

The Living Church

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NO WRAPPING—NO ADDRESS

VOL. LXI

MILWAUKEE, WISCONSIN, JUNE 7, 1919

NO. 6

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CHICAGO



THE LIVING CHURCH

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

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CALM and prudent consideration of the morrow, so far from being a sin, is one of the very first Christian duties, and is so taught by the Holy Ghost in the New Testament: where people are especially enjoined to labor, working with their hands the thing which is good, that they may have to give to him that needeth. —Keele.

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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 7, 1919

NO. 6

EDITORIALS AND COMMENTS

THE *Nation* reprints from the *Christian Commonwealth*, of London, a sermon preached by Bishop Gore on the Sunday before the resignation of his see was made public—March 28th—in which the Bishop laments that his ideals for the League of Nations seem not to be in process of fulfilment. The *Nation* appears

Bishop Gore and
the League of Nations

not sufficiently informed concerning English ecclesiastical affairs or it would realize that Bishop Gore's resignation had nothing whatever to do with his views on the League of Nations or with any anxieties that he might have as to the form in which the League was being brought into shape. Moreover, as the *Nation* has conspicuously failed to uphold Bishop Gore's earnest plea to Americans on this subject, one scarcely knows why it should be interested in the Bishop's fear that his ideal was not being attained.

But, sharing as we were glad to do in the ideals that Bishop Gore so cogently presented to many American audiences last year, we are unable quite to share the fears which the Bishop expressed in this sermon. One must realize that to be accepted by twenty-three nations, of largely varying degrees of idealism, any instrument whatever must be much less satisfactory than true idealists would hope for. But Bishop Gore is exceedingly practical and must certainly have realized from the beginning that any League that might conceivably be established would be neither the League of Bishop Gore, nor of President Wilson, nor of Lord Gray, nor of Lord Robert Cecil, but a bare beginning, such as could hope to be accepted by all the nations, which might conceivably be developed in later years in some such degree as present-day idealists hope for. It is one thing to present ideals; it is another to refuse to take the first step toward an ideal because a whole flight could not be surmounted at one time.

Bishop Gore laments because he felt that "when Germany had been thoroughly defeated, then was the moment to prove to Germany that it would be humanely treated; that it would be given a fair place for recovery. In the nature of things we did not ask for public repudiations; they would have been untrustworthy indeed. What we trusted was that Germany would be forced by the logic of events to realize, as indeed she must realize now, that she had been grossly, utterly, lamentably misled. What was wanted was surely a witness that if she behaved herself she would be allowed to re-enter the comity of nations uncrushed."

Yes, "if she behaved herself". But who can say that she will behave herself? Is she penitent? In the pitiful but absurd pleas that Germany has made for modification of the peace treaty, is there any indication that Germany is sorry for what she has done? Does she appeal to justice? Does she recognize that the vast sum total of the world's loss through war must be so apportioned that Germany's fertile fields untouched by ruthless hands, Germany's undisturbed and beautiful cities, Germany's undestroyed factories well

stocked and replenished with stolen machinery, must be drawn upon to effect some tithe, some most inadequate part of the restoration of the devastated regions in all the countries that surround her? The world must understand that if Germany paid to-day the last penny that the allies have demanded from her in this proffered treaty, it would not pay one quarter, perhaps not one tenth, of the merely pecuniary loss that the devastated nations have sustained. And Germany expresses no penitence for these unrequited losses. How, then, can she be received to-day into the family of honorable nations? But she is not permanently excluded from the League of Nations. It would be a crime if she were. The machinery is explicitly provided whereby nations not now named in the covenant may afterward be admitted. And we have no reason to suppose that the nations of the world will refuse to admit her just as soon as it can be safe to do so.

Bishop Gore's expression of disappointment seems to us not justified. He has expected the impossible. We did not. He is disappointed that a better League has not been constituted. We are surprised at finding covenants for so good a one. This does not mean that our ideals were other than those of Bishop Gore, but rather that we never expected the millennium to be enacted by the treaty of peace, such as had only vaguely been foreshadowed when Bishop Gore's expression of disappointment was set forth. The finished article does not justify his despondency.

We do believe that the treaty of peace, with its covenant for a League of Nations, is a decided step forward.



Is there no cure for the continued high prices of food-stuffs?

The people must eat. Governments must guarantee to those who work the opportunity to eat.

When we were at war the call was made to us to stint ourselves that the famished people of Europe and our own soldiers might eat. We responded gladly, unanimously, heartily. The whole American people willingly observed meatless days and porkless days and wheatless days for this unselfish purpose.

Food Prices

But now they are having meatless days because of the prohibitive price of meat; denying themselves, not that others may eat, but that others may profiteer. "Never in twenty-five years," Florence Kelly is reported to have said, "have I known a time when so little meat was being sold to the families of the very poor working people." And one's own observation adds the knowledge that this is by no means confined to "very poor working people".

We used to be told that the law of supply and demand would permanently establish reasonable prices for commodities. We hear this much less than we used to. Observation, continued ever since the great food monopolies arose, has in-

licated that something has repealed the law. Perhaps a truer statement of the law's effect is that, unless it is interfered with by manipulation of markets, the productive energy of the human family is capable of producing values sufficient to meet every real need of every individual, and to afford to each one, regardless of his standing in society, an increasing number of the world's luxuries, so-called.

"Unless it is interfered with—" There is the loophole through which profiteering, high-price fixers, and their like, escape. But when they do so they violate the law they have declared infallible. It is infallible. They violate it at their peril. It is the function of government—especially of our government—to protect its people. Those who injure the people by exploiting their food supplies must be held legally, as, certainly, they are in morals, to be criminals. If law is not now sufficient for the purpose, law must be made sufficient. And government is bound to protect its people from assault by criminals.

What is the remedy? Some say, Revolution. That is not a remedy—it is starting again at the beginning on the assumption that might makes right. But government might well add certain departments with power above that of any individual or group of individuals. Departments of food, clothing, and shelter are more fundamental and necessary to government than are departments of state, war, and navy. Where organization provides the masses—who are also the classes—with sufficient food, clothing, and shelter, the masses will not needlessly throw away their lives and those of their brethren with swords and rifles and cannon. And in such a government, so organized—as our own can be when we, the people, determine that it shall be—the rise of prices will be recognized as what it is: a confession of incompetence or a confession of unbridled greed. In either case, whether incompetence or greed is to blame for rising prices, it is the business of government to put down its enemies. Not at Elgin, Illinois, not at Chicago nor New York, should prices be fixed, but at Washington—and there by a schedule based on the requirements of human development, not on the desire for profits nor on the power to exploit. Do we say this cannot be done? To some extent it *was* done as a war measure—though inadequately. And these are not days in which to say that a thing cannot be done.

Much of the "capital" which now demands "returns" is in the hands of those who have failed in their stewardship. Money is a token of values created. Stewardship is a relation both to God and to man and to created values. When these created values are used in defiance of the law of stewardship their real value to society should be carefully scrutinized by moralists.

And such an administration of those values makes it necessary, for the protection of all the rest of us, that government should intervene.



Ask our readers' attention to the series of papers on The Proposals for an Approach Towards Unity, written by the Rev. Herbert Kelly, S.S.M., which begins in this issue. The tentative concordat signed by representative Churchmen and Congregationalists is before the Church for discussion. Its chief value is that of presenting a concrete basis for discussion instead of a set of abstract principles. The reaction toward it has been interesting. Week by week the columns of *The Congregationalist* have been filled with letters to the editor denouncing it, generally in bitter terms. Scarcely a letter printed in that journal has defended it. Nothing is clearer than that to Congregationalists as a whole it is unacceptable. On the Church side it has had a varying reception. Some few have simply "gone up in the air" over it. That is easy. It means that the pursuance of the *status quo* is the easiest thing to do, and that one refuses to examine a serious attempt to repair some part of the division in Christendom. Others endorse it because of the weight of names that are attached to it in its original form. That simply shifts responsibility. The issue must be decided on its merits and not on the strength of the names attached to it. Many have raised objections to it on grounds that are shown to be fallacious when

Papers by
Rev. Herbert Kelly

the instrument itself is examined. And some have given careful thought to it and rejected it on its merits.

Which of these shall ultimately prove to be prophets of wisdom may not yet clearly appear. Our own judgment is reserved. All of us are bound to study it carefully and sympathetically because of the character of the men on both sides who have signed it. This is the first concrete basis for partial unity that has been seriously propounded by groups of such dignified standing on either side since disunion became crystallized in modern sectarianism. To treat it lightly, to reject it on *a priori* grounds or without the most thorough consideration, would be a crime against the Holy Spirit. Our manner in discussing it is a test of the genuineness of the desire of any of us for unity. But in the last analysis we must pass with the utmost care upon the merits of the case.

In the meantime, desiring that the fullest opportunity should be given for sympathetic consideration, we have asked that the subject be presented carefully by its proponents. These, in turn, or some of them, have asked Father Kelly, who was recently in this country, and who, after careful study, gave the measure his approval, to treat of the subject for publication. The papers now beginning are the result of that request. We shall hope also for further studies of the subject in all its phases. And we shall hope further that before General Convention a consensus of thought will gradually be obtained, so that the measure may be either accepted or rejected by quite general consent, at least among those who examine it from a distinctly Catholic point of view.

We commend the study, both sympathetically and critically, of Father Kelly's papers to all thoughtful Churchmen.



UREKA! Here is a concern circularizing the clergy with an offer to supply them with ready-made sermons and lectures at the lowest sort of prices, or to prepare special ones to order at fifteen dollars each, to "become your exclusive property", and guaranteed "just as good as any that we print"—which is some guarantee. Also "each" of ten of the cheaper variety is "better from every standpoint than any that we have ever published".

"Canned"
Eloquence

It is not easy for "each" of ten to be better than the other nine, so this in itself is some considerable accomplishment. Just so that the laity may recognize them when preached, and so appreciate that they have cost their pastor at the rate of three for a dollar or seven for two dollars, and are calculated to "draw the crowds", "increase your membership", and "command a larger salary"—motives, certainly, that the ordinal has overlooked but that must bank largely in the consciousness of any customers of this up-to-date house—we mention that some of the titles are "God's Masterpiece—Man", "The Church of To-morrow", "Humanity's Headlight", "The Man of Galilee", "America, the Queen of Nations", etc. A lecture on "A League of Nations", price fifty cents, makes one wonder what would happen if Senator Borah and Mr. Taft should both purchase it and begin to deliver it on the same day.

Not even a patent medicine has more enthusiastic commendations. "Send me every lecture that you publish," orders one enthusiast. "I preached a series of six sermons from 'The Man of Galilee,'" boasts another, who certainly made his investment go a long way. "You are just the people I need—thanks for the fine sermons," writes a third. "I want another complete set of your lectures for my son, who is also in the ministry," declares another; one hopes father and son's unanimity of thought is not dispensed upon the same victims. While "You will be interested to know that the oration which you sent my son took first prize", is certainly the last word in testimonials.

Seriously, can it be possible that among any class of Christian ministers, of any name whatever, enough trade can be built up for such commodities as these to pay for printing and mailing the circulars? What must be the ethical condition of any man who buys such writings, be they what they may, and palms them off as his own? What can be his conception of the teaching office of the ministry or the purpose of preaching? What, as well, of the

example of any Christian minister in a matter of common honesty?

We cannot and do not believe that enough suckers bit at this bait to justify the price of the postage.



HE following is the balance sheet for THE LIVING CHURCH WAR RELIEF FUND covering the period January 4, 1919, to May 31, 1919, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of January 11th, page 345:

RECEIPTS	
Acknowledged, January 11th to May 31st, inclusive	\$ 23,301.30
Received from The Young Churchman Fund	241.88
Balance on hand, January 4, 1919..	\$23,543.18
	96.13
	\$23,639.31
APPROPRIATIONS	
JANUARY 4TH TO MAY 31ST, INCLUSIVE	
Transmitted to Rome.....	\$ 685.62
To Special Funds:	
The Fatherless Children of France.	\$12,877.29
Orphans of Belgium Fund	548.50
To Dr. Watson for his work in Paris	103.05
Holy Trinity Church, Paris.....	130.00
Armenian and Syrian Relief Fund	8,292.45
Thanksgiving for the Recovery of Jerusalem Fund	412.48
Serbian Relief Fund.....	149.50
Polish Relief Fund.....	190.00
Belgian Relief through General Major Frans	155.02
French and Belgian Relief through le Comtesse de Boissieu.....	73.40
Fund for work in British West Indies	1.00
Fund for Australian Priest's Vestments	1.00
	\$22,933.69
Balance on hand, May 31, 1919....	20.00
	\$23,639.31

The following is the list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee. Assistance to Munich and Dresden ceased immediately after the American declaration of war.

To Paris	\$25,617.67	and	10,926.00	francs
To Geneva	4,717.02	"	8,882.00	"
To Lausanne	"	"	10,158.12	"
To Rome	8,293.70	"	11,500.00	"
To Munich	5,464.56	"	3,882.75	"
To Florence	2,225.69	"	3,500.00	"
To Dresden	2,180.70	"	5,163.75	"
To Nice	450.00	"	328.00	"
To Bishop Israel in Paris for distribution	4,905.02	"		"
To Special Funds*:				
Dr. Watson for work in Paris	\$103.05			
Fatherless Children of France	438.00			
Belgian Orphans Fund..	219.00			
Belgian Relief	155.02			
French and Belgian Relief	73.40			
	988.47			
	\$54,842.83	and	54,340.62	francs

* These are amounts that had been acknowledged as specials in THE LIVING CHURCH WAR RELIEF FUND and were afterward transferred to the funds named. They do not comprise the entire receipts for such funds.

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

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

657. Holy Trinity Sunday School, Swanton, Vt.....	\$ 36.50
658. Red Cross Auxillary of Hoods Creek, Franksville, Wis. (two children)	73.00
113. H. H.	6.00
164. St. John's Church, Yonkers, N. Y.	7.33
165. St. John's Church School, Yonkers, N. Y.	7.32
192. Miss Margaret Hearne Cornell, Ithaca, N. Y.	36.50
209. New England Women of Washington, D. C.	36.50
356. Mrs. Jerrold F. Walton, Elkhart, Ind.	36.50
399. Miss Genevieve Marlow, Sewanee, Tenn.	36.50
404. Mr. and Mrs. S. B. Parrish, San Bernardino, Calif.	36.50
415. Peabody School, Denison, Texas.....	36.50
Total for the week.....	\$ 349.26
Previously acknowledged	53,010.26
	\$53,359.52

ORPHANS OF BELGIUM FUND

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

30. Our Saviour's Church Auxillary, Racine, Wis.....	\$ 36.50
Previously acknowledged	2,369.67
	\$ 2,406.17
FRENCH WAR ORPHANS' FUND	
St. John's Church, Clinton, Iowa.....	\$ 6.98
FRENCH AND BELGIAN CHILDREN'S FUND	
Calvary Church, Germantown, Pa.....	\$ 60.00
BELGIAN RELIEF FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
FUND FOR HOLY TRINITY CHURCH, PARIS	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
FUND FOR RELIEF WORK IN ITALY	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
ARMENIAN AND SYRIAN RELIEF FUND	
Edward P. Bailey, Chicago, Ill.....	\$ 25.00
St. Paul's Parish, San Diego, Calif.....	475.15
St. Mark's Parish, Culpeper, Va.....	2.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
K. C. F., Marquette, Mich.....	5.00
St. Paul's Church, Burlington, Vt.....	9.50
C. M. G. for May.....	2.00
St. Mary's School, Salamanca, N. Y.....	8.66
Mrs. J. Walcott Thompson, Salt Lake City, Utah.....	10.00
In memory of Mary K. Mackall by Mrs. Jane K. Smoot....	2.50
Miss Flora E. Hill, Marquette, Mich.....	5.00
	\$ 569.75
THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
SERBIAN RELIEF FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
POLISH RELIEF FUND	
Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00

JOINT SESSIONS AND MASS MEETINGS AT GENERAL CONVENTION



N answer to many inquiries by societies and institutions desiring to appoint meetings at the time of the session of the General Convention in Detroit, the Committees on Joint Sessions and Dispatch of Business announce that they intend to report the following recommendations at the opening of the Convention on Wednesday, October 8th:

Monday, Tuesday, and Wednesday, October 13th, 14th, and 15th, all day, are assigned for joint sessions on the subject of Missions, as voted by the last Convention, the ordering of the sessions being in the hands of the Board of Missions, which will accord time also to the Church work among seamen.

On Friday, October 17th, the joint session on the subject of Religious Education, eleven to one o'clock, will be arranged by the General Board of Religious Education.

On Tuesday, October 21st, the joint session on Social Service, eleven to one o'clock, will be arranged by the Joint Commission on Social Service.

The Triennial Missionary Sermon will be preached on Sunday evening, October 12th.

The following mass meetings are being planned:

Thursday evening, October 9th, a mass meeting on The Effect of the War upon Religion, Bishop Brent to preside and to speak and determine the choice of other speakers.

On the evening of Tuesday, October 14th, a mass meeting on the subject of Christian Unity and the Coöperation of Religious Forces, the arrangement to be in the hands of our General Convention Commission on the subject, the Commission on Faith and Order, etc.

On Sunday afternoon, October 19th, a mass meeting in the interests of Missions, to be arranged by the Board of Missions.

On the evening of Sunday, October 19th, a mass meeting on the subject of Reconstruction, possibly with special reference to industrial questions.

On the evening of Tuesday, October 21st, a mass meeting, to be arranged by the Joint Social Service Commission.

On the evening of Wednesday, October 22nd, a mass meeting, to be arranged by the Board of Religious Education. It may be necessary to change this last date on account of the use of the great hall.

It has been thought wise to make public the nature of the report, which will be made at the opening of the session of the General Convention, subject to its approval, because so many appointments are desired during the session of the Convention. The statement concerning the proposed mass meetings is given for the sake of information.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE RELIGION OF LOVE

THE Christian Year is divided into two almost equal parts. The Sundays from Advent to Trinity form an unfolding and logical system of the doctrinal part of the Church's Year. During these first six months the scripture lessons appointed for morning and evening prayer, as well as the epistle and gospel for each of the Sundays, combine as a memorial of the primary truths of our religion, exemplified by the earthly career of our blessed Lord, and concluding with Trinity Sunday. The Sundays after Trinity are devoted to a system of practical illustrations or exemplification of the life of Christianity, based upon the truths of the earlier part of the Christian Year, and guided by our Master's example.

The first subject selected by the Church for its series of Trinity lessons is Love, for in that word is concentrated the essence of the Christian religion: Love of God transmuted into the loving service of man. In both the old lectionary and the new we have this underlying thought. In Genesis 3 is the *Protevangelium*, or first Gospel, in the promise that the seed of the woman should bruise the head of the serpent; while in Isaiah 49 we have that love taught in the question: "Can a woman forget her child?" While in the Acts we have God's love manifested in His purpose to include the Gentile world in His scheme of salvation. St. John's wonderful definition of Love is the basis of the epistle, while the gospel is the lesson of the sin of indifference to another's need in the parable of the Rich Man and Lazarus. Surely here is food for much thought and searching of heart as to whether or not, in these days of unrest, change, and reconstruction, we as individual Christians and as a Church are meeting the test, and living up to the standard.

I. God's Nature is Love

Sunday—St. Luke 15: 11-32. The parable has been called The Parable of the Prodigal Son. But with equal propriety and reason it might be called The Parable of the Loving Father. It is not only that the son comes to himself and decides to return to his home. It is also that a loving father waits for that home-coming and has a gracious welcome. It is not only man's attitude toward God, but, just as vitally, God's attitude toward man. And that attitude is Love.

Monday—St. Matthew 5:43-48. "That ye may be sons of your Father who is in heaven." In bodily form, we are God's sons by creation; but in character we become God's sons through love.

II. The Incarnation Motived by Love

Tuesday—St. Matthew 11: 23-29 and St. John 3: 16-17. Here is solace for the heart-sore and burdened which no human arm can offer, no human comforter provide. It is the Love of the incarnate God; love manifested by the gift of His Son.

III. The True Relationship of Man to Man is Love.

Wednesday—St. Luke 10. "Who is my neighbor?" Love enlarges one's neighborhood and increases the opportunities for service. Unless our religion does this it does not ring true!

Thursday—I Corinthians 13. If we will substitute the word "love" for the word "charity" we will obtain a deeper grasp of the Apostle's meaning. If men had the principles of this chapter in their hearts, and were willing to live those principles, we should have no need to write another constitution for a League of Nations. And unless these principles do guide men's actions no other constitution will survive.

Friday—I St. John 4: 7-21. "We ought to love one another." The love of God is an act of faith; but the love of brother is its vital expression.

Saturday—St. Luke 16: 19-31. The Gospel for the Day. A picture in two panels, in the first of which nothing is said of character, but only of the claims of humanity. In the second panel it is shown that degraded character had its basis in the sin of indifference and selfishness.

THERE IS NO wealth but life; life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin.*

FACE THE FACTS

BY THE REV. GEORGE P. ATWATER, D.D.



DOES our Church need a sweeping and uprooting change of method of the national administration of its affairs?"

This is the question many men are asking, and should be the vital question before the General Convention.

I have already written at length on this subject, and wish merely to present a few statistics which should be courageously considered by the deputies who may be called upon to construct a national policy and a national method of administration.

I have had the following statistics prepared from the *Living Church Annual* of 1919. They may interest those who are trying to visualize our general condition.

I am making use of the word post to indicate either a parish, mission, or station. The foreign fields are omitted, as well as the Indian stations.

SUMMARY OF STATISTICS

		Totals
1,058 posts report from	1 to 10 communicants each..	6,259
931 posts report from	11 to 20 communicants each..	14,254
1,843 posts report from	21 to 50 communicants each..	55,071
1,114 posts report from	51 to 99 communicants each..	79,536
1,034 posts report from	100 to 199 communicants each..	144,751
1,054 posts report from	200 to 499 communicants each..	331,166
416 posts report from	500 to 999 communicants each..	280,477
76 posts report from	1,000 to 1,500 communicants each..	89,986
32 posts report over	1,500 communicants each.....	64,111
Scattered		4,841
		1,070,452

It may be noted that nearly one-half of our posts have less than fifty communicants.

If the 4,736 places of less than 100 communicants show promise of larger development and growth, then we might continue our present policy. But do they?

Here are the facts. I have compared the statistics of 1918 with the statistics of 1907, of the following thirty dioceses: Alabama, Albany, Arkansas, Chicago, Delaware, Easton, Fond du Lac, Georgia, Atlanta, Indianapolis, Iowa, Kentucky, Kansas, Lexington, Long Island, Maine, Marquette, Michigan, Michigan City, Milwaukee, Minnesota, Missouri, Nebraska, New York, Oregon, Quincy, Sacramento, Springfield, Utah, Western Michigan.

The following amazing and disconcerting facts are disclosed in the above thirty dioceses:

The actual gain in communicants for the eleven years has been.....	33,102
Number of posts in these dioceses.....	2,462
Average annual gain per post.....	1.2 Communicants
Number of parishes showing aggregate gain equivalent to the total in the entire area.....	165

In other words, 165 parishes in the thirty dioceses show a gain of slightly more than 33,102, which is the total gain of the entire thirty dioceses for eleven years. Eliminating these 165 parishes from the reckoning, the other 2,297 posts show no aggregate gain whatsoever.

Are superparishes the response of the Episcopal Church to the appeal of America?

It is encouraging to add that most of the other dioceses show well-distributed though often meagre gains.

LINES

(Written in a Religious House in May)

Before the dawning of the springtime day
While all enshadowed, still, the household slept,
Awakening above the chapel's ray
Of holy light, a silence 'round me crept.

"The boundless adoration of the night
It is," my angel seemed to say to me,
"Which, bending down from yonder domed height,
Around the Sacred Presence longs to be."

I slept, and once again my head I raised
To see a silvered sky beyond the trees
Wherein the little bell-like notes amazed
Me of the birds, rejoicing in the breeze.

"The little friends of Poverello dear,"
I thought I heard th' angelic voice once more,
"Are praising Jesus who's so very near
For men and birds and angels to adore."

G. P. C.

FROM A CHAPLAIN IN FRANCE

[A LETTER TO HIS BISHOP]

MY DEAR BISHOP:



WISH you could have been present at our Christmas and Easter services. At Christmas we were in the hills in sight of Toul. It was muddy and cloudy, with a downfall of soft, wet snow. Our ranks were thin, but we were fairly happy because we expected to return home shortly. I sent out notices that on Christmas Eve we would have a band concert in our Y. M. C. A. tent which our secretary had "salvaged" from a nearby town. This was in the town where I lived. In the other town we planned on nothing for Christmas Eve but for a big day following. We had the concert and it was greatly enjoyed. The next morning I had a celebration of the Holy Communion in my billet. It was a large room, on the main street and easily accessible, and was equipped with a lot of very comfortable chairs. About eight people, as I remember, assembled for the service. Our altar was "Greek-wise"—a table in the center of the room with my little field altar upon it and the equipment all sparkling. The room itself had been equipped by the acting parish priest, and contained among other things, a beautiful *prie dieu*, many statues and groups of saints and sacred pictures. We had no music, but I am sure we needed none, for I judge that all felt as I did and my heart sang a grand *Te Deum*. At 1:30 I said Morning Prayer and preached at the Y. M. C. A. tent. We had only a small congregation, but we had good music, with accompaniment on a piano, borrowed from a family in Toul.

The decorations were mistletoe and pine, and we made a pretty altar all in white. It was a service of thanksgiving for our poor fellows, most of whom had been wounded and were just out of hospital. The afternoon was given up to a children's party and then a party for the men, with gifts from the Red Cross and Y. M. C. A., and an entertainment.

I went to the other town for a purely Protestant service and had a tremendous congregation. Our music was congregational, of course, with an exceptionally fine musician at a small organ. How the men did sing! It would have done your heart good to have heard them. I preached on the text, "I saw a new heaven and a new earth."

Our Easter services were both held at Burey-en-Vaux. Here I have a French theatre which is entirely under my supervision. In it I have my library of nearly three hundred volumes, my post school, my Y. M. C. A., and my K. of C. Until recently I also had my post exchange here. Here I hold my services. On Maundy Thursday evening we had a service of commemoration of the institution of the Holy Communion and on Good Friday a meditation on our Lord's passion. The latter was the better attended. On Saturday evening we prepared for the Easter Communion and word was sent out to the entire division. We took a table and, with the aid of a few strips, made a retable to it. This was placed in the middle of the stage. My chaplain's flag served as a frontal. A number of bath towels were requisitioned from the post exchange—the advantage of being exchange officer is apparent—and served as coverings for the ends of the table, the retable, and the dossal. The dossal was strung upon a rope stretched between two wings which had been constructed of camouflage and had been used in our theatricals. These wings also served as riddels. My little cross is too small to look well at any distance, but we covered a package of books with a white towel and placed it in front of the center of the retable. The little cross was placed upon it and looked very well. The superfrontal was a very expensive table-cover made of Valenciennes lace. It made the whole altar have the air of costliness and dignity. We hung ivy thickly upon the dossal, and arranged two jars of flowers at the back of the altar. My field altar served as a credence and the whole thing looked very Churchly.

Now there happen to be in our band two vaudeville actors who make a business of singing. They have beautiful voices and are very popular. One of them is a communicant of the Cathedral at Chicago and the other of the Cathedral at St. Louis, and both asked me if I wouldn't get them detailed to assist me in the service, so that they could be sure to be present for Communion. This I did. I also had a

wonderful pianist, an excellent 'cellist, and two other singers detailed. So you may well imagine that we had excellent music. The service went well and the men stayed for the following service which was a "popular" one. I preached one of my old sermons: "Did not our heart burn within us as He talked with us by the way?"

Now at that service there happened to be present a person who had taken occasion to ridicule the services of the Church. Here he had an opportunity to compare the two, and he said that he could well appreciate why we liked our own. I think that one experience did more for the Church, in his case, than hours of lecture.

I have told you of the pleasant part of my work. There have been many unpleasant hours, and many unhappy ones. Of one thing I can assure you, I have learned what it means to obtain the divine aid of the Holy Spirit. I have had many marvellous experiences through His presence, and have learned to rely upon Him absolutely. When I entered the work, I was a trifle timid. I have learned to express myself. He has led many men to hear the Gospel from my lips and I know by the expressions of their faces and the clasp of their hands that He has spoken to their hearts. At my last service with my old division, men walked from four or five neighboring towns and we had approximately 700 men present. I can preach to congregations like that—and how they can sing! And it was gratifying to me because these men had suffered. They had been wounded. They had looked at Death, and mocked him. And they all testified that they were convinced of the truth of the Gospel through experience.

MISSIONARY BULLETIN

NEW YORK, May 1, 1919.



OUR months of this year have now passed and the record of the various gifts to the Apportionment is as follows:

From Parishes	\$313,354.86
Individuals	50,663.39
Sunday Schools	24,667.98
Woman's Auxiliary	35,286.96
Junior Auxiliary	3,045.80

\$427,018.99

We are making no comparisons this year with last year's figures. The contributing months are so different that there is no possibility of equity in so doing. We must therefore take this year's figures at their face value and try to see what they tell us.

One third of the year, covering the best contributing months, has passed. During this period but one-quarter of the Apportionment has been paid. Presently will come the summer, with its most proper recreations—this year more necessary than ever—but those months consequently and naturally produce but little income. Years ago the reserve deposits were established to meet the situation; that is, to supply the temporary deficiency not contributed by the parishes and individuals, in order each month to meet the contracts of the Board of Missions for the salaries of the missionaries and for the upkeep of the mission stations. It was always intended that these advances from the reserves should be returned toward the end of each year when again large and many gifts to the Apportionment were received. This has usually been done, and the credit of the Board of Missions has always been upheld. But unfortunately we began this year with the reserves sadly depleted, to the extent of \$230,000. Since then it has been necessary to take \$140,000 more. By this date, May 1st, a minimum of \$530,000 should have been paid in on the Apportionment instead of the \$427,000 received. With greatly reduced reserves, with but little prospect, so far as we can see, of large contributions during the summer, and with a monthly bill of \$170,000 to be paid—the problem before the Treasury Department is most difficult of solution. You can solve it if you will.

"Carry on" is the Church's watchword. Because of it she has done marvellous things in the past. Because of it she can do more in the future. Our boys in France used the same words—lived them—and God gave them the Victory. We will use them and live them too—"Carry on".

GEORGE GORDON KING, *Treasurer*.

CONSECRATION OF THE BISHOP COADJUTOR OF MISSISSIPPI



On the Feast of the Ascension the Rev. William Mercer Green was consecrated Bishop Coadjutor of the diocese of Mississippi by the Presiding Bishop of the Church, the Rt. Rev. Daniel S. Tuttle, LL.D., the appointed co-consecrators being the Bishop of Louisiana and the Bishop of Tennessee, although at Bishop Tuttle's direction all the bishops present laid hands on the Bishop-Coadjutor-elect.

The service was in St. Andrew's Church, Jackson, of which Bishop Green had long been rector. The church was magnificently decorated for the occasion. A majority of the clergy of the diocese were present and a great number of laymen. In the procession, behind the vestry of St. Andrew's Church, were the various Protestant ministers of Jackson. The absence of Bishop Bratton, who is still in service overseas, was keenly felt.

The Holy Communion was celebrated by Bishop Tuttle, the epistoler being the Bishop of Tennessee and the gospeller the Bishop of Louisiana. The presenters of the Bishop-elect were the Bishop of Arkansas and the Rt. Rev. J. S. Johnston, D.D., who also read the Litany. The attending presbyters were the Rev. De B. Waddell and the Rev. Wallace Carnahan. The Rev. J. Lundy Sykes, president of the Standing Committee, acted as master of ceremonies and the Rev. Albert Martin, secretary of the diocese, was appointed acting rector of St. Andrew's and chaplain to Bishop Tuttle for the service. The testimonials were read severally by the Rev. E. S. Gunn, Mr. Marcellus Green, the Rev. Albert Martin, the Rev. H. H. Sneed, the Rev. J. H. Boosey, Mr. R. H. Green, and the Bishop of Arkansas. Bishop Gailor delivered the sermon, taking as his texts Acts 2: 47 and Ephesians 3: 10. He said during his discourse:

"The Church is first of all a spiritual family, a refuge and help for the man or woman convicted of sin and feeling the need or pardon and help; a school and a training place in the ways of righteousness. To discharge this duty the Lord Himself has instituted and originated means and methods by which comfort and help and direction can be given from generation to generation. Because men and women have minds, and because they think and reason, the Church has formulated a simple Creed which includes the fundamental truths of revealed religion.

"But St. Paul says there is another function of the Church—to make known to the universe the manifold wisdom of God, the unsearchable riches of Christ. This is the essential missionary obligation of the Church. A baptized member of the Church who is not in heart and mind a missionary stultifies himself. An unmissionary Christianity is a contradiction in terms.

"The general direction of the Church in the fulfillment of this two-fold duty and service was committed by our Lord to a special ministry. 'He called unto Him His disciples and of them He chose twelve whom He also named Apostles,' to whom afterward He gave His great Commission to baptize and to teach and to administer the Holy Communion. Thus the principle of an appointed and authorized ministry was declared by Christ Himself. And the leadership in this ministry was entrusted by the Church to the bishops, who combine in their office all the ministerial functions. For prophecy, priesthood, and government are all included in the episcopate."

In his charge to the Bishop-elect Bishop Gailor said:

"Whatever men may believe about the apostolic succession, you are an apostle in this sense, viz.: that you are sent. You have been drafted, you are commissioned. You have got to go. That is what the word apostle means, and this is the one thought which may help you when you are overwhelmed with advice or assailed by criticism.

"But there is a higher and holier source of confidence and strength. You are not seeking your own advantage nor your own success. You are an ambassador for Christ, His servant, His minister, and Christ does not commission His ministers without being responsible for the work and pledging His grace."

The new Bishop is a native Mississippian, born at Greenville, Miss., in 1876, the son of the Rev. Duncan L. Green and a namesake and grandson of the first Bishop of Mississippi. He is an alumnus of the University of the South and was ordained deacon in 1899 and priest in 1900 by the late Bishop Thompson. Save for three years at Knoxville, Tenn., Bishop Green's entire ministry has been spent in his native state, at Canton, Meridian, as Dean of All Saints' College, and as rector of St. Andrew's, Jackson, since 1911.

The pectoral cross presented to Bishop Green at his consecration is from gold and jewels contributed by members of the congregation of St. Andrew's. Just after the consecration a luncheon in honor of Bishop Tuttle at the Edwards Hotel was attended by the visiting clergy and laity. Later, in the evening, there was a reception to Bishop Green at the home of Mr. Marcellus Green in Jackson.

Bishop Green has been assigned the northern part of the diocese by Bishop Bratton, and will enter immediately upon his duties.

TO ABRIDGE THE PRAYER BOOK



REPORT on Simplification of the Prayer Book was submitted to the annual convention of Oregon and referred to the deputies to the General Convention. The committee reporting had found widespread opinion that the Book of Common Prayer, while probably the richest collection of devotional matter in the world, is yet much too large, confusing, and complicated for modern democratic use, and the Church is hindered thereby. It therefore recommended that the General Convention be requested to make the following changes:

I. Omit from the Book:

1. The Nicene Creed in morning and evening prayer.
2. The *Gloria in excelsis*, the *Bonum est confiteri*, and the *Benedic, anima mea* in evening prayer.

II. Print in a Priest's Prayer Book only:

1. All matter contained between the Preface and the Order for Daily Morning Prayer.
2. The opening sentences of morning and evening prayer.

3. The offertory sentences, the long exhortations, and the Proper Prefaces in the Order for the Holy Communion.

III. Change the rubrics of the Book to conform.

The committee believed that the English language has so altered since the compiling of the Book as to necessitate radical changing of the wording to make it "understood of the people," and expressive of their real devotions.

THE SPIRIT OF THE CHURCH

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK]

THE SPIRIT of the Church ought to be such that it develops a great company of public servants, working with rightminded people upon such subjects as a more Christian industrial order, social justice, proper substitutes for the saloon, proper housing of those who earn small wages, maintenance of wages which make fair living possible, the decrease of hours in exacting or monotonous forms of labor, the strict regulation of child labor, intelligent and Christian care of prisoners and the unfortunate, the never-ending struggle in every community to maintain public spirit and make the conditions of human life more favorable. We must try to bring up a generation of business men who do not think that the main purpose in life is material success, but the use of their means, their education, their influence for the common good; and a generation of Christian women who care little for their social position or the demands of society as compared with their influence for good and regard for the demands of humanity.

The great war is ended and at a cost in human life and suffering which can never be measured. The world has declared that it will not be ruled by brute force nor made to serve the interests of a few titled and privileged people. Our own country, to its eternal honor and praise, came in to determine that result. Now there is another war to preserve what has been gained by these sacrifices, to make righteousness and justice, truth and mercy the possession of all the children of God—and woe is to those who come not down to the battle.

I DO NOT understand the feeling which would arch our own gates and pave our own thresholds, and leave the church with its narrow door and footworn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple. I say this, emphatically, that the tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and encumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England; such a church as it should be a joy and a blessing even to pass near in our daily ways and walks, and as it would bring the light into the eyes to see from afar, lifting its fair height above the purple crowd of humble roofs.


—Ruskin.

The Proposals for an Approach Towards Unity

By the Rev. Herbert Kelly, S.S.M.

I

PRELIMINARY

S a priest of the English rather than of the American Church, I apologize for giving an opinion. As a slow-witted person, whose mind will only work in a set way, probably I ought to apologize for the circular verbosity of my opinion, or of its expression. But apologies are a waste of time. To a Catholic the momentousness of Unity, as of life or death, justifies any effort. And if we are to understand, I cannot see how to keep off circularity, for Unity of all kinds must be built out of a complication of opposites, which must be disentangled one by one in order that the opposites may be unified.

I. METHODS OF UNITY

(1) How are we to think of a proposal towards unity?

(i) Our apparent object is to find out what we ought to do. Our apparent first step would be to ask what it is we desire to bring about, and the second, to ask what is possible. But all this is merely human judgment. We are asking what seems humanly desirable, and what seems humanly possible.

(ii) Surely, we ought to begin from God. What does God want? What is God doing? We may not argue that things humanly desirable are necessarily approved by Him. So many things which seem the merest fancy dreams are by His action suddenly made practical necessities. The war has taught us that with God nothing is impossible.

This is our first complication of opposites. We do not understand the difficulty of our own life if we do not recognize that while the human and divine are different we cannot separate them. Quietism, which will do nothing because we are waiting for God, seems to be faith, but is fatalism. The modern mind with its furious energy for "uplift" and so on, its proclamations that God wants this, that, and the other and is depending on us, seems to be obedience and is unbelief, the root of self-confidence and infallibilism.

The truth is that God's action and judgment alone matter, but the fact is that we do not know what God wants or is doing, and He takes good care we shall not know. We have only our own opinion. We must make our judgment, as well as we can, and fight for it, even if we are Germans, for God means man to judge. But we must judge with great care, with humility and self-distrust, since we know so little and self-confidence is so natural to us. We must be prepared for long waiting, since God is more than man and acts in His own time. We must be prepared to make many mistakes, for God leads His own people and teaches them, often by allowing them to make errors. I say—by *our* errors, not only by other folks' errors, for there is no lesson which God wants to teach us or which is so hard to learn as that of our fallibility.

This little preliminary study is somewhat of a necessity, for the whole problem of unity is like a spiritual exercise or illustration of its various points.

(2) How is Unity to be achieved?

There are two known methods. (i) The method of absorption, or individual conversions. (ii) The method of Corporate Reunion. Shall we seek a human judgment or the divine judgment on these methods?

(i) The *Method of Conversions* is the simplest and easiest. It implies only that we shall all go on our way, doing and teaching the best that is in us, or, to put it more bluntly, following our own opinions and arguing for them. (For our mental sincerity, it is always wise to put things in their bluntest as well as in their suavest way.)

This is in accordance with the human authorities. In Economics we call it the Law of Competition, and in Biology the Law of Natural Selection and Survival. But it has also a religious side, called in one aspect Ordeal by Battle. It is both a human and religious faith to say *Magna est veritas et praevaleret*.

Unfortunately we ought to know, by now, that in human affairs these laws have only a very limited application. Competition between individuals is in some degree inevitable, but men are only individuals in part. The competition dreamt of by the old Economists has become a competition between organized labor and organized capital. If we do not stop it, the result is anarchy. Natural Selection between highly organized nations gave us the German War. At all hazards we must find means to prevent more of that.

It is a mere human optimism which also misquotes the Latin proverb, as above—*praevaleret* (it will prevail)—because we cannot face the truth of the correct proverb, *et praevaleat* (may it prevail, let us hope it will). The process of absorption by conversion has been going on in America, as in England, for one hundred years; so also have conversions to Rome. Our Church has benefited greatly from a numerical point of view; as also has the Roman Church. Are we the least nearer an end of Denominationalism in either country? To all human judgment the system is more dominant than ever.

The facts are all against our theory, and I think a moment's reflection will show why that is so more or less inevitably. The men who come over to Catholicism are the best, the most open-minded, the most teachable. When they come over, their influence upon their own body is lost. But there is not only a loss of leaders in one direction; the instinctive loyalty of the Denomination is aggrieved, and thrown back in the direction of sectarianism, and the exponents of sectarianism. The Denomination hardens itself, rebuilds its barbed wire, and if it has lost men on the one frontier the eastern expansion is still open. The war of attrition does work to an end, but it is an apparently interminable process. "Give us time, and Protestantism will die out." Maybe. How much time? Are we sure that by then Christianity also will not have perished through the helplessness of its division?

To all human seeming, absorption is a hopeless road. And if anyone replies, That is *human* judgment, I reply on the other hand that, while human judgment is all we can use, an appeal to facts, a study of how things actually go, is an appeal to, a study of, what God is doing. I am more inclined to say that, while absorption by conversion seems the natural or human process, it does not seem God's way, so far, of course, as we can follow God's mind.

(ii) We turn then to the *Method of Corporate Reunion*. What exactly does this mean? If we mean only the conversion of the Body as a whole, as a preliminary to its reunion as a whole, it is an even more obviously impossible method. Some people who have fallen in love with the Catholic, Roman, or, shall I say, Presbyterian systems, have, nevertheless, believed it was their duty to remain "where God had placed them", in order to use their influence more effectively. We need not argue whether that is an honest or a dishonest policy. In any case, it is not effective. Conversion is not so entirely individual as we are apt to imagine, but it is primarily individual, and in general those who feel the call of a new belief will follow it. Thus, individual conversions are a practical check on the possibilities of mass or corporate conversion.

By Corporate Reunion, however, we are in general thinking of something more complex than mass or corporate conversion. Let us consider what we mean by a Church (in the Catholic sense) and a Denomination or Sect.

A Church is comparable to a nation. (Possibly some may think I exaggerate the theological aspect of nationality, but—so far as it applies—I may ask them to accept it merely as a convenient illustration.) A Church, like a nation, is a divine unity in this sense, that it is not made by a human agreement, nor is its unity definable. The unity of America, as of England or of France, is not based on the unity or similarity of our opinions, our temperament, or even of our

will that it should be so. I know no political explanation of nationality. Only as a theologian I can say that it rests on a single divine purpose or vocation given to a people as a whole. It is a divine or creative idea. I write as a mere Britisher, a mere Englishman. I have not chosen England or English. England has made me English, moulded my language, my temperament, my way of thinking. I cannot define the difference between the English, American, and French minds. I am struggling to learn what is the reality that, as cause, precedes and transcends all knowledge of its operation. Nor can I define for you to what extent my mind is English. I am not an Englishman because I am English in mind, nor because I love England. I am an Englishman because I am, and everybody is who comes under the essential circumstances. And this prior fact has to a variable extent created the peculiar character. All Englishmen are Englishmen, but they are not all very English. National unity is the cause, not the result, of national agreement and similarity.

Within the nation, as within the Church, there are all sorts of human associations, created for human purposes and by human agreement. Unlike a nation, an association has no membership by right or necessity, but only by voluntary choice of those purposes, and in principle is terminable at choice. Such are our clubs, colleges, business companies, and political parties. Such in the Church are communities, brotherhoods, guilds, societies for this and that purpose. With a limited purpose they claim a limited loyalty. Your country has in the end a right to all you possess. Your fraternity can only demand what is strictly specified. In its direst need it may ask for a subscription.

A. Denomination, however, is a pseudo-Church. By origin it is an association of people, agreed about the importance and urgency of certain doctrines or practices which they think unduly ignored, forgotten, or denied. So far it is like Wesley's movement or the Oxford Movement. It may be helpful or harmful according to the objects for which it contends, but those objects are limited objects. The teaching of Luther or of Pusey, of Calvin or of St. Thomas, of Wesley or of Maurice, may contain many truths essential to the Catholic faith, but no limited presentations whatever can include the whole truth, *i. e.*, can be Catholic, since Catholicity is essentially an infinite truth. It includes; it is not included. It is an *incomprehensibilis* (uncomprehended). Whenever a movement becomes a Denomination, it claims to be a Church. It claims for itself a possession of truth complete enough for all the work and needs of life, since only on this assumption can it justify its position as an independently existing body.

The intellectual result is disastrous, first in regard to negation. The Church is committed only (a) to the immutable Gospel of the Son; (b) to the infinite, Catholic, or Universal Truth of the Spirit. Therefore she need be afraid of nothing. A new philosophy or an improved psychology—somehow the Gospel will cover them, and the Spirit will find a use for them in her thinking, as the Church has done for Geology, Evolution, Democracy, and many other things—making spoil of the world. A Denomination, on the other hand, is not held by a faith; it claims to hold one in its defined possession, and is driven to the negation of what will not agree with its defined theory.

Again, to the Catholic Church the faith is an infinite whole. Any doctrine, apparently new, tempting in the glory of its appeal, must be only a due part of this great scheme. In Denominationalism the doctrine is made, and it must remain, the centre of all thinking. I am a great believer in Luther's Salvation by Faith, in Calvin's Sovereignty of God, in Wesley's Urgency of Conversion. Solifidianism, the theory of Election, Conversionism, are theological monstrosities. They cramp men's minds to just one unwholesome point of view. They have a place in theology. It is wrong to make theology walk around them.

Next, let us ask how this affects ourselves, and once more I fear we must have patience with a complication of opposites.

(i) A great many of us are immovably wedded to the conviction that the Church is a Church, and not a Denomina-

tion. We are Catholics, and therefore we cannot be one sect among many.

(ii) But many of us assert that we are in fact one sect. If we would only recognize that, we might make some progress towards Unity.

The Catholic view commands our inner faith. The second view makes a great appeal to our sympathy, because it is liberal and broad-minded. I think it will be admitted at least by Catholics that, while we are essentially a Catholic Church and not a sect, all our history, all our forms being Catholic, we and Rome alike are in fact forced to work and live as Denominations. We have to push, to maintain, to defend our claims, and defence is a most disastrous attitude to take up. Our faith is our shield; our Gospel is our safety. The moment we try to defend them, to safeguard them, that moment their best power is gone, for their glory is to defend and save us.

This false attitude cramps also our minds. We are so surrounded by snares and dangers that we can no longer run out joyously to welcome the sunshine. We also are driven at last towards negations and suspicions. We also are tempted to infallibilism, to over-confidence in our judgments and position, because they are Catholic. It is a painful and most unhappy situation, but I think we can escape some at least of its worst evils by facing it, and above all by readiness to confess our weaknesses and failings as well as those of others.

I firmly hold that the Church is Catholic, yet in fact we must admit that Anglicanism represents only a type of Catholicity, none the less wooden because so often indefinite. Romanism represents another type, very rigid, although in some respects so warm and gracious. Orthodoxy is yet another; and if we suffer so much, to whom Catholicity is at least an ideal, how much more do those bodies suffer who have no conceptions outside of Denominationalism?

(a) We must, therefore, recognize that the real enemy is Denominationalism itself—in every form—not because we assume that all the Denominations are wrong, but all the more if we could say they were all right. Denominationalism is ruin because the system itself implies that different aspects, parts, of the truth (be they ever so valuable) can be made up into quasi-sufficient systems, sufficient for their own people. None of them is sufficient for anybody. And it is not merely that a Denomination cramps its own followers; Denominationalism cramps everybody, because each view has been boxed up separately where the mass of Christians cannot get at it.

(b) For this very reason—as against our broad-minded brethren—we must stick fast to our Catholicity. We must assert that there is a Catholic Church, a Catholic faith and order, which are of necessity. To give that up, to cease asserting their reality, will not lead to unity, as our liberal friends think, except so far that, acquiescing in Denominationalism, we may all be agreed to acquiesce in disunion.

(c) We must then hold to Catholic faith and order, but that is not quite the same as saying that we hold the Catholic faith. It will be a real help, if we make clear—what is true enough—that while the Catholic faith holds us, and we hold to it, it is too big for us to claim that we possess it. We should be ready to admit that we have let a good deal slip, and we need not deny that our Protestant friends may understand some parts better than we do, just because the iron of Denominationalism has been pushed even into our souls. I believe most good Catholics would join me in saying to Protestants, "This and this we know to be Catholic and necessary. We cannot go away from it. But we do not doubt we have a good deal to learn from you, probably all the more because it is so hard for us to see what our own shortcomings are."

Now if this view of the position should be accepted as in some degree true—no doubt there are many ways in which it needs correcting—we may see why "conversions" of individuals or even of whole bodies will not quite cover what we need to get. The Catholic faith and order perhaps remain intact, but certainly the Catholic spirit and understanding have suffered grievously from this enforced Denominationalism. It is the Catholic spirit and understanding which have been torn to pieces, and crystallized in fragments.

(To be continued)

"BORNE ALONG WITH THE LOWLY"

[Romans 12:16—Conybeare's translation.]

He who was highest trod a lowly way,
 A lowly way unto a death so low
 That all creation groaned to see Him so
 Despised of those for whom He still would pray.
 He sought not this world's honors in the day
 When unto men, as man, He came to show
 The Father's loving-kindness. If I go
 The way He went, as, by His grace, I may,
 My path along the valley-lands must lie.
 There were the common folk who loved His word
 And gladly hailed His gracious drawing-nigh.
 The glory of the mountain-tops is high
 But not less sweet the Master's voice is heard
 Down yonder where the multitudes pass by.

THOMAS R. ROBINSON.

CHRISTIAN REUNION

BY LORD HUGH CECIL



NYONE who surveys Christian history must recognize Nationalism as a great mischief to Christianity. It was so in the days of St. Paul in the shape of Judaism. It was so in so far as, by jealousy between Latins and Greeks, it provoked the schism between East and West. It was so at the time of the Reformation when it complicated and embittered religious disagreements. It has been so ever since in preventing Christian influence operating to unite nations and destroy the barbarism of war. And, most conspicuously of all, it has been so in the late war, which was the most deadly and destructive expression of its powerful and maleficent influence.

Christianity has operated slowly to eradicate violence from human life. Under the gradual growth of Christian civilization, feuds and forays and duels have slowly given way and become obsolete. But war still remains, because Nationalism keeps it alive. Gentlemen no longer walk about with swords by their sides; but there are still armies and navies, and there will be as long as Nationalism is potent.

It is in this nationalist atmosphere that we are seeking to re-unite Christians. If we are doing so in the hope of curing Nationalism by emphasizing the Catholic character of Christianity, we do well. But it may be feared that the movement for Christian reunion is borrowing strength from Nationalism itself; and that what a good many people want to do is not to re-unite all Christians in one Catholic Church, but to unite all Britons in one British Church. If this, consciously or unconsciously, is what is being attempted, we may well be changing a bad thing for a worse, falling—as the proverb has it—from the frying-pan into the fire. For supposing we could, by some magic, unite all the inhabitants of Great Britain, except the Roman Catholics, in a single Church, what sort of a Church would that be? I am afraid it would have very little of Christian humility in its constitution. It would help to gratify and increase our already sufficient national pride, and to make our religious faith the minister, instead of the chastiser, of an arrogant sense of national superiority. We justly condemn and denounce the German fashion of adapting the idea of God to minister to the national vanity of Germany. But if, in addition to all the glories of the British Empire and the sense of its manifold greatness, we could add that it worshipped in a British Church, the most enlightened in Christendom, which represented in spiritual things what the British Empire represented in material power and fame, we should, I am afraid, become intoxicated with nationalist sentiment; and, though the disease might not take precisely the same form it has taken in Germany, we should in the end be not less completely corrupted than the Germans.

I do not therefore in the least desire to see Christians united on a nationalist basis. I want to see Anglicans and Methodists join together, not because they are Englishmen but because they are Catholics, members of one Holy Apostolic Catholic Church. I wish, in order to save ourselves from Nationalism, we could unite, not only English Christians, but also Christians of some foreign Church, like the

Church of Serbia or of Greece or of Rumania or of Sweden or Norway or Denmark. The differences that divide us from these Christian Churches do not seem to me to be greater than the differences which divide us from one another at home. If we could weave into any scheme of home reunion, as part of the same plan, reunion with some foreign Church, I should view the development of movements for unity with much more satisfaction than I do now. What we all need—whether we are Anglicans or Free Churchmen or to whatever Christian denomination we may belong—is to be saturated with an enthusiasm for the ideal of the Catholic Church, founded once for all upon the Day of Pentecost, and ruled and guided to this day by the one Spirit of Christ.

THE SOCIAL ORDER

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF EAST CAROLINA.]

THE WAR IS OVER. Kindly nature is covering the tortured fields with the garment of forgetfulness. But peace has not come to man or nations. Autocracy has, perhaps, received its death blow, but the problems of democracy loom large. Voices that were hushed or drowned while the world rocked under the crash of battle are very insistent and very penetrating now that quiet is restored. Other voices, long stilled by deadly fear or years of dire oppression, have found expression, and in no uncertain tones are crying out for a new earth wherein righteousness may not find itself a home.

Movements which a few years ago were confined to back streets and dingy upper rooms now sweep along the broad thoroughfares of the world and issue their destructive mandates from the palaces of deposed kings. Perhaps these movements might have been directed toward nobler purposes if organized Christianity had given a little more of its thought and time and life to those back streets and dingy upper rooms during that period when those slowly forming movements were still capable of being directed toward helpful and constructive ends.

The Church in Russia, numbering seventy million souls, was seemingly unable to control and direct the people of that great land when freedom came to them; and because the Church could not direct this new-found liberty it developed, with rapidity, into a wild license that has brought confusion and discord and destructive anarchy to that unhappy country.

This spirit of unrest and destruction and opposition to law and order and holiness is not confined to the countries of the old world. We have had many startling evidences of its growing power in this our own country. Is the Christian Church in America able to hold this country for God?

As a Church, we face a tremendous responsibility. It is idle to cry Peace while the very foundations of our social and industrial life are being assailed. The Christian Church is false to her great trust if she continues to emphasize her divisions, and thereby acknowledge her weakness, while the forces of anti-Christ are striving to undermine the fundamental principles of truth and justice upon which she stands.

We are not asking that these hostile forces drive us into organized unity, but we are praying that the problems of the hour may create in all the separate Christian bodies a passion for a oneness with God. There is reconstructive work before the Church to-day—walls to be built up; institutions to be restored; causes to be made safe and holy; but, as has been well said, the greatest need of the hour is not for Reconstruction, but for Regeneration; for a new Baptism of the Spirit of God.

As citizens and as Churchmen, as bishops and priests and deacons in the Church of the living God, let us not be satisfied to be small, and impotent, and indifferent while the voices of opportunity, the ringing challenge of the times, are calling for the best of our labor and thought and devotion.

Christianity has not failed. It contributed more to the winning of the war than all the other agencies combined. It is the only force to-day in the world with a world programme and a world faith. Upon it rests the responsibility of bringing order out of chaos, and certainty out of doubt, and the calm reign of law out of disorder and confusion. God grant that you and I may so interpret it to the world that it may be permitted free scope in which to exercise its saving grace. A prophet of the day has said: "America is the only country in the world with an unspent manhood and an unspent faith."

Let us, in the name of Christ, and for the sake of the suffering, dissatisfied world, strive to harness that manhood to the high and holy purpose of God, and send out that faith along the highways of consecrated and constructive service until we make the rough ways smooth and the crooked places straight and the dark places light, and the King comes into His own everywhere, and upon this old world of ours is established the perfect reign of Him who is both Law and Love.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

THE POLICEMAN'S FUNCTION

READERS of Brand Whitlock's reminiscences will recall his strong conviction, like that of "Golden Rule" Jones, of the weakness of the police and the injustice of the police system. The two, the New York *Evening Mail* points out, for a time paid the expenses of trial of all Toledo citizens arrested for petty offences, believing that, for instance, if some poor girl were arrested, and a jury were demanded for her, and her case given all the care and attention it would have received had she been wealthy, the police were apt to be a little more careful of the liberties of individuals.

They halted the practice of arresting people on suspicion, simply by showing juries that there is nothing more absurd than that the policemen should make criminals of people by merely suspecting them and sending them to prison on that sole account. As Whitlock summarized the results of that crusade, "the policemen of Toledo had their clubs taken away from them, and learned to help people and not to hurt them if they could avoid it."

The reform spread to Cleveland, and has reached one American city after another. People no longer, according to the *Evening Post*, say "Call the police", merely when they want an arrest, but often when they want help; social workers regard the police as humane allies; and innovations like the employment of policewomen are common.

How the movement manifested itself in New York in the last administration, ex-Commissioner Woods describes with intimate detail in his new book, *Crime Prevention*.

A CAPITAL CITY FOR THE LEAGUE OF NATIONS

Under the title *A World Center of Administration*, Hendrik Christian Andersen has published an illuminating project for an international city or an administrative center for the League of Nations.

"The architectural plans as well as the legal and economic aspects in detail of this administrative center have been most carefully carried out, and as you are familiar with its humanitarian benefits and international scope toward facilitating more fraternal and economic relations, and as this appears to be the psychological moment for presenting the project at the Peace Conference to the governments and people, explaining the utility of this work upon which seventeen years of concentrated labor have been spent, I earnestly beg you to aid me in asking the sincere support of your government as well as any of your friends who may be connected with the press, who can give a wide and appealing reason for the establishment of the administrative center planned for the League of Nations."

The whole effort represents a very interesting, idealistic movement which will appeal to those who are urging a better organization of the world. Should it be possible to establish such a world center it would unquestionably make for greater solidarity for the nations of the world.

THE PARIS LABOR PROVISIONS

The International Labor platform, as drafted at Paris, represents a long step forward. It contains nine planks: (1) Recognition that labor is not a commodity; (2) recognition of the right of both employers and employees to organize; (3) payment of a wage adequate for a decent living; (4) adoption of an 8-hour day or a 48-hour week as a standard to be aimed at; (5) provision of a weekly rest of at least 24 hours (on Sunday, if possible); (6) abolition of child labor; (7) recognition of the principle of equal pay for men and women, for work of equal value; (8) due regard for "the equitable economic treatment of all workers" in every country; and (9) provision for a more adequate enforcement of laws for the protection of labor.

NEBRASKA IS TO HAVE a constitutional convention early next year, and a constitutional convention league has been inaugurated representing the farmers' union, the state grange, the Equity Society, the Nebraska Federation of Labor, the Nonpartisan League, and a number of persons who do not belong to any of these organizations but are interested in having progressive men elected to the convention. The plan is to call a progressive conference in each county for the purpose of uniting upon candidates to support at the polls. As the members of the convention will be elected on a nonpartisan ticket, it is possible for men of all parties to join in this movement.

THE MEMBERS of the Photo Engravers' Union in New York became tired of the inefficiency of their employers and insisted on taking a hand in the management of the engraving plants to the extent of setting the minimum price at which the product could be sold. The employers, Thomas Dreier of Boston said, had been saying to their workers: "We cannot afford to increase your wages." The employees made a study of the business and found that many employers were not making money. They were not business men in the best sense. They cut prices and did other foolish things.

IT IS EASY to make a bolshevist, the *Christian Herald* points out. Take almost anyone when he is a baby; nourish him insufficiently; let him grow up in a dark, dirty, and hideous tenement. Educate him as badly as possible, take him out of school at 13 or 14, and put him to work. Make his work hard, long, and poorly paid. See that he marries and tries to bring up a family on less than a living income. Throw him out of employment every now and then; and some day, when he is in a receptive mood, introduce him to bolshevist doctrines.

THERE ARE 250,000 acres of unused land in this country, according to Secretary Lane, and that includes large tracts in Wisconsin, Michigan, Maine, and Minnesota. The Southern coast States have 40,000,000 acres that are undeveloped, a crime against the world. The Secretary's suggestion is to put the soldier out on this land, have him work his farm, build his house, pay him until he is on his feet, and then in forty years he can pay back Uncle Sam. He is planning to build settlements and have good roads radiating from them.

THE MEETING of the city missioners under the auspices of the Joint Commission on Social Service is a move in the right direction. The organization, which is a loose one, will be known as the National Council of City Mission Executives. It will act in a purely advisory capacity without authority over the local organizations. The Rev. Augustine Elmendorf, Social Service secretary of the diocese of Newark, will serve as secretary and as a connecting link between the new organization and the Joint Commission.

AN IMPORTANT CONTRIBUTION on Welfare Work for Employees in Industrial Establishments in the United States has been published by the Federal Department of Labor. It is very well worth having.

THE BISHOP OF LONG ISLAND is the president of the Social Service Commission of that diocese.



CORRESPONDENCE

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

THE PROPOSED CONCORDAT

To the Editor of The Living Church:

LONGING and praying continually for Unity, with the feeling that the present condition of things among Christian bodies is intolerable, with the feeling that Dr. Smyth and his friends had received rather scant courtesy at the hands of the special meeting of the House of Bishops in New York, I was inclined at first to think that the canon for the ordination of ministers of other religious bodies was a possible means of approach, and was along the line of the conditions laid down in the Chicago-Lambeth Quadrilateral.

As I wrote in an open letter published two weeks ago, I am convinced it is absolutely unconstitutional, and that it cannot be passed without revising the constitution. But, more than that, I think its passage would be most disastrous.

Men, in perfectly good faith, would be ordained who would be exercising their priesthood to congregations who had no conception of the Church, sacraments, or ministry. They would be giving the sacrament not only to the unconfirmed, but in many cases to unbaptized persons.

There is no safeguard as to the service that would be used for the Holy Communion, apart from the bare words of institution and the Lord's Prayer. There is no guarantee as to the reverence with which the sacrament would be received, or as to what would be done with the consecrated elements that remain.

I am convinced that a very large number, especially of the younger clergy, are terribly distressed and disturbed, and especially men that have been brought up among other religious bodies and have come into the Church through strong convictions. They are asking, was it worth while? Not only clergy, but large numbers of our laity, are upset. In this part of the country, as far as I can discover, the clergy of other bodies repudiate any such idea as episcopal ordination under such a canon.

We do not want pan-Protestantism, and we will have to beware lest such a canon builds an additional barrier between ourselves and the historic Churches.

The so-called Canon XIX produced bitter fruit, and it is being used as an excuse for all sorts of illegalism. If this canon is passed I fear it will bring even worse confusion, and therefore on mature reflection there seems nothing to do but to oppose it.

Milwaukee, June 2nd.

Milwaukee, June 2nd.

WM. WALTER WEBB,

Bishop of Milwaukee.

THE PAROCHIAL BLANK

To the Editor of The Living Church:

ONE of the most difficult things the General Convention has ever undertaken is the preparation of a parochial report blank that will meet the requirements of the city parish and at the same time be adapted to the small mission. At the same time, if the financial statistics are to be of value after they have been tabulated, this result must be accomplished. The Church Finance Committee, 289 Fourth avenue, New York City, hopes to present an improved parochial blank to the next General Convention, and cordially invites suggestions and criticisms regarding the present form.

I have undertaken to make a few suggestions for improvement of the blank. My first is that the principal captions, For Parish Support, For Special Parochial Purposes, *etc.*, should be used on the expenditure side of the blank as well as on the receipt side. At present the form reads, For Parish Support, on the receipt side, and on the expenditure side, Current Expenses. If money is raised "for the support of the parish" and is expended for its support, then the general classification of the expenditure should be the same.

My second suggestion is that the heavy black line drawn under the places where the various totals are supposed to be extended be placed over the wording Total for Parish Support, *etc.*, instead of underneath them.

My next suggestion is that, wherever possible, expenditures be set opposite the corresponding item of income and carry the

same detail number. For instance, on the present blank, item number 1 under the caption For Special Parochial Purposes is For the Endowment Fund. The corresponding disbursement is known as item 10 and is entitled Added to the Endowment Fund. Let the investment of the money raised For the Increase of the Endowment Fund be entered on the expenditures side as item number 1 in exactly the same way, For the Increase of the Endowment Fund. In a ledger account we do not have different names for the debit and credit side of the same account, and I see no good reason why certain definite items of expenditure should bear a different name on the expenditure side of the report than what the corresponding items bear on the receipt side.

Again, wherever possible, there should be an item of expenditure to correspond with every item of income. The present blank, item number 7, calls for Receipts for Charitable Institutions under control of the Parish, but no place is provided for the expenditure of these receipts. Again we have two items of receipts, For Communion Alms and For Rector's Discretionary Fund, with one possible place for the expenditure of such income under the caption For the Poor. Then there are three blank items, 12, 13, 14, without any possible place to enter the disbursement of such items as might be classified under these numbers.

My fifth suggestion is that on the income side of the report there shall be a place for the Total of Offerings for Diocesan Purposes, as on the expenditure side of the blank. On the present blank this total is merged, on the income side of the report, with the Offerings for all Extra-diocesan Purposes. In fact, I would call especial attention to the weaknesses of the blank under this heading. At the present these are items 1, Support of the Episcopate; 2, Diocesan Missions; 3, All other Diocesan Purposes. When we turn to the expenditure side we find there nine items called for: 1, For the Episcopal Fund—whatever that might be, and I do not imagine that it means the same in any two dioceses; 2, Convention Fund; 3, Diocesan Missions; 4, Religious Education; 5, Social Service; 6, Theological Education, and 7, 8, 9, blank.

We now come to the most difficult part of the report, Parish Guilds, *etc.* More confusion is caused in the making up of the reports by the rubric, "Here should be entered receipts for running expenses and for all other purposes except Parish Support, or Missions—these two items appearing above", than in any other way. Nine out of ten reports are made up with the total income and expenditures of the different guilds entered here instead of being divided under the proper captions. In many cases treasurers of such organizations do not keep their records in such a manner that income and expenditures can be easily separated into the items asked for. In some cases treasurers of parishes have refused to sign the statement, "The figures entered above represent, to the best of my knowledge and belief, a full and accurate report of the receipts and expenditures of the parish during the fiscal year," for the simple reason that they do not know anything about the transactions of the different organizations. I do not think this difficulty will be overcome until all the financial matters of a parish be placed in the hands of the parish treasurer, who would thereupon be the parish treasurer, and not merely the accounting officer for such funds as come to him through the offertory plates. Such an officer would then have all details of income and expenditure before him and preparation of the report instead of being a "nightmare" would be a comparatively simple matter.

The Pension Fund assessments are a canonical obligation and should not be classified as Special Parochial Purposes, but should be entered under the caption, Current Expenses. Lastly, provision should be made under the caption Current Expenses—or, as I prefer to see it, For Parish Support—for such items of expense as telephone, stationery, postage, altar supplies, and many other similar expenses for which no provision is made in the present blank.

All the above suggestions are the result of careful study of the blank and on account of the great loss of time and correspondence involved in the attempt to get accurate information for the statistical tables for the Convention Journal. There is no question but what the present form can be greatly improved,

and it is my earnest hope that those interested will see that appropriate action is taken at the next General Convention.

H. HAWKINS.

COMPREHENSION OR CHAOS

[ABRIDGED]

To the Editor of The Living Church:



HERE is a flutter in the philosophical dove-cotes of our Protestant brethren, and in Broad-Church circles. The great war has acted as a dissolvent and Protestant philosophies are in process of disintegration. Will the Episcopal Church rise to the opportunity?

There is a parallel in ancient Greece. For centuries the two gods, Apollo and Dionysus, had kept the balance between Reason and Unreason. It was not a far cry from the "know thyself" of the one, to the "model of noble manners" of the other. But excessive devotion to either ideal brought a fearful vengeance from the neglected god, and from the worship of cold, naked Reason the populace passed to the degrading orgies of Bacchus.

History has repeated itself. From the cold theories of Deism the Protestant world has passed to the riotous theories of Martin Luther, Rousseau, and their logical offspring, anarchism and bolshevism.

Luther was bowed down with the weight of his own intellectual depravity; Rousseau began a famous essay with "Let us begin by setting aside all the facts". Nemesis has overtaken "justification by faith" and Dr. Jekyll has run out of the ingredients of the original formula and remains incarnate as Mr. Hyde. Spectators looking for the features of the philanthropic doctor see nothing but the horrible grimaces of the monstrous dwarf, Lenine. The "Morning Star of the Reformation" is a falling star.

Professor Cram has done good service to the Church by recalling men of all schools of thought to the principles of Medieval Theology. We must get back at once, or it will be too late. A reading of St. Thomas Aquinas would be an eye-opener to the innocent people (at least 50 per cent. of the population) who have been taught that Protestantism is based on reason, and Catholicism on superstition.

Is the Episcopal Church aware of the ravages that Modernism is making in her midst? Do the bishops know (or care) of the heresy propagated in the seminaries? For example, I was recently discussing New Testament miracles with a young priest. He was as courteous and modest as one could wish, but I was gravely informed that our Lord did not turn water into wine nor cast out devils. The devils did not go into the Gadarene swine—Oh, dear, no!—The poor creatures were merely frightened.

Poor man, he was treating me to the "latest" from the Prussian camp. But what of the philosophy that explains away or denies the possibility of miracles?

What strikes a visitor to your shores (like myself) is the enormous craving in this country for a philosophic explanation of Life and the Universe. Mrs. Eddy seized the opportunity and founded a monstrous cult. What an opportunity for a well-trained, wide-awake clergy! Having turned their backs upon Apollo, has the god blinded them to the real issue?

The next ten years will decide.

Faithfully,

A. MANBY LLOYD.

Chattanooga, Tenn., May 7th.

THE NEW HYMNAL

To the Editor of The Living Church:



NE of the signs of how carefully those who are devoted to the Church guard it, is that whenever a change of any kind is proposed a controversy arises at once. Now it is concerning the New Hymnal. The voice of protest is to be heard on many sides. It is time that someone speaks a word of commendation for this much needed departure. There are many who rejoice in this step. The truth is that they are so much absorbed in enjoying this musical work, in finding how heartily the people respond, that they have not thought it necessary to defend it.

It is not within my province to undertake to pass on the merits of the music, as such. The experience that we have had thus far is that the selections of tunes both old and new show the hand of experts in hymnology and that they have given us the treasures of the whole storehouse of tunes ancient and modern. The test I apply is the response that my people make to this. Every Sunday night at the close of the evening service the entire congregation remains for the privilege of rehearsing these new tunes, and the effect on the congregational singing is already noticeable.

We have learned in the past two years how great the advan-

tage is in having every one sing. The soldiers had leaders who taught them songs. It is not a new idea. Cromwell long ago demonstrated how important it was to have singing soldiers. Large choruses were also organized in our communities. We have sold our bonds by the aid of singing. It is one of the things we have recently learned. And we are being told that reality in worship is to be one of the great results of the war if the Church is to meet new conditions. There is no better way to that end than to have every one join in the singing of the hymns. And to put in the hands of every person who is in the congregation the notes is a great aid to that end. However little we may know about music the notes do help, and for those who have a knowledge of music they are often essential. Presbyterians and Methodists and Lutherans and Baptists all have long recognised this. We can find their hymnals in the pews always with music and no one who has ever visited one of our neighboring churches can deny that they have a heartiness in the congregational singing that too often is sadly lacking in the Church we love. The books without the notes have always seemed to me to be a direct invitation to the people not to sing or else a slur upon their musical intelligence, as if to say: "The choir has the notes. You are less well educated than they. Follow their leadership, and do it *sotto voce* lest you make a misstep and spoil the harmony."

Let us at least give this New Hymnal a fair trial before we put our stamp of disapproval on something that, to my mind at least, is a step forward. Many of the objections that are now floating will soon disappear in the light of the splendid tunes, the hearty congregational singing, and the vitality of worship that will come. Even the myth of the too small racks may disappear and it will be found that they too are expanding with the times and the broadening Church.

H. P. NICHOLS.

New York, May 17th.

To the Editor of The Living Church:



NUMEROUS criticisms in the Church papers concerning the New Hymnal suggest that it is only fair to contribute some testimony on the other side.

I have noticed four points of difference between the old and the new Hymnals:

First: The number of tunes to a given hymn has been greatly reduced, in most cases only one tune being provided. In the old book there were often three tunes to a single hymn. Even if the tune retained should be the poorest one, this procedure has the advantage of associating certain words with a particular tune—which promotes successful congregational singing.

Second: The insertion of ancient plainsong tunes. This is of questionable value; the future will reveal the extent of their usefulness. They are in a rhythmic idiom familiar to people in general, and their use is at present a little doubtful. But they certainly are worth study, and if people will be charitable enough to try them over at home, and search out their beauties, not only will they be repaid but the general use of these historic melodies may become established.

Third: Where some popular hymns have been omitted, their places have been taken by hymns of unquestionable superiority. For example, "A mighty Fortress is our God" is in the New Hymnal; "Work, for the night is coming" is not; any fair-minded person examining the two must admit the superiority of the former. The clergy by virtue of their training represent the leaders in cultural as well as spiritual matters. They uphold the ideals, and strive for the betterment of the community. As sponsors, they will choose the best hymns, spiritually and artistically. It must be remembered that the best art recognizes truth just as religion does, and the reasons for using the best in art are just as logical.

Fourth: The insertion of new tunes. This will do the world more good than harm. Let us have them, by all means; not to the exclusion of the old, but together with the best of the old, as many as our minds and hymnals can accommodate. I have tried the practical experiment of using one of the new tunes as an introit, and making a note of it in the Sunday bulletin. The congregation have taken great interest in it, and unmistakably shown their approval by several signs. It interests them in the Hymnal and puts new life into the services. Of course, if this were not a musical edition new tunes would not be feasible and there could be no progress. We are hoping great things from putting the music into the hands of the congregation.

In conclusion, let me say that, although an organist, which fact will discount the value of my remarks in the opinion of some, still I have tried to see the matter from the viewpoint of clergyman, musician, and layman combined.

Naturally it is not possible to produce a hymnal that would meet every personal preference, but in the long run I am convinced that the New Hymnal is a decided step forward.

Yours very truly,

Sewickley, Pa., May 19th.

ARTHUR B. JENNINGS, JR.



The Episcopal Church, Its Message for Men of Today. By George Parkin Atwater. Cloth, \$1.00. Paper, 60 cts. Milwaukee: Morehouse Publishing Co.

This book is in many ways a useful addition to the books needed by every clergyman to put into the hands of those inquiring after the truth. Its advantage over some others is that it is written primarily for men, for the average American business man, and that it approaches the subject of the Church as the average American business man approaches it, the man who knows nothing about the Church, who has just a tinge of religion from childhood attendance at a Protestant Sunday school with a few unpleasant remembrances of gloomy Sundays in his boyhood home. It approaches the subject by going to a Church service. It begins by giving simple reasons for having a Church service, for having an altar and candles and a vested choir and a font and a Prayer Book. And it does this in a most attractive method, by a series of dialogues between four delightful men in the rector's study. From this beginning the dialogues discuss the message of the Church in its worship and teaching.

There is one criticism that often applies to books of apologetic. They are so anxious to "sell their goods" that they evade the difficulties. In the ultimate analysis the Catholic religion demands a humble and child-like faith in the person, words, and promises of Jesus Christ. Here is the rub for the average business man. Now in two points in this book we definitely reach this demand, in the Presence of Jesus Christ in the Holy Communion, and in the chapter on the Priesthood. The statements about the Holy Communion are indefinite and cloudy. One can not say they are not all true; but they are but a small part of the Truth, and leave the inquirer in ignorance of the doctrine of the Real Presence and the Eucharistic Sacrifice. Again, in the chapter on the Ministry, the priesthood is shown to get its authorization from Jesus Christ. But nowhere is there a statement of how that authority functions. Instead, there is immediately taken up a discussion of the General Convention and its likeness to the federal government, and we end the chapter with no inkling of a divine society with priests to administer sacraments, forgive sin, and offer sacrifice.

In reply it may be said that the book is not meant as a manual of the faith. It is only intended to brush away difficulties for those who stand on the outside looking in with prejudiced eyes or for hereditary Churchmen inside who have almost no conception of the Church position. It does this admirably. It is the best book with which we are familiar for beginners in Churchmanship. It does not however present the full message of the Church for men of to-day. If the Church had no more to say it would long ago have had its voice drowned out in the turbulence of the workaday world and the tragic struggles of weak souls combating the fierce and potent temptations of the world, the flesh, and the devil.

The Diocese of Gibraltar. A Sketch of Its History, Work, and Tasks. By Henry J. C. Knight, D.D., Bishop of Gibraltar. With Map and Illustrations. [S. P. C. K., London. \$3.00 net.]

As intelligent Churchmen know, the diocese of Gibraltar, deriving its name from its see city, actually extends from Portugal and Spain entirely around both coasts of the Mediterranean (except for Egypt and Palestine) and the Black Sea with the west shore of the Caspian Sea. These extra-territorial portions of the diocese are the chief factors in the very interesting work of each of the bishops of the see. The book is divided into sections treating of the several episcopates, but the greater and more interesting part is that comprised within the administrations of Bishop Sanford (1874-1903) and Bishop Collins (1904-1911). The relations of the several bishops, and therefore of the English Church, with the Orthodox Churches of the East and with the Roman Catholic Church in these countries are treated with much interest. One learns from the chapters very much of the perplexities of religious life in Southern Europe and the Orthodox Eastern Communion, and the sympathetic manner in which the several bishops have been received in the East, in marked contrast, too often, with that in Italy, is reassuring.

The Fundamental Doctrines of the Christian Faith. By R. A. Torrey. New York: George H. Doran Co., 1918.

This is a series of sermons preached from the "orthodox"

Protestant standpoint by an eminent and successful evangelist, who says that he "has had a feeling for a long time that the great need in our Churches in this day is systematic indoctrination". The sermons, fifteen in number, cover the principal subjects of Christian doctrine in an attractive, clear, and earnest way; and are calculated to help many to a deeper and more serious reckoning with their Christian profession.

The Protestant standpoint of the sermons involves the omission of Catholic sacramental teaching, and an emphasis upon what appear to us to be onesided views in relation to justification. Mr. Torrey is bravely old-fashioned in maintaining the verbal theory of Biblical inspiration, and is not ashamed to keep in the (to him) traditional paths. We agree with his stressing the need of "systematic indoctrination"; and, subject to the limitations which we have indicated, we have profited by contact with his earnest Christian mind.

Foreign Missions Year Book of North America, 1919. Edited by Burton St. John, Director of the Bureau of Statistics and Research. Issued under Auspices of Committee of Reference and Counsel. [Foreign Missions Conference of North America, Inc., 25 Madison avenue, New York.]

This is an experiment, published this year for the first time in pamphlet form and in the hope that it may become an annual affair. Conditions as they appeal to missionary endeavor in all parts of pagan lands and in the countries of South America are well presented. Every reference to the fact that there are missions of the Roman Catholic Church throughout the world is carefully suppressed and the assumption is constantly made that only the work of Protestant boards is worthy of notice in such a publication. Our own missions, indeed, are scarcely mentioned except in the tables. Notwithstanding this, there is very much useful information concerning the fields themselves, and thus the publication is of value in spite of its defects.

Carols Old and New. For use at Christmas and other Seasons of the Christian Year. Collected from many sources and arranged by the Rev. Charles L. Hutchins, D.D. Boston: The Parish Choir.

This is a sumptuous volume of more than six hundred large pages comprising a still larger number of carols, with music and words and with illustrations. The carols are those that have been singly published in the *Parish Choir* during many years, and embrace practically everything that has been used in the American Church. Since most of the single carols may thus be obtained in sheet music form, this handsome volume will be welcomed by many choirmasters who will thus be able to select intelligently as need arises. In addition to several indices there is a remarkably complete Carol Bibliography from the fifteenth century to the present time and a catalogue of manuscript carols in the British Museum dating from the eleventh century. The volume is a decided credit to its editor and publisher.

Tell It In Gath. By Joseph A. Osgood. The University Press of Sewanee, Tenn., 1918.

This slight book from "over the border" contains seven chapters, five of which are devoted to payment by the author of an "unacknowledged debt to the genius of the Southern states of the American Union" and one to Poe and the Artist, concluding with a paper on Art and the Nineteenth Century Bourgeois. The author gives a "dose" to the Puritans and Pilgrims indiscriminately, "sullen, squeamish, and conceited", like peevish children. With some hope the chapters, Southern Character and Traditions, and The South and the Civil War, are opened, to share in the justly expected outburst of enthusiasm upon congenial topics. But here again the devotion and glorification due the Southron cannot be expressed without the contrasting depreciation of Northern character and doings.

TWO LITTLE BOOKLETS of value during the war but received at this office considerably after the signing of the armistice are entitled respectively *Comfort Thoughts for Comfort Kits* and *Comfort Thoughts for Those at Home*. Both are compiled by Emily G. Hammond, whose work of selection is well done. These selections include both prose and poetry and cover a wide field, including appropriate selections from the Bible. [Edwin S. Gorham, New York. 15c each net.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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



THIS page has frequently mentioned the older generation of Churchwomen of the Mid-West. The story of their great part in fanning the flickering flame of life in the earlier parishes, the story of their disinterested enthusiasm and their undiscourageable tenacity of purpose concerning the interests of the Church—all of this would make a great story of achievement were it put into one book. It would not be a book of monumental deeds to be read with chills running up and down the spinal column, nor would it be one to make a "scenario" out of; but it would be a book of small things, of details, of painstaking and consecrated tryings for a much desired goal.

Perhaps the desire of a woman for the spiritual education of her children and her own spiritual nourishment is not recognized as fully as it deserves to be as one of the *great* instincts. Because usually such a goal is pursued in a quiet way; unaccompanied by worldly adulation and often misunderstood and unsympathized with. Such must have been the experience of some of these women of Bishop Kemper's day who wanted very much to have their own Church even though they were often assured by their neighbors that "there were other Churches just as good."

Late in April there passed out of this life in Grand Rapids, Michigan, one of this revered class of Churchwomen, Mrs. Sarah D. F. Ewing, full of years, of whom her rector says: "She has been one of the constructive, undiscouraged Mothers in Israel of the Church and the Auxiliary in this part of the country." Mrs. Ewing belonged to a New Hampshire family all of whom were Churchmen. Two of her brothers were clergymen. In her early life she helped her brother, the Rev. Ezra Jones, in his missionary work in Minnesota. Her other brother, the Rev. Lucius Jones, was chaplain in the Civil War and died of wounds received while in service. She was one of Dr. Muhlenberg's able assistants. Then she came farther west and knew and shared the hard work of the early days of Bishop Kemper. She became identified with Grace Church, Grand Rapids, many years ago. Her husband, a rather famous physician there, died leaving her with a family of four very small children, and depending on her labors for their future support. She never lost courage, she never neglected her Church work. She educated and made good Churchmen and Churchwomen of all her children. She was one of the leaders in every forward movement in the work of the Auxiliary and Church guilds. The harder the problem, the more discouraging the seeming impossibility, the more the Auxiliary and guild members turned to her for leadership, advice, and encouragement.

In her parish there has been held for a number of years an Epiphany meeting with the traditional cake. Mrs. Ewing took much interest in their annual merry-making. They have a custom there of putting dimes in the cake and this dime becomes a Talent and is supposed to be invested for the good of the Auxiliary. It was arranged for several years that Mrs. Ewing draw the dime. One year she made it grow to eighty dollars and the last year she was able to do any Church work, although almost blind, her dime grew to fifty dollars. Again her rector writes of her:

"It was one of her rector's great privileges to carry her the Holy Communion; and to minister to her through all the days of her recent illness. Our Blessed Lord and His Church were always first with her; and yet she was an ideal of what a wife and mother should be. Her greatest desire was that the Lord should use her to the utmost. We can never measure her influence fully, nor her example; and Grace parish, Grand Rapids, feels that it has been blessed in having had for many years one of God's true saints. She entered into life on the 28th of April. May she rest in peace, and light perpetual shine upon her!"

THE GIRLS' FRIENDLY SOCIETY of Western New York is very active. Its recent annual meeting, the twenty-seventh, was held in St. Stephen's Church, Olean, in May. This society has been for some time discussing some "proposed amendments to Central Rule number 3." This rather noted rule provides that the membership of the G. F. S. be for girls of chaste character. The suggestion of opening the doors to those of whom this could not be said has drawn out a great deal of earnest argument on both sides. It is noted that some bishops and a number of priests have written at length on this subject, weighing the pro and con very temperately and justly. At this annual meeting letters were read from the Rev. Dr. Jessup, St. Paul's Church, Buffalo, and the Rev. D. L. Ferris, Christ Church, Rochester, opposing the change in this rule. A vote of those in attendance showed only three associates favored the change. An appropriation of \$20 was made for the Mabel Martin Lodge to be established in Hamilton, Ontario, in memory of Mrs. Kirwan Martin, the devoted Dominion President of the Canadian G. F. S.

A new branch has been started in St. Stephen's Church, Buffalo, and the first service of admission was held on Sunday evening, April 27th. Miss Kelton, president of the Buffalo City Council, presented the class.

WE DO NOT KNOW that Mrs. John A. Logan, wife of the late distinguished General, is a Churchwoman, but we want to memorialize her on this page because she wears a bonnet. There was a picture of her in the papers the other day. She has received a medal or decoration of some sort for splendid unselfish work done abroad. Her kind, motherly, animated and good-looking countenance was wreathed in smiles as would of course be the face of any of us who had a decoration pinned on us by our great Government; but not only was her face wreathed in smiles but in bonnet-strings. Yes—incredible as it may seem, on the top of her head rested an unmistakable bonnet, and fastened on to the sides of the bonnet, just above the ears, were unmistakable strings tied in a good big unmistakable bow. There is not the slightest doubt that it was a bonnet. And, because Mrs. Logan had her picture taken in a bonnet, we want to hand her a little Palm of our own.

There was something about a bonnet that was a vast and mighty support of *morale*. No flighty, erratic hat could ever do for the human woman what the dignified and subduing bonnet of past decades has done for that magnificent class of women who are willing to admit that they once wore bonnets.

THE REV. DR. CASSELL, president of the Church College of Liberia, described to a united meeting of the Auxiliaries of Indianapolis the work of the Church in Liberia. Those who heard him on the previous Sunday at Christ Church, telling the history of the Liberian Republic, felt that this republic, the product as it were of American thought and action, was to hold a highly important place in the development of the Dark Continent. Dr. Cassell's talk to the Auxiliary showed the influence of our Church institutions, though they are still comparatively feeble, and placed before his hearers the vast possibilities opening daily, and which may be advantageously used will but the Church take the inviting opportunity. There must be a school for girls and the various institutions which follow the introduction of Christianity. The special interests of Miss Higgins and Miss Ridgeley—who, we think, are United Offering workers—were explained and the Auxiliary was earnestly and almost pathetically urged to give more personal thought to this field and to be generous both in gifts and prayers. Dr. Cassell

will visit a number of American cities presenting this subject. He is an earnest and eloquent speaker.

SOME WOMEN have gone to the Triennial at great trouble and some expense and have been heard to say that it "did not pay". Most of these were not delegates, of course, but visitors; and the crowded conditions joined with the bewildering number of good things to be attended had prevented their real enjoyment. Such a meeting as the Racine Conference, to be held early in July, will have none of these disadvantages. There will be time and space and place for everything and everybody who attends. It probably will not be crowded and there will be the chance for deliberate, unhurried instruction and entertainment.

Racine is beautiful in summer; the College campus is on the shore of Lake Michigan. One of the features will be a course on the use of plays and pageants.

Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, will gladly send programmes.

CHANGING THE CHURCH CALENDAR

BY THE BISHOP'S CHAPLAIN



HE Bishop had returned from a three months' absence in the military camps and was eager to take up once more the work for which he had been consecrated.

He sat down at his desk to run through the pile of letters which had come in reply to his appointments for visitations, as well as the many others of more or less—mostly less—importance. As he opened one after another his brow drew itself into a puzzled frown and his Bishop's mouth (Bishops' mouths all assume the same expression after one year in the episcopate; look at a number of pictures and the similarity is easily discerned) compressed itself a little tighter.

What were the clergy doing, he wondered. What had become of the Church calendar? Must he plead for a new calendar at the General Convention along with the other novelties proposed? It verily seemed so, for one and another letter spoke thus:

"We shall be very glad to have you with us on *'Father and Son Sunday'* and hope your address will be on that subject."

(The Bishop's old-fashioned calendar had called the Sunday, "Septuagesima".)

* * *

"As the Sunday you appoint for your visitation will be *Liberty Loan Sunday* the service will be purely a patriotic one, but by omitting Morning Prayer of course there will be time for the Confirmation office, which no doubt can be shortened considerably, also."

* * *

"My young people have been so occupied with outside activities this year it has been impossible to get a class ready for you. Besides, you possibly forgot that it is *Every-Member-Canvass Sunday*, when we have only a brief service followed by a luncheon for the men who start out immediately afterward. Can you not give me another day?"

* * *

"Dear Sir:

Will you not designate next Sunday in your Church as *Employment Sunday?*", etc.

* * *

"Dear Sir:

Enclosed is a synopsis of a sermon we ask you to preach on *Tuberculosis Sunday.*"

* * *

Then there were references to "Mothers' Sunday", "Victory Sunday", "Prohibition Sunday", "Boy Scout Sunday", "Back to the Farm Sunday", "Little Brother Sunday", "Children's Sunday", "Uplift Sunday"—yes—there was one called "Go to Church Sunday", but there were names for all the 51 other Sundays, names not at all in accord with the *Living Church Almanac* which the Bishop hurriedly opened to see whether such changes had taken place during his absence, while through his mind flashed the words, "As thy servant was busy here and there, he was gone."

Yes, it seemed as if he must ask for time in the House of Bishops to plead for a new calendar, one which would leave out Easter, Whitsunday, Trinity Sunday, and Rogation Sunday; and in their place substitute these more up-to-date names.

There was one more letter which the Bishop opened with hesitation. He read:

"My dear Bishop:

"I trust you will uphold me in my action. I have been meeting with some criticism in the city because I have refused to coöperate with the Ministers' Union in their movement for a Neighborhood Sunday. I wrote them that every Sunday was the *Lord's Day* in my parish and that the neighborhood always was welcome."

The Bishop's mouth and brow relaxed. "Thank God," he breathed, "there is one righteous soul still in Israel! Perhaps after all we can wait another three years before changing the Calendar."

A NONCONFORMIST OXFORD MOVEMENT



I do not wish to over-emphasize the signs of "catholicity" of feeling among Nonconformists, but the following quotations give an interesting picture of two definite movements within the Free Churches which would hardly have been possible a generation ago. It also helps, in conjunction with the account of the Roman League of Prayer [quoted from *THE LIVING CHURCH*] to keep in mind how much quiet laying of foundation-stones had already taken place before the war. We quote from an article contributed to the *New Church Quarterly* by the Rev. A. E. Baker, who says:

"The 'Free Church Fellowship' includes many of those who are most effective, spiritually and intellectually, among the younger laymen and ministers of the Free Churches. It is entirely representative in its membership, and works and prays and thinks in the most friendly coöperation with a sister society, 'The Anglican Fellowship.' The Free Church Fellowship arose because men in many denominations were 'very gravely disturbed' about their various Churches. They are banded together 'to gather from all ages and all Churches all that may be known of Christ in His familiar dealings with His people.' Their desire is 'to cultivate a new spiritual fellowship and communion with all branches of the Christian Church; their hope is of 'a Free Church of England so steeped in the spirit and traditions of the entire Church Catholic as to be ready in due time for the Reunion of Christendom.' Some members of this society were 'in Retreat' in Belgium a year or two before the war, and they showed in what sense they understood the temper and principles of the Fellowship by attending daily mass in the village church, not, of course, from curiosity, but in a genuine endeavor to share the experience of those whose religious tradition it is to worship in this way. How far is their spirit from that of the early Puritans, and how full of promise for a brighter future for Christendom! The 'Free Catholic' Movement is even more alien from the separatist spirit of historic Nonconformity, and more certainly a symptom of the passing of Protestantism. In the words of one of its leaders, the Movement seeks to do for Nonconformity *mutatis mutandis* what the Oxford Movement did for the Church of England. They wish to press the freedom of Nonconformity to its logical conclusion of admitting Catholicism. They do not believe in denominationalism, but in one Church really free and really Catholic."

—The Guardian.

THE CHURCH AND THE DIVINE WILL

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF IOWA]

THE CHURCH cannot tell men in detail how the world of business, the world of national and international relations, is to be organized, but there never was a time when the Church ought to be preaching as fundamental spiritual laws in all human relationships—righteousness, justice, and truth, and thou shalt love thy neighbor as thyself—as in this age of change and reconstruction. Men must know that these are God's will; that they are not the fruits of religion but religion itself, that men are saved first and only as they have the attitude Jesus had, who said: "Lo, I come to do Thy Will, O God. My will is to do the will of Him that sent Me and to finish His work," and who gave this test and promise—"If a man love Me he will keep my words." . . . The Church may not be able to point out remedies. Remedies must be found by men in charge of affairs, men who deal with conditions under which men live and labor, but the Church ought to condemn all conditions and organizations which make a multitude of men inevitably miserable and hopeless.

Church Kalendar



- June 1—Sunday after Ascension.
 " 8—Whitsunday.
 " 11—Wednesday. St. Barnabas.
 " 11, 13, 14—Ember Days.
 " 15—Trinity Sunday.
 " 22—First Sunday after Trinity.
 " 24—Tuesday. Nativity St. John Baptist.
 " 29—Second Sunday after Trinity. St. Peter.
 " 30—Monday.

CALENDAR OF COMING EVENTS

- June 9—Annual meeting of the Guild of All Souls, Church of the Ascension, Chicago, Ill.
 " 11—Western Michigan Dioc. Conv., Kalamazoo.
 " 19—Annual Conference Confraternity of the Blessed Sacrament, Church of the Redeemer, Chicago, Ill.
 " 20—Wyoming Dist. Conv., St. Matthew's Cathedral, Laramie.
 July 2—California Special Conv., Grace Cathedral, San Francisco.

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. JOHN J. COWAN, late of Hawaii, has been transferred to British Honduras, and made Canon of the Cathedral there by Bishop Dunn.

THE REV. D. WELLINGTON CURRAN of Washington has been invited by the authorities of Charlotte Hall Military Academy, Charlotte Hall, Maryland, to preach the baccalaureate sermon on Sunday, June 8th.

THE REV. FRED T. DATSON is returning to his old parish of the Church of the Good Shepherd, Wichita Falls, Texas, and should be addressed at 1107 Tenth street.

THE REV. WILLIAM J. DATSON becomes rector of Emmanuel Church, Petoskey, Mich.

THE REV. L. CURTIS DEWEY on June 1st became rector of St. John's parish, Poultney, Vt.

THE present address of the Rev. HOWARD GLISAN ENGLAND is 1210 Tatnall street, Wilmington, Del.

THE REV. J. ARTHUR EVANS, for many years rector of St. Stephen's Church, Hollywood, Cal., has resigned, and will live in retirement for a year in hope of recovering from an automobile accident.

THE REV. JULIAN D. HAMLIN, recently a commissioned chaplain in the army, has been appointed by the Pennsylvania War Commission to minister to soldiers and sailors in the Philadelphia hospitals. The names and addresses of any sick or wounded men who will be sent to these hospitals should be sent to him at the Church House, Twelfth and Walnut streets, Philadelphia.

THE REV. JOHN H. HEADY has been elected rector of Holy Trinity Church, Greenport, Long Island, and will undertake his duties there at once.

AFTER June 1st, the Rev. NORMAN INWOOD should be addressed at 14 Hove Park Villas, Hove, Sussex, England. Owing to continued illness, Mr. Inwood left the tropics for England in May.

THE REV. FREDERICK LEEDS has accepted the rectorship of Grace Church, Fair Haven, Conn.

THE REV. WILFRED A. MUNDAY has accepted a call to St. Paul's Church, Grand Rapids, Mich.

THE REV. GILBERT A. OTTMANN, rector of Trinity Church, preached the sermon to the graduating class of Trinidad, Colorado, high school, on Sunday, June 1st.

THE REV. ARTHUR S. PHELPS, priest in charge of St. Stephen's Church, Plainfield, N. J., enters upon his duties on Whitsunday.

THE REV. ROGER A. WATKE may now be addressed at St. Mark's-on-the-Hill, Pikesville, Maryland.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY, NEW YORK.—D.D., upon the Very Rev. WILLIAM P. LADD, and (in course) upon the Rev. FRANK H. HALLOCK, on commencement day.

ORDINATIONS

DEACONS

LONG ISLAND.—On Ascension Day, May 29th, Mr. NELSON B. GILDERSLEEVE was ordained deacon in the Cathedral of the Incarnation, Garden City, New York, by the Rt. Rev. Frederick Burgess, D.D. Mr. Gildersleeve is a graduate of Columbia University, class of 1911. He spent five years at the Irving School, Tarrytown, N. Y., as a teacher of English and Classical Languages. His preparation for the sacred ministry was made at the General Theological Seminary, where he has been during the past year. Mr. Gildersleeve expects to work in the diocese of Long Island and pursue further studies at the seminary.

QUINCY.—On the Feast of the Ascension, at St. John's Cathedral, Quincy, Illinois, the Bishop ordained Mr. ALBERT HAYWARD HEAD to the diaconate. The sermon was preached by the Rev. George Long. The litany was read by the Very Rev. W. O. Cone, Dean of the Cathedral, and the candidate was presented by the Rev. W. L. Essex. Mr. Head will continue in charge of St. John's Church, Preemption.

PRIESTS

MILWAUKEE.—On the Sunday after Ascension Day, in the chapel of St. Mary the Virgin, Nashotah House, Nashotah, the Rev. Messrs. LOUIS HENRY MATHEUS, FRANK HOMAN FRISBIE, FREDERIC GEORGE WILLIAMS, BASIL MURDIN, MARTIN BARKER KILPACK, and CHESTER ALBAN TAYLOR were advanced to the sacred order of priesthood by the Rt. Rev. William Walter Webb, D.D. The three latter candidates were ordained for the Bishop of Fond du Lac. The ordinands were presented by the Rev. M. Bowyer Stewart. The preacher was the Rev. Spence Burton, S.S.J.E., and the Litany was sung by the Very Rev. Edward A. Larrabee, D.D. At the solemn High Eucharist the Bishop was celebrant, the Rev. Richard Marquedant Doubs, deacon; and William Edward Berger, sub-deacon. Those who assisted in the imposition of hands were Dean Larrabee, the Rev. Professors Charles W. Coit and M. B. Stewart, and Fr. Burton. The Rev. Canon H. B. St. George, D.D., acted as chaplain. The Rev. Mr. Matheus goes to St. Clement's, Philadelphia, for the summer, and in the fall will become rector of Holy Innocents', Racine; the Rev. Mr. Frisbie goes to St. Edmund's, Milwaukee; the Rev. Mr. Williams goes to Jefferson, the Rev. Mr. Mordin to Merrill and Tomahawk, and the Rev. Mr. Kilpack to Sheboygan Falls, Wis.

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

FLETCHER.—Entered into rest, on the Second Sunday after Easter, May 4th, in New York Mills, N. Y., FANNY (Jones) FLETCHER, widow of the Rev. Robert Fletcher, of Constableville, N. Y., aged 72 years.

On the day of her burial in St. Paul's churchyard in Constableville, her daughter, Miss FLORA FLETCHER, entered into the rest of Paradise, at St. Luke's Hospital, Utica, aged 46 years, and two days later was also laid to rest beside her mother.

Both were devout communicants of the Church, and God grant to them eternal rest, and may light perpetual shine upon them.

MOORE.—Entered into rest on May 27th, at the rectory of St. Paul's Church, Kansas City, Kansas, in her 86th year, FRANCES H., wife of the late Rev. John Wells Moore, and mother of Mrs. Robert H. Mize and the Rev. Francis Van Rensselaer Moore. Interment at Red Hook, New York.

WANTED

POSITIONS WANTED—CLERICAL

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.

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

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

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 CONSECATED, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

A CHURCH BOARDING SCHOOL for boys, eastern location, seeks the services of several men for its faculty beginning September 1919. French and English, Mathematics and Physics, Latin and Elementary work, are the groupings. Loyal Catholic Churchmen and men who can take a general interest and part in the life and play of the students preferred. Must live at the school. Give references and send photograph and state salary requirements in addition to living. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

THE WESTERN THEOLOGICAL SEMINARY offers a permanent office position to an unmarried man who is competent to do type-writing, library cataloguing, look after the up-keep of the premises, and take charge of the offices. No bookkeeping. Address THE DEAN, 2720 Washington Boulevard, Chicago.

MATRON WANTED FOR A SMALL endowed Church home for old women. Must be active, middle-aged, and a Churchwoman. Address, stating experience (if any) and salary expected, the Rev. GODFREY WILSON, Cuba, N. Y.

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.

BUSINESS OPENINGS.—DOCTOR; barber; auto-mechanic; needed at once. For information address P. O. Box 73, Brushton, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choir-master (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer;

recitalist—over 300 pieces. Trained by Tertius Noble, York Minster, 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.

BISHOP BRENT, 67 IRVING PLACE, Buffalo, N. Y., can recommend an able organist. He was trained by Sir Walter Parrett, and for five years has been organist of the Cathedral in Manila. He is a capable choir-master, has had experience in conducting an orchestra, and is a man of high character. He will be free in the fall.

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.

LADY PHYSICIAN, RETURNING to Denver, Colo., would take care of an invalid desirous of having a change of air. Address Dr. WHITE, care Rev. H. W. Prince, 201 South Ashland Boulevard, Chicago, Ill.

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

THOROUGHLY EXPERIENCED ORGANIST and choir-master is open for an engagement; recitalist; married, age 34. Address A. R. C. O., 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.

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 Basins, 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 COMFORTER. Members wanted. Open to communicants of the Church. Information supplied by the SECRETARY-GENERAL, 611 S. Main street, Waupaca, Wis.

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

S. T. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park Place, Geneva, 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 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

SAINT MARY'S CONVENT, PEEKSKILL, 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.

BOARDING—PENNSYLVANIA

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

BOARDING—VERMONT

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

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—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.

SCHOOL FOR NURSES

S. T. LUKE'S HOSPITAL, Newburgh, N. Y., is giving a three years' course in nursing to young women who have had at least one year high school. Graduates eligible for state registration. Apply to SUPERINTENDENT.

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.

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.

ROAD SIGNALS

SAFETY FIRST SIGNALS, FOR DANGER- ous 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.

PERSONAL

My dear, I know you have not forgotten the friend you always called "faithful", or the letters of December 8th and March 11th. I have important things to tell you. Write to the old address, the same as in our childhood.

A. B. C.

RETREATS

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 28rd, 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?

MEMORIALS

FRANCIS M. BERRY

On the twenty-ninth day of April, 1919, FRANCIS M. BERRY, for thirty years a vestryman of St. Clement's Church, Philadelphia, entered into life eternal.

Mr. Berry was singularly devoted to his parish and for him the Catholic religion was a vital reality. Quiet, modest, and unassuming, he was the embodiment of simple Christian goodness.

The rector, wardens, and vestrymen of St. Clement's Church desire to record their deep

appreciation of his many years of faithful and loving service, the sincerity of his life, and the true excellence of his character.

May he rest in peace!

CHARLES S. HUTCHINSON,
Rector.
CALEB F. WRIGHT,
Secretary of the Vestry.

May 26, 1919.

OLIVER HENRY RAFTERY

The clergy present at the funeral of the Rev. OLIVER HENRY RAFTERY, D.D., who entered into life eternal on Saturday, May 17, 1919, desire to record their profound sense of the loss sustained by the Church in Connecticut, which he served so long and so faithfully. Educated in the Episcopal Academy, Trinity College, and the Berkeley Divinity School, and ordained deacon on his twenty-third birthday, May 31, 1876, he began his work as rector of St. Peter's Church, Cheshire, and remained there nearly ten years, when he was called to Trinity Church, Portland, where he served for thirty-three years, until his death. In both these positions he "made full proof of his Ministry", and gave evidence of rare talents improved to the utmost. He was eminent as pastor, preacher, and administrator of parochial affairs. Always studious and scholarly, he "gave attendance to reading, to exhortation, to doctrine", as St. Paul advised Timothy, and "showed himself a workman that needeth not to be ashamed, rightly dividing the word of truth" in sermons of uncommon ability. He was equally faithful in pastoral care of his people, bringing many to Confirmation, and exercising a strong influence for good in the community where his lot was cast. The temporal interests of his parish received due attention, and, through the liberality of many, Trinity Church, Portland, became one of the best equipped and best endowed parishes in Connecticut. Dr. Raftery also gave of his time and energy to diocesan activities, serving for twenty years as Archdeacon of Middlesex County, for thirty-nine years as a trustee of the Episcopal Academy, for twenty-two years as a director of the Church Scholarship Society, and as deputy in four General Conventions. Trinity College made him Doctor of Divinity. He received from men the recognition due to his efforts; and we trust that his Master in heaven has likewise accepted him as a "good and faithful servant", and welcomed him to share the joy of his Lord.

Of his personal traits we can speak with affectionate esteem. He possessed integrity unblemished and unquestioned; a kind heart and genial disposition; sound judgment and keen insight; and a sense of humor that was often refreshing. Thoughtful, eloquent, brotherly, he illustrated one of the highest types of excellence in the sacred profession. We feel that the diocese has lost one whom it can ill afford to spare. And our sympathy goes out to his parish, and especially to his widow, son, and daughter in their great bereavement.

FREDERICK W. HARRIMAN,
GEORGE HICKMAN BUCK,
WILLIAM A. BEARDSLEY,
ERNEST DE F. MIEL,
HERMAN L. LONSDALE,

Committee.

HENRY E. REES

HENRY E. REES possessed all the fine qualities that make for deep and abiding friendship, and his death will be felt as a profound personal sorrow by a host of friends, not only in Hartford but elsewhere through the country. People of every rank and walk in life recognized his sincerity and loyalty and the disinterestedness of his affection. Men young and old admired him for what he was—a man of real nobility of character and of rare modesty of nature—and counted his companionship a joy and privilege. The children knew him as their best friend. They saw in him one who understood them and were sure of the warmth and reality of his interest in them. He did not need to win their affection; they gave it to him spontaneously and gladly. During the twenty-two years that he has been at the head of Trinity Church Sunday school I suppose not less than 2,000 boys and girls have come under his direct care. Many of them are now young men and women filling positions of responsibility in business and social and Church life, and every one of them will never cease to be grateful for the inspiration of his leadership and example. His noblest memorial will be found in the character of those who were happy and fortunate enough to come under his influence.

Few men have embodied so perfectly the spirit of unselfish service. It reached its finest expression in his religious life. To the Church of his love and loyalty he gave to the uttermost of his thought and time and strength and means. From early days his life has been

marked by a consecration to the best things, and the Kingdom of God never ceased to be the cherished object of his unwavering devotion or to hold the foremost place in his interest. With him Sunday was no day of leisure, but perhaps the busiest day of the week; while, after the hard and exacting duties of every day in the important and responsible office which he held in the business world, the majority of his evenings were given to his Church work and in particular to the Sunday school which he loved with all the strength of his heart and loyal nature. He was one of our foremost laymen, and the position of distinction accorded him by the diocese and the Church at large was a fitting recognition of his devotion and fidelity, his clearness of vision, and singleness of heart as a leader of men.

REV. ERNEST DE F. MIEL, D.D.,
Trinity Church, Hartford, Conn. Rector.

RICHARD STEVENS

From his home at Castle Point, Hoboken, N. J., to the home of his Heavenly Father there passed on Sunday, May 18th, the soul of RICHARD STEVENS, age 50, the youngest son of the late Edwin A. and Martha Bayard (Dod) Stevens. After his education abroad, at St. Paul's School, Concord, N. H., and at Columbia University, Mr. Stevens enlisted almost immediately in the active service of the Church and community, spending himself and his inherited fortune for the good of both; and, while always a lover of true sport and incidentally one of the best tennis players in the country, his greatest pleasure in life was ministering to the poor and unfortunate. For sixteen years he was the probation officer of Hudson county and took the greatest personal interest in the unfortunate men sent to him by the judges, giving time and study to each individual case. He was the patron of almost every welfare work for the good of Hoboken; not, however, in the ordinary way, but he gave to each his counsel and personal help. For years he was a trustee and regular worshipper of the Church of the Holy Innocents, built by his family in one of the poor districts of the city. He was the treasurer of Christ Hospital, Jersey City; of Christ Church Home for orphan children, South Amboy, and a dozen other similar and real charities, among them the social service commission of the diocese of Newark. His interest in humanity knew no limit. While a devout and earnest communicant, never missing his Sunday Eucharist, and a thoroughly loyal and intelligent Churchman, his religious as well as his human sympathies were very broad. The Salvation Army and the Roman Catholic alike knew no better friend. On the evening before his funeral there was held a short service at sunset in his home and a brigadier of the Salvation Army was among those who prayed at his bedside. Later there came a Roman priest and some of his people to say their devotions; judges of the court, widows, orphans, young men of his church battalion, the policeman on the beat, nurses, businessmen, and all sorts and conditions came to offer prayer or to give their testimony that the poor of Hoboken had lost their best friend. Mr. Stevens' religious characteristic seemed to be that, while a devotee of the Catholic faith in all its fulness and beauty, he not only respected and revered other forms of religion but helped them to realize what he knew was their purpose in life. In his love for his country and Church he "carried on" the splendid traditions of his family, who for generations have been true patriots, loyal Churchmen, and munificent benefactors; and, even better, he followed in the footsteps of his Master who "went about doing good".

MRS. STEPHEN VAN RENSSELAER THAYER

[Resolutions recently adopted by the Woman's Auxiliary of the diocese of Massachusetts.]

We are meeting to-day under the shadow of a great sorrow, in the loss to the Massachusetts Branch, and the whole Church, of our former president, MRS. THAYER. As we think of her long and loving service as president and vice-president, her steadfastness, her loyalty, her abiding faith, we give thanks for her good example.

With a friendship which was gracious, she drew people to love the work, and her fidelity inspired and led us, while her boundless charity with our failings spurred us to better service.

Her loss would be irreparable were we not sure that her gracious influence will abide with us. May we all be imbued with her spirit as we try to follow in her footsteps.

To her family we would offer sincerest sympathy.

Resolved, That a copy of these resolutions be sent to her family and to the Church papers.

ANNOUNCEMENT

Send in your order NOW for Mrs. Gutesell'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. GUTESSELL, 402-406 Sixth Ave. So., Minneapolis, Minn.

A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN—III

So many requests have come to J. M., P. O. Box 202, Noroton Heights, Conn., in response to the offer of a copy, absolutely without charge, of Rabbi H. G. Enelow's *The War and the Bible*, that the first edition is exhausted and another edition of the book has been ordered, and is now printing. The committee is delighted with the number and character of the applications that keep coming in and repeats its invitation to those who have not accepted. So many requests have come from non-clergymen to be allowed to purchase copies, it may be well to say that *The War and the Bible* is a regularly published book which can be had of any bookseller.

The Secretary of the Committee.

APPRECIATION

HENRY M. BARBOUR

The Rev. HENRY M. BARBOUR, rector of the Church of the Beloved Disciple, of New York City, has tendered his resignation to the vestry to take effect February 1, 1920, at which time, if still alive, he will have served as rector for twenty-five years. He will then become rector emeritus.

The vestry were reluctant to accept his resignation but realized that the burden is beginning to be too great for him to bear. They did so, and adopted the following minute as expressing in some slight degree their appreciation of his long association with the parish:

In accepting the resignation of Dr. Barbour, the vestry desire to record their deep and lasting appreciation of the long and delightful association we have experienced as rector and vestry.

We have met him in joyous hours of social intercourse; we have rejoiced with him when the parish has received some special blessing; we have sat under his inspiring sermons and left the services feeling that, both mentally and spiritually, we have been greatly refreshed; we have been cognizant of his faithful and untiring pastoral visits, especially to the sick and dying. Some of us have experienced the loving sympathy of his ministrations in the darkness of some great bereavement; some of us have sorrowed with him when he, himself, was stricken with grievous losses of dear ones. In all these times of joy and grief, he has ever been a kind, patient, and sympathetic pastor—bravely bearing his own burdens while doing his utmost to lighten those of his flock.

We can truly say that his presence among us has been a perpetual benediction. Only for the inexorable law of the Almighty Father, we would that he should continue as perpetual rector of our parish. Much more could be said of him, without flattery, but we feel that it is not necessary, for he is enshrined in the hearts of all our parishioners.

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.

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.

Foreign Magic. Tales of Every-day China. By Jean Carter Cochran, Author of *The Rainbow in the Rain*, *Nancy's Mother*, etc. \$1.50 net.

B. S. King & Son, Ltd. Orchard House, Westminster, England.

The Catholic Social Year Book, 1919. The C. S. G. and Its Work. Published for the Catholic Social Guild.

Longmans, Green & Co. New York.

Hopes for English Religion. By John Neville Figgis, D.D., Litt.D., of the Community of the Resurrection, Honorary Fellow of St. Catharine's College, Cambridge. \$2.25 net.

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

More E. K. Means. \$1.60 net.

PAMPHLETS

From the Author.

Industries and the State under Socialism. Address before the National Conference of State Manufacturers' Association, at St. Louis, Missouri, February 14, 1919. By Rome G. Brown, 1000 Metropolitan Life Building, Minneapolis, Minn., Chairman American Bar Association Committee to Oppose Judicial Recall and Allied Measures. Free copies mailed on application. In quantities of 100 at \$3.00.

Report of the Social Service Commission of the Diocese of Pennsylvania, 1918-19.

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ANNUAL CONVENTIONS

SUMMARY

CENTRAL NEW YORK failed to finish its work, but made an excellent beginning. It endorsed the Nation-wide Campaign, observed Bishop Huntington's centennial, and authorized the Standing Committee to act on behalf of clergymen not cared for by the Pension Fund.—CHICAGO approved the Nation-wide Campaign and Bishop Anderson's work with the Commission on Faith and Order; authorized several advance steps in missionary work; and left to General Convention the initiation of legislation allowing women to become wardens and members of vestries.—FLORIDA adopted the plan for the Nation-wide Campaign, endorsed the Sewanee campaign, modified the method of financing diocesan missions.—IOWA endorsed the Nation-wide Campaign and authorized a campaign against the debt on St. Katherine's School, Davenport. It was voted to increase the salary of the Bishop Coadjutor—and of all the clergy proportionately.—MINNESOTA created a social service commission, and will employ a Sunday school secretary. The suggestions for the ordination of Congregational ministers were declared inadequate.—NEWARK passed a resolution memorializing General Convention to aid with available resources the clergy not beneficiaries of the Church Pension Fund. It endorsed the Nation-wide Campaign and St. Stephen's College, and voted a seat and voice in convention to women who, without canonical permission, had been elected parish representatives.—NORTH CAROLINA allowed women to vote in parish elections, approved the Nation-wide Campaign, and refused to see that the Bishop, whose twenty-fifth anniversary they observed, was in need of episcopal assistance.—OREGON endorsed the Nation-wide Campaign and the League of Nations; failed to declare for votes for women; and urged stricter divorce laws.—SOUTHERN VIRGINIA changed the

status of the Rt. Rev. Arthur Conover Thomson, D.D.—making him Bishop Coadjutor—and arranged for division of the diocese, subject to action by General Convention. With enthusiasm it entered into the Nation-wide Campaign.—VIRGINIA amended its canon on the qualifications of vestrymen, requiring that they be communicants. The Bishop's salary was made \$5,000 and a residence in Richmond. A commission was appointed on conditions in weaker parishes. Endorsement was given to the League of Nations and the "Peace of Jerusalem".—WESTERN COLORADO welcomed the Nation-wide Campaign.

CENTRAL NEW YORK

MEETING IN Calvary Church, Utica, on May 27th and 28th, few of the clergy were absent, but the lay representation was unusually small. From the beginning the convention was in trouble over rules of procedure. After balloting for hours on the second day, and only reaching a third ballot, delegates began to slip away, and a call for a quorum forced adjournment, something that has not happened in the memory of any delegate, if ever in the history of the diocese.

The convention was called to order at 3 o'clock by Bishop Olmsted. Four clergymen were nominated to be secretary, viz.: the Rev. Walter E. Cook, assistant secretary the previous year; the Rev. Messrs. F. C. Smith, Theodore Haydn, and H. W. Foreman. While the ballot was being counted a resolution was presented to amend the canons so that hereafter the convention shall assemble at 3 o'clock instead of at 4:30, the latter hour being fixed by the Constitution, and having been arbitrarily set aside for the second time, for convenience. A point of order was at once made that the convention was not organized, having no

secretary. This was overruled and the resolution referred to the appropriate committee. Subsequently the Bishop was given discretion to call the convention at such hour as he might desire. No election was reached on the first ballot, but upon the second ballot the Rev. Walter E. Cook was elected. Apparently he had not anticipated this result, for when asked to nominate his assistant he had to make three nominations before an assistant was found, the Rev. A. E. Dunham of Fayetteville.

The Rev. T. R. Jones, of Johnson City, asked that All Saints' Church, recently organized there, be admitted into union with the convention. This parish in a town in which services have been held only two years has already become self-supporting, and was admitted as requested.

The convention despatched business with such promptness at this session that it was able to make substantial inroads into business usually reserved to the second day. Division of opinion arose on but one matter, on which the argument became somewhat heated. The general missions committee introduced a resolution committing the diocese to the acceptance of such apportionment as the Board of Missions should make, and prescribing that this be distributed upon the parishes by a percentage on rector's salary and current expenses. There was much opposition to this method of assessment. There was also opposition to the want of any limitation as to amount, and when put to vote the resolution was decisively defeated. But when, on the second day, a resolution was presented in which the diocese accepted the "usual apportionment", and authorized the committee to distribute it upon an "equitable basis", the resolution was quickly passed.

At 6 o'clock the convention dined in the parish house. The Hon T. R. Proctor, as

toastmaster, introduced the Rev. Dr. Beauchamp, the oldest priest of the diocese, who paid a tribute, full of reminiscences, to the first Bishop of the diocese, Frederic Dan Huntington. The Rev. Dr. H. G. Coddington followed with a brief but eloquent address upon the high character and great ability of Bishop Huntington. It was announced that the Huntington Memorial Fund, the income of which is to be paid to the Bishop's daughters during their life time, and after that to be used in the missionary work of the diocese, already amounts to \$12,511.35. Substantial sums were added to this during the convention.

The evening session was devoted to the address of the Bishop Coadjutor and to a presentation of the Nation-wide Campaign by the Rev. Louis G. Wood.

Bishop Fiske stressed the shamefully meagre salaries of the missionary clergy and strongly censured the well-to-do laity for their apparent indifference to this and other problems of the Church. He urged the clergy to set the laity at work upon definite tasks and leave them alone to do them.

The Rev. Mr. Wood urged Central New York to fall in line with other dioceses which have entered the Nation-wide Campaign. He told of attempts made to start some great movement which had been about to come to nought, when Bishop Lloyd said: "We have faith and will put this thing through." And he thought that the cost of the preliminary campaign might be from \$250,000 to \$500,000. He defended the movement against several criticisms, and exhibited the tabulation sheets on which information is to be compiled.

There was no discussion of the campaign during the convention. Bishop Fiske spoke of the matter and urged some action. Just before adjournment for lunch on the second day, and while elections were receiving consideration, a resolution was adopted endorsing the campaign, and authorizing the Bishop to appoint a committee of five including one woman. Without discussion and without dissent this resolution was adopted. It afterward appeared that many delegates did not act consciously, since some would not be convinced that any action had been taken until the secretary read the resolution from the minutes.

After the evening session a reception was held in the rectory of Calvary Church, the guests of honor being the Rev. Father Huntington, O.H.C., Miss Mary Huntington, and Mrs. Ruth Huntington Sessions.

On Wednesday, the centennial of Bishop Huntington's birth, Father Huntington celebrated the Holy Communion in Grace Church.

The Litany and Holy Communion—Bishop Olmsted, celebrant—preceded the business session in Calvary Church. Bishop Olmsted in his annual address paid tribute to the life and character of the first Bishop of the diocese. Of the rearranging of dioceses in the state the Bishop felt there was no great need, and said he would be quite satisfied if the matter was postponed three years longer.

The real trouble came when elections began; and singularly enough it was by methods adopted to save time that the convention became almost hopelessly entangled, until a quorum was lost with elections incomplete. There was no display of partisanship, but, although the delegates wrestled with the problem almost without cessation, no way was found to expedite voting. Three ballots in four hours was the record, while in previous years double that number have sometimes been taken.

Last year it was determined that nominations should be made by mail and ballots

printed. This resulted in a considerable list of nominees. The result of the first ballot, delayed by questions of procedure, was to elect three clerical and three lay members of the Standing Committee and three clerical and three lay deputies. One clerical nominee for deputy had a majority in both orders, but another candidate had the highest majority in one order. And among the lay deputies one had a majority in one order but was tied with another candidate in the other order. And the second ballot was indeterminate.

Progress was made on the third ballot. The fourth lay member of the Standing Committee was elected, and the fourth clerical deputy also. By unanimous consent the ballot of both orders was cast for the fourth lay deputy. One clerical member of the Standing Committee remained to be elected, but the ballot just taken indicated the lack of a quorum of parishes. After the statement had been made that the Standing Committee had power to fill a vacancy in their own number the point of no quorum was made and the convention forced to adjourn.

Elections:

The Standing Committee—Clerical: The Rev. Drs. E. H. Coley, Utica; A. R. B. Hegeman, Syracuse; R. H. Gesner, Oswego. Lay:—The Hon. George Underwood, Auburn; the Hon. E. C. Emerson, Watertown; Messrs. J. T. A. Doolittle, Utica, and F. H. Pyke, Syracuse.

Deputies to General Convention—Clerical: The Rev. Octavius Applegate, D.D., Utica; the Rev. H. G. Coddington, D.D., Syracuse; the Rev. Messrs. A. A. Jaynes, Syracuse; and Wm. B. Clarke, Seneca Falls. Lay: Messrs. F. J. Bowne, Utica; F. L. Lyman, Syracuse; the Hon. T. R. Proctor, Utica; Mr. Stuart T. Lansing, Watertown.

Provisional Deputies—Clerical: The Rev. H. H. Hadley, D.D., Syracuse; the Rev. Messrs. F. W. Eason, Watertown; W. E. Tanner, Binghamton; H. E. Hubbard, Elmira. Lay: The Hon. George Underwood, Auburn; Messrs. J. Francis Day, Utica; H. L. Preston, Jordan; Prof. H. N. Ogden, Ithaca.

The Hon. George Underwood was appointed chancellor.

Two committees have been instructed to consider ways and means to expedite elections.

Resolutions of appreciation of twenty-five years' service on the Standing Committee of Mr. George T. Jack, of Syracuse, were adopted.

A new missionary canon was adopted without debate.

The convention refused to accept an amendment to the canons which provided that no organized mission should be incorporated as a parish until it had fifty communicants, provided a house rent free for the rector, and an annual salary of \$1,200.

To meet the cases of clergymen not cared for by the Church Pension Fund after long service in the diocese, in their old age, a resolution was adopted referring such cases to the Standing Committee with power to act.

The rearrangement of dioceses was laid on the table without discussion and the committee continued.

CHICAGO

THE CONVENTION of the Church in Chicago met in the Cathedral Church of SS. Peter and Paul on May 27th. At 10:30 o'clock the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop, celebrated the Holy Eucharist, assisted by the Rev. J. H. Edwards and the Rev. E. H. Merriman. The sermon preached by the Rev. R. W. Patton, D.D., director of the Nation-wide Campaign, was a thrilling

call to Chicago Church people to join their brethren throughout the land in a spiritual and educational campaign. These aspects of the huge effort were repeatedly emphasized by the preacher. The present critical state of the world, the urgent need of all men everywhere for the Church's message of Jesus Christ, the peril of the Orient already being educated but not converted to Christianity, practically lapsing into atheism and agnosticism, were vividly pictured. The general plan of the campaign was outlined by the preacher.

There was no hesitation in the convention to take up the challenge so nobly made by Dr. Patton, and later the following resolution was unanimously adopted:

"Resolved, That this convention approves the plan and enters into the National Campaign of Education, and that the chairman of this convention be empowered to appoint a committee to act with him in selecting a committee from the diocese to carry this resolution into effect."

The Rev. E. H. Merriman was reelected secretary and Mr. F. F. Ainsworth treasurer. The Rev. H. A. Lepper was appointed assistant secretary.

A resolution unanimously adopted by the convention instructed the secretary to cable to the Bishop "the greetings of this convention, with assurances of our love and hopes for safe return."

Another resolution presented by Mr. Angus S. Hibbard on behalf of the Church Club and unanimously adopted embodied a memorial which recognized the world-wide importance of the mission now being made to the Churches of Europe by the members of the Commission on Faith and Order of which our Bishop has been president since 1910, and assured him of the cordial support of his people, and appreciation of the honor conferred upon the diocese through him.

The report of the Board of Missions, read by the Rev. H. W. Prince, was accepted by the convention. In its programme for 1919 the board is asking for \$30,000, as a minimum, of which \$12,000 will be used to support and organize missions, and \$9,000 for Cathedral and City Missions work. The board recommended that a field secretary be employed at a salary of \$4,000 a year; that a chaplain be employed for the work at the University of Chicago, with a student curate under him who would also be attached to one of the parishes near the University; that new missions be opened as a result of a recent survey; that aggressive work be continued looking to results among the negroes, the Italians, the Jews, and the Armenians. A special appeal was made for the latter, two thousand of whom are Gregorian Christians who have appealed to the Church to help them build. A strong appeal was made for General Missions, asking that our people send dollar for dollar to the two funds. Christians in Chicago were called to consecrate themselves to big things for God and His Church. The report was accepted.

In a supplementary report a resolution was made asking that all parishes and missions represented be invited to make additional pledges for the 1919 work, which requires funds over and above the regular current pledges to missions, and that these additional funds be raised by excess pledges of twenty per cent. of the apportionment already pledged. The resolution was adopted, and many pledges were made from the floor.

Most of the afternoon and the following day was spent in the election of members of the Standing Committee and deputies to the General Convention. The Standing Com-

mittee was finally reelected, except that the Rev. C. H. Young is succeeded by the Rev. F. G. Budlong.

Deputies to General Convention—Clerical: The Rev. G. C. Stewart, D.D., the Rev. C. H. Young, the Rev. N. O. Hutton, D.D., the Rev. J. H. Hopkins, D.D. Lay: Messrs. E. P. Bailey, Jesse Holdom, Courtenay Barber, A. S. Hibbard.

Provisional Deputies: The Rev. Messrs. J. D. McLauchlan, Ph.D., G. H. Thomas, J. M. Johnson, H. W. Prince. Lay: Messrs. C. W. Folds, A. F. Crosby, W. L. Calkins, F. F. Ainsworth.

The following were elected deputies to the synod of the Province of the Mid-West: The Rev. Messrs. W. C. Way, H. W. Prince, F. R. Godolphin, F. E. Wilson; and Messrs. John Pettibone, C. A. Seley, W. R. Townley, and John Gould.

During the intervals between ballots, many reports were read, resolutions offered, and appointments made. In the most interesting report on the State of the Church in the diocese, read by Dr. G. C. Stewart, there was much to cause regret and much to encourage. The loss in our diocesan Church schools of 353 teachers and 3,888 scholars was a disquieting bit of news, which was offset by the report of the large increase in Easter communions. The conclusion of the report was that the diocese as a whole was spiritually awake.

The reports of the finance committee and the committee on social service were also read by Dr. Stewart. In the former report it was asked that the diocese contribute to new and adequate headquarters for its institutions and organizations, in the cost of which the Church Club and other societies are sharing. The request was granted.

The report of the committee on legislation, read by the Rev. Dr. J. S. Stone, recommended that the matter of women serving as wardens and members of vestries be left to the General Convention for initiation. The recommendation was concurred in.

Among other resolutions passed or finally adopted was one fixing the date of the convention on the fourth Tuesday in January; another to print a suitable memorial in the Journal upon the death of Mr. S. P. Child, for many years a most efficient secretary of the board of equalization; one to bring about closer relations between the Church and St. Luke's Hospital; one offered by the Rev. F. E. Wilson asking that the convention urge a bill in Congress establishing a chaplains' corps providing a chaplain for every 1,200 men, grading from lieutenant to lieutenant colonel, and providing that the chaplain general be given the rank of brigadier general; one offered by Dr. J. S. Stone petitioning General Convention to publish an edition of the New Hymnal with words only as well one with music (this was debated vigorously and finally adopted); one made by Dr. J. D. McLauchlan opposing any change in the canon on candidates for holy orders as proposed by General Convention; one by the Rev. E. H. Merriman opposing repeal of the war prohibition measure.

A resolution introduced by the Rev. Dr. Oscar Homer that clerical salaries be increased, and that if salaries are not sufficient to support them and their families the clergy may engage in secular work, caused spirited discussion. The spirit of the resolution was heartily concurred in by all, but it was not adopted in the form presented by Dr. Homer.

Mr. Batcheller of the Interchurch Movement was given the privilege of addressing the convention on the work this organiza-

tion has accomplished for Christian Unity.

The spirit of the convention was excellent, and the work of the Suffragan Bishop, presiding at the convention, was greatly appreciated.

FLORIDA

THE COUNCIL met in the parish house of the Church of the Good Shepherd, Jacksonville. Bishop Weed opened the session at 11:00 A. M. on May 22nd, with a celebration of the Holy Communion, being assisted by the Rev. M. R. Worsham, rector of the parish, the Ven. John H. Brown, secretary of the diocese, and the Rev. M. E. Johnson, chaplain to the Bishop. The Rev. L. W. Doud, preached the sermon, a striking point in which was that we have many churches dedicated to St. Paul, and little money for missions.

At the close of the service, the officers and committees of last year were largely reappointed, the Bishop delivered his address, and the Rev. Dr. Noe made an address on Religious Education.

At night, the Rev. L. G. Wood of New York presented the plan of the Board of Missions to raise \$20,000,000, and the proposal was unanimously adopted by the council.

Thursday morning the Council attended Holy Communion, and after breakfast proceeded with the election of deputies to the General Convention.

Clerical: The Rev. V. W. Shields, D.D., the Rev. Messrs. L. Fitz-James Hindry, J. H. Brown, M. R. Worsham. Lay: Messrs. W. W. Hampton, F. P. Dearing, G. W. Thames, J. H. Aikin.

Alternates—Clerical: The Rev. Messrs. Bernard Campbell, M. E. Johnson, J. W. Foster, Francis Yarnall. Lay: Messrs. W. M. Corey, J. S. Bond, W. A. Bours, J. S. Clark.

The council, on the motion of Mr. G. W. Thames, made an important improvement in the way of conducting our missions. All funds from the Woman's Auxiliary, Sunday school Lenten offering, and Men's Missionary League will be counted as separate and additional. The effort will be made to raise \$10,000.

The Vice-Chancellor of Sewanee made an inspiring appeal for the University of the South. His speech was applauded, and the council enthusiastically pledged itself to raise its quota of the endowment fund.

The council next year will meet at Live Oak, and adjourned to a felicitous reception given at the episcopal residence by Miss Marjorie Weed and the local Woman's Auxiliary.

IOWA

THE ANNUAL CONVENTION which met in Trinity Cathedral, Davenport, from May 18th to 20th, was notable both for the number of delegates and visitors and for the amount and importance of the business transacted, including endorsement of the Nation-wide Campaign, the reference to the ways and means committee, with power to act, of a suggested plan of assessments to assist in reestablishing the diocesan paper, the *Iowa Churchman*, and the authorization of a campaign to wipe out the indebtedness of St. Katharine's School, Davenport, a committee being appointed by the Bishop to organize and manage this campaign.

The principal service was the Holy Communion on Sunday morning, at which the Bishop Coadjutor was celebrant, the Rev. Coleman E. Byram, Ph.D., epistoler, the Rev. John Dysart, gospeller, and the Rev. John M. Francis master of ceremonies.

The preacher was the Rt. Rev. Hugh Latimer Burleson, D.D., Bishop of South Dakota. In his sermon the Bishop said:

"There is a democracy of idealism and we are coming into our own. We have seen hell opened in the lives of mankind; and we have also seen the transfiguration of human lives by sacrifice and suffering. The crudest men have shown themselves sons of God.

"Old words have been filled with new meaning if we will but listen, and the Christian opportunity has come if we will but understand and heed. Not long ago a clergyman told me how his little son said to him, 'Father, why did God allow His Son to be put to death?' 'A few years ago,' he said, 'I should have tried to answer him with words like "substitution" and "atonement", of which he would have understood little or nothing. But now I do not need to answer him that way. I said to him, 'Son, you know that your brother is in France, and that I consented to his going?' 'Yes, father.' 'And you know he may not come back to us?' 'Yes, father.' 'Well, I loved him too much to hold him back from making that sacrifice. Do you see now why God allowed His Son to be crucified?'"

"One thing that has impressed me is the power of propaganda. It can do things an army cannot do. There is no limit to its possibilities, and you and I are custodians of the mightiest propaganda the world has ever known.

"There has never been a time since the civil war when men have so clearly recognized the closeness of these great truths: that wrong cannot triumph; that right and justice ultimately come into their own, and that there are things which cannot be shaken."

On Sunday afternoon the delegates and many of the Church people of Davenport, at invitation of the Bishop, attended solemn evensong at St. Mary's Chapel of St. Katharine's School. The Bishop Coadjutor sang the service, assisted by the Rev. Messrs. Felix H. Pickworth and Thomas Horton and by the Rev. T. J. Williams, chaplain of the school, as thurifer. At the close of the service Bishop Burleson gave an inspiring address on his work among the Indians.

At the missionary mass meeting in the evening, two addresses were by laymen: Mr. H. E. Moss of Davenport, who spoke on The Hope of the Church, and Mr. Chas. H. McNider of Mason City, whose subject was The World's Need of the Christian Church. The Rev. Paul Micou explained the purpose of the Nation-wide Campaign.

On Monday evening the Sisters of St. Mary and the faculty and pupils of St. Katharine's School were at home to the delegates and to Church people of Davenport. The reception was delightfully informal, the school buildings being thrown open to inspection. After a visit to the chief points of interest, the company assembled in the gymnasium, where the orchestra of the school and the girls' choral society rendered a beautiful programme supplemented by felicitous addresses by Bishop Morrison and the Rev. Paul Micou and by entertaining readings by the poet-priest, the Rev. Leroy Titus Weeks of Emmetsburg.

The report of the year's work at St. Katharine's reflected great credit upon the teaching staff and the Sisters of St. Mary. The school is now fully accredited by all the leading women's colleges, which without exception report St. Katharine's graduates as attaining high rank. The convention gave enthusiastic support to the movement already inaugurated to lift a debt of \$30,000 now encumbering the property, and to erect a teachers' house as a memorial to Miss

Marian Crandall, who gave her life during the great war. Conservative estimates place the value of the plant and grounds at near \$300,000. The school has had to turn away many pupils for lack of room, a condition which separate living quarters for the teachers will do much to remedy.

The convention voted to increase the salary of the Bishop Coadjutor, and adopted a resolution recommending proportionate increase in the salaries of all the clergy.

The work at the State College at Ames and the State University at Iowa City was presented by the Rev. Paul Micou, Collegiate Secretary for the General Board of Religious Education, who explained the plan by which the General Board expects to make Ames an important centre for its work in the Middle West. A new chapel to be built at Ames and a parish house for Trinity Church, Iowa City, upon which it is hoped construction may soon begin, will greatly strengthen the Church's student work.

Elections:

The Standing Committee: The Rev. John Dysart, Dubuque; the Rev. Webster Hakes, Muscatine; the Rev. Wm. C. Hengen, Ottumwa; Mr. Judson K. Deming, Dubuque; Mr. Ira R. Tabor, Davenport; Mr. Clarence M. Cochrane, Davenport.

Delegates to General Convention—Clerical: The Very Rev. Marmaduke Hare, M.D., Davenport; the Rev. Messrs. Wm. C. Hengen, Ottumwa; Wm. Pence James, Mason City; Felix H. Pickworth, Mt. Pleasant. Lay: Messrs. George F. Henry, LL.D., Des Moines; George S. Silzer, Des Moines; C. D. Jones, Independence; J. K. Deming, Dubuque.

Alternates—Clerical: The Rev. Messrs. R. J. Campbell, Cedar Rapids; John S. Cole, Waverley; W. E. Mann, Council Bluffs; Coleman E. Byram, Ph.D., Sioux City. Lay: Messrs. Ira R. Tabor, Davenport; C. H. McNider, Mason City; H. H. Parmenter, Des Moines; Roger Swire, Iowa City.

The next convention will be held in Grace Church, Cedar Rapids, on May 19, 1920.

MINNESOTA

IN HIS address to the council at the Cathedral on May 27th Bishop McElwain stated that "every self-supporting parish is filled; and, while we have four vacant missionary centers, the work as a whole is being prosecuted with great energy."

The Bishop made special reference to the need of increasing the stipends of the clergy, especially those in the mission field, and to the fact that Minnesota was among the few dioceses that have paid practically 100 per cent. of the pension assessments. In view of the great falling off in Sunday school enrollment throughout the country the address contained an urgent appeal to both clergy and laity to see that this all-important part of the Church's work be adequately provided for.

Among other matters dealt with in the address were the Nation-wide Campaign, Social Service, General Missions, and Diocesan Finance.

By resolution of the council a social service commission was created, and the employment of a Sunday school secretary for the diocese, recommended by the committee on the State of the Church, was approved. A resolution introduced by the Rev. F. F. Kramer, D.D., of the Seabury Divinity School, in which it was stated that the suggestions made for the ordination of ministers of the Congregational Church were inadequate, was carried.

The following were elected clerical delegates to the General Convention: The Rev. James E. Freeman, D.D., Minneapolis; the

Rev. Charles C. Rollit, D.D., Minneapolis; the Rev. A. E. Knickerbocker, Red Wing; the Rev. E. M. Cross, St. Paul. Alternates: The Rev. W. H. Howard, St. Paul; the Rev. E. N. Schmuck, Minneapolis; the Rev. C. E. Tuke, St. Paul; the Rev. G. S. Keller, Winona.

Lay Delegates: Messrs. W. H. Lightner, St. Paul; H. C. Theopold, Faribault; E. H. Foote, Red Wing; John R. Vanderlip, Minneapolis. Alternates: Messrs. G. N. A. King, Minneapolis; B. M. Smith; C. B. Lyon, Minneapolis; Paul M. Meyers, St. Paul.

The Standing Committee was reelected.

NEWARK

"THE DIOCESE OF NEWARK IN THE WAR" was the motto of a service of recognition and thanksgiving held in Trinity Cathedral, Newark, on the evening of the first day of convention under the auspices of the Church Club of the diocese (Mr. James R. Strong, president). Bishop Lines, Bishop Stearly, and Dean Dumper officiated.

After an opening hymn the roll of honor, naming three clergymen and 144 laymen, was read by Mr. John G. Crawford, historian. Appropriate collects and prayers were read by the Bishop, patriotic hymns were sung, and addresses on Churchmen in the War were made in the following order: The Clergy, Chaplain Barrett P. Tyler; The Young Men, Lieutenant John J. Redfield; The Helpers at Home, Mr. A. B. Leach. The closing address on The Tasks of Peace was made by Major Everett Colby.

The convention proper met in Trinity Cathedral, Newark, on May 20th. The Holy Communion was celebrated by Bishop Lines, whose address was read at the morning session.

The convention was organized by the election as secretary of the Rev. John Keller, who was tendered a rising vote of thanks for twenty years of service in that office.

Some of the election results were:

Treasurer: Mr. Albert H. Baldwin.

Registrar: The Rev. William T. Lipton.

Standing Committee (Class of 1921): The Rev. Frederick B. Carter, the Rev. Charles T. Walkley; Messrs. William Read Howe, G. Wisner Thorne; and, to fill a vacancy, the Rev. Henry M. Ladd.

Deputies to General Convention—Clerical: The Rev. Dr. Edwin A. White, the Rev. Messrs. C. Malcolm Douglas, David S. Hamilton, Charles L. Gompf. Lay: Messrs. Decatur M. Sawyer, James R. Strong, William Read Howe, James Barber.

Deputies to Provincial Synod: The Rev. Messrs. Malcolm A. Shipley, Gilbert L. Pennock, Luke M. White, James T. Lodge; Messrs. James Stewart MacKie, Walter Kidde, A. S. Cookman, Horace C. Grice.

Several parishes elected women communicants to represent them in this diocesan convention. The committee on certificates reported that the constitution and canons did not permit such enrollment. A seat and voice in convention was voted such women representatives as were present.

In view of the place which women have come to hold in the Church, and recognizing the importance of their work, Bishop Stearly suggested the formation of a representative council of Churchwomen, to be composed of delegates elected by the parishes. The creation of such a council, or house of Churchwomen, he said, ought not to be proceeded with unless the need for it is clearly indicated. A conference to consider the proposal may be called early in the fall.

The newly organized parish known as St. Peter's Church, Clifton, was admitted into union with the convention.

The Rev. Dr. Robert W. Patton of At-

lanta, addressed the convention on the Nation-wide Campaign, to which hearty support was pledged.

The Sunday schools were reported as contributing \$972, almost the entire cost of the "Church House", a post chapel at the Caldwell Rifle Range.

Mrs. John W. Howell addressed the convention on the work accomplished by the Woman's Auxiliary.

It was reported that the Sunday schools of the diocese had contributed \$10,700 through their Lenten offerings, a sum larger than ever before.

The Board of Social Service made special reports on the Church Mission of Help recently established in this diocese, and on the Bonnie Brae Farm, a home for neglected and homeless boys. The Arthur Home, Summit, also reported. It is the only institution existing in the diocese which is organized to care for children of both sexes.

The reports from the Hospital of St. Barnabas, from Christ Hospital, and other institutions were presented and ordered printed in the Journal.

The following resolution was adopted, *nem. con.*

"Resolved, That this convention memorialize the General Convention to authorize the Church Pension Fund Commission to use, as need may arise, for clergymen of the Church not beneficiaries of the Church Pension Fund, the interest and principal sum of \$400,000 or more raised by authority of the General Convention of 1907."

The convention adopted a resolution endorsing the work of St. Stephen's College and commended that institution to generous consideration by the people.

A cordial invitation was given to the Provincial Synod to meet in the diocese of Newark in November 1919 or 1920, as the case may be.

Mr. John G. Crawford, who has kept the war records of members of the diocese with fidelity and accuracy, was appointed historian and librarian.

Several alterations and amendments of the constitution and canons, of hardly more than local interest, were proposed or adopted finally.

A message of sympathy was sent to Bishop Burch, conveying the sympathy of the diocese on the death of Bishop Greer; also, to Bishop Lawrence, the Rev. William T. Lipton, and the Rev. Edwin E. Butler, now lying sick; also, to the Rev. Levi Johnston and the Rev. William P. Brush, absent because of disabilities.

The convention sent a message of fraternal greeting and congratulation to the diocese of Long Island in convention assembled now celebrating its fiftieth anniversary.

NORTH CAROLINA

THE CONVENTION held in Christ Church, Raleigh, the mother parish of the diocese, on May 20th and 22nd was noteworthy in several ways. It looked forward and not back. It was intensely practical, and remarkably free from resolutions and discussions that get nowhere. It took up in definite and practical ways the care of St. Mary's School and the Thompson Orphanage. There were more laymen present than ever before. And the dominant note was one of thanksgiving for twenty-five years under the present Bishop.

The convention was called to order at 10 A. M. Tuesday. At 11 the opening service was held, the celebrant being the Bishop assisted by the Rev. Dr. I. McK. Pittenger and the Rev. E. A. Osborne. The Rev. B. E. Brown of Tarboro preached.

Routine business was handled with dispatch, and with the harmony that always

prevails in the diocese. The first night was given up to the Bishop's address, and to diocesan missions. The Bishop spoke of the contrast in world conditions this year and last, and especially called attention to the fact that the turn in the tide last year followed so shortly after the day on which the President called the whole nation to prayer. In the diocese, he noted the new departure in the consecration of a Suffragan Bishop for the colored work. The Suffragan Bishop in a report of his work spoke of new energy pervading the colored congregations.

On Wednesday, an amendment to the constitution, allowing women to vote in parochial elections if a parish so desires, was adopted by a large majority.

Perhaps the most remarkable thing in the convention was the communication made to it by the Bishop. In pursuance with a promise made to himself when he was consecrated, the Bishop told the convention that, though he himself was not conscious of failing powers, no man can well judge himself, and that it was most important that the diocese should have strong and proper guidance. Therefore he asked the convention to go into committee of the whole and to discuss frankly whether in its judgment it thought the time had come for the Bishop to retire, or to have help in the way of a coadjutor or a suffragan.

As none of the clergy or laity have noticed the slightest diminution of the Bishop's physical and mental powers, but have noticed rather a full ripening of his judgment and an increasing power of his mind, coupled with no lessening of his physical strength, and as no diocese in the country receives more careful visitations and episcopal oversight, it unanimously passed a resolution of complete confidence in the Bishop, coupled with expressions of affection and esteem, with thankfulness to God for the blessings the Church in North Carolina has enjoyed under him, and assuring the Bishop that, whenever he himself felt the need of a coadjutor, the diocese would make proper provision.

Wednesday night three laymen of the diocese discussed the support of the two diocesan institutions, St. Mary's School and the Thompson Orphanage. The action of these laymen, and the interest they aroused and will continue to arouse, assures the Church that these two institutions have a glorious future. It showed that the diocese was not content to rest on the past, but would unhesitatingly go forward.

The convention was addressed by the Rev. Dr. Walter Mitchell on the Nationwide Campaign, and a committee was appointed to make the necessary survey. Dr. Mitchell also made the report of the Provincial Board of Religious Education, and the Rev. W. E. Cox spoke on the needs of the University of the South.

Elections:

Treasurer: Henry M. London, Raleigh.

The Standing Committee was reelected.

Deputies to General Convention—Clerical: The Rev. Messrs. M. A. Barber, Raleigh; I. W. Hughes, Henderson; S. S. Bost, Durham; A. B. Hunter, Raleigh. Lay: Messrs. W. A. Erwin, Durham; F. P. Haywood, Raleigh; T. H. Battle, Rocky Mount; J. A. Moore, Roanoke Rapids.

Alternates—Clerical: The Rev. Messrs. R. B. Owens, Charlotte; J. L. Jackson, Charlotte; C. A. Ashby, Raleigh; B. E. Brown, Tarboro. Lay: Messrs. J. B. Cheshire, Jr., Raleigh; T. H. Webb, Concord; F. S. Spruill, Rocky Mount; J. H. Pratt, Chapel Hill.

On Thursday night a service of thanksgiving for the quarter century under the present Bishop, the Rt. Rev. Joseph Blount

Cheshire, D.D., was held in Christ Church. The Bishop read an account of the principal events in this period, and showed how the Church had grown. Especially noteworthy were ninety-six ordinations. The Rev. A. B. Hunter then addressed the Bishop in behalf of the clergy. He was followed by the Governor of the State, the Hon. Thomas W. Bickett, a delegate to the convention, who paid tribute for the laity. Mr. W. A. Erwin then presented the Bishop, in behalf of the diocese, with a purse of gold. The convention closed with the singing of the *Gloria in Excelsis*.

OREGON

CULMINATING in great enthusiasm for Oregon's share in the twenty-million-dollar campaign, the convention of the diocese was held at St. Stephen's Pro-Cathedral, Portland, on May 21st and 22nd.

One of the first resolutions adopted unanimously favored the League of Nations. A plan for securing state legislation that would reduce the number of legal causes for divorce was strongly endorsed.

The report of the Committee on Woman's Work in the Church showed from the result of the vote of the Churchwomen in the diocese, which decided, that there was little enthusiasm among them for places on the vestries or in convention or for a House of Churchwomen.

Bishop's Sumner's annual address was filled with vision and enthusiasm. He saw more prosperous times before the diocese and urged the largest effort in the world work of reconstruction. He also called attention to the splendid work of the Good Samaritan Hospital, Portland, during the epidemic, and showed the crying need for a new wing for the hospital that would enable it to provide for the increasing strain upon its already over-taxed capacities.

The diocesan Board of Social Service reported many useful activities. To enable it to carry out a larger and more ambitious programme, its membership was increased from six to nine members.

One of the most enthusiastic gatherings in the history of the diocese was held Thursday evening, after the adjournment of convention, when a laymen's dinner was given in honor of the clergy and the lay delegates and their wives and friends. Inspiring addresses on the twenty-million-dollar campaign were made by Bishop Sumner, the Rev. T. R. Ludlow, of the Church Missions House, Bishop Paddock of Eastern Oregon, recently returned from France, and Mr. John L. Etheridge of Portland. The enthusiasm with which Oregon has endorsed the movement may be judged from the fact that a drive for a minimum of \$100,000 to be raised in the diocese was already projected, and the plans for it were explained at this banquet. Mr. John L. Etheridge, one of Portland's leading financiers, and the principal figure in the Liberty and War Loan drives in the state, will lead the financial part of the campaign. Not only is it planned to aid the general work of the Church, but the raising of the indebtedness on all parishes and missions in the diocese is a great objective, as well as the building of a new church at Corvallis, where the Oregon Agricultural College is located, and the completing of the fund for the new St. Michael and All Angels' Church, a memorial to the late Bishop Scadding.

The annual meeting of the Woman's Auxiliary was held at Grace Memorial Church, May 20th, the sermon at the opening service being preached by the Very Rev. Reginald T. T. Hicks and an address being given at the business session by Bishop Sumner. On

the preceding day a pleasant conference and tea for the Auxiliary was given at St. David's Church, one of the features being an interesting missionary exhibit. Monday evening the annual rally under the auspices of the Diocesan Board of Religious Education was held at the Pro-Cathedral, being addressed by Dr. Geo. Sheldon of the state university and by Bishop Sumner.

An old custom that prevailed in the days of Bishop Morris was revived on Sunday, May 18th, when clergy from parishes and missions outside of Portland occupied the pulpits of the city churches. In the afternoon the annual Sunday school rally was held at the Pro-Cathedral, which was crowded to the doors. The children's Lenten offering, amounting to about \$1,200, was presented, being the largest in the history of the diocese. A banner for the school having the largest per capita offering was presented to the Sunday school of St. David's, Portland.

The following were elected members of the Standing Committee: Clerical: The Rev. Messrs. Thomas Jenkins, C. H. L. Chandler, and W. R. B. Turrill. Lay: Messrs. C. N. Huggins, and R. L. Glisan and Dr. S. E. Josephi.

Deputies to General Convention—Clerical: The Rev. Messrs. O. W. Taylor, Thomas Jenkins, H. D. Chambers, and E. T. Simpson. Lay: Messrs. Frank Spittle, John L. Etheridge, R. L. Glisan, and Dr. S. E. Josephi.

Alternates: Clerical: The Rev. Messrs. C. H. L. Chandler, John Dawson, John D. Rice, and W. B. Hamilton. Lay: Messrs. J. W. Ganong, C. N. Huggins, W. J. Henderson, and Dr. H. C. Fixott.

SOUTHERN VIRGINIA

WHEN THE council convened in Trinity Church, South Boston, on May 27th, morning prayer was read and the Rev. J. B. Dunn, D.D., a former rector of this parish, preached the sermon, which was of deep spirituality and strong gospel truth. The Communion was then celebrated by the bishops. Following service and roll call the committees were appointed.

The committee on dispatch of business had arranged affairs so that each committee came in for the proper report at the proper time, and other important matters took their rightful place.

The two outstanding events were election of a Bishop Coadjutor and the division of the diocese. In the afternoon of Tuesday, the Bishop having announced that the election of a Coadjutor would be held, prayer was offered and the Rev. Dr. Howard, of Norfolk, who two years ago nominated Dr. Thomson as Suffragan Bishop, again nominated him for Coadjutor. There were no further nominations and Bishop Thomson was elected unanimously. He was presented to the council and made a touching address, pledging himself to be the servant of the Lord Jesus Christ for the sake of advancing His Kingdom on earth.

Trinity Church, South Boston, found itself not large enough to accommodate the members of the council and the congregation who desired to attend, and rector and vestry accepted the kind offer of the Baptists to hold the night service at their church, which was done, and a large congregation heard the report of the secretary of the diocesan Board of Missions, who stated that a little over \$18,000 had been received and \$16,000 expended. He urged upon the parishes to report offerings promptly for this important work.

Following this came an address by Mr. Hugh J. Jewett, on the vital subject of the

increase of the ministry. He brought the glad news of numbers of men in the United States service or recently discharged who were offering themselves for the ministry, and appealed for funds to aid this important work. The Rev. Dr. Kinsolving of Baltimore spoke strongly on the same subject.

Then the Rev. Dr. Milton, of Wilmington, N. C., now travelling in the interests of the Nation-wide Campaign for Church Extension, made a wonderful address outlining the great programme of the Board and stirring the hearts of all present.

On motion of Mr. C. E. Michael, of Roanoke, the Bishop appointed a committee to carry out the programme. This committee immediately met with Dr. Milton and organized.

The division of the diocese was the occasion of greatest interest. The Rev. Francis H. Craighill was chairman of the committee which reported a year ago and was reappointed to present full facts touching the vital question, which he introduced on Wednesday morning in a magnificent manner. These three statements indicate the wisdom and spirit of his address: The advocates of division from the Southwest are prompted to seek to be set apart in a new diocese by a spirit "not of dissatisfaction but rather of aspiration; . . . our desire and hope is to be considered as one of the family of Virginia dioceses and to stand for everything that the Church in Virginia has stood for; . . . it is like a family dividing and setting up housekeeping next door."

As a preliminary he brought out some points as to lines of division which were discussed earnestly from the boundary counties, and were concluded to the satisfaction of all. Then he made his report which was discussed and adopted. The report showed that the diocese has an extreme length of 480 miles with 265 churches and missions, a number exceeded in only two other dioceses, both with much smaller and more compact territory. This diocese has the largest rural work, the largest mission work, and the largest negro work of any diocese in the Church. Physical distance, number of points, and differences in the character and needs of the work make it difficult for one diocesan organization to administer this entire territory with efficiency.

Facing these facts, the council consented to the erection within the diocese of a new diocese composed of the counties of Alleghany, Amherst, Augusta, Bath, Bedford, Bland, Botetourt, Buchanan, Campbell, Carroll, Craig, Dickinson, Floyd, Franklin, Giles, Grayson, Henry, Highland, Lee, Montgomery, Nelson, Patrick, Pulaski, Roanoke, Rockbridge, Russell, Scott, Smythe, Tazewell, Washington, Wise, and Wythe.

It also requested the Bishop and deputies to present to the next session of General Convention a memorial setting forth all necessary canonical information, accompanied by the proper documents and evidence and praying the division of the diocese of Southern Virginia along such lines as this council shall determine, provided that such action shall have received the official consent of the Bishop of the diocese.

It also passed a resolution that all funds and property of this diocese (except the funds for disabled clergy, widows and orphans of deceased clergy, and the Newton bequest) be divided equally between the diocese of Southern Virginia and the new diocese to be set forth.

On these resolutions an "aye and no" vote was carried with one clerical and one lay vote in the negative. Bishop Tucker im-

mediately read his consent for division, which now goes before the General Convention for action.

Reports from all institutions showed encouraging conditions, yet needs which members of the council should remember as they direct the thought and resources of the parishes.

Many ballots were taken before the full number of deputies to the General Convention were elected. The final result in order of election is as follows:

Clerical: The Rev. Drs. C. B. Bryan, J. B. Dunn, W. A. Brown, the Rev. H. H. Covington. Alternates: The Rev. Messrs. G. Otis Mead, Myron B. Marshall, J. W. C. Johnson, J. F. Coleman.

Lay Deputies: Judge Leigh R. Watts, Portsmouth; Messrs. W. W. Old, Jr., Norfolk; C. E. Michael, Roanoke; C. S. Hutter, Lynchburg. Alternates: Messrs. E. B. Hodges, Norfolk; T. S. Davant, Roanoke; Chas. P. Magill, Pulaski; C. J. Faulkner, Boynton.

The officers of the diocese were reelected. The Standing Committee: The Rev. Messrs. J. Cleveland Hall, Myron B. Marshall, E. Ruffin Jones; Messrs. George Mason, E. W. Maupin, Jr., E. B. Hodges.

The Bishop announced that a seal had been prepared for the diocese, which was adopted by the Council. The motto is: "*Nisi Dominus.*" The illustrations are: Mitre, Key, Staff, and Jamestown Tower. Dates: 1607-1892.

Boards and committees made encouraging reports and much routine business was transacted. The council was characterized by a spirit of harmony and enthusiasm. Late Wednesday night the council adjourned to meet next year in St. Andrew's Church, Norfolk.

VIRGINIA

THE ANNUAL COUNCIL met in Christ Church, Winchester, on Wednesday, May 21st.

On Tuesday evening at a meeting in the interest of Religious Education, an address was made by the Rev. L. N. Caley, of Philadelphia, on the Vital Importance of the Sunday School in perpetuating the Church and preserving the nation.

On Wednesday morning the Bishop celebrated the Holy Communion, and the Rev. E. L. Goodwin, D.D., made a memorial address on the late Bishop Gibson. Bishop Brown then made his official address. He reported 792 confirmations, two churches consecrated and one new one opened; five ordered deacons, and seven priests.

The Bishop brought formally before the convention the great need for a church building at the University of Virginia; the plan for a diocesan treasurer for all funds now separately managed; urged better knowledge of Church news and business through subscriptions to and use of Church literature by our families; and provision for welfare work near each of the three government camps in the diocese. He also considered several national issues.

On Wednesday evening Mr. J. Stewart Bryan spoke eloquently on The Church's Opportunity in America To-day; and on Thursday the Rev. F. M. Kirkus of Wilmington, Delaware, made earnest appeal for funds to educate men coming into the ministry, especially from the army. At night the Rev. Wm. H. Milton, D.D., described clearly the Church's Nation-wide Campaign. The Rt. Rev. Dr. Lloyd, who was expected to speak, was detained in New York in attendance on the burial of Bishop Greer.

Elections:

Deputies to General Convention—Cler-

ical: The Rev. Drs. Berryman Green, J. Russell Bowie, J. J. Gravatt, Wm. D. Smith. Alternates: The Rev. E. L. Goodwin, D.D., the Rev. W. H. Burkhardt, the Rev. Wm. J. Morton, D.D., and the Rev. Edmund L. Woodward, M.D.

Lay: Messrs. Peter Mayo, (Judge) Carter Scott, J. Stewart Bryan, and Roswell Page. Alternates: Messrs. Robert Beverley, John B. Minor, L. C. Williams, and Judge J. K. M. Norton.

The Standing Committee was reelected.

The Rev. E. L. Goodwin, D.D., was reelected historiographer and also secretary of the council.

The Rev. G. McLaren Brydon was appointed assistant secretary, and elected registrar.

Other diocesan committees were reelected.

Considerable time was spent amending the canon on the qualifications of vestrymen, changing the word "baptized" to "communicant". Finally this was done, with the proviso that vestrymen not now communicants were eligible for reelection. The Bishop's stipend was made \$5,000 a year and a residence in Richmond. A commission was appointed to study to improve conditions in weaker parishes, especially rural ones. A message of sympathy was sent to the family of Bishop Greer. A cablegram was sent to President Wilson "heartily endorsing the League of Nations"; and another endorsing peace (when declared) as the Peace of Jerusalem.

An important piece of new legislation was the election of a bonded "general fiscal agent" for all diocesan funds, to receive and disburse such funds, and inform parish treasurers about apportionments and dues. The Rev. G. McLaren Brydon of Richmond was elected to fill this office.

An invitation from rector-elect and vestry of the Church in Harrisonburg was accepted for the next meeting of the council.

The Rev. Drs. J. Francis Ribble and Kensey J. Hammond were appointed Examining Chaplains by the Bishop of Virginia.

WESTERN COLORADO

CONVOCATION was held at St. Matthew's Church, Grand Junction, from May 23rd to 25th. The Rev. Francis S. White, domestic secretary of the Board of Missions, was present, and his telling words permeated the convocation from every angle. The Very Rev. W. W. Reese, Archdeacon of Utah, gave a splendid address on the work of the Church there.

The Bishop expressed his encouragement in the midst of difficulties and thankfulness for his recovery after his very grave operation. This, coupled with four trips to Utah, and the long siege of epidemic rife in remote mountain stations, enabled the small staff of seven clergy to show their mettle. Three clergy have been lost to the district during the year, the Rev. Percy Curtis Bissell having given his life for the Church in Gunnison on March 6th, and the Rev. P. A. Easley being now obliged to leave for family reasons.

The Bishop spoke of a needed change of policy to one of courageous concentration at promising points. Committees on social service and religious education were urged to redoubled effort, and started with funds, with strong endorsement of the Girls' Friendly Society and the *Christian Nurture Series*. The Bishop announced that the district had been one of sixteen to meet its full Pension Fund quota; and that its missionary apportionment of \$745 had met with a response of over \$1,000. He further stated that the three autos given by the Woman's

Auxiliary had traveled 4,000 miles, only 187 of which had been for anything other than Church business and these paid for by the missionaries themselves. Plea was made for increased local support, for better advertising methods, and for earnest consideration of the brotherly proposals from the Congregational Church.

The Nation-wide Campaign was enthusiastically welcomed. A committee was appointed which at once conferred with the Bishop and the Domestic Secretary so fortunately present. It was felt that a Nation-wide Campaign would mean salvation for the district, releasing it from a progress

abnormally slow under untoward conditions.

The Rev. P. A. Easley of Grand Junction gave an incisive paper characterizing the distinctive mission of the Church in this section. The Rev. H. D. Wilson gave a paper on the essential value of the Church, and also read a delightful treatise on the value of good reading. The dramatic possibilities of Church school work during the summer were outlined by Mrs. F. H. Touret.

Delegates elected to the General Convention were the Rev. H. D. Wilson, Jr., and Dr. George R. Warner. Alternates: The Rev. Philip Nelson and Mr. Herbert Chase of Delta.

conference of clergy appointed to discuss this matter, but it was "brim full" of hope. The House decided to appoint a committee to provide collects, epistles, and gospels for All Souls' Day, Holy Cross Day, the Name of Jesus, and the Visitation of the B. V. M.

Sympathy for Prohibition

The "running dry" movement in the United States has attracted much attention and sympathy in England, and although even the most sanguine of temperance reformers do not expect to obtain a measure of that description, for this country, they are hoping to maintain the restrictions on the sale of alcoholic liquors which were in vogue during the war, until a permanent measure of reform has been enacted by Parliament. A resolution to this effect was passed in the Upper House of Convocation, on the motion of the Bishop of London.

UPPER HOUSE OF CANTERBURY PETITIONED ABOUT REUNION

*By Prominent Priests — Other
Convocational Proceedings —
Purchase of See House at Roch-
ester—Meeting of S. P. G.*

The Living Church News Bureau }
London, May 9, 1919 }



THE Houses of Convocation of Canterbury and York met this week for the second session of the year, and important business was transacted.

In the Canterbury Upper House, the Bishop of Oxford presented a petition signed by the Super-General of the Society of St. John the Evangelist and thirteen other well-known priests, on the question of reunion with non-episcopal Christian bodies. The petition, while welcoming the growing recognition of the truth that only by a united Christendom can our Lord's ideal for His Church be realized, expressed the conviction that there are sacrifices which it could never be lawful for them to make, even for the sake of achieving such an end. With this conviction they had twice met in conference, and had arrived at certain definite conclusions. These have so important a bearing on the possibilities of reunion that they are set forth in full:

"1. It is not inconsistent with our principles to join with members of non-episcopal Christian bodies for public discussion with introductory prayer.

"2. Meetings in which members of non-episcopal Christian bodies join, held for purposes of prayer as well as discussion, whether public or private, are not necessarily inconsistent with our principles, and may lawfully be attended in certain special circumstances.

"3. For the purpose of facilitating Reunion, arrangements touching all unessential details of worship and religious practice should be made with considerable freedom.

"4. No concession, even of a temporary character, can be made with regard to any matter of principle.

"5. We ought not to take part in united services either in our places of worship or in those of the non-episcopal bodies.

"6. It is not possible for us in any circumstances to preach or minister in the places of worship belonging to non-episcopal bodies, at any of their services, though we may, at their invitation, expound our beliefs to them subject to the consent of the Bishop and the parish priest.

"7. There are no circumstances in which we can invite members of non-episcopal bodies to minister or preach in our churches.

"8. It is not permissible to admit members of non-episcopal bodies to Communion, except in the case of a dying person who has expressed a desire for reconciliation with the Church.

"9. Obstacles to Reunion, in addition to the question of orders, include (i.) any serious divergences of belief on central doctrines of the Christian faith, or as to the nature of the Church and Sacraments; (ii.) any serious divergence as to the administration of the Sacraments; (iii.) an unwillingness to assent to any form of Creed."

The petition, on the suggestion of the Archbishop, was referred to the committee appointed to deal with such questions.

Steps toward Church Autonomy

The effort to secure autonomy for the Church of England is proceeding apace. The Archbishop said that the time had arrived where effect should be given to the decision come to at the meeting of the Representative Church Council in February, and he moved the adoption of a short address to the Crown, asking that, subject to the control and authority of the King and the two Houses of Parliament, powers in regard to legislation concerning Church matters should be conferred upon a "National Assembly". The Bishop of Hereford (whose appointment last autumn caused such grave misgivings in the minds of Churchpeople), the Bishop of Birmingham, and the new Bishop of Worcester were the only opponents of the Archbishop's proposal.

The Proposed Lectionary

It will be remembered that the House of Laymen made an objection to the proposed new Lectionary on the ground that two passages from St. Paul's First Epistle to the Corinthians were omitted, and on the motion of the Bishop of Ely the Upper House of Convocation was asked to reinstate these passages. The first of these is in the 7th chapter, and was to end at verse 24; and the second passage, at the beginning of chapter 11, contains St. Paul's instructions about the preaching or prophesying of women. The Bishop of Hereford strongly opposed the Bishop of Ely's proposal, and wished to disregard the protest of the House of Laymen, but the Archbishop said he could not treat the laity so disrespectfully, and the passages in question were accordingly reinstated in the Lectionary.

The Communion Office

With regard to the movement for the rearrangement of the Canon on lines similar to the Scottish and American Liturgies, the Archbishop said he was not able at present to make any formal statement about the

IN THE LOWER HOUSE OF CANTERBURY

Canterbury Lower House passed a resolution welcoming the growth of the friendly relations between the Greek Orthodox and the Anglican Church, to which the great improvements promoted by the Archbishop of Athens in the training of the clergy of Greece will largely contribute. This House also expressed its hope that wise and effective measures would be taken to restore the great Church of St. Sophia, in Constantinople, to the Christian worship for which it was designed.

SEE HOUSE AT ROCHESTER

The Ecclesiastical Commissioners have purchased, out of the funds at their disposal, the Old Palace at Rochester, in Kent, to provide a see house for that diocese, and, after some necessary structural alterations, it is hoped to have this ready for occupation by the Bishop by the end of the year. This is a matter of no little interest, for since the foundation, in 1905, of the diocese of Southwark, which was formerly attached to Rochester, the Bishop's House at Kennington has naturally become the residence of the Bishop of Southwark, and the Rochester diocese has been without a see house. During this time the Bishop of Rochester has had his residence at Sevenoaks, near London. This, although convenient for working the western part of the diocese, has the great disadvantage of being too far from Rochester and the activities which have their centre in that city. Since the Reformation the bishops of Rochester have had many homes, but none of them in their cathedral city. It will prove much more satisfactory, in these days of renewed Church activity, that such a densely-populated district as that which clusters round Rochester should have the presence and constant care of the diocesan.

The "Old Palace" is not very happily named, for a "palace" it never was, and only with the present purchase by the Ecclesiastical Commissioners will it acquire a legal right to be so called. It is situated in the precincts of the Cathedral and was given in 1678 to the Bishops of Rochester by the eldest son of Sir Richard Head, to be used for the maintenance of hospitality near the cathedral church, "when the bishop, then living in Bromley Palace, happened to be in Rochester." It was, however, never used for this purpose, and after being leased to several tenants, was purchased by the famous Dr. Robert Whiston, formerly headmaster of King's School, to whose family it has belonged ever since. Through many vicissitudes of fortune it has kept the name of the "Old Palace", and here at last the "homeless" Bishops of Rochester will find a resting-place.

ANNUAL MEETING OF S. P. G.

The Archbishop of Canterbury presided at the annual meeting of the Society for the Propagation of the Gospel last Friday, and in the course of his address said that never before in the history of the society were there such opportunities for the prosecution of its missions as at this time, for the war had brought about a remarkable intermingling of the nations and races of the world. It was another of those epochs which had synchronized with the world's greatest events. The League of Nations, and the part which Great Britain would play as one of the mandatory Powers charged with the administration of the interests of native races, would open up a wide field for the administrations of the S. P. G.—particularly in Africa. A supreme effort was called for, in view of the magnitude of this task, to make the society the centre of a strong organization of men and women who realized their responsibilities in carrying the Gospel to all the peoples of the world.

The annual report showed that in 1918 the society's income from all sources was £262,165—a record amount. It must, however, be borne in mind that the purchasing power of the pound has diminished by half, and it is essential that the coming year's income must reach at least £300,000 if the society is to maintain its efficiency. Sympathetic reference was made by the new secretary, Bishop King, to the wholehearted service of his predecessor, Bishop Montgomery, during his seventeen years of office.

The services and meetings in connection with the S. P. G. anniversary have been marked by good audiences, affording welcome testimony to the interest which is maintained in this venerable mission society, now in its two hundred and nineteenth year.

UNDER THE NEW EDUCATION ACT

The question of what the Church ought to do to meet the situation created for religious education by the new Act is full of difficulty. It is felt that some scheme should be formulated to provide for the upper standard children who are now in Church schools, and also to help forward the continuation schools.

In Convocation, the conviction was expressed that every effort should be made to provide Church training colleges, and to maintain them at a higher level of efficiency; and also to provide Church hostels in connection with undenominational colleges. These training colleges are an important factor, and unless there is a sufficiency of well-trained Church teachers to impart religious instruction it will necessitate the abandonment of the struggle to preserve that teaching. Religious education is one of our most valuable assets in the reconstruction of the world after the terrible ordeal through which, by God's mercy, we have been brought in safety.

NEW DEAN OF NORWICH

The Rev. J. Wakefield Willink, rector of Birmingham since 1912, has been appointed Dean of Norwich, in succession to the late Very Rev. Henry Charles Beeching. Canon Willink, who is 60 years of age, passed the first period of his ministerial life in the north of England. He was afterwards Vicar of Great Yarmouth for seven years, and honorary canon of Norwich, until he became rector of Birmingham.

BISHOP SUFFRAGAN OF BARKING

Another appointment recently notified is that of the Rev. J. Theodore Inskip, Vicar of Southport and honorary canon of Liverpool, who succeeds Dr. Thomas Stevens

as Bishop Suffragan of Barking. Canon Inskip is well known in the diocese of Chelmsford, having been vicar of the important parish of Leyton from 1900 to 1907; he was also examining chaplain to the Bishop of Chelmsford. He is a man of wide sympathy and knowledge, with energy and vigor that have been well proved. In theological matters he is distinctly Protestant, and his views are not likely to be welcome to a large body of Churchpeople in London-

over-the-Border (as this district is called), where in the majority of the churches the Catholic Faith is taught in its fulness and entirety. But those who know Dr. Inskip best have every confidence that his broad-mindedness will extend in the direction of tolerance towards this section of his flock, and that nothing will be done by the new Bishop to hamper the good work being wrought in this densely-populated district.

GEORGE PARSONS.

NEW YORK CHURCHES HONOR MEMORY OF BISHOP GREER

Quotations from Some Eulogies — Death of Gen. A. B. Gardiner — An Anniversary of Trinity Church

New York Office of The Living Church }
11 West 45th Street
New York, June 2, 1919 }



ON the Sunday following Bishop Greer's funeral, memorial services for him were held throughout the diocese, and many eulogies were spoken. Prayers of remembrance and thanksgiving were offered for him and his life-work. The hymn (perhaps his most favorite), "My faith looks up to Thee", was sung in a number of churches.

One of the chief memorial services was at St. Bartholomew's, of which Bishop Greer was rector the sixteen years before being advanced to the episcopate.

The Rev. Dr. Leighton Parks, the rector, and immediate successor of Bishop Greer, is still confined to his home following an operation. He sent a letter which was read by the Rev. Walter D. Buckner, D.D., who was the preacher of the day.

"It is of the man that I would speak to you to-day," wrote Dr. Parks. "He was an unusual character in that he combined apostolic qualities to a greater extent perhaps than any man we know of in public life. He was at the same time a practical man and an idealist, a mystic and rationalist, of indefatigable industry, and of a gentle and endearing nature. I know of no man in my generation who has combined so many qualities usually supposed to be so dissimilar.

"He was a simple and devout Christian. He had a profound and loving sympathy for the poor. It may be said of him that he never turned his face away from the poor and the lowly. Yet he administered charity wisely.

"St. Bartholomew's Chapel is a monument to his character and energy, a place where the helping hand was stretched out regardless of race or creed. In all my forty years' friendship with him I never heard him say a word of criticism against a fellow clergyman. And this was also true of his attitude toward the laity.

"He had no fantastic dreams of Church unity, but entered into true coöperation with other denominations in a wise manner. The esteem in which he was held by the Roman Catholic Church was shown by the invitation to act as one of the honorary pallbearers at the funeral of Archbishop Corrigan."

Preaching in St. Thomas' Church, the Rev. Dr. Ernest M. Stires devoted his sermon in the morning to a eulogy of Bishop Greer, closing with the prayer:

"O Master of men, we will rise from our grief to praise Thee for Thy gift to the world and to us of Thy faithful soldier and servant, David Hummell Greer, true shepherd of souls, loving father in God, great citizen, loyal patriot, lover of humanity, a man after God's own heart, a Christian in whose life and countenance shone the reflected beauty and power of Jesus Christ his Lord."

The Rev. Dr. William T. Manning in a tribute to Bishop Greer at the morning service in Old Trinity spoke from the high pulpit completely wrapped in mourning.

"We are all thinking to-day of the Bishop of this diocese, called last Monday into our Lord's presence. It is too soon for us to speak many words of him or of his work among us. But we can say this—that the central note of his life was his desire to be a true disciple of our Lord. No one could know him without feeling the simplicity of his purpose, the sincerity of his character, and the reality of his faith."

The Rt. Rev. C. S. Burch, D.D., Suffragan Bishop in charge of the see of New York, in the afternoon paid tribute to the memory of Bishop Greer in the Church of the Transfiguration. He said:

"The late Bishop was one of the greatest builders I have ever known. Every one who came in contact with him recognized him as a builder. He was always recognized as a building influence."

At the Cathedral of St. John the Divine memorial services were held, at which the sermon was by Bishop Lloyd. Dean Robbins said no attempt had been made at holding a real memorial for Bishop Greer, but that one more suitable to his memory probably would be held on All Saints' Day in the Cathedral.

DEATH OF GEN. A. B. GARDINER

General Asa Bird Gardiner, a distinguished Churchman, died at his home, Orrell Manor, Suffern, on Wednesday, May 28th, in his eightieth year. He was a deputy from Long Island to the General Convention from 1892 till 1910; a deputy to the diocesan convention of Long Island since 1885; a member of the Commission on Archives since 1892.

After service in the civil war and in the regular army General Gardiner was appointed Professor of Law at the U. S. Military Academy, West Point. He was the author of many books on martial and civil law. As counsel in several great cases, General Gardiner won national fame. He was a strenuous advocate of what he called "the rectification of the name of the Church."

AN ANNIVERSARY OF TRINITY CHURCH

A congregation filled Trinity Church to overflowing on Ascension Day, the anni-

versary of the consecration of this great parish church.

At eleven o'clock the long procession of sextons and deputy sextons of the church and its nine parochial chapels, the parish church choir, the acolytes, the vicars and curates of the several chapels, and the curates, vicar, and rector of Trinity Church entered the church singing the anthem "O Zion! blest city."

The choir was supported in this and other anthems and the various numbers of Gounod's *Messe Solennelle* by a full orchestra, and organs. Other anthems were John E. West's "Lord of the worlds above"; and Sir Joseph Barnby's "The Lord is King."

The Rev. Joseph W. Hill, one of Trinity's veteran clergy, was celebrant and sang the service very beautifully because so reverently and so artistically.

Dr. Manning preached a short sermon on the lessons of the festival for our times and opportunities.

It was a glorious May day and a service long to be remembered.

DEAN ROBBINS ELECTED CHAPLAIN

The Very Rev. Dr. Howard C. Robbins has been elected chaplain of the Sons of the Revolution, to fill the vacancy caused by the death of Bishop Greer, who was chaplain of the organization from 1908 until his death. Dean Robbins for some time has been assistant chaplain of the Sons of the Revolution.

SERVICE OF INSTITUTION

On Sunday morning, May 4th, the Rt. Rev. Robert L. Paddock, D.D., Bishop of Eastern Oregon, acting on behalf of the Bishop of New York, instituted the Rev. Lucius A. Edelblute as rector of the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, New York City.

Canon George F. Nelson of the Cathedral of St. John the Divine read the letter of Institution. Bishop Paddock, a former rector, was the preacher. The Bishop, recently returned from France, where he was a "Y" worker, stirred the congregation with vivid descriptions of what he did and saw "over there."

replied that Dean Hodges had in front of his own house a sign reading, 'Speed Limit Eight Miles.'

"Many will feel that Dean Hodges' greatest contribution to his Church lay in uniting its various elements. Criticism of his theological views at occasions grew bitter. A man of less firmness of conviction and less patience might have answered in similar spirit. Instead, he remained consistently silent. He spoke the truth as he saw it, without pretension, directly and earnestly. He prevailed where others failed. Even in death his words will be heard through a great silence."

The best personal tribute thus far written appeared on the editorial page of the *Transcript* under the signature of Dr. Edward S. Drown:

"George Hodges was a writer of books. He was a preacher of the word of God. He was a teacher of students for the ministry. But above all he was a humble, devoted, untiring servant of his Master, Jesus Christ.

"The outline of his life is a simple one. But that life was filled with ceaseless activity. He never seemed to rest. He once said that he was naturally lazy, and that he had to be busy in order to overcome that fault. If so, the victory was completely won, and it was a victory not by nature but by grace. How in the multitudinous details of his work he found time to write his many books was a perpetual marvel. And how those books made old truths to live! I know of a woman who picked up a volume of his sermons, and did not lay it down until she had read seventeen of them. Of how many volumes of sermons could that be said?

"He was a faithful member and minister of the Episcopal Church, which he loved. But he was first of all a Christian, and his own Church did not limit his interest or his activities. He was in friendly and cordial relations with all who call on the name of the Lord Jesus Christ. Where he was invited, he went, asking no questions, if only he might deliver the Christian message. He was a Churchman, but he always thought it more important to be a Christian.

"One firm belief that he had was that a Christian ought to be cheerful. He said to his colleague, Professor Allen, 'I believe in putting my head into the lion's mouth, and coming out smiling.' We never knew him to be cross. And no duty discouraged him. If it was a duty, that was enough. And his unflinching sense of humor helped him to dismiss small things, and to come face to face with things that count.

"Few men were better entitled to pray, 'Forgive us our trespasses, as we forgive those who trespass against us.' He bore no grudges. In the long intercourse of a common task, differences of opinion arose, and criticisms were bound to come. He accepted them with the manly humility of one who knew that it is truly a manly and not a servile thing to turn the other cheek. He believed that forgiveness is the law of the Kingdom of God; and he lived that belief.

"He wrote a book called *The Happy Family*. No man ever had a better claim to write that book. He believed that the Kingdom of God should begin in the home, and in the home he laid deep its foundations. He knew children and loved them. He himself had the heart of a little child, and his book, *When the King Came*, carried the message of the Christ to children far and wide. He knew what the Master meant when He said, 'Except ye become as little children, ye shall not enter into the kingdom of heaven.' He has entered in."

RALPH M. HARPER.

DEATH OF DEAN HODGES IN HOLDERNESS, NEW HAMPSHIRE

Of Heart Disease, After Weakness of Some Time — Editorial Tribute in Boston Herald — Appreciation by Dr. Drown

The Living Church News Bureau }
Boston, June 2, 1919 }



THE Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, died of heart disease at his summer home at Holderness, N. H., last Tuesday, May 27th. Death was not unexpected, as Dean Hodges had been in poor health for some time, and on May 1st began to fail rapidly.

Dean Hodges was born at Rome, N. Y., on October 6, 1856, the son of George Frederick Hodges, a merchant of Taunton, and Hannah Ballard Hodges. After a public school training he entered Hamilton College, Clinton, N. Y., from which he was graduated in 1877. He received the degree of D.D. from Brown in 1914 and Harvard in 1916. He was ordered deacon in 1881 in his native town by Bishop Frederic D. Huntington, and ordained priest the following year by Bishop Whitehead.

In 1881 he was chosen assistant to the Rev. Boyd Vincent, then rector of Calvary Church, Pittsburgh. On the election of Mr. Vincent to the bishopric of Southern Ohio Dr. Hodges was unanimously chosen rector of Calvary Church, a position he held from 1889 to 1894.

Late in 1893 he was chosen to the dealership of the Episcopal Theological School by unanimous vote of the trustees, succeeding the Rev. Dr. William Lawrence upon the latter's election as Bishop of Massachusetts.

Besides being well known as a lecturer, Dr. Hodges was the author of many books pertaining to the Church, the best known of which are *The Episcopal Church, Faith and Social Service, The Battles of Peace, The Path of Life, The Human Nature of the Saints, When the King Came, The Cross and Passion, Three Hundred Years of the Episcopal Church in America, The Administration Institutional Church, The Happy Family, The Pursuit of Happiness, The Year of Grace, Saints and Heroes, The Early Church, A Child's Guide to the Bible, Every Man's Religion*, and *Holderness*.

Dean Hodges was twice married. His first wife was Anna Sargent Jennings of Skaneateles, N. Y., his second, Julia Shelley of Rome, N. Y. She survives him, as do five children—George Vincent Hodges, who is in the S. O. S. service in France; Margaret Hodges, who also is in France engaged in Red Cross activities; John, Elizabeth, and Richard Hodges, who are at home.

The funeral services were held in St. John's Memorial Chapel of the Episcopal Theological School on Friday, May 30th.

The Rev. Dr. Maximilian L. Kellner, senior professor at the Theological Seminary, conducted the services, assisted by Bishop Perry, Bishop Rhinelander, Professor Henry B. Washburn, D.D., of Cambridge, Bishop Babcock, and Dean Fosbroke. More than one hundred prominent clergymen were present.

President Lowell and President Emeritus Eliot, together with the majority of the Harvard faculty, assisted at the service. The honorary pallbearers were William Lincoln, Richard H. Dana, Harcourt Amory, and William V. Kellen. The Rev. M. L. Kellner read the committal service at Mount Auburn Cemetery.

The leading Boston dailies have already contained beautiful editorial tributes to Dean Hodges' life. The *Boston Herald* contained the editorial that appealed most to me:

"Few men have more graciously combined good humor, wit, and effective tact than Dr. George Hodges. In his twenty-five years of service as Dean of the Episcopal Theological School in Cambridge he has weathered storms of criticism and fought courageous fights for what he held to be the highest ideals of his Church. Yet he maintained throughout a mental poise and sanity that won him an enduring place.

"The sales of his printed sermons have surpassed those of most similar works. Both as an author and preacher he has influenced a congregation not limited by ordinary church walls. As a presiding officer he was noted not only for his own brevity and point, but for stimulating both in others. Once, when introducing the head of a certain nonconformist divinity school, he remarked that a sign leading to this gentleman's house read, 'Private Way—Dangerous Passing.' To this the progressive divine

PHILADELPHIA COMMISSION ALLOWS SUNDAY SPORTS

In Fairmount Park—Clerical Comment Thereon—Graduation at Deaconess House—Open-Air Services

The Living Church News Bureau }
Philadelphia, June 2, 1919 }



UCH discussion has been aroused among the ministers of certain of the religious bodies in the city regarding the action of the Commissioners of Fairmount Park in allowing all forms of recreation, baseball, tennis, etc., in the park on Sundays. For the last two or three Sundays this ruling has been in force. Bishop Berry of the Methodist Episcopal Church returned home last week and immediately appeared in print, saying that what has been aroused is "a controversy between the Christian forces of Philadelphia and the Commissioners", and that "it is an opening wedge that will give Philadelphia a wide open Sunday". He further stated that he hoped that the Interchurch Federation would take some action.

The president of the Interchurch Federation is the Rev. Carl E. Grammer, rector of St. Stephen's Church, and of course as a next step he was interviewed. He issued rather a long statement on the matter, some of the interesting points of which follow:

"Everybody, I take it, will admit that the Churches are rightly concerned in the proper legal protection of Sunday.

"Even those captious critics who are always scolding the clergy and bidding them stick to the cure of souls and the preaching of the Gospel, whenever any minister seeks to apply Christian principles to social or political problems, must admit that the Church is here speaking of its own concerns.

"To the Church our civilization owes this inestimable boon of a day of rest that means so much for the health, domestic life, and religious and moral instruction of our people, and the Church is necessarily deeply concerned in everything that affects its observance.

"Yet it will be wise for the Church to bear in mind that its own teaching on this subject has changed. When the law of 1794 was placed on Pennsylvania's statute books, the belief was widespread in the Protestant world that a sincere believer in Christianity was in conscience bound to abstain on the Lord's Day from every diversion or social pleasure except reading edifying books or attending church.

"Play was more sternly condemned than work; necessary work might be done, but no play was under any circumstance permitted.

"Now, however, that the conscientious opinions of people have changed, when Church people themselves ride, visit, and entertain on this day, and the strictness of their observance is so noticeably relaxed, the question is bound to arise whether the laws of 1794 ought not to be modified.

"For my own part, I am clear that we ought to amend the law so that sports and recreations of a voluntary character may be permitted, if they are so conducted as not to disturb the rest or worship of the community.

"This modification should, however, be brought about in a legal way, either by an act of the legislature or by a judicial opinion of the court. It is not competent for a board of park commissioners to take the

law into their own hands, or treat the restrictions of the law as a scrap of paper.

"The logical and consistent line for the protection of the day is to prohibit all gainful occupations. Under this head should be included the activities of those who sell amusements, just as much as of those who sell commodities. Actors, musicians, professional ball players, entertainers, and servitors of places of entertainment need their Sunday rest just as much as the grocer's clerks or the coal merchant's drivers."

Another element in the controversy has been injected by Dr. Lightner Witmer, professor at the University of Pennsylvania. He gave this statement to the papers:

"It is reported that clergymen of several denominations in this city have voted to launch a city-wide protest against the action of the Fairmount Park commissioners to permit tennis and baseball and other uncommercialized recreation in Fairmount Park on Sunday.

"Will these clergymen please tell us, when they preach from the pulpit next Sunday against this action of the park commissioners, why we should not consider them both hypocrites and cowards?"

"The Master, whose teaching they profess to follow, said: 'The Sabbath was made for man and not man for the Sabbath.' These clergymen have made no attempt to molest golfers playing on Sunday at the Philadelphia Country Club, within the city limits. They have made no attempt to stop the sale of tobacco and soda water on Sundays, nor do they try to close the social clubs of Philadelphia on the Sabbath, the recreation place of the well-to-do.

"Are the children of the poor to be compelled to stand on the confines of the Philadelphia Country Club and see some of the well-to-do members of these congregations playing golf, while they are denied the enjoyment of baseball and tennis?"

Bishop Berry came right back the next day:

"Professor Witmer suggests the ministers who are protesting against the action of the park commissioners should say something about the actions of their rich parishioners who play golf all day Sunday," the Bishop said. "With the professor I heartily agree. That this golf-links Sunday desecration has gone on so long almost without any rebuke has caused wide and bitter comment among the poor, who have been denied recreation even in less conspicuous forms."

The Rev. T. T. Mutchler, secretary of the Philadelphia Sabbath Alliance, has been active in opposition and has intimated that important developments may be looked for. "The Park Commission has assumed the role of lawbreaker. The Churches will take action accordingly."

On the whole the situation promises to keep Philadelphia active during the summer, for judging by the crowds who have flocked to the park on Sundays to enjoy their new-found liberties it would look as though they would put up a fight before relinquishing them again. In fact one organization has offered to defend free of charge any person who may be arrested in case it is decided to take the matter into the courts.

GRADUATION AT CHURCH TRAINING AND DEACONESS HOUSE

Thirteen members received diplomas as graduates of the Church Training and Deaconess House at the commencement service

held in the Diocesan Church on Tuesday, May 27th. The church was well filled and in the procession marched the students followed by Deaconess Clark, Deaconess Sanford, a former head of the house, and Deaconess Carter, the present head. Among the clergy were Dr. Richardson, the vicar of St. Mary's; the members of the faculty of the House, the Rev. Dr. Perry, the warden, and Bishop Rhinelander. The sermon was preached by the Rev. Dr. W. G. W. Anthony. Impatience of many with "dogma", he said, arose chiefly because of misunderstanding of the term and the tendency of the present age to revolt against authority.

The students graduating are from twelve different dioceses. Four remain to take a post-graduate year of elective studies, now for the first time added to the two years of required work. Three will enter hospitals to become trained nurses. One enters the medical college of the University of Pennsylvania to become a physician. Another will take charge of St. Mary's School for Indian girls, Rosebud Reserve, South Dakota. Another will have charge of the mission at Sandy Ridge, Southern Virginia. Another will undertake mission work in East Carolina.

An early celebration in the school chapel preceded the main service and many alumnae assembled once more together. In the afternoon meeting of the alumnae association Deaconess Carter announced that the scholarship of \$300 which it had agreed should be raised was fully in hand, and would be ready for use by a student next fall. It was named the Flora Walker scholarship after Deaconess Walker, who had been so especially interested in securing it. A reception followed the meeting.

During its twenty-nine years' life this school has sent out over 200 trained workers, most of whom still live to represent it in all parts of the world.

OPEN-AIR SERVICES ON CATHEDRAL SITE

The first of a series of Sunday open-air services to be held this summer on the site of the proposed Cathedral, Twenty-third street and the Parkway, was conducted on Sunday afternoon, May 25th, by the Rev. Dr. George L. Richardson, vicar of the Diocesan Church of St. Mary. The services during June will be held by the Rev. J. H. Chapman on June 1st, by Bishop Garland on the 8th, by Bishop Rhinelander on the 15th, by the Rev. E. M. Jefferys, D.D., on the 22nd, and by the Rev. Thomas S. Cline on the 29th. The Rev. Messrs. Chapman, Jefferys, and Cline have recently returned from service in France.

GLORIA DEI SCHOOL WINS BANNER

A later report of the Lenten offerings from the Sunday schools shows that the Gloria Dei Sunday school won the banner for the highest per capita offering over \$42, their total offering amounting to \$2,881.81. As this is the third time the school has won, the banner will remain in their possession.

HISTORICAL LECTURE

Dr. Marcus Benjamin, Ph.D., senior lay lecturer of the Washington Cathedral and president of the Churchman's League of Washington, gave an address on The Consecration of Bishop Wilmer of Alabama in 1862, at a stated meeting of the Church Historical Society, on May 26th, in the rooms of the Church Club of Philadelphia. After the address Dr. Benjamin gave an informal outline of the present condition of the Washington Cathedral.

MISSION STUDY CLASSES

One hundred and two mission study classes with 2,864 members and 39 leaders is the record for the year just closed of the

educational department of the diocese under the leadership of Mrs. H. A. Pilsbry. Of these Mrs. Pilsbry led 26 classes with 793 members. Mrs. W. Horner Smith led seven classes in Advent and six in Lent. Mrs. Van Harlingen led six in Advent and four in Lent, and made two trips to West Virginia upon invitation. Mrs. Charles Pancoast led six in Advent and four in Lent. Under Mrs. S. D. Matlack a spring drive was held which resulted in nine sample classes representing twenty-five parishes. In normal classes five leaders were trained for New Jersey and classes were held in Washington, West Virginia, and Massachusetts.

As a result of one class in the diocese four members of the Society of Friends were baptized and two more are considering this Sacrament. Many gifts are reported and financially \$2,553.46 was raised for missionary work.

IN MEMORY OF LAURA PLATT

Under the auspices of the Pennsylvania League of Women Workers of which she was the founder, a memorial service was held for Miss Laura Platt at St. James' Church on May 25th. The Rev. Dr. John Mockridge conducted the services, paying tribute to Miss Platt's work, especially

among the younger girls, and her unfailing judgment and advice for all. Miss Platt, beside being founder of the League, and for many years its president, found opportunity to be actively associated with many other organizations—the Philadelphia Room Registry, the White Williams Foundation, the Alcott House, the School of Horticulture for Women at Ambler, the Consumers' League, and the Lantern and Lens Club—letters from whose boards of managers were read by Dr. Mockridge.

IN MEMORY OF MRS. WOODRUFF

The members of St. Martha's Auxiliary have placed a picture, a copy of a famous Dutch tulip picture now hanging in the Art Museum in Chicago, in the kindergarten room of St. Martha's Settlement House in memory of Mrs. Clinton Rogers Woodruff, whose husband is so well known to the readers of THE LIVING CHURCH. Mrs. Woodruff was much interested in all matters of social welfare, and she meant much in the life of many of the social organizations of the city. St. Martha's, while only one of the activities to which she devoted herself, was very close to her heart and she was for some years chairman of its kindergarten committee.

EDWIN S. LANE.

UNITED OFFERING MEETING OF THE CHICAGO AUXILIARY

*Enthusiastic Sessions and Large
"Victory" Offering — Girls'
Friendly Society Needs Associates — Ordinations — Church Club*

The Living Church News Bureau
Chicago, June 2, 1919



OUR many diocesan meetings and gatherings have always had their climax at this time in a meeting of the diocesan branches of the Woman's Auxiliary. The annual meeting is of course now held early in the fiscal year instead of at the end of May, but the United Offering service has taken its place. This was held on Ascension Day at Grace Church Oak Park (Rev. F. R. Godolphin, rector). More than five hundred women attended, and the enthusiasm was so marked and so general that this gathering will stand out as one of the most uplifting held by the Auxiliary.

The Holy Communion was celebrated at 11 o'clock by the Bishop of New Mexico, assisted by the rector, the Rev. E. J. Randall, and other clergy. Bishop Howden preached a splendid sermon on general missions, and made special reference to the inspiration given to missions, in his district and everywhere, by the United Offering. The rally after lunch was presided over by Mrs. E. J. Randall, diocesan president.

It was reported that the United Offering for the past year was approximately \$4,500. This, added to the amount already in hand, brings the total well over \$10,000, to which will be added the offerings for the summer months. The unprecedented amount for this year was due to making it a Victory Offering of thanksgiving for the winning of the war and for the safe return of many of our men from the front.

GIRLS' FRIENDLY SOCIETY ASSOCIATES

Mrs. R. B. Gregory of Highland Park, president of the G. F. S. in this diocese, has

sent out an urgent appeal for more associate members from our parishes. Mrs. Gregory asks for the services of the best women in the Church, who have been engaged in the various activities arisen as a result of the war, suggesting that they transfer their war activities to those offered by the Girls' Friendly Society. Special mention is made of the candidates' classes suited to children from five to twelve years of age in which girls are taught such subjects as food conservation, simple cooking and marketing, and military gymnastics. Besides, lectures are given on civic and literary subjects. The girls have, too, the advantages of recreation and club life.

Just as the soldiers required an opportunity for recreation and wise direction in it, so modern young women in business need it, and will welcome the friendly leadership of the returning canteen worker. The teaching of home-nursing in America is needed as well as hospital training for overseas work; food conservation is essential still, and the Girls' Friendly Society is proud to record that Thrift was made one of its objects forty years ago.

THE ORDINATIONS

Five candidates for ordination to the diaconate were presented to the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the diocese, at St. Luke's Church, Evanston, on the morning of Ascension Day. They were Mr. Harold Raoul Flower, Mr. Edwin Viets Griswold, Mr. Edward Potter Sabin, Mr. Franklin Cox St. Clair, and the Rev. Dowdy Roy Mathews. Mr. Flower and Mr. Sabin, candidates from St. Luke's parish, were presented by the rector. Mr. Griswold and Mr. St. Clair were presented by the Rev. Charles H. Young. Professor Matthews was presented by the Rev. Frederick C. Grant.

The rector, the Rev. Dr. Stewart, said the Litany, and the Rev. Charles H. Young preached the sermon. Mr. E. V. Griswold was a candidate from the diocese of Olympia, and ordained for Bishop Keator.

THE CHURCH CLUB

The annual meeting of the Church Club of Chicago was held at its dinner on the evening of the first day of the diocesan convention, Mr. Angus S. Hibbard presiding. The Suffragan Bishop, many of the clergy, and a large number of the laity, men and women, were there. Affairs of the Club are in excellent shape, and it continues to be one of the most active organizations of men that we have in its loyal and aggressive support of the Bishops and the work of the diocese.

The speakers were two of our returned chaplains, both of whom had seen service overseas. The Rev. Frank E. Wilson spoke of his experiences on the Italian front, particularly those at Piave, when the Austrians were finally routed. He warmly praised the War Commission for its unstinting support of his work from the beginning. The Rev. A. A. McCallum, chaplain of the 149th Artillery, "Reilly's Bucks", gave a modest speech on his long service on the French front with this famous regiment. His remarks on the status of the Y. M. C. A. and the question of army prohibition were most interesting, coming as they did from a man who had dealt with these matters for two years at first hand.

The Rev. Dr. R. W. Patton, director of the Nation-wide Campaign, gave a short, earnest talk at the close, emphasizing what he had said in his inspiring sermon at the convention in the morning.

ST. LUKE'S CHURCH, EVANSTON

The Gamma Kappa Delta Society, the new club of young people of St. Luke's Church, Evanston, is so far a great success. On Sunday, May 25th, about fifty of these young people had supper at the parish house, where on May 29th a dance was held.

ACOLYTES' ANNUAL SERVICE

The annual service and meeting of the acolytes was held at Christ Church, Woodlawn (Rev. C. H. Young, rector), on the evening of Ascension Day. The sermon was preached by the Rev. F. S. Fleming, rector of the Church of the Atonement.

SUNDAY SCHOOL INSTITUTE

The annual meeting of the North Shore Sunday School Institute, held at St. Paul's-by-the-Lake (Rev. H. N. Hyde, rector), on Ascension Day, was preceded by a service of which the president of the institute, the Rev. Herbert B. Gwyn, had charge. There was general discussion, in which many clergy, teachers, and officers took part, on The Methods of Teaching for the Past Year, and Results. The testimony of most was that the use of the *Christian Nurture Series* by the majority of schools was justified by the results, but that the present was a time of transition, and great patience was required before the series would be appreciated.

While many schools have lost in numbers during the year, it was felt by those who spoke that they had gained in the quality of the pupils. The Rev. Dr. Hubert Carleton, rector of St. Augustine's, Wilmette, was elected president, and the secretary is Mr. Alvin Cramer of St. Luke's, Evanston.

H. B. GWYN.

DEATH OF WILLIAM E. STREET

ST. LUKE'S CHURCH, Darien, Conn., has experienced sore loss in the sudden death by auto accident, of its senior warden, Mr. William E. Street. Mr. Street was in his 78th year, had been treasurer of the church for forty-seven years and senior warden for over forty. He never failed to attend the diocesan convention, to which he had been a delegate from his parish for many years.

COMMENCEMENT AT THE GENERAL THEOLOGICAL SEMINARY

THE PROGRAMME of events in commencement week at the General Theological Seminary began with a faculty reception to trustees, alumni, and friends in the gymnasium on Monday afternoon, May 26th. This was followed by evensong and the baccalaureate sermon by the Rev. William Pitt McCune, rector of St. Ignatius' Church, New York City.

Tuesday was alumni day. The business meeting of the associate alumni was held on that morning in Sherred Hall, the Rev. Dr. St. Clair Hester presiding. Reports were made by the executive committee and the several officers. On account of severe illness the Rev. Dr. Randall C. Hall could not be present to read the necrologist's report. At his request he was not reelected. A message of sympathy, of appreciation of his work of many years, and of good wishes was sent to him. The Rev. Ralph B. Pomeroy was elected necrologist for 1919-20.

The alumni essay, entitled *The Dwellings of the Righteous*, was written by the Rev. Cameron J. Davis.

The slated meeting of the board of trustees was held in Sherred Hall on Tuesday afternoon, Bishop Lines presiding.

Reports were made by the Dean and members of the faculty. The degree of Doctor in Divinity was voted to the Rt. Rev. Harry Sherman Longley, the Very Rev. William P. Ladd, and (in course) to the Rev. Frank H. Hallock.

The trustees will hold an adjourned meeting on June 24th, for the election of several professors.

War conditions prevailing during the two last academic years were in evidence on Commencement Day, when eleven men received their diplomas. The Bishop of Newark presided at the service in the Chapel of the Good Shepherd, being assisted by the Bishop of Indianapolis, Dean Fosbroke, the Rev. Dr. William T. Manning, and Professor Charles Sears Baldwin, Ph.D., of Columbia University, who made an address.

The degree of bachelor in divinity was conferred on thirteen priests by Dean Fosbroke. The degree of doctor in divinity was conferred on Dean Ladd of the Berkeley Divinity School and on the Rev. Frank H. Hallock. As this degree is not conferred *in absentia*, the award to Bishop Longley will be made on his first visit to the Seminary.

The following graduates received diplomas: Stanley Theodore Boggess, Southern Ohio; Jerome Harris, Tennessee; Donald H. Morse, Massachusetts; Charles W. Nelson, New Jersey; John C. Petrie, Kansas; Henry K. Pierce, Fond du Lac; Roderic Pierce, Central New York; Thomas L. Small, Washington; William J. White, Pittsburgh; Clarence Williams, Nebraska; John W. Gummere, New Jersey.

DEAN ABBOTT WILL GO TO BALTIMORE

THE VERY REV. HENRY PRYOR ALMON ABBOTT, D.D., Dean at Trinity Cathedral, Cleveland, Ohio, since the period of the beginning of the war, has accepted a call to Grace and St. Peter's Church, Baltimore, Maryland, and will enter upon his new field of ministration as soon as his successor at Cleveland has been chosen.

Dean Abbott, an alumnus of King's College, Windsor, Nova Scotia, received holy orders in 1904 and 1905 at the hands of the Bishops of Fredericton and of Nova Scotia, his first clerical work being that of assistant at the Cathedral in Halifax. After a short period as assistant rector at the

Church of St. James the Apostle, Montreal, he became rector of Christ Church Cathedral, Hamilton, Ontario, remaining in charge of that cathedral parish until he went to Cleveland, in October, 1914.

Several books and pamphlets have come from the pen of Dean Abbott.

Included among these are *Help from the Hills* (Schmehl Co., Cleveland, 1917), *The Man Outside the Church* (1917), *The Supreme Sacrifice*, and *The Religion of the Tommy* (1918), the last three being from the press of the Morehouse Publishing Company.

KIRKPATRICK HOME, CUBA, N. Y.

THE WILL of the late Mrs. Bell K. Waite gave a house and grounds in Cuba (N. Y.) to the diocese of Western New York to establish an old ladies' home, and an endowment of \$26,500 has been put in the care of the trustees of the parochial fund of the



THE KIRKPATRICK HOME, CUBA, N. Y.

diocese. A local corporation has been formed at Cuba to manage the home, which will be opened as soon as improvements are completed. In the past month the parishioners of Christ Church have raised \$1,400 to finish furnishing and refitting the building.

MISSIONARY PRIEST JOINS ROMAN COMMUNION

WE REGRET to chronicle the sad news that the Rev. Robert E. Wood, priest of the Hankow Mission in China, has written from France to his bishop that he has renounced his allegiance to the Holy Catholic Church of China and to the American Church and has accepted Roman Catholicism in their place. Mr. Wood has been engaged in Y. M. C. A. work overseas during the war. Ordained deacon in 1897 he spent a year in the associate mission at Trenton, N. J., and then, immediately after ordination to the priesthood, went to China as missionary, being stationed at Wuchang during the greater part of the time.

C. A. I. L. MEETING AND DINNER

THE ANNUAL meeting of C. A. I. L. was held in Synod House, New York, on May 19th. The dinner was served in the undercroft at 7 o'clock. In the unexpected absence of Bishop Burch, and as Dean Robbins could remain but a few moments, Dr. Floyd S. Leach presided.

Dean Robbins spoke on *The Church Facing a New Age*. The fate of Christianity hung in the balance for four years, he said, but was decided November 11, 1918, when the armistice was signed. The damage to the organism of society during the last four

years cannot be measured. But the will of God compensates for every wound inflicted upon life. A lesson of unity has been learned. Whether people love or hate each other, they are together. This is important to the Church and to the world. There is one body in Church and in labor, and, instead of competition governing life, coöperation is to be established. The old philosophy of the Church, as well as of labor, expressed in the doctrine of acquisition, has given way during the war to a new philosophy. Everywhere seems to be the feeling that we must do something good to make up for the destruction and horror of four years. Labor and the Church must go hand in hand. The governing principle applies to the acknowledgment of the worth of human life and loyalty to the community and to the social organism of the whole.

Dr. Leach, in his address of welcome, said: "There are symptoms of labor advance everywhere, notably in England. There it is

easier to enforce conscription in the army—and conscription of private wealth. Our own advance is made more on lines of trade unionism, but many things are coming to the front. The best things in socialism and other advanced movements are taken and put in their proper place. Social insurance for the old or those who are ill would a few years ago have been called socialism. Now it is called common sense. The labor movement is on conservative lines which shows strong progress in spite of mistakes."

Miss Mary Frank represented the New York Public Library and said: "People do not think what a library means to the community. This is true all over the country, as well as in New York, where we note a passive acceptance of what the library has to offer without enough thought of its possibilities. I have been in library work ten years and I think the responsibility for inadequate conditions should come back to the public, which does not demand enough. In sending abroad your resolution let people know that you know about the library situation. Make your influence felt by expressing your opinion so strongly that the city will not dare to cut the appropriation."

Hugh Frayne, general organizer of the American Federation of Labor, spoke on *The Remedy for Bolshevism*. One of the lessons of the war, he said, has been a wonderful realization of human life, never before known. The cure for bolshevism is a realization of the human element. Bolshevism is strong not only in our own country but in foreign lands, virtually torn asunder by the seething unrest of the people. The remedy is said to be to shoot, imprison, or deport those radicals. Some must be dealt with in that way, but bolshevism cannot be clubbed or shot into submission, neither deported out of existence. It is an eco-

nomic problem, an evil of industrial conditions that has made out of men wild beasts because of lack of opportunity, education, and denial of social and economic justice. Bolshevism is a disease. Take the poison of false doctrine away and give the people ample opportunities for education and social justice and bolshevism will die out.

Colonel McIntyre, of the Salvation Army, also spoke.

Miss Foster, chairman of the legislative committee, reported on various national and state bills and the assistant secretary, Miss Lawrence, read some encouraging letters asking aid in the work of reconstruction.

Dr. Annie S. Daniel, chairman tenement house committee, reported that conditions seemed worse than last year. The streets are dirty, due to lack of labor and the harbor strike. Houses and rooms are overcrowded; practically no new houses have been built for two years, and the old ones are dirty and out of repair, due to lack of labor and materials. Rents have been raised. Wages are higher, but not as high as the cost of living. Manufacturing in living rooms by women and little children continues. Dr. Daniel spoke of a child of two years pulling out basting threads. Miss Keyser, the executive secretary, read the resolutions passed at the meeting with her own comments. In speaking on the library resolution, she urged every one present to cooperate with the society in its efforts to obtain an adequate appropriation. The resolutions adopted are as follows:

Christianity and Bolshevism

"As the cessation of the world war has brought the universal thought of correcting the world's errors, and as some people known as radical socialists, I. W. W., or bolsheviks, have allowed their passions and selfish interests to overwhelm reason, and as some well-intentioned but mistaken persons are encouraging them, and as we deem Christianity to stand for the principle of submission to just and lawful authority, mutual cooperation, and self-sacrifice, therefore

"*Resolved*, that we, the Church Association for the Advancement of the Interests of Labor, believing in the brotherhood of man because we believe in the fatherhood of God, request all people to use discrimination in defending the so-called socialism, whose fruit is anarchy. And we call upon all preachers of the Gospel to teach to rich and poor more fervently that those in power should deal justly, actuated by honor, free from extortion—in all respects faithful stewards of their trust—and that the poor should be forgiving and patient, working out social justice not by violence, but through the ballot."

Labor War

"As the expression of labor war in strikes and lockouts is provocative of rancor, violence, and financial loss to capital, labor, and all public interests, and as state boards of arbitration are weakened by lack of mandatory power which is repudiated by both capital and labor;

"*Resolved*, that the Church Association for the Advancement of the Interests of Labor call upon capital and labor to get together in the interest of the best industrialism to evolve some better method than the present for the settlement of labor differences."

Equal Pay for Equal Work

"Since its organization in 1887, the Church Association for the Advancement of the Interests of Labor has urged equal pay for equal work, regardless of sex, because it is one of the fundamental principles of just dealing, therefore

"*Resolved*, that the Association notes the growth of the practical application of equal pay, and urges all employers to apply this sound economic principle, because work based upon merit will be to their advantage, as well as for the benefit of the men and women employed."

Employees Share in Industry

"As the democratic idea that workers should share in the control of industry is gaining in strength, and its expression through joint boards of control, shop committees, etc., has proved useful where adopted, and as the Church Association for the Advancement of the Interests of Labor has always taught that handwork and brainwork should be equally honored, expressing this policy by the emblem of the hammer and pen,

"*Resolved*, that this association heartily endorses the opinion of those Churchmen and labor leaders who believe that employees should have an increasing share in the management and determination of the policies of industry."

Library Needs

"As the appropriation for the New York Public Library has been cut to the detriment of its work and the inconvenience of the public, therefore

"*Resolved*, that we urge a sufficient appropriation to meet its needs, worthy of a great city with a teeming population for whose mental development adequate library conditions are indispensable."

BEQUESTS

DARIUS MILLER, a merchant of the city of New Britain, Conn., and a philanthropist of some note, though not a Churchman, recently deceased, made a bequest of \$25,000 to the building fund of St. Mark's Church (Rev. Samuel Sutcliffe, rector).

THE WILL of the late Burton B. Tuttle, an old-time resident of Decatur, Illinois, leaves to St. John's Church there \$1,000 in cash. No object for which it shall be specially used is stated. His daughter, Mrs. Frank Curtis, is a faithful communicant of the parish.

TWO LEGACIES have been left to Christ Church, Cuba, N. Y., in the past month. That of Mrs. Mary C. Saunders, of \$500, more than pays the remaining mortgage on the rectory. The second, \$300, from Albert A. Arnold, is to be added to a parochial fund.

ST. JOHN'S CHURCH, Warehouse Point, Conn. (Rev. Carl S. Smith, rector), receives under the will of a recently deceased communicant, Mrs. Mary L. Arnold, the sum of \$2,000. Mrs. Arnold also left to the parish aid society of the church \$500—which they have invested in a Victory note—and to the local branch of the Girls' Friendly Society \$100. The Domestic and Foreign Missionary Society is also made a beneficiary to the extent of one-third of the undesignated balance of the estate.

ST. MATTHEW'S PARISH, Kenosha, Wis. (Rev. C. E. McCoy, rector), is named as principal legatee in the will of the late Elizabeth M. Moore, filed for probate last week. The church will receive \$30,000 as a perpetual endowment fund, the income to be used in any way the wardens and vestry dictate. This is a memorial of Charles and Elizabeth O'Neill, parents of Mrs. Moore, her brothers, and the late Orla M. Calkins, her deceased husband. In addition, the church is named as residuary legatee. It is said that this remaining portion of the estate will amount to something well over

\$100,000. The Kenosha Hospital receives a bequest of \$16,000, and Kemper Hall a bequest of \$500.

MEMORIALS AND GIFTS

A NEW PULPIT presented to Trinity Cathedral, Davenport, Iowa, by Dr. and Mrs. J. W. Watzek as a thank-offering for the preservation of their sons during the war, was dedicated recently.

THE PARISHIONERS of St. Luke's Church, Marietta, Ohio, recently presented their rector, the Rev. Maurice Clarke, with an automobile. A vestryman has kindly offered to pay his gasoline bills to January 1st.

AT ST. PAUL'S CHURCH, Dowagiac, Mich., there were recently installed an electric lighting system with brass fixtures, an automatic organ blower, a pair of sevenbranched candlesticks, a new white dossal, and a sanctuary lamp.

ST. IGNATIUS' CHURCH, West End avenue, New York City, has accepted from Mr. and Mrs. James Barber of Morristown, New Jersey, a processional crucifix as a memorial to their daughter Phyllis, whose baptism and confirmation took place from this parish.

IN THE Church of the Good Shepherd, Binghamton, N. Y. (Very Rev. H. C. Staunton, rector), there has been blessed for the service of the sanctuary a silver lavabo, the gift of Mrs. E. L. Kunkel in memory of her daughter, whose death occurred during the epidemic.

THERE HAS been added to the altar vessels of St. Michael's Church, Auburn, Maine (Rev. A. T. Stray, rector), a solid gold pyx for carrying the Blessed Sacrament. The gold was obtained by an appeal for old gold and broken jewelry, and manufactured by the Benzigers of New York.

THE REV. WM. D. FOLEY, rector of Grace Church, Galesburg, Ill., has received from the ladies of his home parish, St. Martin's, Omaha, a beautiful white chasuble, heavily embroidered in silk. Accompanying this were an embroidered amice and white brocaded silk stole, the gifts of his mother.

ST. ANDREW'S CHURCH, Akron, Ohio (Rev. E. A. Lemoine, rector), has recently received two fine gifts, a lectern Bible in memory of Dr. Ganter, rector of St. Paul's parish when St. Andrew's was founded, and a processional cross given by his parents in memory of J. W. Reid, killed in France on the last day of battle.

ST. PETER'S CHURCH, Albany, N. Y. (Rev. C. C. Harriman, rector), has received \$5,000 from Mrs. Thomas S. Wiles, Mrs. Robert K. Smith, and Miss Janet D. Wiles, widow and daughters respectively of the late Mr. Thomas S. Wiles, sometime churchwarden of the parish. This money will be used as a permanent memorial to Mr. Wiles in endowment of the pew occupied by him and his family when residents of Albany. The pew under this arrangement can never be rented.

A MEMORIAL GIFT of 420 copies of the New Hymnal has been placed in the pews of St. Paul's Church, Albany, N. Y. (Ven. Roelif H. Brooks, rector). They were dedicated and used for the first time on Easter Day "to the glory of God, through the service of man, and in loving memory of Mrs. John W. Robe," as the gift of Mrs. Robe's daughters, Mrs. William E. Conklin and Mrs. Frank Deal of Troy. Copies of the Hymnal were also furnished the choir with the names of each singer stamped in gold.

THE CHURCH OF THE ADVENT, Louisville, Ky., has been enriched by the addition of seven-branched candlesticks and Eucharistic lights used for the first time on May 11th and dedicated by the rector, the Rev. Harry S. Musson, at the early celebration. The candlesticks are particularly massive and beautiful, executed by the Gorham Co. from special designs by the rector. They are of brass, simple but of exquisite quality and workmanship, bearing the sacred monograms in bas relief on both sides and given in memory of Henry Pilcher and Harriet Streight Pilcher, his wife, by their sons and daughters.

ALABAMA

C. M. BECKWITH, D.D., Bishop

Laymen Hear Argument for Sewanee's Endowment—War Record of a Parish

TWENTY ALABAMA laymen from all parts of the state met at Montgomery on May 20th at the call of Major-General Leonard Wood, chairman of the national campaign committee for the \$1,000,000 endowment fund of the University of the South.

Plans for the campaign were perfected. The Hon. Thomas E. Kilby, Governor of Alabama, accepted the chairmanship for the diocese and the Rev. Richard Wilkinson, D.D., was appointed campaign director. Mrs. Charles Henderson of Troy, wife of former Governor Henderson, was elected to head the woman's division. Influential laymen were appointed to manage the campaign in each convocation.

The plans of the university for fuller service were presented by the Rev. Gardiner L. Tucker, secretary of the Board of Religious Education of the Province of Sewanee. The university, he said, in the steadfast pursuit of Christian ideals has won a high place and an honorable name among the colleges of the nation.

The time has come when a more adequate equipment is needed for Sewanee to hold its ground under modern conditions, and to meet the educational needs which it must serve. An added endowment of one million dollars is asked to provide this equipment. This money is to be invested, and the income used to support the university.

Several novel and interesting lines of development were presented, as efforts of the university to serve educational needs.

The university aims to furnish to the workers of the Church the same sort of training as is given to public school teachers by the state normal schools, and looks forward to the time when the one thousand Church schools of the South would find it as vitally related to their own work as the state normal schools are to the public schools.

The university also desires to develop its work along the line of university extension. A beginning has already been made, and through a well-developed system of university extension it would be possible to apply the scholarship of the university to stimulate thought and study over the whole South.

The university has a unique opportunity to develop a demonstration of Christian principles. It owns over 10,000 acres of land, on which about 1,500 people reside. As landlord and administrator, it is responsible in a direct way for the welfare of the community. In several ways, it has sought, in discharge of its responsibilities of ownership and leadership, to minister in a Christian spirit to the lives of its people. In this domain, all the great problems of the twentieth century are found, in miniature. Here is an opportunity to work out, as in a laboratory, in a concrete way, the

application of the principles, scientific and Christian, which are taught in the classroom and in the chapel.

The university desires to meet, in some way, the educational needs of the women of the Church. In the United States to-day, no institution of the Church offers to women the B. A. degree. An undertaking was made, some years ago, to establish a coördinate but not coeducational woman's college at Sewanee. This could not then be carried out, but it is hoped that some provision may be made for the Church's daughters.

Sewanee refused to present her appeal, he insisted, in the attitude of a mendicant. Sewanee asks for this endowment because the Church and the South need the service that Sewanee can render.

AN ADMIRABLE war record is that of the parish of St. Mary's-on-the-Highlands, Birmingham, of which the Rev. Willoughby N. Claybrook was rector for the eleven years ending last March. When the armistice was signed, the parish had 110 men in uniform out of a communicant list of 660—just one in six. The marines were the only unrepresented branch of the service. There were 56 commissioned officers, including 2 lieutenant-colonels, 12 majors, 14 captains, 16 first and 13 second lieutenants, and one lieutenant commander in the navy. All except eight were confirmed members of the Church, and 96 were volunteers.

ALBANY

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

Representation in General Convention

THE PROVISIONAL delegates to General Convention recently elected from this diocese are the Rev. Messrs. D. Charles White, G. H. P. Grout, O. S. Newell; Messrs. James M. Ide of St. John's Church, Troy, and Horace B. Finley of St. Barnabas' Church, Troy; and Dr. Robert Selden of St. Luke's Church, Catskill.

BETHLEHEM

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

Parish Centennial—Pre-Convention Mass Meeting

TRINITY CHURCH, Easton (Rev. A. H. Bradshaw, rector), celebrated its hundredth anniversary during the octave of May 11th to 18th. The Rev. Philip Kerridge, a former rector, preached on the 11th, while Bishop Talbot was preacher on the 18th. The archdeaconry of Reading convened as guests of the parish on Wednesday evening and Thursday, Bishop Garland and Bishop Talbot speaking on Wednesday evening on Church Unity and Reconstruction of the People of God. On Thursday morning, Unity and Reconstruction was discussed from the layman's point of view by Major Coyle, of Bethlehem, and from the priest's point of view by the Rev. Herbert Parrish. Bishop Garland conducted the quiet hour at noon. The Rev. O. P. Steckel reviewed Bishop Gore's *Dominant Ideas*. On Thursday evening a reception was held.

THE NAME of Mr. A. N. Cleaver of South Bethlehem was inadvertently omitted from the list of lay deputies to the General Convention printed last week. On the evening preceding the convention, May 19th, a mass meeting was held in St. Stephen's Church, Wilkes-Barre. The Rev. Dr. Alexander Mann discussed The Church in the Reconstruction Period, and Dr. W. C. Sturgis spoke on The Mission of the Church and Our Responsibility Toward It. Tuesday morning Bishop Talbot led a conference on Steps Toward Unity, but a conference led by the Rev. Edwin S. Lane was inter-

fered with by the celebration in honor of returning soldiers.

LATE FIGURES show that the Lenten offering of the diocese exceeded \$6,575.

CALIFORNIA

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

Convocation

THE CONVOCATION of San Jose met in Trinity Church, San Jose, on May 6th and 7th, with splendid success. There were twenty-three of our clergy, about one hundred lay delegates, and a number of clergy from many of the denominational churches. The Rev. W. A. Brewer was reelected Dean, and the Rev. John A. Collins secretary. The rest of the day was devoted to addresses on Church Federation. The Rev. Walter H. Cambridge and the Rev. David J. Evans spoke on Unity and Federation from the viewpoint of our Church, and the Rev. Roy B. Guild, representing the Church Federation Association, told what was being done by the Churches in the eastern states. At a dinner in the parish house, Judge Richards called upon a number of laymen for addresses. At the mass meeting at Trinity Church in the evening inspiring addresses were given by the Bishop of California, Major Henry R. Sanborn, and Chaplain R. B. W. Hutt of the U. S. A.

The devotional address at the Holy Communion on Wednesday morning was delivered by the Rev. Charles P. Deems, superintendent of the Seamen's Church Institute in San Francisco. At the morning session the Dean appointed a committee for the revision of by-laws. Then followed reports from the missionaries, after which Mr. E. D. Beylard of the Board of Missions told of the twofold aim, that "the stipend of the missionary be made secure, and that the Board adopt the minimum of \$1,200 to \$1,500 per year as the salary of a missionary." On his motion a survey committee was appointed to report on everything connected with Church extension in the convocation. The Rev. B. H. Jones read a paper on Publicity in the Church. Invitations for the next meeting were extended from Salinas and Palo Alto.

CENTRAL NEW YORK

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

Convocation—Children's Meeting Addressed by Miss Hart

THE THIRD DISTRICT convocation meets in Guilford early in June. A feature will be a discussion of the New Hymnal. Papers will be read by Organist W. A. Tuckley of Christ Church, Binghamton, and the Rev. Theodore Haydn.

IN CONNECTION with the annual meeting of the diocesan Woman's Auxiliary in Calvary Church, Utica, a children's missionary meeting was held at which Miss Littell gave an interesting address on China. Miss Hart, sister of the late Miss Mary Hart, founder of the Little Helpers, also spoke briefly. She told of her sister's great interest in the children's work and her desire that it would not be overlooked. "My sister's favorite text was 'Grow in grace', and it was her greatest wish that the Little Helpers should continue to grow. My sister's idea of a memorial was something that grows daily, and brings happy memories. I want to tell you how important it is that we 'carry on' in this work."

AT A RECENT union service in Windsor (Rev. F. J. Davis, priest in charge), the denominational ministers were present in choir vestments.

CONNECTICUT

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

Brotherhood—Free Pews—Sexton Plus for
Thirty-nine Years—Societies

THE ANNUAL MEETING of the local assembly of the Brotherhood was held in St. Paul's parish, New Haven, on May 26th. Reports were most encouraging. The new president is N. T. Holbrook; the secretary-treasurer, E. J. Brosso.

St. JOHN'S CHURCH, Stamford, Christ Church, Watertown, and St. Mark's Church, New Britain, are now free churches, having recently given up the system of pew rentals.

IMPORTANT CONTRACTS already given, when completed will make the choir and chancel of Christ Church Cathedral, Hartford, much more beautiful and useful.

THE DIOCESE has many records of long and faithful service among her clergy, so it is interesting to add to them that of a faithful doorkeeper in the House of God. Frank Turner has completed a record of thirty-nine years as sexton of Trinity Church, New Haven. During all this time he has never been absent or tardy at a service, except for the annual vacations, and six Sundays, on which, in the course of the four decades, he has been ill. The record is not only one of achievement and of faithfulness in the work, but also of expansion of that work to meet the requirements of the parish with the passing years. For Mr. Turner has not only been sexton of the church, as the term is generally understood. For thirty years he has been the church chimer, and for twenty years he has kept all the parish records, which in a parish as large as Trinity is no mean task. During his tenure of office he has seen Trinity parish more than double in size, and has seen it expand its work to include many departments which in 1880 were thought to be entirely outside of the Church.

THE DIOCESAN BRANCH of the Daughters of the King, in their recent report to the diocesan convention, show a membership of between five and six hundred, comprised in thirty senior and four junior chapters.

THE NEW HAVEN *Sunday Register* had an interesting editorial in its edition of May 25th—Rogation Sunday. It opened with the first of the two Rogation prayers, and among other things had this to say: "Today the prayer for fruitful seasons has a content heretofore unappreciated by those of us who lived in the quiet days of peace before the war descended upon the world. When, therefore, it is read to-day in the churches it will voice for the people an appeal backed by conviction and a new realization of the value and importance of the fruits of the earth to a generation which was coming seldom to give thought to their importance, greater even in this twentieth century than it was three centuries ago, when the appeal was incorporated into the Book of Common Prayer."

THE TWENTY-FIFTH ANNIVERSARY of the founding of the Girls' Friendly Society in the diocese was celebrated on May 24th in St. Paul's Church, Wallingford. At the morning business session it was voted to send Miss Margaret Jackson, president, and Miss Mary E. Johnson, a vice-president, to the central council meeting at Detroit next October. At the close of the luncheon, Deaconess Romaine announced the gift of a thousand dollar bond from Miss Alice Kinsley of Waterbury for the endowment fund of the vacation house at Canaan. Mrs. George H. Heyn, treasurer of this fund, announced the total additions to it as amounting to \$3,359.10. The candidates

presented Miss Jackson with a beautiful bouquet of sweet peas. Ten members present had been in the diocesan branch for over twenty years. At an afternoon service in the church both Bishops were present, after which there was a lawn party with a Maypole dance. An original poem, dedicated to the president, Miss Jackson, was read by Mrs. John H. Rosebaugh, diocesan secretary for many years.

THE FORMAL opening of the Senff Memorial House, the diocesan centre for men and boys at Bantam Lake, will take place on Tuesday evening, July 1st. At this time there will be held a camp fire symposium, at which Bishop Brewster will preside, beginning on July 1st and continuing through the following Tuesday and Wednesday.

THERE IS a good prospect that neighborhood work can be carried on at St. Faith's-in-the-Fields in Morris this coming summer. This century of faith started three years ago has shown many encouraging features.

AN OPPORTUNITY has recently presented itself of acquiring a new property for the mission at Chester. This property, in the very center of the village, can be fitted up for a combined parish hall and church for about one thousand dollars.

THE SUFFRAGAN BISHOP is making it a feature of his work between now and the meeting of the next diocesan convention to secure suitable rectories for the missions at Putnam and Plainfield in the New London archdeaconry.

THE CHURCH PROPERTY of St. Alban's, Danielson, is undergoing much needed repairing and improving. Among other things the men of the Church have built a commodious kitchen in the basement of the church.

EASTON

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

Care of Vacant Cures

UNTIL A RECTOR can be secured Denton parish will be cared for by Christ Church parish, Easton; and Hillsboro parish by Wye parish. The last named parish through its endowment fund is beautifying the large grounds around the mother church. A new gate in keeping with the building and a new fence add much to the attractiveness of the colonial church.

GEORGIA

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

Bishop Osborne Still Suffers from Injuries—
Rectory Burned at St. Simon's Island

BISHOP OSBORNE is still suffering from the accident in which he was run down by an auto truck. He is able to move around with the aid of crutches, but suffers severe pains in the head, where it is thought the auto struck him.

THE RECTORY of St. James' Church, St. Simon's Island near Brunswick, was burned to the ground on May 21st. The rector, the Rev. D. Watson Winn, writes that all the church papers and records were secured, but everything else was totally destroyed. This is one of the oldest parishes in Georgia—in fact, the Rev. John Wesley preached there.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

A Presentation—Sunday Schools

ON SUNDAY EVENING, May 25th, the congregation of St. Andrew's Church, State College, assembled at the rectory, when a

gold watch was presented to the rector, the Rev. George E. Zachary.

The watch, the gift of student members of the congregation, was a token of appreciation for the rector's work among them.

YORK AND LANCASTER counties combined presented their Lenten offering in St. Paul's Church, Columbia (Rev. George F. G. Hoyt, rector), on May 11th. With 150 voices in the combined choirs, the long procession wound from parish house to the church, with crucifers, flags, and nine of the clergy. After the offering, the Rev. Paul S. Atkins made an address. Each Sunday school presented a slip of paper on which was written the number of scholars, the sum of the offering, and the amount per capita. At the close of the address the rector handed the added total to Mr. Atkins, who announced that the children of the two counties had given the sum of \$1,373.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Sunday School Service—The Apportionment

A UNITED SERVICE for the Louisville Sunday schools was held in the Cathedral on Sunday, May 11th, under the auspices of the diocesan Board of Religious Education. The address was delivered by the Rev. Frank W. Hardy, senior canon and secretary of the board, after which the Lenten offering was presented, amounting to \$1,339.56, with a few still to be heard from. Canon Hardy announced that the Easter offering from St. Andrew's parish included one "gift of life", Miss Edith Parker having offered herself for the mission field. For some years a member of St. Andrew's Church school, first as pupil, later as teacher, and also an officer of the Junior Auxiliary, Miss Parker will be graduated in June from the University of Louisville, and receive preliminary training either at St. Faith's, New York, or the Philadelphia Training School before going out as a missionary under the United Offering.

CONCERTED EFFORT is being made by the diocesan committee on general missions and apportionment to get all parishes and missions not only to pay their apportionment in full but to pay it as early as possible, thus avoiding as far as possible the necessity of the Board's having to borrow money. At a recent meeting it was resolved to ask each clergyman to lay the matter before his congregation on May 11th, or perhaps get some layman to state briefly what is expected and how much or how little has been accomplished during the first quarter. It is also expected that these amounts will be augmented by offerings for the One Day's Income Fund on Whitsunday, the committee securing and distributing envelopes to all the congregations.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Rector's Anniversary—St. Paul's Church, Flatbush—Campaign Against Debt

St. PAUL'S CHURCH, Brooklyn, celebrated on Ascension night the tenth anniversary of the rectorship of the Rev. Andrew Chalmers Wilson. Previous to his rectorship attempts had been made to establish the parish on Catholic lines, but the efforts were mainly in the direction of ritual without definite teaching, and, the parish having lost its vitality, arrangements had been made to close the church, which was heavily in debt and entirely out of repair. On Ascension Day 1909, the present rector was called and given complete authority to establish a daily Eucharist, reservation of the Blessed Sacrament, and the confessional in the church.

He has served ten years without stipend. The Rev. Simon B. Blunt, D.D., preached and presented to the rector for the congregation an offering of \$1,200 to purchase a solid gold chalice. The vestry made a personal gift with a testimonial to the rector, and a bronze war tablet containing fifty-eight names was blessed.

THE REV. TOWNEND GLOVER JACKSON, D.D., rector of St. Paul's Church, Flatbush, since 1889, announced on May 25th that he had resigned the rectorship, effective in the fall. The Rev. Wallace J. Gardner, now chaplain of the Cathedral School of St. Paul, Garden City, will become his assistant at once, and in all probability rector of the parish. Dr. Jackson has built up a strong parish during his rectorship of thirty years. What was then a village church, a couple of miles beyond the city of Brooklyn, is now a city parish in one of the best residential districts. A wooden church seating less than 400, with 215 communicants, has been replaced by a handsome brick church seating 850, with 1,645 communicants. A Sunday school of 102 has grown to 533. The church was consecrated several years ago. Dr. Jackson has been a member of the Standing Committee since 1904.

The Rev. Wallace J. Gardner, ordained in 1911, has been chaplain of St. Paul's School since 1912.

PLANS ARE under way to enlarge St. Barnabas' Church for colored people, East New York. The present building is a small basement, part of a well-designed edifice; and it is proposed to build a superstructure this summer. It will still remain to lengthen the whole building as the congregation grows, but all this is in accordance with the plans made and adopted four years ago. The present incumbent is the Rev. Charles Garfield Howell, who has been two years in charge under supervision of the Archdeacon of Brooklyn.

ST. THOMAS' CHURCH, Brooklyn, has instituted a campaign to raise \$30,000 in two years, to pay off all indebtedness and make certain necessary improvements before its fiftieth anniversary. The Rev. Duncan M. Genns is rector, and his undertaking will doubtless be successful.

LOS ANGELES

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

Parish Moves Uptown—Eastertide Confirmation

THE PARISH of St. Athanasius, one of the oldest in Los Angeles, has sold its former location in the down town district, surrounded by a foreign population, and has moved its buildings to a site on Echo Park avenue. With its remodeled buildings, soon to be enlarged, it has promise of an encouraging future.

THIS EASTERTIDE throughout the city and diocese has been characterized by large and enthusiastic congregations and, in some instances, notable confirmation classes. Thus, in St. John's, Los Angeles, on a late Sunday, sixty-eight persons were confirmed.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Anniversary Celebration

THE TWENTIETH anniversary of the rectorship of the Rev. Ernest A. Pressey at Trinity Church (Woodfords), Portland, was celebrated on the Second Sunday after Easter. A corporate Communion for the parishioners was held in the morning, and after evening service a purse was presented to the rector.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the diocesan Woman's Auxiliary, in St. Paul's Church, Hammond, May 14th and 15th, was opened by the Bishop. After a few words of greeting he presented the Rev. Charles H. Young, who conducted a quiet hour. At a missionary service in the evening Bishop White was the preacher. On the following morning the women made their corporate Communion, the Bishop being the celebrant. Mrs. Ferdinand Boedefeld was appointed president and Mrs. Edward Melcher secretary. Thursday morning was devoted to routine business. A fourth Auxiliary district was created, to be known as the Delphi district. Miss Goldthwaite presented the Nationwide Campaign. A motion was passed that the women take part in the follow-up work of the Advent Call next Advent. It was voted to change the annual meeting to January, the next meeting to be held in January 1920. The subject of a diocesan House of Churchwomen came before the meeting, resulting in the passage of a resolution, authorizing the organization of such a house at the next meeting. In the after-

noon addresses were made by Mrs. Robert H. Lawrence and Mrs. Herman Butler of the diocese of Chicago, for the United Offering.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Woman's Auxiliary Meets at Faribault

THE DIOCESAN branch of the Woman's Auxiliary (Mrs. H. C. Theopold, president), met in Faribault on May 28th in connection with the diocesan council. At the morning session the delegates were addressed by Miss Susan Flugel of St. Elizabeth's School, Wakpala, South Dakota, on The United Offering at Work. In the afternoon the Rev. E. L. Souder of Hankow spoke on The Church's Opportunity in China. Special pledges were made for the work at Wakpala, for the nurses' home in Anking, China, and for Bishop Gilbert Hall, Minneapolis. A report on the United Offering showed promise of materially exceeding the sum given at the last triennial. Delegates to the meetings of the Woman's Auxiliary at the Triennial were elected as follows: Mesdames H. C. Theopold, Hector Baxter, Robert Williams, Hovey C. Clarke; Miss Elizabeth Yardley.

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St. George's Parish, Maplewood

AT AN informal meeting of a few men of St. George's parish, Maplewood, on May 13th, \$20,000 was pledged toward the new church, parish house, and rectory. These men form a campaign committee and will endeavor to raise all the money needed, which is estimated at \$100,000. At the meeting on May 26th, the plans of the vestry were presented to the parish and drawings of the proposed buildings were exhibited by the architect.

OHIO

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

Church School Convention

THE ANNUAL Church school convention of the diocese assembled at Emmanuel Church, Cleveland, on May 14th, its sessions extending through the evening. The opening address was made by Bishop Du Moulin, and Bishop Leonard spoke forcibly about the teaching of the Catechism immediately afterwards. Six conferences conducted by experts presented a variety of interesting topics. Then came a lecture on the Jewish Tabernacle, by Mrs. Bertram Runnalls, of Lima, illustrated with a large model of her own making. About three hundred teachers and officers sat down to supper, during which the roll of the parishes was called, delegations responding by standing. After evening prayer the president, the Rev. Robert Chalmers, made his address, outlining the plans of the Board of Religious Education. At night, in the parish building, the Rev. Lewellyn Caley, of Philadelphia, delivered a lecture on the Life of Our Lord, illustrated by a remarkable collection of lantern slides. The School convention is yearly becoming a larger element in the life and progress of religious education in the diocese.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Woman's Auxiliary Meets at Kent

ST. JAMES' CHURCH, Kent, was the meeting place of the annual convention of the Woman's Auxiliary of the diocese, on May 21st and 22nd. The convention opened with the Holy Communion, the Bishop being celebrant, assisted by the Rev. E. Leslie Rolls as epistoler and the Rev. Sidney H. Morgan as gospeller. The Bishop also preached the sermon. During the afternoon classes were held for officers. The second day opened with prayers by Archdeacon Hilton. There followed business and reports. The officers were elected, including as president, Mrs. T. W. Kydd, and as corresponding secretary Mrs. Wilson. The following delegates were elected to the Triennial: Mrs. F. W. Keator, Iacoma; Mrs. T. W. Kydd, Seattle; Mrs. N. B. Coffman, Chehalis; Mrs. E. V. Shayler, Seattle. The convention closed with a quiet hour led by the Bishop.

QUINCY

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

New Church at Preemption This Summer

ST. JOHN'S CHURCH, Preemption (Rev. A. H. Head, deacon in charge), is to have a new church, costing \$15,000. All but \$3,000 of the amount has been pledged. It is hoped to have the building ready for consecration by fall.

RHODE ISLAND

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

Convention Notes—New Building Drive at St. Mary's Orphanage

A FEATURE of the recent diocesan convention was the presence of women delegates from Trinity Church, Newport, Grace Church, Providence, and one or two other parishes, some of whom were put on important committees. In the Church of the Ascension, Wakefield, the whole vestry is made up of women, and it is said that they are doing splendid work and that since their election there has been an increase in the attendance of men at the regular services. Another interesting and rather solemn feature of the convention occurred at the opening of the business session, when the rector emeritus of St. Stephen's Church, Providence, the Rev. George McClellan Fiske, D.D., presented a beautifully worded resolution in tribute to Bishop Greer, who was rector of Grace Church, Providence, from 1872 till 1888, and is still remembered with deep affection by a great many in the diocese.

AT THE annual meeting of the board of managers of St. Mary's Orphanage, held on May 26th, a new building was deemed an absolute necessity for economy and efficiency. It was resolved that immediate effort be made to raise \$100,000 and a committee was appointed to make a drive. In his conven-

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tion address the Bishop said if the story of the need of such a building and the opportunity to satisfy it was brought from France or the Orient help would be given as we have gladly seen it given, without measure. The same need thirty miles away is overlooked.

MEMORIAL DAY is always a great day at another of Rhode Island's charitable institutions, St. Andrew's Industrial School, Barrington. There is a general meeting at the school of all its friends, when luncheon is served and Bishop Perry and others make addresses. This year the warden and founder of the school, the Rev. Wm. M. Chapin, will be greatly missed. He has been recuperating in the South from a rather threatening illness and will not return till some time in June.

THE NEW rector of St. Stephen's, Providence, the Rev. F. S. Penfold, D.D., made a deep impression by his address at the annual service of the Girls' Friendly Society at Christ Church, Lonsdale. At a meeting of the Rhode Island State Nurses' Association, relating his war experiences, he said that in spite of much red tape the American army had the best medical care and treatment of any army and the woods were full of good doctors and nurses. Bringing things home in a homely sort of way in an address at the meeting of the Woman's Auxiliary at St. Mark's Church, Warren, on May 27th, he said: "Many with some inkling of religion don't know what to do. We must galvanize into being a home interest in religion. Things that won't spread near home, won't spread far away."

BISHOP PERRY and Mr. Lewis D. Learned, treasurer of the diocesan Board of Missions, have been asked by Bishop Lloyd to attend the conference at Chicago, on June 4th, in the interest of the nation-wide drive for Missions.

A CONFERENCE of the Rhode Island assembly of the Brotherhood will be held at All Saints' Memorial Church, Providence, on June 7th and 8th. On Saturday at 7:30 P. M. there will be a quiet hour and services in preparation for the 8 o'clock corporate Communion on Sunday. Morning prayer and sermon on Sunday will be followed at 3:30 P. M. by a conference.

SOUTHERN OHIO

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

Knights Templar Observe Ascension Day—
Glendale Homes—St. Andrew's Mission,
Cincinnati

THREE COMMANDERIES of Knights Templar attended service at St. Paul's Cathedral on Ascension Day. The Dean, the Very Rev. S. B. Purves, D.D., a member of the order, preached the sermon.

DR. JOHN KELMAN of Edinburgh preached at Christ Church, Cincinnati, on May 25th, vested in surplice and scarf. His visit to Cincinnati was due to his having been chosen as special lecturer on the Ropes foundation at the University of Cincinnati.

SEVERAL HUNDRED persons recently journeyed out to Bethany Home for Boys and inspected the very comfortable and practical home which shelters twenty-one boys under the care of the Sisterhood of the Transfiguration. The Bishop Coadjutor confirmed a class of seven boys, thirteen girls, and one woman in the chapel of Bethany Home, Glendale, on May 26th. The class was presented by Archdeacon Reade, who is acting as chaplain pro tem. The Bishop also presided at the annual meet-

ing of the Community of the Transfiguration.

FOUR OF the student nurses at the Children's Hospital, Cincinnati, were presented for Confirmation by the chaplain, the Rev. J. Hollister Lynch, D.D., on the Fourth Sunday after Easter. Although the hospital has been in existence since 1883 this is the first time that a confirmation has been held within its precincts.

AN EFFORT is being made to clear up the debt of \$17,000 upon St. Andrew's Mission, Cincinnati, the Church's splendid contribution to work among the colored people. A gift of \$10,000 is conditioned on the raising of the \$7,000 balance. Of this, \$4,000 has been secured. A part of this debt is due to the fitting up of the old church building next door, to provide for neglected social work among negro women and girls.

THE ANNUAL MEETING of the Woman's Auxiliary, held in Christ Church, Dayton, on May 14th and 15th, was one of the best conventions ever held in Southern Ohio. The opening address was by the Rev. Franklin Cole Sherman. In the afternoon the president of the Auxiliary of Christ Church, welcomed the delegates, and fifty-three parishes responded to roll call. Then came the president's address and election of delegates to the triennial convention. In the evening the Girls' Friendly Society gave a pageant, *The Light of the World*. Friday morning, after Holy Communion, the Rev. Franklin Cole Sherman gave a short talk on "Why I Am a Christian", Mother Eva Mary, of Glendale, on "Why I Am a Churchwoman", and Mrs. William Scarlett, of Columbus, gave her reasons for being a member of the Woman's Auxiliary. In the absence of the Rev. Francis S. White, secretary of the Board of Missions, the Rev. Hugh Latimer Bursleson, D.D., Bishop of South Dakota, talked on his work among the Indians, and the Auxiliary voted to pay for his weekly publications for a year, amounting to \$1,500. The convention closed with a deeply spiritual sermon by Bishop Reese. It accepted the invitation of Mr. John R. Patterson to be his guests at dinner that evening at the factory and to visit the plant.

CHAPLAIN H. E. COVELL has been placed in charge of the personnel work at Camp Sherman, Ohio, and is assisted by Chaplains Benedict and Dodshon. Every soldier before being discharged from camp is asked his religious affiliation, pastor's name, etc. A card, together with a letter, is sent to the boy's pastor, or, if there is no religious preference, to the Y. M. C. A. Archdeacon Dodshon is forwarding the names of Church boys to the Brotherhood of St. Andrew for follow-up work.

ST. JAMES' CHURCH, Zanesville (Rev. H. L. Hadley, rector), recently had an unusual celebration when a \$2,000 note was burned in the parish house by two of the oldest communicants, Mrs. M. M. Granger and Mr. Howard Aston. A supper was served by the vestrymen and a large number of people were present. An Easter offering of \$4,000 was asked, but the actual cash offering was

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TRINITY CHURCH, Columbus, recently conducted an every-member canvass, with the result that the regular pledges to church finances have been increased from \$7,000 to \$12,000.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

The Church in Decatur

BIDS FOR the entire redecoration of St. John's Church, Decatur, are being received by the vestry, who want this work done as a welcome for the return of their rector, the Rev. D. C. Beatty, who has been a year with the Y. M. C. A. abroad and is still with the American forces in Archangel, Russia. It is not certainly known when he will return. On May 4th the Bishop confirmed a class of eight, the second class presented by Archdeacon White, who has temporary charge.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, Bp. Coadj.

Clergy in Conference

A NEW CHURCH has been opened up at Freeport.

A CONFERENCE of the clergy of the diocese was held recently in the parish house of Trinity Church, Houston. Bishop Quin asked each priest to send in questions for discussion, and from those turned in he selected for discussion the most interesting and helpful. Some of the clergy pronounced the conference even more helpful than the diocesan council. This was the second conference for the season and it is hoped to have another before vacation. The Rev. J. M. Pettit was appointed to see that every clergyman takes a vacation this summer. Each man is to state his plans to Mr. Pettit, so that everyone may arrange to have a vacation.

Through the prodigious efforts of Bishop Quin ten new priests have come into the diocese. Work has been opened up at new points and old stations have been revived. The Bishop has work for ten new men at points longing for the Church's ministrations. A living salary, a rectory, hard work, and real support and encouragement are assured.

Educational

TRINITY COLLEGE, Hartford, Conn., at its commencement exercises on June 23rd, will confer honorary degrees upon the following, among others: Franklin K. Lane, Secretary of the Interior; Major-Gen. Clarence R. Edwards, commander of the northeastern department; Elbert H. Gary, of the United States Steel corporation; Thomas G. Masaryk president of Czecho-Slovakia; Percival Wood Clement, governor of Vermont; Bliss Carman, poet, New Canaan, Conn.; the Rev. Charles O. Scoville, rector of Trinity Church, New Haven.

A SPECIAL SERVICE in the Cathedral at Louisville, Ky., May 15th, marked the graduation exercises of the training school for nurses of the Norton Memorial Infirmary, Louisville's Church Hospital. The sermon was delivered by Dean McCready, who said: "England's tribute to Edith Cavell expresses the world's regard for the institution of nursing. The requisites for the successful nurse are to be placid, patient, prudent, to have providence, purity, and piety." Canon Hardy, who is also chaplain of the hospital, presented the diplomas and pins to

the graduates, and a reception in the Cathedral House followed.

THE CLERGY of the two dioceses in Ohio are looking forward with a great deal of anticipation to the annual meeting of the Gambier Summer School, from June 18th to 20th. Among those who will lecture are the Rev. Dr. S. De Lancey Townsend, the Rev. Howard K. Bartow, the Rev. Dr. Streibert, and Dr. Ralph A. Cram. An effort is also being made to secure Bishop Lloyd. Clergy from neighboring dioceses are always welcome and a number of free scholarships are given. Further information may be obtained from Archdeacon Dodshon at Zanesville, who is president of the school, and will gladly send full particulars.

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THE problems that confront us are too vast to be solved by any pre-war program.

MONEY alone will not solve them. Only a deepening of the spiritual life of our entire membership will fit us to achieve the giant tasks that are before us.

THAT spiritual deepening has begun; it will continue, for in the glory of this reconstruction period the Episcopal Church in America shall not be found wanting.

The Nation Wide Campaign for the Church's Mission