Southern Maryland, since several of those parishes, having hitherto given in a lump sum through the archdeaconry, did not respond.

To establish the Church offices on a business basis, the rent which has hitherto been paid by a single layman, a fund for \$3,000 was appropriated from the convention.

A resolution of congratulation was passed on the sixty-third anniversary of the ordination to the priesthood of the Rev. Walter A. Mitchell, senior presbyter of the diocese.

On the afternoon of the first day, Mr. J. Stewart Bryan of Richmond, Va., addressed the convention on the Recruiting and Support of Candidates for the Ministry, in the interest of the \$100,000 Fund to be raised in the province. The plan for this campaign was referred to the diocesan Board of Religious Education.

At noon on the second day, Mr. Arthur S. Browne, chancellor of the diocese, delivered an historical address on Rock Creek parish, in commemoration of the two hundredth anniversary of its founding.

The Bishop's invitation to the convention to accept the hospitality of the Cathedral at its next session, to mark the twenty-fifth anniversary of the diocese, was accepted.

Deputies to General Convention—Clerical: The Rev. R. H. McKim, D.D., the Rev. C. R. Stetson, the Rev. C. Ernest Smith, D.D., the Rev. Robert Talbot, D.D. Lay: Mr. H. L. Rust, Mr. Arthur S. Browne, General L. A. Wilmer, Hon. Franklin D. Roosevelt. All but General Wilmer live in the city of Washington.

Alternates—Clerical: The Rev. George F. Dudley, the Rev. Christopher P. Sparling, the Rev. D. Wellington Curran, the Rev. James W. Clark. Lay: Messrs. Henry P. Blair, Edward F. Looker, J. A. Cole; J. Holdsworth Gordon.

Standing Committee—Clerical: The Rev. R. H. McKim, D.D., the Rev. Messrs. George F. Dudley, L. R. Levering, J. W. Austin. Lay: Dr. W. C. Rives, Mr. A. P. Crenshaw, Dr. Sinclair Bowen.

WESTERN MASSACHUSETTS

THE SESSIONS held in All Saints' Church and parish house, Worcester, on May 13th and 14th, began with a service in the church on Tuesday evening at which the Bishop read his annual address and charge.

The business sessions opened Wednesday morning, with every parish and mission represented. After Holy Communion celebrated by the Bishop the convention proceeded, and reports of various committees were read.

Among the elections were the following: On the Standing Committee the name of the Rev. John M. McGann of Springfield appears as succeeding the Rev. M. E. Mott.

Deputies to General Convention: The Rev. Lewis G. Morris, D.D., of Worcester; the Rev. Marshall E. Mott of North Adams; the Rev. John M. McGann, of Springfield; the Rev. Stephen E. Keeler of Pittsfield;

Messrs. Bartow C. Crocker of Fitchburg; William A. Gallup of North Adams; Henry A. Skinner of Springfield; and Dr. Charles L. Nichols of Worcester.

The treasurer's report showed a balance of over \$1,000. Every parish and mission had paid its apportionment for diocesan expenses in full.

A resolution was introduced and a committee appointed to inaugurate in the diocese the Nation-wide Campaign under the direction of the Board of Missions together with the Board of Religious Education and Joint Commission of Social Service. An address on this subject by the Rev. Herbert Parrish was the order of the day after noonday prayers.

The convention voted to memorialize the General Convention asking that body to take seriously into consideration the matter of granting holy orders to ministers of Protestant bodies making application therefor. The delegates were not instructed, nor bound in any way, however.

A resolution was introduced and a committee appointed to secure funds and erect a tablet in Holy Trinity Church, Paris, in memory of the Rev. Walton S. Danker, a member of this convention at the time of his death and the first American chaplain to give his life in the European war.

Three missions were received into Union with the diocese: Emmanuel, Winchendon; St. Andrew's, Turners Falls; and St. John's, Athol.

The next convention (1920) will be held at Christ Church, Springfield, and will be a two days' session, in accordance with a recommendation in the Bishop's annual address.

EASTERN OKLAHOMA

THE NINTH annual convocation met in Trinity Church, Tulsa, on Sunday, May 4th. There was an early celebration of the Holy Communion; and convocation opened at eleven o'clock with the Holy Communion service, the Bishop being celebrant, assisted by the rector of the parish, the Rev. C. V. Kline. The Rev. Dr. W. Bertrand Stevens, rector of St. Mark's Church, San Antonio, Texas, preached a powerful sermon on the need of men of vision and understanding to meet the political, social, and religious situations of the day.

In the afternoon at the Sunday School service, the Bishop's banner for the largest per capita offering in the Lenten mite boxes was presented for the second time to St. Luke's Sunday school, Ada, which had an average of \$2.78. The Sunday schools of the district gave nearly \$100 more this year than last.

At the evening service the Rev. Francis S. White, of the Board of Missions, presented a foundation for the Nation-wide Campaign, in an inspiring sermon on the Call of the Church to help a world at sea.

Monday's session was given over to the Bishop's annual report, in which he particularly emphasized the Nation-wide Campaign, the need for more men for the ministry, and a larger number of chapters of the Brotherhood of St. Andrew.

The Rev. Franklin Davis was elected Secretary of convocation; and Mr. F. E. Dietrich of Okmulgee, treasurer.

The afternoon meeting was a joint session of convocation and the Woman's Auxiliary, which latter had held their annual meeting in the parish rooms in the morning, and were addressed by the Rev. Francis S. White, and the provincial secretary, the Rev. A. W. S. Garden. At the joint session the Rev. Francis S. White presented the Nation-wide Campaign in telling detail; the

Rev. Paul Micou spoke for the Board of Religious Education, and the provincial secretary made an appeal to women who had been in Red Cross work to transfer their effort to Auxiliary work as soon as the Red Cross work ceases.

Toward the end of the session came the reports of the officers of the Woman's Auxiliary, all of which showed great interest and progress. The United Offering custodian's report showed over \$1,200 already received. The evening was spent in a delightful reception at the residence of the rector.

Tuesday's session was given over largely to business, though the Rev. Mr. Micou was asked to speak further on the work of the Board of Religious Education. His presentation of the *Christian Nurture Series*, and the call of the ministry to our boys, made a deep impression.

Convocation unanimously approved of the Nation-wide Campaign, by a rising vote; and a strong district committee was appointed. A resolution endorsing Sewanee was promptly carried. Likewise, after some discussion, convocation passed a resolution asking for the reunion of the two missionary districts in Oklahoma. During this discussion, the Rev. H. J. Livvyd, senior presbyter, was in the chair.

Delegates to General Convention are the Rev. H. J. Livvyd, Muskogee, and Mr. Percy Talbot, Tulsa. Alternates: The Rev. John Grainger, Okmulgee, and the Hon. J. W. Swarts, Miami.

NEW MEXICO

New Mexico opened its twenty-fifth annual convention in St. Clement's Church, El Paso, on May 6th, Bishop Howden being celebrant at the Holy Communion. Convocation organized immediately following this service, and the Bishop read his address, in which the encouraging fact was the steady advance almost everywhere in the district. From the Church Militant had passed some stalwarts who for many years had borne the burden and heat of the day. These were commemorated by prayer, together with several members who, bearing arms as patriots, had fought their fight and finished their course. Hardly any State in the Union has proven herself more "American"—and under this epithet we include the many Spanish Americans whose loyalty and valor helped to put state and nation "over the top".

Due mostly to the war there were many changes in the clergy list, though the Bishop states that his field is almost entirely covered. There were more Baptisms and more Confirmations than a year ago. The Bishop notes a decrease in the enrollment of the Church schools, but, perhaps to the fact that, though we are not all Navajos, we are a nomadic population discouragingly in flux.

Several new missions have been organized and others started and not yet organized. During his five years of service, Bishop Howden states, there has been an increase from 27 to 32 points where the Church is doing her work. Meanwhile, contributions to General Missions have considerably increased.

The Bishop feels that in a great many places the pioneer period has been passed. His present concern is that a campaign should begin to improve the Sunday schools. Looking to this end the district board of Religious Education presented a resolution, which carried, under which either some adaptation of the *Christian Nurture Series* may be made to provide training for transient children, or an entirely new course of instruction be undertaken which more

quickly helps to prepare children for Confirmation who are here to-day and gone to-morrow.

The following officers were appointed:

Chancellor: Ex-Governor L. Bradford Prince, LL.D., who has long held this office, has lived in the district and served it about forty years, and was honored with a resolution of respect and an expression of thankfulness to God for his recovery of health.

Registrar: The Rev. W. S. Trowbridge, Santa Fe.

District Treasurer: Mr. A. A. Keen, Albuquerque.

Council of Advice: The Rev. Messrs. Fuller Swift, C. S. Sargent, W. S. Trowbridge, Mr. David McKnight, Mr. H. B. Hayes.

Deputies to General Convention: The Rev. Fuller Swift and the Hon. L. Bradford Prince, LL.D., with the Rev. J. S. Moore and Mr. David McKnight as alternates.

On the afternoon of the first day the Bishop's fifth anniversary was commemorated by a number of speeches and by the presentation of a full set of robes, including a beautiful purple silk cassock, together with a traveling case given by all the parishes and missions.

The Woman's Auxiliary holds its annual meetings concurrently with convocation, and joins with it at times in conferences of various kinds. At one of these joint sessions Miss Mattie C. Peters, head missionary at San Juan, read her report of progress on behalf of the Navajo Indians. Most of what has been written is the prose of our district, but here by these four women is wrought the poetry of Divine Love for God's "little ones". Eight Navajos died from influenza the past winter at the mission hospital, of whom several were buried by the missionaries, who even dug the graves. A group of Jewish people have furnished this last year's dispensary supplies, but a better commentary on the efficiency of this loyal land is the fact that the Indians leave their flocks and come fifty miles to be healed or clothed and fed, and have called us "Friends". A chapel is promised for the Mission.

The Woman's Auxiliary elected as president, Mrs. George Koolledge of El Paso; corresponding secretary, Miss Gertrude Yale, El Paso.

The district has more than once availed itself of the help offered by the Church Building Fund Commission, and El Paso is just now accepting further aid. On Tuesday Dr. Charles L. Farred, its secretary, made an address at the evening missionary meeting, explaining the functions and methods of the Commission.

The Rev. Francis White and the Rev. A. W. S. Garden both failed of their connections and could not take their places. But Mr. White arrived the next day, presented the Nation-wide Campaign, made an address for the Auxiliary, conducted their quiet hour, and also one for the Convocation, and gave altogether generously of his energy and time.

Programmes were planned for two joint sessions, one on Religious Education, the other on Social Service. At the first, Mr. R. J. Tigue spoke on Confirmation instruction in the Church School. The Rev. Mr. White made an address on Teaching Missions in the Church School. The Practical Working of the *Christian Nurture Series* was assigned to the Rev. W. S. Trowbridge. Mrs. R. Payne took for her topic The Practical Four-Year Lesson Course. The rector spoke on the Teaching Value of the Children's Communion, which is a quarterly service in St. Clement's parish.

Social Service received attention from

several speakers. The Rev. E. S. Doan of Roswell, chief Probation officer of his county, told of work in the Juvenile Court. Pastoral Work in Rural Centers was discussed by the Rev. C. S. McClellan.

The Church's Relation to Men From the Service was the theme of the Rev. F. M. Johnson, Jr., himself only recently returned. The Rev. Hunter Lewis and the Rev. Harris Masterson, Jr., were asked to talk on Work among College Students.

The three days of convocation were brought to a close by a victory service of thanksgiving in the evening, the three speakers being the Rev. W. H. Ziegler, ex-chaplain, 10th U. S. Infantry; Brig. Gen. James D. Erwin, commandant, El Paso district; and the Rev. F. M. Johnson Jr., chief boatswain's mate, U. S. N. R. F. The Church's Duty in Reconstruction was the chief thought of all three speakers.

OKLAHOMA

THE TWENTY-FIFTH annual convocation of Oklahoma met in Emmanuel Church, Shawnee, on May 7th; the preacher being the Rev. W. Bertrand Stevens, Ph.D. Thursday morning Bishop Thurston celebrated the Holy Communion, assisted by the minister, the Rev. Charles Holding. The annual address of the Bishop, which followed, laid stress on the good foundations laid by Bishop Brooke, as well as on the nobility of his character and his self-sacrificing nature. Other matters presented in the address were the Nation-wide Campaign, the need for strict financial reports and budgets, a call to the ministry, and for more chapters of the Brotherhood of St. Andrew.

In the business session the Rev. F. W. Golden-Howes was elected secretary; and Mr. J. C. Shapard, of Pawnee, treasurer.

The afternoon session was addressed by the Rev. Paul Micou in the interests of the Nation-wide Campaign; and later there was a joint session of convocation with the women of the Auxiliary and the guilds, at which reports showed good progress all through the district. In the evening a service memorial to Bishop Brooke was held at which addresses were made by the Hon. James W. Stern, a life-long friend of Bishop Brooke, and by the Rev. John Caughey, senior active presbyter in the district.

The concluding sessions on Friday were full of snap and interest. The Rev. Paul Micou presented the work of the General Board of Religious Education, touching particularly on the new plan for the Junior Auxiliary, and also on the ministry, especially as it touches the boy-life.

Convocation unanimously endorsed the Nation-wide Campaign, pledging support, and a resolution was adopted endorsing Sewanee. A resolution was also unanimously passed asking General Convention to unite the two districts in Oklahoma into one. While this resolution was pending the Rev. John Caughey was in the chair.

The elections resulted as follows:

Clerical delegate to General Convention, the Rev. V. C. Grinith; alternate, the Rev. F. W. Golden-Howes. Lay delegate, Mr. J. W. Marland, Ponca City; alternate, Mr. J. P. White, Oklahoma City.

A most delightful and helpful feature of the convocation was the use of the parish house, where both noon and evening meals were served to all delegates and visitors, and to many members of the parish, thus giving a most happy social touch to the entire session.

LAMBETH CONFERENCE OF 1920 RECALLS EARLIER GATHERINGS

Since Series Began — Revival of English Church Congress Next Fall — Considerations about Reunion — Bishop Foss Westcott appointed Metropolitan of India and Ceylon

The Living Church News Bureau }
London, May 2, 1919 }



THE announcement recently made by the Archbishop of Canterbury that the next Lambeth Conference will be summoned for July, 1920, brings to mind the reflection that the first of these conferences met as far back as September, 1867, and it is interesting to recall the circumstances which led to this initial gathering. The trial and condemnation of Bishop Colenso, of Natal, and his subsequent appeal to the Privy Council, resulted in the calling together of some eighty bishops, English, American, and Colonial, and the questions arising out of Dr. Colenso's case occupied most of the time and attention of the first Lambeth Conference. Other matters which then gave rise to serious debate are now taken for granted, and the work of the 1920 Synod will deal with subjects that never entered the minds of the fathers of the Conference of 1867. As an example, it was then regarded as one remarkable result of the Conference that "it once and for all dissipated the erroneous and Erastian notion that the Church of England could not recognize as a true bishop any man who was not made so by the authority of the Sovereign. In this assembly one-third at least of the bishops present were not so made nor was any distinction recognized between the bishops of an established and those of an unestablished Church—all sat and mingled together, all were alike equal as parts of the episcopate."

The second Conference was held in 1878, when exactly one hundred bishops met at Lambeth, and the assemblies have since then taken place at intervals of about ten years. The 1920 Conference will doubtless involve a larger number of bishops than has any previous occasion.

REVIVAL OF CHURCH CONGRESS

There is now every prospect of the revival of the Church Congress this autumn, as intimated some few weeks back. At a meeting held this week at Leicester a cordial invitation was given to the standing committee of the Congress to hold their next assembly at that town, the week beginning October 12th being suggested as a suitable time. Failing Birmingham, where the 1914 Congress was to have met, and which should therefore have priority, Leicester would certainly be an admirable centre. It is a midland town, and easily accessible from all parts of the country, being on the main lines of the Midland and Great Central railways, and possesses every facility for the accommodation of visitors.

Should Leicester be selected (and there are good grounds for supposing that the invitation will be accepted), the Bishop of Peterborough would of course act as president, and with his broad-minded sympathies could be relied upon to guide the Congress with wisdom in its deliberations on the many problems which will come before it.

The Church Congress has met once before at Leicester—in 1880, when Bishop Magee, of Peterborough, was the president.

REUNION POSSIBILITIES

The Bishop of London's proposals with regard to a possible reunion of the Church of England and the Wesleyan Methodists have led to further developments. An article appeared last week in the *Manchester Guardian*, written from the Wesleyan point of view, in which it is stated that Bishop Ingram recently addressed a meeting of the London Methodist Council, and repeated the proposals which he made at Kingsway Hall on Sexagesima Sunday, at the first of the Christian Reunion conferences.

There was no material addition to the Bishop's former statement, but one or two points in his address are worthy of note. He told the council that his proposals had the support of all parties within his own Church. On the question of Confirmation, he was now prepared to urge that, in the event of union, all persons in full membership with the Wesleyan Methodist Church should be admitted to Holy Communion in the Anglican Church without Confirmation. The Bishop also stated that at an early meeting of Convocation a definite invitation would be sent to the Wesleyan Methodist Church to appoint delegates to discuss the possibility of reunion on the basis of the scheme outlined at Kingsway Hall, and added that the responsibility for the acceptance or rejection of these overtures must now rest with the Wesleyan Methodists.

The writer of this article proceeds to summarize some of the grounds of the unwillingness of Methodists to accept the Bishop's proposals, which they maintain make no real concessions, and the acceptance of which would amount to a surrender of some of their most cherished convictions. They could not, for instance, bring themselves to accept the position that no man who has not been episcopally ordained can ever administer the Holy Communion, and although many of them had no objection to episcopacy, as such, they dare not claim for it any "divine right" which does not belong equally to Presbyterianism or Congregationalism.

Whether or no this writer's conclusions represent the convictions of the Wesleyan Methodists as a whole remains to be proved. It is, however, to be earnestly hoped that the invitation from Convocation will be accepted in the brotherly spirit in which it is made, and that the delegates to be appointed by the Methodist Council will be prepared to discuss the proposals with a real desire that the earnest efforts, made by the recent conferences, to bring about Christian reunion may not have been in vain.

BISHOP WESTCOTT TO INDIA

The Right Rev. Foss Westcott, D.D., has been appointed by the King as Bishop of Calcutta and Metropolitan of India and Ceylon, in place of the late Dr. Lefroy. The new Metropolitan is a son of the late Dr. B. F. Westcott, Bishop of Durham, and has passed nearly the whole of his ministerial life in India, having served as S. P. G. missionary at Cawnpore for the sixteen years previous to his consecration as bishop in Chota Nagpur in 1905. During the war he rendered specially valuable service in his oversight of the mission stations in his

diocese formerly under the control of the German Missionary Societies. The announcement of Dr. Foss Westcott's appointment has been received on all sides with the greatest satisfaction.

ECCLESIASTICAL PATRONAGE OF THE CROWN

The Bishop of Calcutta is appointed by the Crown on the nomination of the Secretary of State for India. The present holder of the latter office is Mr. Montagu, who is of the Jewish faith, and it was announced a few weeks ago that he had asked Mr. Balfour (who is a Scotch Presbyterian) to undertake this part of his duty. It is a matter for thankfulness that Mr. Balfour has apparently sought competent advice in the matter of this appointment, and a wise choice has been made. But, apart from this individual case, such arrangements as were necessitated, although technically quite regular, do not commend themselves to the sentiments of the faithful. It becomes more and more evident that the whole question of the ecclesiastical patronage of the Crown requires serious consideration, and drastic changes must be made. Would it not be possible for appointments to bishoprics and important Church offices to be placed in the hands of a competent patronage committee, representing English Churchmen, who could be trusted to tender sound advice to the Sovereign?

ABBAY MEMORIAL PROPOSED FOR GEORGE WASHINGTON

The *Observer*, in a thoughtful article in this week's issue, renews its plea for a memorial to George Washington in Westminster Abbey, "as an historic symbol and consecration of every ideal that belongs to Anglo-American friendship." Before the war this journal was strong in its advocacy of such a memorial, and now urges it once more, in addition to another appeal which is being made for a sum of £25,000 for the maintenance and development of Sulgrave Manor, the Northamptonshire home of the Washington family. But for the war this latter fund would have been raised, and the whole plan completed, four years ago.

In connection with the Abbey memorial, the *Observer* says: "We have inherited and are the trustees of the ancient records and memorials of the English-speaking peoples. First among our inherited treasures in our and their estimation stands Westminster Abbey, where, from the first days since we thought and felt as a nation, we have paid honor to native greatness. England has no higher reward for an Englishman than that his service should be commemorated within its walls. With great earnestness we would urge that the character and achievements of George Washington—an Englishman by birth and tradition, by sentiment and principle—should be acknowledged and perpetuated among the authentic memorials of his own race."

It would be a simple, wise, and felicitous act that we should place George Washington's memorial where Chatham, the champion of American liberties, already stands in the Abbey transept, in token that their ideals are to-day accepted as the common motive of British and American policy. George Washington in Westminster Abbey would seal our bond of coöperation; and, as an official act of acknowledgment, his installation there would do more than a decade of writings and speeches to fire the imagination of Americans, without respect of ancestry through the length and breadth of the United States, and (as the *Observer* says) "to strip the last misconceptions from their picture of the modern Englishman, and what he stands for."

RETIREMENT OF DEAN OF HEREFORD

Another deanery will fall vacant by the resignation of the Dean of Hereford. Dr. Wentworth Leigh is 81, and is retiring on account of his age and increasing infirmity. He has been Dean of Hereford for a quarter of a century, since 1894, after being rector of St. Mary's, Bryanstone Square, for six years. With the exception of this London experience, Dr. Leigh's work, since his ordination in 1862, has been wholly in the West of England—in Worcestershire, War-

wickshire, and Hereford. He has been an admirable custodian of his Cathedral church, the rebuilding of the west end of the nave marking his tenure of the deanery, besides other smaller works of value. Dr. Leigh will leave Hereford with the keen regret of its citizens at the necessity for his retirement. A Broad Churchman of the older school, he has appeared in later years a pattern of orthodoxy by comparison with his chapter and the present occupant of the see of Hereford. GEORGE PARSONS.

In addition Mr. Chalmers has ministered to the whole neighborhood in a most helpful and unselfish way.

Mr. Chalmers has been one of the prominent leaders in the movement for national prohibition, and is president of the Church Temperance Society.

GENERAL THEOLOGICAL SEMINARY

Commencement week exercises will be held on the usual dates. The associate alumni will hold a meeting on Tuesday, May 27th, at 10:30 o'clock. The trustees of the Seminary will meet in the afternoon of the same day at 2 o'clock. The graduation exercises will be held on Wednesday morning. In the Chapel of the Good Shepherd at noon on Tuesday, the Rev. Cameron J. Davis will read the alumni essay. His subject will be The Dwellings of the Righteous.

BROTHERHOOD CONFERENCE

Section B of the Brotherhood of St. Andrew of the diocese will hold its quarterly conference at All Saints' Church, Harrison, on Sunday afternoon, June 1st, at 3:30. Subject: Religious Education. The Rev. H. P. Nichols, D.D., chairman of the diocesan committee on religious education, will preach.

TRINITY MISSION HOUSE

The Sisters of the Community of St. Margaret are to take charge of the work of Trinity Mission House in connection with Trinity Church, New York City, in the early autumn. A great work in the downtown district is carried on from this center. Although the character of the population has changed, the opportunity and need in this region is as great as ever.

After many years of devoted labor at Trinity Mission House the Sisters of St. Mary have felt compelled to lay down this work, as their whole strength is needed for teaching and in the other work of the Community itself.

PRINCETON WILL CONFER DEGREE

It has become known in New York that Princeton University will confer the degree of D.D. upon the Rev. Dr. William T. Manning at the forthcoming commencement.

GIRLS' FRIENDLY SOCIETY

The annual service of the Girls' Friendly Society was held on the afternoon of the Third Sunday after Easter at Trinity Church. More than 1,000 associates and members with their branch banners marched down Broadway from the parish rooms of St. Paul's Chapel to Trinity Church. Dr. Manning preached, making a great plea for greater simplicity and greater reality, more real and simple faith. The offering was for the Vacation House at Huntington, L. I.

The diocesan council meeting was held on May 12th in the parish rooms of the Church of the Epiphany. Reports showed a wonderful amount of labor expended and a certain amount of result. The council deeply regretted the necessity that obliged Miss Hadley, president for three years, and Miss Satterlee, diocesan secretary for thirteen years, to decline reelection. Suitable resolutions of appreciation were offered by the council.

The new president is Mrs. G. C. W. Lowrey; the diocesan secretary, Miss M. C. Courtney.

A proposed change in Central Rule III was presented to the Council for its opinion. The vote resulted in a decision against a change in the rule. Of the clergy twenty-four replied to the questionnaire sent them, twelve in favor of the change and twelve against it. The council voted that members

MEMORIAL SERVICES FOR LATE DR. W. H. VIBBERT

*Held in Trinity Chapel, New York
— Seventh Regiment Memorial
Service—Resignation of Rev. J.
V. Chalmers*

New York Office of The Living Church }
11 West 45th Street }
New York, May 19, 1919 }



SERVICE of unusual interest was held at Trinity Chapel, New York, on the morning of the Third Sunday after Easter. It was a memorial for the late vicar emeritus, the Rev. Dr. William H. Vibbert, widely known in New York and in the Church at large for his power as a preacher and his great pastoral gifts.

Dr. Vibbert became Vicar of Trinity Chapel in 1891, during the rectorship of the late Dr. Morgan Dix, and for eighteen years did a faithful and successful work, and was greatly beloved by the members of the congregation. During the latter part of this period conditions surrounding the chapel changed almost completely and the work became more and more difficult, but Dr. Vibbert continued to labor with the courage and faithfulness characteristic of him. In 1910, having passed his seventieth birthday, he retired and was made vicar emeritus, retaining however his interest in the chapel and its people until the end of his life. Near the close of 1916 he was paralyzed, and for a while was confined to his bed, but later he improved and while never again able to speak went about constantly and was able to receive his friends. He was regular in attendance at the chapel, and though unable to officiate took his place in the chancel, and entered as far as he could into the services. On June 1, 1918, he went to Morristown to spend the summer with his daughter, Mrs. F. W. Keasbey, at whose home he was again stricken, finally entering into rest on the 27th of August.

The memorial service consisted of a choral celebration of the Holy Communion at which the vicar, the Rev. J. Wilson Sutton, a warm personal friend of Dr. Vibbert, was celebrant. The Rev. Dr. Lawrence T. Cole read the epistle, and the Rev. Dr. William M. Geer the gospel. The memorial sermon was preached by the Rev. Dr. William T. Manning, who took as his text: "Therefore are they before the throne of God, and serve him day and night in His temple." After recounting Dr. Vibbert's many services to Trinity parish and to the general Church, Dr. Manning paid warm tribute to his sterling Christian character, his loyalty, faithfulness, clear, strong, and uncompromising convictions.

On the same day, after the early Communion, the vicar admitted ten boys to a newly formed chapter of the Brotherhood, to

which four others are to be admitted shortly. This particular time was deemed especially appropriate in view of the fact that the Brotherhood was founded by Dr. Vibbert during the early days of his rectorship of St. James' Church, Chicago. It grew out of a small Bible class of young men, taught by Mr. James L. Houghteling, but Dr. Vibbert gave it its start, and to him it owes its existence.

SEVENTH REGIMENT MEMORIAL SERVICE

The annual memorial service under the auspices of the Seventh Regiment Veteran Association will be held in St. Thomas' Church on May 25th at four o'clock. The sermon will be preached by the Rev. Claudius M. Roome, chaplain of the association. The public is invited. No tickets of admission are needed.

REV. J. V. CHALMERS RESIGNS VICARSHIP

The Rev. James V. Chalmers, for twenty-one years vicar of the Church of the Holy Trinity in the parish of St. James, has resigned that important post, to take effect September 1st. Mr. Chalmers is a well-known figure in the life of the city and has done a remarkable work on the East Side, from the notable church of which he has been the only vicar.

The Church of the Holy Trinity in the parish of St. James got its name from the original Church of the Holy Trinity, corner of Madison avenue and Forty-second street, which united with St. James' twenty-four years ago. About that time Miss Serena Rhineland decided to build the group of beautiful buildings on East Eighty-eighth street which she later presented to St. James' Church as a centre of religious and social work. This enterprise superseded St. James' Mission, then on East Eighty-third street. Of the proceeds of the sale of the old Holy Trinity property \$200,000 was set aside by the vestry of St. James' as an endowment for the new Holy Trinity. The buildings, among the architectural sights of the city, consisting of church, morning chapel, parish house, and vicarage, were erected by Miss Rhineland on land which was a part of the farm and country seat of her grandfather, William Rhineland, and are a memorial for her grandfather and her father. The windows, filled with beautiful glass, are memorials for different members of the Rhineland family. In the initiation and development of this great enterprise Mr. William Rhineland Stewart, her nephew, was a moving and directing spirit.

During Mr. Chalmers' vicarship he has built up a great parish and congregation. He has presented 2,250 for Confirmation, and more than 2,000 have been baptized. The church now numbers upwards of 1,100 communicants and has a Sunday school of 1,000.

be admitted as branch representatives to diocesan councils. They must be twenty-one years of age or over and communicants.

THE JUNIOR CLERGY

The annual meeting of the Junior Clergy Missionary Association was held at the General Theological Seminary on May 12th. The Missionary Litany was said in the chapel by the president, the Rev. G. Ashton Oldham. At the business meeting in the gymnasium, reports of the diocesan children's

presentation service showed the amount received for missions far exceeded the sum of any previous years, amounting to nearly \$15,000. The nominating committee proposed names as president, the Rev. Harold G. Willis, and as secretary, the Rev. S. Briggs Nash. These and other officers were unanimously elected.

The speaker for the day was the Very Rev. Hughell E. W. Fosbroke, D.D. His subject was The Church's Objective—Should the Church be Institutional or Inspirational?

"They also express their hearty appreciation of the close and friendly relations which have existed for so many years between the Ministers and Members of the Old South Church and you and the Members of the noble Church represented by you. Such relations will always be held in grateful remembrance and with the desire that the same may ever continue.

"They would also send cordial greetings and abundant good wishes to you and to the Members of your Church."

EPISCOPAL CITY MISSION

At the service held in the Cathedral, May 2nd, to commemorate the seventy-fifth anniversary of the Episcopal City Mission, the Bishop announced that nearly \$22,000, in pledges and gifts, had been secured, toward a total of \$30,000 which he hoped to raise as an anniversary fund. With this sum in hand the financial system of the City Mission can be reconstructed and a permanent fund of \$20,000 maintained as a reserve to borrow from.

On May 14th, the fund had reached \$27,321.70, leaving a balance of only \$2,678.30 to be raised.

HOW ONE PARISH MEETS ITS BISHOP

During the recent convention of the diocese, Bishop Lawrence and Suffragan Bishop Babcock spoke of the way different parishes welcomed their bishops, referring especially to the good example of St. Paul's Church, Brockton (Rev. David B. Matthews, rector). In his parish paper this past week Mr. Matthews tells of the way St. Paul's officially welcomes the Bishop:

"Bishop Babcock came to St. Paul's and administered the rite of Confirmation to thirty souls out of a class of thirty-seven, twenty-two of those confirmed being men and women, only eight being boys and girls. The class was equally divided, fifteen being males and fifteen females.

"The wardens and vestrymen met the Bishop and escorted him to the chancel. The wardens later escorted the class in groups to the altar rail, the rector presenting the class."

RALPH M. HARPER.

NEW RECTOR FOR ST. MARY'S SCHOOL, KNOXVILLE, ILL.

THE REV. FRANCIS L. CARRINGTON, LL.D., for several years Dean of St. Mary's College, Dallas, has accepted the unanimous invitation of the trustees of St. Mary's School, Knoxville, Illinois, to become rector of the school in succession to the Rev. C. W. Leffingwell, D.D., who retires on June 3rd, after holding the position for over fifty years.

Dr. Carrington, who has had the advantage of training in school management under Bishop Garrett, of Dallas, leaves Texas to the great regret of the trustees of the College. He was the recipient of unstinted praise and heartiest good wishes at the annual diocesan council.

CALIFORNIA CONVENTION TO ELECT BISHOP COADJUTOR

THE STANDING COMMITTEE has sent out official notice of a special convention of the diocese of California for the purpose of electing a Bishop Coadjutor and to act upon such other matters as were referred to such special convention by the last diocesan convention.

The special convention is to be held at Grace Cathedral in San Francisco, on Wednesday July 2nd, at 10:30 A. M.

REV. REUBEN KIDNER DEAD AT MASSACHUSETTS HOSPITAL

After Paralytic Stroke — Bishop Lawrence at General Hospital—Inter church Comity—City Mission Anniversary Fund

The Living Church News Bureau }
Boston, May 19, 1919 }



REUBEN KIDNER is dead!

This is easily the most important news in Massachusetts during the past week. Death is naturally expected for most of us mortals, but most of us mortals here in Massachusetts did not expect the death of Mr. Kidner, for he was our friend. He was the friend of thousands and thousands of Boston folks. I question if any clergyman of any communion in Massachusetts had as many friends and knew as many people so personally as Mr. Kidner. I question if any assistant minister in our Church could call as many American clergymen by their first name as Mr. Kidner.

Mr. Kidner died last Friday morning at the Massachusetts General Hospital. He was taken to the hospital about a fortnight ago, following a stroke which paralyzed his right side. For most of the time at the hospital he was unconscious.

Mr. Kidner was born in Bristol, England, March 18, 1848, and was the son of James Frederic and Selina (Organe) Kidner. The family came to this country when the son was very young, and after being in business for a short time he went to the Boston Latin School to prepare for college, entering Harvard with the class of '75. Following his graduation Mr. Kidner entered the Episcopal Theological School in Cambridge, and was graduated in the class of '78, which numbered only three candidates that year, the other two being the Rev. Arthur H. Barrington, rector of Christ Church, Unionville, Conn., and the Rev. Charles J. Palmer of Lanesboro. He was ordained immediately by the late Bishop Benjamin H. Paddock, and soon after priested.

While at the theological school Mr. Kidner taught in the Sunday school of St. Stephen's Church in Purchase street, of which the well-remembered Dr. Wells was rector, and for whom the Wells Memorial at the South End is named.

His first active work as rector was with the Church of the Ascension, Ipswich, with which he was associated from 1878 to 1882. He then went to Trinity Church, Boston, where he remained until the formation of St. Andrew's Mission. Mr. Kidner was in charge of St. Andrew's Church, which was a mission of Trinity, for a number of years, until with the change in the character of the neighborhood it was deemed wise to dispose of the property, which eventually came into the possession of the Frances E. Willard Settlement. Mr. Kidner then returned

to Trinity Church, where he has been ever since.

On July 3, 1878, Mr. Kidner was married to Miss Katharine Clinton Simonds of Cambridge, who died a few years ago. Mr. Kidner's only survivor is a son, Dr. Frederic Clinton Kidner, who has been stationed at a military camp in the West. When his father was taken ill he was able to get a short furlough and came East, but returned about a week ago.

The funeral was held in Trinity Church on Sunday afternoon. Bishop Babcock conducted the service, assisted by the Rev. Alexander Mann, D.D., rector of Trinity Church. The honorary pallbearers were the wardens and vestrymen of Trinity, and in addition William P. Blake, a former vestryman, and the Hon. George A. P. H. Duncan, now Earl of Camperdown. The body was taken to Mt. Auburn, Cambridge, for cremation.

May God continue to bless you, Mr. Kidner. Heaven is more rich and more real because your friendly smile awaits us.

BISHOP LAWRENCE AT GENERAL HOSPITAL

Bishop Lawrence is a patient at the Massachusetts General Hospital, where he is resting comfortably following an operation to which he submitted last week. The Bishop will probably stay at the hospital for several weeks.

Last week during the final hours of the diocesan convention in New York City a message was received from Boston conveying the news that Bishop Lawrence had undergone an operation. The convention paused while prayers for the Bishop were offered by Suffragan Bishop Burch, who was the presiding officer in the absence of Bishop Greer, who himself underwent an operation only a few days ago.

INTERCHURCH COMITY

The friendly emulation of good deeds for others and good words for each other has long been the outstanding spirit of rivalry between the two most influential churches of Boston, solemnly facing each other on Copley Square, Trinity Church, the Rev. Alexander Mann, D.D., rector, and Old South Church, the Rev. George A. Gordon, D.D., pastor. In response to the greeting which Trinity gave to Old South in recognition of its recent notable anniversary of 250 years of service, Mr. J. Converse Gray, clerk of Old South Church, wrote Dr. Mann the following letter:

"The Ministers, Officers, and Members of the Old South Church in Boston desire to express to you, and also through you to Officers and Members of Trinity Church, their sincere appreciation of the greetings contained in your letter of the 7th inst., addressed to Dr. Gordon on the occasion of the recent celebration of the 250th anniversary of the founding of the Old South Church.

CONSECRATION OF ALL ANGELS' CHURCH FOR THE DEAF, CHICAGO

Bishop Griswold Officiating—North-eastern Deanery—Brotherhood of St. Andrew

The Living Church News Bureau }
Chicago, May 19, 1919 }



THE consecration of All Angels' Church for the Deaf, at 6122 Indiana Avenue, Chicago, marks the completion of one stage and the beginning of another in the missionary work initiated by the Rev. Austin Ward Mann, when, a lay reader, on July 1, 1875, he held the first service for the deaf people of Chicago at St. James' Church. For thirty-three years, in regular visits, this faithful and devoted missionary carried on his work. For some years at the outset he held services at St. James', and later at St. Clement's, and Trinity, which were the meeting places for the little congregation. Eventually the mission was transferred to Grace Church.

Finally, in 1908, Mr. Mann, because of advancing age and the increasing need of a resident missionary, handed on the work to his successor, the Rev. George F. Flick. For a few years more the services were held at Grace Church. In 1915 came attainment of the long cherished desire and hope. A small church and parish house, abandoned by other Christian brethren, were taken over, and, after extensive alterations and remodelling, All Angels' Mission had a Church home of its own. Four years later the mortgage had been paid off, and on Sunday, May 11th, the church was consecrated by Bishop Griswold. Mr. Smith of the Cathedral staff acted as Bishop's chaplain. The Rev. B. R. Allabough, missionary to the deaf in the dioceses of Ohio, Southern Ohio, and the two Michigans, also assisted in the service.

The present devoted rector, Mr. Flick, rejoicing with his congregation in the accomplishment of this commendable work and acquisition, says: "This little church is very completely equipped and fitted to serve the special and peculiar needs of its people. Its development as a social center is most noteworthy. Ordinarily a parish gathers the greater part of its congregation from all over the city, and many of its members come from distant parts of town to attend the services and meetings. The church for the deaf can fill even a greater part in the lives of its people, and has to consider even more of their needs than a church for people who can hear, and who have so many other liberalizing and educative contacts, of which the deaf are in large measure deprived—music, the theatre, public lectures and addresses, clubs and lodges, unlimited daily intercourse with fellow-men and women, and a much wider choice of wholesome recreations and stimulating pleasure.

"The success of All Angels' is due mainly to the unflinching interest and generosity of Mrs. William G. Hibbard, and of others of her family and friends who have given largely, and have made possible the consecration of the church."

NORTHEASTERN DEANERY

A chapter meeting of the Northeastern Deanery was held at St. Chrysostom's Church (Rev. Norman O. Hutton, rector), on May 12th, beginning with a celebration of the Holy Communion. There was a large attendance of the clergy, with several

representatives of the Y. M. C. A. and of the Brotherhood at the meeting which followed. Dean Edwards presided. The subject for the morning session was: Some Aspects of Missions in the Diocese of Chicago. The appointed speakers were the Rev. E. S. White and the Rev. Charles H. Young. Mr. White's paper was a most outspoken statement of missionary conditions in the diocese. Mr. Randall spoke for Mr. Young, who was unable to be present, and gave a brief survey of local missions.

The Suffragan Bishop was the first speaker in the spirited discussion which followed.

The luncheon served by the ladies of the parish was particularly happy as being an informal celebration of the tenth anniversary of the rectorship of the Rev. N. O. Hutton, D.D., at St. Chrysostom's. Dr. Hutton came to a parish which, in a weak and listless state for some time, under his able leadership has become one of the strongest in the city. Dean Edwards and the Rev. F. G. Budlong, the latter a classmate of Mr. Hutton at Hobart, both testified to the splendid leadership of Dr. Hutton. The rector made a very modest reply, saying that any success that had come to him and to his exceptionally kind people, was due to the strength that came from the altar and constant prayers and services.

The afternoon session, presided over by the Rev. J. D. McLaughlan, Ph.D., was addressed by Miss Pyott, who appealed earnestly for the campaign for the Y. W. C. A. to be held in Chicago from June 2nd to 7th.

BROTHERHOOD OF ST. ANDREW

The president of the diocesan assembly of the Brotherhood of St. Andrew, Mr. Ernest S. Ingliss, in a recent letter to the clergy, speaks of the organization by a few laymen of the Prayer and Service Extension Committee, which has been striving for the development of personal prayer and service among small groups of men wherever the clergy have given them an opportunity. Mr. Clark, chairman of the committee, has been greatly encouraged by the results so far attained.

The Chicago local council of the Brotherhood held its annual meeting on Wednesday evening, May 14th, at St. Paul's Church, Kenwood, when the following officers were installed: President, Mr. Floyd A. Ferguson, of Holy Apostles' Chapter; vice president, Mr. H. W. Raymond, of St. Simon's Chapter; secretary, Mr. J. F. Stevens, of St. Timothy's Chapter; treasurer, Mr. Ernest S. Ingliss, of St. Barnabas' Chapter; chaplain, the Rev. Charles L. Street, of the SS. Peter and Paul Chapter.

Chaplain F. E. Wilson, who was in France in service during 1918, spoke on the layman's duty in establishing personal contact with returning soldiers by his own experiences exemplifying his application of what he termed the "lost sheep" principle of reaching men, in contrast with the "drag net" principle, which, at least during the early days of the war, was the usual way.

The council proposes under its new corps of officers to carry on the work of chapter extension that has been so successful during the last year.

DR. HOPKINS ADDRESSES "Y" COLLEGE

At the Hyde Park branch of the Y. M. C. A. is one of the two or three colleges in the country where young men are being trained by the "Y" secretaries. One of the classes in the local college is making a

special study of the teachings of the various "churches", and Dr. Hopkins was invited on May 13th to deliver a lecture on the doctrine of the Episcopal Church, which he did in an outline of his series of thirteen confirmation lectures. Dr. Hopkins' address, nearly two hours long, was warmly received. He left a syllabus of his lectures and a copy of the Prayer Book for the files of the college.

NEW SOCIETY IN EVANSTON PARISH

Gamma Kappa Delta, the newly organized society of young people in St. Luke's parish, Evanston, attended service in a body on a recent Sunday afternoon and then, after a half hour's class study of the church, enjoyed supper together in the parish house. The sixty young men and women range from sixteen years upward, and their membership committee is working for a hundred members by Whitsunday. Their name is taken from the initial letters of the Greek words which embody the aims of the society—knowledge of the Church, fellowship in the Church, and service for the Church.

A week ago the rector asked a group of twenty-five or thirty to meet at the rectory to discuss the project, and so enthusiastic was the response that committees on constitution and nomination of officers were appointed at once.

H. B. GWYN.

HOUSE OF CHURCHWOMEN IN SOUTHERN OHIO

THE ORGANIZATION of a House of Churchwomen in Southern Ohio deserves more than the casual mention given it in connection with the convention report published in THE LIVING CHURCH of two weeks ago. A canon authorizing the organization of such a house was passed at the diocesan convention of last May, and in accordance with it the women gathered at Christ Church, Springfield, on April 29th.

Bishop Reese visited the parish house where the women had assembled and he in Bishop Vincent's absence made formal announcement that the house was organized. Roll call showed fifty-one parishes and missions represented. After the authorizing canon had been read, Mrs. J. D. Herron of Xenia presented by-laws which were adopted after slight amendment.

Mrs. Mortimer Matthews was elected president by unanimous standing vote. Chairmen of the three general committees, missions (Miss Elizabeth Matthews), religious education (Mrs. Allan McGregor), and social service (Miss Margaret McGuffey), were elected, as also vice-presidents from the three convocations of Cincinnati (Mrs. Wallace McCann), Dayton (Mrs. J. D. Herron), and Columbus (Mrs. Wm. Scarlett). Mrs. H. S. Lewis of Circleville was elected secretary.

Miss Eva D. Corey, educational secretary of the Woman's Auxiliary of the diocese of Massachusetts, spoke on the aims and opportunities of the new organization. Her subject was: World Service for Women through the Church. In an interval, the chair called for reports from diocesan organizations managed by women. The responses were statements of aims and needs. Bishop Reese again visited the house to announce that the constitution and by-laws had received approval by the ecclesiastical authority. He also suggested two immediate opportunities for usefulness: A hall for Church girls, students at Oxford, Ohio, and a mission work in the county infirmaries of the diocese. The Rev. G. P. Symons also, later in the session, spoke of these two ob-

jects, and a committee was appointed to further the work.

Three resolutions originating in this house were approved by the convention. The first asked the clergy to observe September 28th next as a day of special intercession for the triennial at Detroit—the last ingathering of the United Offering also being made on this day. The second asked that a quorum be declared if one half the parishes and missions were represented. The third suggested that the by-laws adopted by the house, the minutes of the primary meeting, and the names of officers and committee chairmen be printed in the diocesan journal.

The House of Churchwomen and the convention had two joint meetings. The first was to hear the Bishop's annual address. The second was a service at which Miss Corey spoke again, on women's work in co-operation with men and Mr. Frank Shelby presented men's work in the Brotherhood.

"NATIONAL EPISCOPAL RECTORY" IN CALIFORNIA

CALIFORNIA PAPERS having made considerable criticism of the "National Episcopal Rectory Association" of Ontario, Cal., it should be stated that this institution is in no sense connected with the Church, though one of the California clergy is connected with it in some capacity. A considerable amount of money was raised for this association, but it is said that only one clergyman of the Church was ever given a home in the institution and his connection with it ended more than a year ago.

DEATH OF REV. E. H. KENYON

THE REV. EARL HENRY KENYON, rector of St. Paul's Church, Bridgeport, Conn., from July 1, 1903, to his resignation, owing to physical disability, in 1916, passed into the rest of Paradise on May 13th, and was buried from St. Paul's Church on Thursday afternoon, May 15th.

Mr. Kenyon was in his fifty-fifth year and had been numbered among the non-parochial clergy since his resignation. He was ordered deacon by Bishop Huntington of Central New York on September 23, 1892, and was advanced to the priesthood by the same Bishop in the following year. His first charge was Christ Church, Adams, N. Y., where he remained until 1894, going from thence to Christ Church, Clayton, in the same diocese. He became rector of Grace Church, Yantic, Conn., in April, 1899, being called thence to the rectorship of St. Paul's, Bridgeport, which he filled for thirteen years. Since his retirement from active duty, he has resided at Ausable Forks, N. Y.

RADICALS EFFECT ORGANIZATION

A CONSIDERABLE GATHERING of Churchmen, clerical and lay, met in New York on May 2nd and 3rd in response to the call printed in THE LIVING CHURCH inviting those who are "anxious that the Church shall definitely show herself sympathetic toward every sane radical movement looking toward the democratization of industry and the socialization of life", and keen interest was expressed. A statement of principles was submitted and approved in general. Technical revision was necessary, but the statement will soon be sent out. Signed adherence to this statement will constitute membership in the association. It was the general understanding at the meeting that the new association should be broad enough to include Church radicals of every stamp, but at the same time sufficiently definite to

exclude persons primarily interested in philanthropy or the less searching types of reform.

The second day of the conference was devoted mainly to a discussion of possible work. Suggestions came in with bewildering rapidity. Among those approved were the following:

1. The association intends to stand firmly for the unlimited freedom of thought and utterance which should exist in Christ. It desires to afford moral support to all clergy and other persons who find themselves hampered in their loyal and honest attempts to apply the principles of the Gospel to contemporary life. The association would like to hold toward radicals in the Church a relation similar to that held by the Association of University Professors toward radicals in academic posts.

2. It is hoped that the association may bring pressure to bear upon the authorities of the Church for the introduction into our seminaries of courses for the study of social ethics, more particularly courses in the social study of the Scriptures and Church history.

3. Propaganda through various kinds of literature was proposed, ranging from brief leaflets to a dignified book. An invitation to consider such a book, received from a publishing firm of reputation, was an encouraging detail in our day. Proposals for other types of work will be gladly received from anyone.

The association is not yet christened. Various suggestions for a name were canvassed, but decision was referred to the executive committee. Among the names proposed were the following:

Church Radical Union (the name receiving the majority in an informal vote), Church League for Social Justice, Church League for the Revolution, League for the Limitation of Wealth under Christian Auspices, the Fellowship of the City of God (with a sub-title, An Association of Church Radicals), the Comradeship of Jesus, the Union for Christian Freedom.

An executive committee has been appointed to act until October, comprising among others the following persons: Bishop Brewster of Maine, the Very Rev. W. P. Ladd of the Berkeley Divinity School, the Rev. Bernard Iddings Bell, the Rev. John Howard Melish of Brooklyn, the Rev. George Israel Browne of Connecticut, the Rev. Richard W. Hogue of Baltimore, the Rev. Thomas R. Hazzard of Philadelphia, Mr. W. F. Cochran of Baltimore, and Miss Vida Scudder. The Rev. Richard W. Hogue has consented to act for the present as executive secretary.

MEMORIALS AND GIFTS

A HANDSOME white silk chasuble given to Trinity Church, Rock Island, Ill., by the vestment guild was made by the Sisters of St. Mary, Peekskill, N. Y.

A NEW ALTAR and reredos presented to St. John's Church, Cape Vincent, N. Y., by Mrs. Frank Sacket in memory of her nephew, Lieut. Scobell, were dedicated by Bishop Fiske on the second Sunday after Easter.

A NEW PIANO valued at \$500 and \$250 in victory bonds have been presented to Trinity Church, Watervliet, N. Y. (Rev. George A. Perry, rector). This parish is now free from all indebtedness, the money being in hand to pay off the mortgage on the rectory when it becomes due on July 1st.

A HYMN BOARD given to St. Stephen's Church, Duke, North Carolina, by Mr. William A. White is a memorial to his wife, who for the two years of her married

life was organist for St. Stephen's and a teacher in the Sunday school. The board, finished in heavy brass, has a plate bearing the inscription:

"To the glory of God
and in loving memory of
SUSAN RAWLINGS WHITE
1892—1918."

A BRASS ALTAR DESK presented to St. Mark's Church, Waterloo, Iowa, by the altar guild, was blessed by the rector, the Rev. Thomas Horton, on Easter morning. A pair of book markers made in England for the missal were presented by Mr. Myron Millard, and a pair of altar vases were presented by Mrs. H. D. Williams, the oldest member of the parish, now in her eighty-second year.

AMONG THE memorials given recently to the Church of the Advent, Louisville, Ky., were a white silk chalice veil and burse in memory of Alice C. Johnston, a former president of the altar guild, a purple veil and burse, a chalice of gold and silver made from many pieces of gold and silver given by members of the congregation, and a set of white bookmarks. Another member of the parish has given a new electric lighting system for the nave of the church.

AMONG THE several memorials dedicated at St. Andrew's Colored Mission, Lexington, Ky., during a recent visit of the Bishop were a brass altar cross, given by Mr. Charles Wallace as a memorial to his wife; a pair of brass vases, given by Mrs. Robert Seales as a memorial to her infant son; and a pulpit and reredos, the gift and artful workmanship of Dr. W. T. Dinwiddie as a memorial to his wife. The stained glass window, *The Light of the World*, was the gift of friends and relatives of the late Mrs. Kate Ryan, a former teacher of St. Andrew's Primary Circle. St. Andrew's has recently received \$139 in gifts for its rectory fund.

ON EASTER DAY Bishop Israel consecrated the marble altar lately installed in St. John's Church, Sharon, Pa. (Ven. Edw. J. Owen, rector). The altar is elaborated with three great squares of conventionalized rose trees, and the grapevine and the wheat symbolical of the Sacrament. The border of the tabernacle is ornamented with the passion flower and the tabernacle door is of chased bronze. The reredos (the great background for the altar in Winchester Cathedral may be called the inspiration for this work) is decorated with the grapevine and is relieved by five vertical divisions with niches and canopies in which are placed sculptured representations of the saints. The great central motif is the cross. At the front of the cross is placed a regnant figure of our Lord vested in alb, stole, and cope, and with a crown, indicating His royal dignity as the Great High Priest. On the retable is incised the following inscription:

"To the glory of God
and in Loving Memory of
FLORENCE PHILLIPS OWLSLEY,
1893—1916."

The donors are the devoted father and mother, Mr. and Mrs. John C. Owlsley. The designers are Cram & Ferguson, Boston, Mass.

ALBANY

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

Woman's Auxiliary—Parish Anniversary—
Clerical Club—A Year Book

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese was held in St. Paul's Church, Albany (Ven. Roelif H. Brooks, rector), on May 7th and 8th. The opening service was on Wednesday evening, the preacher being the Rev. Luke M. White.

On Thursday morning, Holy Communion was administered by the rector, assisted by the Rev. H. H. Hall, and the United Offering was taken. At the business meeting reports were made by president, secretary, treasurer, and corresponding secretary; also by the Church Periodical Club, the *Church Record*, the extension committee, and the Junior Auxiliary. At 12:15 the Rev. Mr. White gave another interesting address. The meeting was called to order at 2:15 for unfinished business, and then adjourned.

THE SEVENTY-FIFTH anniversary of the laying of the cornerstone of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), was observed on St. Mark's Day, April 25th. The evening service consisted of Evening Prayer, interspersed with appropriate hymns and followed by the Hallelujah Chorus from the *Messiah*. The nave of the church was originally the chapel of the Mary Warren Free Institute. It has been three times extended, in architectural correspondence with its original design. The tower was erected in 1859. The present institute building dates from 1863. The tune to Hymn 111, sung at the service, was the composition of the late Mr. Nathan B. Warren, Mus.Doc. (Tr.), son of the founder of the institute. For several years, until incapacitated by illness, he was organist of the church, and afterward president of the board of trustees until his death. The Twentieth Selection of Psalms, sung at the service, was set to a chant composed by the late Rev. J. Ireland Tucker, D.D., rector of the parish for over fifty years. The *Magnificat* and *Nunc Dimittis* were expressly composed by Dr. Edward J. Hopkins, organist of the Temple Church, London, for the "Triple Jubilee" held in the church on Christmas Eve, 1894; that service commemorating the fiftieth anniversary of the opening of the church, of the first choral service ever sung in the United States—which was sung in Holy Cross Church, Troy—and of the Rev. Dr. Tucker's continuous and life-long rectorship. The tune Hymn 425 was composed by the Rev. Dr. Tucker and that to No. 509 was composed by the late organist and choirmaster, Mr. William White Rousseau. Both of these were sung at the service.

THE ANNUAL MEETING of the Junior Department of the diocesan Woman's Auxiliary was held in St. John's Church, Cohoes (Rev. Ernest J. Hopper, rector), on May 3rd. Miss Helen A. Littell gave an interesting illustrated talk on China, and delegates were present from all parts of the diocese.

THE CLERICAL CLUB of Albany and Troy met at St. Barnabas' House, Troy (Rev. George A. Holbrook, rector), on May 5th. After routine business had been transacted, the Rev. Walton W. Battershall, D.D., read an interesting and scholarly paper on The Miraculous Element in Christianity. The next meeting will be held the first Monday in June in St. John's Rectory, Cohoes.

THE YEAR BOOK of Christ Church, Ballston Spa (Rev. John Alleyne Howell, rector), recently published, gives in concise form an account of the many activities of this strong rural parish. Offerings have greatly increased during the year and there are many more contributors. Services have been numerous and well attended. Nearly all of the young men in the congregation, including the two sons of the rector, have seen service in the Great War. Several have returned. There is a strong Auxiliary and the vestry are actively supporting the rector. Beside the work in the parish church, the Rev. Mr. Howell is maintaining services in the chapel-of-ease, St. John's,

East Line, and in All Saints' Church, Round Lake. One of the young men has become a postulant for holy orders.

ASHEVILLE

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

Sunday Schools Double Lenten Offering—Woman's Auxiliary

ON MAY 3RD, the Lenten offering of the Sunday schools of the district as presented at All Souls' Church, Biltmore. The banner for the school that raised the largest per capita was presented to the Sunday school of St. James' Church, Hendersonville (Rev. A. W. Farnum, rector), which averaged \$5.17. This school also raised the largest total. Much interest was manifested throughout the district for this offering, which more than doubled any previous offering. The total Lenten offering will go beyond \$1,000. Bishop Horner addressed the pupils and complimented them on their splendid effort.

MRS. F. P. BACON resigned as president of the Woman's Auxiliary of the district, having filled this place very acceptably for a number of years. But the Bishop has appointed a very capable president to succeed her, Mrs. Charles L. Minor, of Trinity Church, Asheville.

BETHLEHEM

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

Archdeaconry of Scranton

THE ARCHDEACONRY of Scranton met at St. Mark's Church, Dunmore (Rev. Eugene A. Heim, rector), on May 5th and 6th. Not least interesting of the events was the presentation of a class of thirty-three for Confirmation. The Rev. Charles F. Sweet, for many years a missionary at Tokyo, Japan, delivered A. Mesage from Japan. Bishop Talbot made a forceful address on Church Unity. Holy Communion was celebrated by the Ven. John Talbot Ward, the new Archdeacon of Scranton, on Tuesday. Mr. W. J. Pattison, general manager of the Scranton Republican, delivered an address on Church Publicity and Advertising. The Rev. Robert P. Kreitler gave an exegesis of St. John 19:10 and 11: a. A conference on Losses in our Church Schools and their Causes was opened by the Rev. Wallace Martin, of Montrose, and the Rev. E. G. N. Holmes delivered an address on Training of the Layman for Service. The next meeting will be at Plymouth.

CALIFORNIA

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

Sunday School Rally

THE ANNUAL Sunday school rally of the East-bay district was held in St. Paul's Church, Oakland, on the afternoon of Sunday, May 4th. The many Sunday schools were well represented by smiling children wearing their distinctive color as they followed their own banner into the church. The Rev. L. B. Thomas gave an instructive talk on the value of the mite boxes. The prize banner for the largest proportionate attendance during Lent was given to Trinity Church Sunday schools. The Chinese Mission earned it last year.

CENTRAL NEW YORK

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

Paper to Be Published Posthumously—Men's Club Pledges \$22,500 for Parish House—Student Pastor at Cornell

AT A RECENT meeting of the Syracuse Clerical Club it was voted that the paper

on the pastoral office, read to the club by the late Rev. Walter E. Jones, on the Monday previous to his death, should be printed.

FOR THE benefit of the Holiday House at White Lake the Girls' Friendly Society of Utica gave a dance in the spacious auditorium of the Y. W. C. A. building.

THE JUNIOR AUXILIARY of Trinity Church, Fayetteville, won the banner at the annual meeting in Grace Church, Syracuse, for the best exhibit of work done during the year in the fourth district.

AT A DINNER given by the men's club of Christ Church, Binghamton, on May 8th, the rector, the Rev. Theodore J. Dewees, was presented with a five-passenger Chevrolet automobile. About two hundred parishioners present at this meeting decided to reorganize the men's club for aggressive work, and pledges amounting to \$22,500 were made toward a new \$40,000 parish house.

IN SPITE of abnormal and trying conditions, the Woman's Auxiliary of the second district, meeting in St. Luke's Church, Utica, for its annual session, proved by its reports that there had been marked enthusiasm and larger contributions for missions than during previous years. Thirty-five boxes were sent during the year, valued at \$1,666.20. Other gifts brought the total to \$3,487.27, a gain of more than \$400 over last year. Miss Rosalie Mayer was elected district president and delegates were chosen to attend the Geneva summer conference, and the general conference in Detroit next fall.

THE GENERAL BOARD of Religious Education, with the cooperation of the diocese, has placed the Rev. Cyril Harris as students' pastor at Cornell University, Ithaca. It follows, in this, the earlier similar action of the Presbyterian, Methodist, Baptist, and Lutheran Boards. The Rev. Mr. Harris was for two years students' pastor at the University of Michigan, and has just received his discharge from the army after about a year in war work. There are usually between six and seven hundred Church students at Cornell, and the rector of the local parish, which numbers about 1,100 souls, can give them but inadequate attention.

UNION SERVICES were held in Christ Church, Guilford, on Sunday evening, May 4th. Dr. Blinn A. Buell of Binghamton addressed the large congregation on his experience as an army physician in an evacuation hospital. Dr. Buell was most enthusiastic about the work done by the Red Cross, the Y. M. C. A., the Knights of Columbus, and the Salvation Army. He gave a pleasant impression of the French people.

CONNECTICUT

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

Brotherhood—Sunday School Union—New Parish House at Danbury—Convention Plans

THE NEW HAVEN local assembly of the Brotherhood will hold its spring meeting in St. Paul's parish, New Haven, on the 26th. An address will be given by the rector of the parish, the Rev. Henry Swinton Harte, on some phases of Brotherhood work.

THE SUNDAY SCHOOL UNION of the Hartford archdeaconry will celebrate its tenth anniversary in the Church of the Good Shepherd, Hartford, on the 27th. The Bishop will preside and an address will be given by the Rev. Aaron C. Coburn on Community Religious Education.

ST. JAMES' CHURCH, Danbury (Rev. A. C. Coburn, rector), will build during the com-

ing summer a new parish house which will contain many additions to the parish plant.

AT THE recent meeting of the diocesan Board of Religious Education a committee was appointed to study during the summer months the general subject of Community Religious Education, having in mind certain local centers where such work is to be started in the fall.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp. Improvements at Kent Island—Sunday School Lenten Offering—Woman's Auxiliary

CHRIST CHURCH, Kent Island (Rev. Hunter Davidson, rector), is making extensive improvements in the church building. A new addition, cruciform in shape, is now being constructed for altar and sacristy. The vestry are installing a new altar in memory of Dr. Wythe Blunt, who gave the farms which are the endowment of the parish. Several other memorials including a new lectern and pulpit are in contemplation. The congregation also plan to install a pipe organ. It is now expected that the memorials and addition will be ready for dedication and consecration when the Bishop makes his annual visitation in the fall.

FROM PRESENT REPORTS, St. Andrew's Chapel, Sudlersville (Rev. D. I. Hobbs, rector), is leading in the Sunday school Lenten offering, and St. Paul's Church, Centreville (Rev. J. D. Cummins, rector), being a close second. The rural parishes in many instances doubled their offerings of last year.

THE ANNUAL convention of the diocesan Auxiliary at Cambridge last week was exceptionally well attended. The reports of the various parish auxiliaries were startling compared with those of previous years. Bishop Hulse of Cuba was the principal speaker. The Auxiliary is the strongest organization in the diocese at the present time.

AT THE annual convention in Elkton on June 3rd further progress is expected in the plan for religious education in the diocese. The war has helped the missionary outlook in the diocese, as it has given the people a greater vision of world needs. Already the amount paid on the apportionment is greater than for a similar time last year, and appeals are meeting a far better acceptance.

ERIE

ROGERS ISRAEL, D.D., Bishop Parishes Freed from Debt—Woman's Auxiliary in Annual Session

THROUGH the energy of its rector, the Rev. Bruce V. Reddish, Trinity Church, New Castle, has at last been cleared of its indebtedness. A campaign to raise funds for this was successful and the \$7,000 has been paid. The Bishop has set Memorial Day for the consecration of the Church.

ASCENSION PARISH, Bradford (Rev. W. H. Overs, Ph.D., rector), has been made happy by the action of a generous donor, Mr. Thomas R. Kennedy, in paying the entire parish debt of \$4,500. As soon as the debt was paid the vestry increased Dr. Overs' salary to \$3,000.

UNDER ITS active rector, the Rev. Harold Jenkin, St. Mark's Church, Erie, reports freedom from all indebtedness. On May 8th and 9th this parish entertained the annual meeting of the Woman's Auxiliary of the diocese. About one hundred delegates represented nearly every branch in the diocese.

On Thursday evening a reception for the delegates was held at the residence of Miss Sarah Reed. Friday Bishop Israel was celebrant at the service which all the delegates attended. At the business meeting some criticism was offered to the proposed constitution for the Woman's Auxiliary, and the United Offering plan. It was considered by some that salaries of only \$600 for women workers put the Church in the position of certain much criticised corporations that are paying "starvation wages". Delegates were instructed to use their judgment about these matters at Detroit. Bishop Israel paid high tribute at the afternoon session to women's work in France, showing that their mothering care was as much needed as the work of the men in the front line. He hoped that they were going to turn that same mothering instinct to the needy of the Church (the sick, the sad, the ignorant, the dying) throughout the world.

Bishop Hulse, the next speaker, held every one's attention as he spoke of the claims of Latin America. From the Jamaica negro, who asks the Bishop's help because "We are Englishmen, sir," to the poorest peasant, the Bishop is trying to care for all.

The last speaker was Miss Tillotson of the Church Missions House, telling of the great campaign planned in New York to increase the spiritual and intellectual life of the Church and incidentally to raise \$20,000,000. Just before adjournment of this most successful meeting the following officers were elected: President, Mrs. John E. Reilly, Oil City; vice-president, Mrs. J. K. P. Hall, Ridgway; secretary, Mrs. M. Agnes

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The Bishop spent a most strenuous Lent. He has visited nearly every parish and mission, beside making numerous speeches in the city of Erie and elsewhere, and has confirmed 250 persons in the diocese and 40 persons at Scranton in his former parish for Bishop Talbot. In most cities of the diocese the church buildings were too small for those who desired to hear him and high schools or other public buildings were used. At Port Allegheny he was introduced to an audience of 500 by the Roman priest of the town. At Franklin and Oil City the high school buildings were packed to capacity and the *Venango Herald*, which is often quoted by the *Literary Digest*, says of the Bishop's address: "We do not know how widely Bishop Israel of the Erie diocese is telling of his observation of the spirit and purpose of our boys in France, but we do know that, whenever he tells it, he writes in the minds of his hearers a chapter of American history that is almost matchless."

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Church Club Dinner—Confirmation at Reformatory

THE ANNUAL DINNER of the Men's club of the diocese was served in the gymnasium of the Shamokin high school on May 13th to between three and four hundred men by the women of Trinity parish, Shamokin. Mr. R. M. H. Wharton of St. Paul's, Harrisburg, was presiding officer and toastmaster as he was last year at Lock Haven. Everyone present had a printed sheet headed "Everybody sings at the Church Club Dinner", and everybody sang. At intervals as the dinner progressed popular and patriotic songs were sung. Three addresses were made, the first by Bishop Darlington on The Church, the second by Capt. Elliott Frost of the General Staff, U. S. A., on The Army Morale, and the last by Madam Slavka Grouitch, wife of the Ambassador of Serbs, Croats, and Slovenes, on conditions in Serbia and the other provinces represented by her husband. Madam Grouitch is West Virginian by birth.

ON MAY 11TH, "Mothers' Day", the first class of inmates of the state reformatory at Huntingdon were presented to the Bishop of Harrisburg by the Rev. Frederick J. Compton, rector of St. John's, who has had oversight at the institution since January 1st. The chapel was packed with an audience of some five hundred inmates. To mark the entrance of the Church services, the warden had made in the cabinet shops of the institution a carved portable altar, with altar stone done in white and gold, which the Bishop dedicated at the beginning. The rector will advise all rectors as the members of the class, which numbered twenty, leave the reformatory, so that they may be cared for.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop
ROBERT LER. HARRIS, D.D., Bp. Coadj.

Trinity Parish, Houghton

AT TRINITY CHURCH, Houghton, on May 12th a conference of the Copper Country branches of the Woman's Auxiliary was held with nearly one hundred women in attendance. Bishop Harris addressed the conference, outlining and explaining the diocesan work, and the women responded with a pledge of hearty support. On Tuesday night the men's club entertained the men of the Houghton Convocation in honor

of the Bishop, who spoke on The Place of the Church in the present Era of Reconstruction.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Active Organists—Little Helpers

THE ORGANISTS of our churches are taking their full part in the musical life of the Twin Cities. Mr. Stanley R. Avery, organist and choirmaster of St. Mark's, has been commended most highly by musical critics for splendid work accomplished by the choir. Mr. Avery was also organist at the large gatherings Sunday evenings in the Minneapolis Auditorium, when often the vast building was not large enough to accommodate the people. Another active organist is Mr. George A. Thornton, of St. Clement's Church, St. Paul, who was organist at the presentation of *The Creation* at the House of Hope, St. Paul (Presbyterian). He played at St. Catherine's College (R. C.) for a reception to Archbishop Dowling; at Trinity Methodist Church when *The Holy City* was presented, and has conducted several public performances of the Chord Choral Club. Mr. Thornton is one of the St. Paul committee to arrange for the "Peace Song Festival" at the Minnesota State Fair this coming fall.

THE ANNUAL meeting of the Little Helpers' Branch of the Auxiliary was held on May 14th at the home of the president, Mrs. W. P. Glad. The opening address was by Bishop McElwain, and the president outlined her policy for the year. Reports showed splendid progress by all branches.

GRADUATION EXERCISES at St. Luke's Hospital, St. Paul, took place in Christ Church on May 14th. The address was made by the Rev. C. E. Tuke, rector of St. Clement's Church.

PITTSBURGH

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

Standing Committee Organizes

THE NEW STANDING COMMITTEE met at the Church Rooms for organization, on May 9th. The Rev. Alexander Vance, D.D., was elected president. The Rev. C. B. Richards, whose address is 934 W. North avenue, North Side, Pittsburgh, is the secretary.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Clergyman Injured

THE REV. F. D. BUTLER, rector of St. Paul's Church, Alton, met with a serious accident on May 5th, while assisting workmen in repairing the roof of the church. He lost his balance and fell to the pavement, suffering a compound fracture of his leg, which was broken in three places. Because of the lacerated condition of the wound it was impossible to set the injured members permanently. He was taken to the hospital on May 11th for an X-ray examination.

VIRGINIA

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

Piedmont Convocation

THE PIEDMONT CONVOCATION held its semi-annual meeting in St. James' Church, Warrenton, from May 5th to 7th. Sermons were preached by the Rev. Messrs. Roach and Brooking; there was an earnest address by the Rev. Dr. Wm. C. Hicks on the

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Nation-wide Campaign and Missions; an essay on the Virgin Birth was read by the Dean; meditations during the "quiet hour" were by the Rev. Jas. C. Morris; Canon DeVries spoke on the Value of a Religious Education, and the Rev. Dr. Woodward preached the convocation sermon at the Holy Communion on Wednesday morning. At the business sessions the officers were reelected. Among the appropriations was one for war-welfare work by the members of Pohick Church, Truro parish, Fairfax county, among the soldiers of Camp Humphries. Holding "associate missions" in various parishes this summer and autumn was fully discussed; and much good is expected from the plan. A number of rectors asked for these and others volunteered to help in them. A committee was appointed to take charge of arrangements. An invitation to Cople parish, Hamilton, Loudoun county, for the autumn meeting was accepted.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Girls' Friendly Society

THE NINE ROCHESTER branches of the Girls' Friendly Society are invited to attend a service at the Church Home, 509 Mount Hope avenue, on Sunday, May 25th, at 4 P. M. There will be an address by the Rev. W. R. McKim.

CANADA

Welcome to Returned Soldiers—Death of Rev. L. C. Wurtele—Return of Canon Scott

Diocese of Caledonia

A SERVICE which should promise well for the future of the Church in Prince Rupert was the welcome to a number of returned soldiers. At a banquet given by the women of the congregation, Archbishop Duvernet proposed The Returned Soldiers. A very impressive part of the meeting was when Canon Rix read the honor roll. Out of the 125 men who left the congregation to go to the war, 28 made the supreme sacrifice. While the names of these were read the audience stood, the Dead March being played. The only member of parliament who won the V. C. was a member of the Prince Rupert congregation. Of the 130 men at the banquet all were Anglicans with four exceptions.—AFTER SERVICE in the old church at Lunenburg recently a meeting of one thousand citizens was held to promote the interests of the local social service council, of which the rector is president. Temperance and educational reform is the work taken up by this branch of the council.—THE PRESIDENT of King's College, Windsor, the Rev. Dr. Boyle, has been notified that, under the will of the late Lady Haliburton, King's will receive a legacy of £15,000 sterling. Lord Haliburton, who was a distinguished graduate of the college, was a grandson of the well-known "Sam Slick".—THE PROPOSAL to amalgamate St. George's Church and Christ Church, Sydney, Cape Breton, has been accepted by the two congregations. It is intended that a large church shall be built in a central position.

Diocese of Huron

IN ST. JAMES' CHURCH, Paris, at a memorial service, on April 10th, conducted by the Bishop, a memorial holy table and reredos were consecrated in memory of one nursing sister and twenty-two men who gave their lives in the great war. The rector, the Rev. M. G. Seton-Adamson, with the aid of the chancel guild, collected nearly \$1,000 for the purpose. A brass tablet con-

taining the inscription and names was placed upon the east wall of the Church.—ON THE thirtieth anniversary of the Woman's Auxiliary of the parish of Wilmot, Rural Dean Hicks, the rector, spoke. In the long period the branch had contributed \$5,000.

Diocese of Montreal

ONE OF the oldest clergymen in Canada, the Rev. L. C. Wurtele, died in Montreal on April 4th, at the age of eighty-seven. It is nearly sixty years since his ordination, and most of the time was spent in the parish of Actonvale.—SPEAKING IN Christ Church Cathedral, Montreal, the Bishop of Quebec emphasized the need of more aggressiveness on the part of the Church. "It is necessary," he said, "to fight against impurity, intemperance, and injustice, not merely to succor the victims afterwards."

Diocese of Quebec

A SERVICE of thanksgiving for the return of the rector, the Rev. Canon Frederick George Scott, D.C.L., C.M.G., D.S.O., F.R.S.C., was held in St. Matthew's Church, Quebec, on May 8th. He had been for over four years absent at the front as senior chaplain of the First Canadian Division, B. E. F.

Diocese of Toronto

AT THE re-opening services of St. Paul's, Runnymede, many gifts were dedicated by Bishop Sweeny, including a communion table and rail, and an oak pulpit. A window was unveiled in memory of those who gave their lives in the war.—BISHOP REEVE is making slow but steady progress towards recovery after his recent operation.—THE REV. W. L. BAYNES-REED, rector of St. John's, Norway, Toronto, has received the D. S. O. "for conspicuous gallantry and devotion to duty, August 8th and 9th, at the capture of the village of Lequesnel. He was constantly in the forward area, attending to the wounded and ministering to the dying under intense fire of all descriptions."

Educational

COMMENCEMENT EXERCISES at Margaret College, Versailles, Ky., will be June 10th instead of May 28th. The president, the Rev. George H. Harris, reports that already three-fourths of the rooms have been engaged for next year, while the enrollment of day pupils continues large. Some have already enrolled in this department for next year in order to secure desk room.

ELBERT H. GARY, chairman of the board of directors of the United Steel Corporation, will be the chief commencement speaker at Trinity College, Hartford, Conn., this year. Dr. Luther will preach the baccalaureate sermon in Christ Church, Hartford, on Sunday evening, June 22nd, and on the afternoon of the same day Franklin K. Lane, Secretary of the Interior, will address an open-air meeting on the College Campus.

THE NEW JERSEY SUMMER SCHOOL for the Clergy will hold its second annual session at Ruth Hall, Asbury Park, during the week of June 16th to 20th. The prospect is good for an increase in attendance. Among those who have consented to be members of the faculty are Bishop Hall of Vermont, Professor Arthur W. Jenks, D.D., of the General Theological Seminary, Professor Stuart L. Tyson, lecturing under the auspices of the New York Cathedral, and the Rev. William E. Gardner, D.D., chairman of the General Board of Religious Education. The Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, is chair-

man of the committee of arrangements, and the Rev. Morgan Ashley, rector of Christ Church, Bordentown, is secretary and treasurer. The privileges of the school are open to the clergy of other dioceses.

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