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# The Living Church

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS: . . . . .	155
"God is Love"—Problems of South America—The Lambeth Statement—Election of Bishop Suffragan of Newark—The War Relief Fund	
ANSWERS TO CORRESPONDENTS. . . . .	159
BISHOP LINES ON THE WAR. . . . .	159
THE ANCHOR OF THE SOUL. H. C. Tolman, D.D., LL.D. . . . .	159
BLUE MONDAY MUSINGS. Presbyter Ignotus. . . . .	160
MINISTERING TO THE EVACUÉS IN SWITZERLAND. European Letter. Rev. W. E. Nies. . . . .	161
BISHOP OF LONDON ADDRESSES HIS CONFERENCE. London Letter. John G. Hall. . . . .	162
NEW YORK CONFERENCE ON RELIGIOUS EDUCATION. New York Letter. . . . .	163
BOSTON CHARITIES MAINTAINED. Boston Letter. Rev. Dr. J. H. Cabot. . . . .	163
MEMORIAL CHURCH FOR PHILADELPHIA. Philadelphia Letter. [Illus.] . . . .	164
CHICAGO SEMINARIANS GRADUATE. Chicago Letter. Rev. H. B. Gwyn. [Illustrated.] . . . .	165
BISHOP SUFFRAGAN ELECTED IN NEWARK. [Illustrated.] . . . .	166
EMERGENCY FUND CONTINUES TO GROW. . . . .	166
MISSIONARY BULLETIN FOR MAY. . . . .	167
TRAINING WOMEN FOR RELIGIOUS SOCIAL SERVICE. Deaconess Anita Hodgkin. . . . .	167
THE ARCHBISHOP'S STATEMENT. . . . .	168
A SUNDAY MORNING IN SPRING. Mary Aronetta Wilbur. (Poetry.) . . . .	169
GODLY FEAR. Rev. Henry S. Smart. . . . .	169
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. . . . .	170
CORRESPONDENCE: . . . . .	171
The First Sisterhood in America (Sister Catharine, S.H.C.)—The Lusitania and the Submarine (B. Carroll)—The Confirmation Rubric (The Bishop of Springfield, Rev. Theodore Haydn, Francis A. Lewis)—Socialism and the Church (Rev. Custis P. Jones)—Father Maturin (Georgina Pelt Curtis)	
MY DESIRE. Annah Robinson Watson. (Poetry.) . . . .	172
LITERARY. . . . .	173
RELIGIOUS EDUCATION. Rev. Charles Smith Lewis, Editor. . . . .	174
BECAUSE OF UNBELIEF. C. H. Wetherbe. . . . .	175
RELIGION AND SCIENCE. Elizabeth Fry Page. . . . .	175
PERSONAL MENTION, ETC. . . . .	176
CONVENTIONS. . . . .	179
THE CHURCH AT WORK. [Illustrated.] . . . .	185

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VOL. LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 29, 1915

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## EDITORIALS AND COMMENTS

### “God Is Love”

**I**F we are to bring to our readers a message that is especially appropriate for Trinity Sunday, it is the message that God is Love.

For the most pathetically inadequate conception of the fact of the Holy Trinity is that somehow it represents a mathematical jumble. Men ask how three can be one or one be three. As well ask how the cells of an organism, starting as one, can speedily become many and yet remain one organism.

The Trinity is no mathematical formula and represents neither contradiction nor absurdity. In the sense that God is One, He is not Three. In the sense that He is Three, He is not One. To hold that there are three Persons in one God is to use human language to express that which is not human. The very transcendence of God implies a Being that is beyond our comprehension. Human thought is naturally limited by the range of human experience. Yet human experience clearly indicates that there are truths beyond that experience. The astronomer measures so much of the firmament as comes within his vision; but his telescope reveals to him that there is vastly more beyond. He buys a larger telescope and still more is revealed to him. He continues the process indefinitely and still there is more beyond. Does he at any time limit the facts of the firmament by the limitation of his experience? Not at all. He perfectly understands that there are vast, unmeasured regions beyond and he does not pretend to define what may be found within them.

If man cannot exhaust the material heavens in his ken, how can he comprehend the Being of God and define that Being in terms that are made to apply to three dimensions only? Pure thought has been able to imagine a “fourth dimension”; but the fourth dimension is—thus far at any rate—beyond human experience. How then shall the Being of God, which cannot be measured within dimensions at all, be comprehended?

The essence of the Doctrine of the Trinity, in so far as it can be translated into human thought, is that the nature of God is complex rather than simple; social rather than isolated; living in diversified relations rather than selfish. And pray does not science itself suggest that such must inevitably be the nature of God, if there be a God at all? Once the complexity of cellular life in animal and man were discovered, how could it be assumed, forsooth, that God would be less complex? In the days of an exploded science, when each living being was assumed to be a simple, individual, isolated creation, having relation to no other being, the doctrine of the Trinity might have been a stumbling block to the trained mind. To-day, when we look for the complex in every living organism, however humble that organism may be, a unitarian God becomes almost an insult to the human intellect. It is contrary to every hypothesis which could logically be made.

Yet we are not interested to apply a three-dimension test to the Trinity and demonstrate it as a mathematical formula, as though it were a lesson to be learned and salvation depended on obtaining a mark of 100 on the demonstration. Salvation is, happily, not dependent on intellectual processes; an idiot may probably be saved before many a sage who trails the alphabet after his name as a comet does its tail.

Rather do we delight to think of God as Love. Not as loving—that were easy—but as *Love*.

But did God *become* Love at some particular date in history or geology? No doubt He created angels and men that they might be the recipients of His love and might return love also to Him. That is the *exercise* of the love of God. But He must have been Love, before He was moved thus to exercise His love.

God has lived from eternity. He had no beginning. He has no growth or development. Is that a “mystery”? Very well, then assume that once there was no God, and then God came into existence or grew from a germ. Whence came the germ? Who made God to be? How shall we measure the time before God existed? That sort of “mystery” is the impossible. Either God always was, or He is not now. God is. His own eternal consciousness was expressed by the Son in the words “I AM.”

And so from all eternity God was, as He is, Love. *Æons* upon *æons* before geology had its faintest beginnings, before the human mind can even fathom, God was precisely what He is now and always had been. Shall we insult our intelligence by assuming a Being absolutely selfish, unsocial, single in His being, loving—for eternities upon eternities—*Himself*? The mind reels from such a thought. Better agnosticism, better absolute atheism; than such a God as that!

To be eternally *Love*, God must eternally have *loved*. Yet He must also have been unselfish in His love. And so there must always have been social existence in the Godhead. There was. The Father eternally loved the Son and the Holy Spirit. The Son eternally loved the Father and the Holy Spirit. The Holy Spirit eternally loved the Father and the Son. And these Three, being God, are Love.

OUR DIFFICULTIES grow out of the inadequacy of the language that we use to express the Inexpressible. We use such words as Father, Son, Spirit, Person, in other sense than as referring to the Godhead, and, reading those other senses into the statement of the Godhead, we are bound to stumble. The trouble is not with the doctrine but with the inadequacy of the language in which it is framed. The particular words suggest rather than define the divine attributes. They do not exhaust the subject. They do not bring God within the range

of our experience. Happily, we know Him in the Incarnation of the Second Person, who became man that we might both know God and enter into relation with Him, rather than by the accuracy of the language that we use in relation to Him.

Yet it will be helpful to us to express—not to define—our consciousness of God, if we use the well tested phraseology upon which the Church of the ages has stamped its approval:

"The Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

"Neither confounding the Persons, nor dividing the Substance.

"For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

"But the God-Head of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

"Such as the Father is, such is the Son: and such is the Holy Ghost.

"The Father un-create, the Son un-create: and the Holy Ghost un-create.

"The Father incomprehensible: the Son incomprehensible: and the Holy Ghost incomprehensible.

"The Father eternal, the Son eternal: and the Holy Ghost eternal.

"And yet they are not three eternals: but one eternal.

"As also there are not three incomprehensibles, nor three un-created: but one un-created, and one incomprehensible.

"So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.

"And yet they are not three Almighty: but one Almighty.

"So the Father is God, the Son is God: and the Holy Ghost is God.

"And yet they are not three Gods: but one God.

"So likewise the Father is Lord, the Son is Lord: and the Holy Ghost is Lord.

"And yet they are not three Lords: but one Lord.

"For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord;

"So we are forbidden by the Catholick Religion: to say, there be three Gods, or three Lords.

"The Father is made of none: neither created, nor begotten.

"The Son is of the Father alone; not made, nor created, but begotten.

"The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

"And in this Trinity none is afore, or after other: none is greater, or less than another;

"But the whole three Persons are co-eternal together: and co-equal.

"So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped."

## Problems of South America

AT the February meeting of the Board of Missions, the question was seriously discussed of official participation by the Board in a "Latin American Missionary Conference" to be held in Panama in 1916. The resolution to accept the invitation to take part was carefully considered and was finally laid on the table, though by a majority of only two. In THE LIVING CHURCH of March 13th we gave reasons why, in our judgment, the Board had acted wisely in thus declining to participate.

It now appears that at the May meeting, recently held, the Board has reversed its action and determined to accept the invitation to participate, though with the curious proviso "that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America."

As we have already commended the earlier action of the Board, so now we feel bound to express regret at the reversal of that action. It is never a pleasant matter for us to criticise the Board of Missions, for in an exceedingly difficult field they are, on the whole, carrying on the Church's affairs entrusted to them exceptionally well. Moreover, in the serious financial crisis which they have bravely attacked and in which they have summoned the whole Church to united action, we have felt that the unity of Churchmen was among the Church's best assets. We should not easily or lightly impair that unity.

Yet the Board of Missions has now thrown to the winds that best asset. When the proposition to participate in the Panama conference was broached, two distinct questions must necessarily have presented themselves to each of the members. 1. Will it be useful for this Church to participate in the conference? 2. Will the whole body of the Church support the Board in such participation?

To the first of these questions there may easily be two answers. To the second question there could be but one answer. That a considerable section of the Church would not support the Board in that proposed action was perfectly well known. There was the adverse vote of the previous majority at the earlier session. There were the objections presented by members at this session. There was—so we are told—a letter of protest from the rector of the largest parish in the American Church, a member of the Board, who was unable to be present at the meeting. In voting, therefore, to participate, however confident the gentlemen of the May majority were in the academic wisdom of such action, each one of them knew perfectly well that he was voting to terminate the united sympathy that the Church has been giving in recent years to the Board of Missions. Whatever may be said as to the main question, this phase of the vote cannot be overlooked. To divide the constituency of the Board for such a purpose was an act of bad statesmanship such as Churchmen may well resent. And this wholly apart from any question as to whether the act itself is intrinsically wise or un-

wise. Against that divisive action THE LIVING CHURCH makes its earnest protest.

AND NOW as to the question of participation by our Board of Missions in this conference.

We need hardly say—what we have said so many times before—that THE LIVING CHURCH believes thoroughly in the principle of mutual conference between the different branches of organized Christianity.

The objection to this particular species of conference is that the body in which we are asked to participate directly stands for an attack by one group of Christianity upon another group of Christianity; and while it is no part of our duty to ally ourselves with the second group against the first, neither is it any part of our duty to cooperate with the first against the second. The case of Protestantism versus Roman Catholicism in South America is one in which this American Church is simply not concerned. It is a war in which we are, and ought to remain, neutral.

The interest of the American Church in Latin America is one of American Catholicity against irreligion; in which no attack is made upon other forms of religion, Protestant or Catholic.

Are we wrong in our conception of the proposed conference? The whole trend and literature of Protestant missions in South America show that we are not. But we do not need to go further than the official papers of this present movement. There lies before us a pamphlet issued as "Bulletin No. 2" by the promoters of this conference. "The Spirit and Purpose of the Conference" are stated as those of "honest investigation of the problems" and "full, brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ." Certainly no one could object to that; and when the assistance of "All who believe that the gospel, in its New Testament purity, is the one hope of the world" is asked, we are not surprised that there were members of the Board of Missions who felt it to be the duty of our Board to participate, although it may well have been remembered that the phrase quoted would be very differently interpreted by different groups of the Christian world.

But when we read further in the bulletin, we find these generalizations interpreted. In stating the "Needs of South America" we learn that this is "The world's empty continent. . . . It is *without true religion*, and does not realize its danger. . . . Yet a *faith they must have*. What hope is there for Argentina, for example, . . . *without true religion?*"

Now we venture to say that the utter impossibility of cooperating in a work that is propounded in that spirit is patent on the face of it. Argentina, be it remembered, is one of those three South American nations that intervened last year to help the United States keep out of war. To make the matter worse,

the words quoted are those of the Anglican Bishop of Argentina, Dr. Every, so that the delicacy of the situation of this Church, whose spirit is misrepresented by a Bishop in communion with it, is such that the silent protest of non-participation is the least that we can offer in the matter.

For the merest tyro in foreign missions knows that the duty of the foreign missionary is carefully to abstain from any attack upon the people of the country to which he is sent or upon their religion. If he goes to the Soudan, or to China, or to Japan, or to India, or to New Guinea, he is told to find all that is commendable in native religion and native customs and build the Christian structure from that foundation.

Now Americans have failed in showing their friendship for the people of Latin America. The United States is not popular in the continent that it has sought to protect by the Monroe Doctrine. Our citizens and institutions are frankly unpopular. And every student of this deplorable situation tells us frankly that it is our own fault. The culture of South America is in some respects superior to our own; American bad manners disgust its people. They are a keenly sensitive people, and their sensitiveness is continually wounded by the tactlessness, the lack of diplomacy, the atrocious manners, the stupid unwillingness to enter into their point of view, which American diplomatic and commercial and religious representatives in South America have so often shown.

And now this Panama Conference begins by grossly insulting the people whom it intends to investigate. Their continent is "without true religion"! "A faith *they must have*"! The same would hardly be said of Patagonians, of Papuans, of Africans. It would be a libel on the older Japan and China and India such as no missionary within at least two generations could be capable of. And it is uttered without qualification with respect to a whole continent, divided into many nations, some strong, some weak, some progressive, some reactionary, some admirable, some corrupt, by an avowed representative of a foreign Church. For that expression Bishop Every ought, in our estimation, immediately to be recalled, precisely as an ambassador who might use insulting language concerning the people to whom he was accredited would be recalled by any nation. But after all, that is only the unhappy "break" of one single foreign missionary who ought, indeed, to have known better, but evidently did not. Now comes an organization that purports to represent a world-wide Christianity, although it carefully leaves out—but says nothing of the omission—the historic Churches that still comprise the greater part of Christendom, and opens a conference concerning missions in a Christian land, among peoples of refined culture and great sensitiveness, by grossly insulting them! They, whose religion (in spite of defects, as we may frankly grant) is an intimate part of their life, are told that they are "without true religion"! They, who avow the Catholic creed without nearly the mental reservations that are blots upon its avowal by very many of their critics, are to be given a "faith"!

And it is really determined that this American Church shall participate in this colossal exhibition of bad manners, of supercilious pharisaism, of contempt for the Catholic religion, and of new insult to the people of a whole continent! Thank God we shall at least not be unanimous in that participation!

God knows there are enough limitations in the practice of "true religion" everywhere, and, with the vast majority of the forces of Christian civilization engaged in the most savage war in history, the confession of those limitations may well be made by every section of organized Christianity. But each section must confess its own sins—not those of its neighbors. When American Protestantism has no confession to make except of the sins of other people, which sins are so exaggerated in the confession as to constitute a libel upon a whole continent, we can only characterize its attitude as the modern equivalent of the somewhat similar declaration made some centuries ago: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." It would be a little embarrassing for the said American Protestantism to continue, "I fast twice in the week, I give tithes of all that I possess," for that suggests some rather uncomfortable thoughts, and American Protestantism is stronger on what it does not do than on what it does; but in so far as the spirit in which this Latin-American propaganda is undertaken, as shown by its own literature, the gentleman whose language we have quoted could have obtained useful points from his modern religious followers.

For we cannot convince ourselves, as we should wish to

do, that this mistake is purely incidental. To us it appears to be of the essence of the whole movement. It is fundamental.

If there are evils in South America concerning which the cultured and refined and religious people of that continent desire the assistance of a world conference, and shall themselves invite either the American nation or the American Church to send representatives *as their friends*, we should gladly urge the acceptance of the invitation, precisely as we welcomed their own good offices in extricating the American nation from its dilemma after the occupation of Vera Cruz. The A. B. C. nations have earned our deep gratitude; but they would not have earned it if they had begun their labors in the spirit of this Bulletin No. 2. *But such an invitation must come from themselves*. We must treat them as—what they are—a group of religious and Christian nations, having faults, no doubt, peculiar to themselves, as we Americans have grievous faults peculiar to our own nation. We must not treat them as heathen, as, practically, the Protestant missions are accustomed to do.

When others, who show their own lack of sympathy for the people and their initial unfitness for the task, invite us to help in formulating a "faith" for people, a large section of whom accept the Catholic creeds *ex animo*, and in establishing "true religion" as though they never had heard the name of God or of His Son, Jesus Christ, we might, one would have supposed; have been unanimous in courteously declining.

It is easy to state the case in the form of an analogy. If the Allies, in the present war, should call their own respective nations into a conference concerning internal affairs in Germany, taking care to refer to the people of that country in exceedingly unfavorable terms; and if they should then invite the United States to cooperate in that conference, does anybody suppose it would be proper for this nation to accept?

If anyone thinks it would be, he will, no doubt, think similarly as to this proposed Latin-American conference.

And the final proviso to the resolution—"provided, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America"—is too absurdly ineffectual, however well-intended, to receive serious consideration. Just how, concretely, does anybody propose to carry it into effect?

OF COURSE there is one more thing that remains to be said. This determination of the Board of Missions represents the reversal of the policy once avowed by its honored President, of looking to General Convention to frame missionary policies, leaving the Board to carry such policies into effect. General Convention refused, at its last session, to declare by resolution that, in the judgment of that body, the Board of Missions "has full authority to take such steps as it may deem wise to cooperate with other Christian Boards . . . in united efforts to arouse, organize, and direct the missionary spirit and activity," etc. We do not need to be reminded that failure to adopt that resolution took no powers from the Board that it already possessed, and was of no legal value. Few will question that obvious fact. But the refusal of the Bishops to vote for the resolution undoubtedly indicated that they did not wish to encourage the Board of Missions in a policy that was evidently deemed unwise. And even if the resolution had been carried, it would not have justified this present action of the Board, which goes far beyond the powers that were acknowledged in the resolution that was not passed. It is impossible therefore not to conclude that the Board of Missions has defied the House of Bishops and the General Convention of which that House is a constituent part.

For that act of refusal to be guided in its missionary policy by the mind of General Convention, even where that mind was not expressed in coercive language; for the obvious division of the Church in its support of the missionary cause which must be the first outcome of this resolution, whatever may follow; and for committing this Church to an entangling alliance that must, in our judgment, be a grave embarrassment to our work, THE LIVING CHURCH presents, with the greatest deference and in all courtesy, this, its formal protest.

A NUMBER of correspondents have very kindly written to express their approval of our recent editorial on The Diocesan Convention. Evidently the desire for a gathering of a different sort to represent the Church is widespread. We

take the liberty of making the following quotation from one of these letters:

"Your editorial of the 15th May is most timely, particularly if you place the accent on the words, 'The saving of time should not be in the interest of a shorter convention.'  
 Improving the Convention  
 When I was a young clergyman of the diocese of Massachusetts over fifty years ago, the secretary used to write in his notice to us to send our names and those of our delegates to the committee on entertainment, and the wealthy laity used to extend the gracious hospitality of their own homes or make ample provision for them at hotels. Also all traveling expenses were paid by the convention.

"In those days the diocesan convention was looked forward to by the country parson as one of the bright occasions of the year. The time of the convention was honestly given for two or three days, if necessary, to the 'real work' for which it was called together. I confess all my old time ideals are being shattered by this modern spirit of economy and efficiency and rush in the matter of conducting the Church's business. In those days I never heard an intimation from clerical or lay member that convention was an insufferable bore.

"There is a scheme before the convention of ——— for a 'One Day' session which I hope will not prevail. The social feature of our conventions is something that I think ought not to be ignored. Give the clergy, who are always hungry as bears, a good square meal that they can sit down to a table and eat in comfort, and give them a chance to smoke and chat with each other and have a cheerful time together for one day of the year! Those who come from lonely and far-away country parishes after a long dreary winter of seclusion need the relaxation and change. No doubt a great deal of time may be saved by cutting out all unnecessary waste and red tape and dawdling, but the cutting down of the sessions to one day ought not to be permitted."

To sigh for the "good old days" is—our correspondent will pardon the suggestion—undoubtedly an indication of advancing age, but in this case THE LIVING CHURCH echoes the sigh. Why has the good old hospitality that graced the old-time conventions gone out of date?

City people are curiously unimaginative. They do not easily picture to themselves the loneliness—material, intellectual, spiritual—of the country parson. The city people almost invariably run the conventions. The country parson mournfully preserves his silence. His self-respect forbids him to say that he is not received by his city hosts with that warm hospitality that would do him good. The country layman has generally ceased to come.

The business man must be away from his office the fewest hours possible. To the prosperous city rector the whole thing is a bore—except when deputies to General Convention are to be chosen. And what should be the annual family reunion of the diocese becomes purely a "business" formality, to be finished at the earliest moment possible.

In most of the dioceses we are going through the process now. Let the *imagination* be brought into play. We want the country people *and their wives* to come. We owe it to them. It is the least we can do for them. We want them to go back to their homes really invigorated and encouraged.

No "one-day conventions" are even tolerable. If the time is wasted, it is about as wicked to waste one day as two. If they are worth while, they are worth devoting two or three days to each year.

**A** LETTER received from the Rev. Walter Lowrie, rector at Rome, on the very day the papers were announcing that the Italian parliament had given authority to the ministry to declare war, states that the financial needs of the church in

A Letter  
from Rome

Rome and its charity work are now sufficiently met so that he need ask for no more assistance from THE LIVING CHURCH RELIEF FUND—"unless Italy should go to war and our help should be necessary to care for the wounded, or unless our parochial finances should be crippled again next year by the continuance of the war." From present appearances it looks sadly as though there would be urgent call for assistance from Italy long before another year has dawned. Mr. Lowrie acknowledges receipt of 2,195 lire (about \$440) additional from this fund through Archdeacon Nies since the last report, which he had used in the support of the Gould Home, for orphan boys, concerning which the needs have already been told. "I feel assured," he says, "that it will be possible now through local resources to meet all the current expenses for this parish to the end of the present financial year (October 31st). This

unexpected issue from a tight fix is due largely to the assistance received from THE LIVING CHURCH FUND. I have received from that fund altogether 11,111.40 lire (about \$2,222), which has been distributed between parochial support, aid of earthquake sufferers, and the Gould Home. I need hardly tell you again how grateful I am for this help."

Mr. Lowrie presents one need, however, which, though hardly such that it can rightly be met through the fund raised for war relief, is yet causing him much anxiety. That is the Italian Student Federation, for which he asks from \$100 to \$120, if it can be sent from this country.

"It is not a material want which has here to be supplied," he explains, "but a religious need. I think that I explained to you before that the Federation in Italy depends chiefly for the modest expenses of its central management upon such moneys as I can raise. This year I have been able to collect very little. We should have been compelled to suspend the publication of our monthly magazine and dismiss our secretary but for help that Mr. John R. Mott furnished. Even with that, however, we could not have pulled through except for the self-abnegation of our editor, who relinquished his monthly salary for the whole year, and of our secretary, who gave up his salary for two months. So we have held on by the skin of our teeth, and in spite of decreased activity in many directions, we have met with greater success than ever before. Indeed, it is by the organization this year of a new student group in Turin that I am encouraged for the first time to hope for a great success. That is the first group which is made up almost exclusively of students who are Catholic not merely in name—they are militant, 'practising' Catholics, and truly pious. A number of priests and monks (students all of them) are a part of the very nucleus of the group, and yet the whole tenor of the movement is in the direction of lay activity. Never anywhere, in the midst of friends or kinsmen, have I found myself welcomed with such hearty affection as by that group when I made them a visit week before last. They are full of a missionary enthusiasm, and, having gifts of leadership to match their good intentions, I have good reason to believe that they will succeed in establishing strong centers in all the universities in North Italy, and establishing them upon an unequivocally Catholic basis—which is not to say that the rare Protestant student will be excluded or made to feel ill at ease. The Turin group is well-to-do and needs no subsidy from without. But as treasurer of the central organization I must be in a position to support their missionary propaganda in North Italy if our hopes for success there are not to be deluded for the mere lack of money for traveling expenses. It is for that I plead now—perhaps at too much length and perhaps *mal à propos*."

We are confident that this cause will appeal to many American Churchmen; and though it would not be in accordance with the trust implied by the contributions received for our WAR RELIEF FUND, we suggest that contributions for this purpose be sent direct by *draft on New York* to the Rev. Walter Lowrie, via Napoli 58, Rome, Italy.

**W**E are printing this week an abstract of the Archbishop of Canterbury's "Statement" that accompanies the "Answer" of the Central Consultative Committee. We shall refrain from any comment on it until the full text of the pronouncement is in our hands. Freight shipments from England are very long in transit in these difficult days, and this, no doubt, accounts for the delay in receiving the pamphlets in this country.

In the meantime it should be remembered that the documents, though important, are of no binding force in any part of the Anglican Communion other than the loosely organized dioceses of the mission field that, incorporated into no provincial organization, depend upon the Archbishop of Canterbury alone as their metropolitan. It is in connection with work among heathen people solely that the issues have arisen and have been determined.

**N**EWARK, true to her precedent, has set a high standard in choosing the Rev. W. R. Stearly to be Bishop Suffragan. It will be a happy event for the diocese if he shall accept.

**A** LETTER from the Rev. Dr. Samuel N. Watson, rector of the American Church at Paris, speaks of the present urgent need for muslin, bleached or unbleached, by the bolt for clothing. "We shall also be grateful," he says, "for a supply of thread, tape, and buttons."

Muslin Needed  
in Paris

As previously stated, supplies intended for relief work in Paris will be

forwarded from New York free of expense if marked as follows:

AMERICAN RELIEF CLEARING HOUSE,  
5 rue Francois 1er  
Paris, France.

For—  
DR. S. N. WATSON,  
American Church,  
23 Ave. de l'Alma.

We regret to say that the arrangements made with the New York office of the Relief Clearing House for free transportation of supplies to Switzerland for the use of refugees have fallen through, the French representatives of the organization declining to ratify them. At present, therefore, we have no way of suggesting such transportation for Archdeacon Nies, except that it be sent with charges paid to destination. Inquiries are being made as to other possibilities.

We suggest, therefore, that preference in supplies be given to Paris and that only money gifts be sent to Switzerland unless other information be given.

The following is the list of receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 24th:

C. G. S., Hartford, Conn.....	\$	5.00
Cash, Elizabeth, N. J.....		10.00
F. H. Troy, N. Y.....		2.00
"A Friend," Boston, Mass.....		100.00
E., St. Paul's Parish, Norwalk, Conn.....		5.00
C. M., Baltimore, Md.....		3.00
F. R. N.....		1.00
A member of Trinity Church, Wethersfield, Conn.....		1.50
A Churchwoman, Lake Charles, La.....		1.00
"Marina," New Haven, Conn.....		10.00
Church of the Ascension, Pittsburgh, Pa.....		12.01
A member of St. George's Church, Louisville, Ky.....		5.00
"G. S. R. W., N. J.".....		10.00
Church of the Ascension, Chicago, Ill.....		14.68
Mrs. J. A. Slamm, Seattle, Wash.....		2.50
St. Michael's Sunday School, North Fond du Lac, Wis.....		5.00
J. Wareham White, Chicago, Ill.....		1.00
"Thank Offering".....		10.00
Mrs. E. V. Z. L., New York*.....		100.00
Howe School, Howe, Ind.†.....		100.00
Mrs. G. A. Draper, Fishkill, N. Y.‡.....		5.00
H. B., Amsterdam, N. Y.§.....		10.00
Total for the week.....	\$	412.69
Previously acknowledged.....		11,389.70
		\$11,802.39

\* For work in Switzerland.  
† For work in Paris.  
‡ For work in Geneva.  
§ For Belgian Relief.

## ANSWERS TO CORRESPONDENTS

O. A. T.—The legal descent of our Lord from David would be traced through Joseph, his reputed father, as shown in the New Testament genealogies; but the ancient tradition is that His mother also was of the same descent.

## BISHOP LINES ON THE WAR

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEWARK.]

THE ACCEPTANCE of a different moral standard in the relation of nations, in the affairs of states, from that which is accepted between individuals, will account for what has happened. Deceit, treachery, dishonesty, injustice, have been counted by so-called Christian nations and their rulers as proper means of advancing or protecting national interests, and the principles of the Christian religion have not been regarded by Christian men as fitted for the government of states. Patriotism or love of country has been counted as one of the first of virtues, while made consistent with robbing other nations, killing if necessary those who might speak a different language or dwell over on the other side of the border line. Men who have had the destinies of nations in their keeping have sacrificed great principles for immediate advantage, with little thought of the consequences.

And now, national disregard of Christian principles has brought retribution. Much that is cheap has passed for love of country or patriotism, which has often been, as Dr. Johnson called it, the refuge of scoundrels. Christianity has not broken down, but the world's civilization has broken down, from disregard of Christian teaching, because men who have had regard for it in private life have not had regard for it in public affairs.

WE CANNOT say how far it is right or agreeable with God's will while men are perishing round about us, while grief and pain and wrath and impiety and death and all the powers of the air are working wildly and evermore, and the cry of blood going up to heaven, that any of us should take hand from the plough; but this we know, that there will come a time when the service of God shall be the beholding of Him; and though in these stormy seas, where we are now driven up and down, His Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern, and wish for the day, that day will come when, with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but His servants shall serve Him, and shall see His face."—*Ruskin*.

## THE ANCHOR OF THE SOUL

By H. C. TOLMAN, D.D., LL.D.

TRINITY SUNDAY

WHICH hope we have as an anchor of the soul sure and steadfast which entereth into that within the veil."

It recently was my privilege to stand beside an old Greek anchor which had lately been unearthed. We never look upon a relic of this kind which has been buried for twenty centuries or more without the feeling of reverence and awe.

We think of the story that it might tell of that far away age. We think of the hands that once grasped it, now long mouldered into dust. We think of names long since forgotten. We look back through the vista of the centuries which have intervened, during which men have lived lives just like ours with the same sorrows, the same disappointments, the same joys.

We wonder what story this relic has to tell. And it does have its story, for in spite of rust and corrosion I saw in large Greek uncials the words *Zeus hypsistos*, which we may translate, "God in the highest."

These words speak volumes. Think you not that the Greek sailor in his little craft, rude, primitive, a plaything of the waves, felt more secure because he knew that down there in the slime and ooze and mud of the ocean's bottom his anchor bore the name of God supreme? Perhaps the apostle had seen such an anchor and this had led him to the beautiful figure of faith as an anchor of the soul.

What is faith? It is not something that can be analyzed in the crucible of scientific investigation. It is intuitive knowledge. I watch a vine as it reaches out its tendrils and mounts higher upon the trellis. I see a fledgeling as it tests its wings and soars into the sky. I see a man bowed down with sorrow raise his head above the clouds. The vine might have argued; "I have not hands to feel, I have not eyes to see," but it turns toward the sunlight and it is not deceived. The little bird might say: "My wings are so tiny and the ether is so vast," but something told it to spread its pinions and to fly far above our earth, and it was not deceived. So man when he looks upward to the stars will never, *never* be deceived. That is faith.

Faith is not synonymous with dogmatic opinion. We sometimes speak of it as such when we say: "A man has not the right faith." When a word with such purity of meaning has been incrustated with other significations it is well for us often to substitute another term for the Greek *πίστις*, and such a term might be "trust." There have been heresy trials about a man's "faith," but there has never been a heresy trial concerning one's *trust* in God.

In the British Museum I saw the Prayer Book which Lady Jane Grey carried with her to the scaffold, and she had underlined these words on which her eyes last rested: "In thee, O Lord, have I trusted; let me never be confounded." That is faith.

Faith is optimism, the highest form of optimism, which is confidence in the ultimate triumph of truth and righteousness.

Pessimism is atheism and it is the worst form of atheism. A man said to me the other day, "I am growing old and I fear that life is losing its charm." What a sad commentary on his life! I thought of what was almost the last utterance of Senator Hoar: "Gentlemen, yesterday was better than the day before; to-day is better than yesterday; and to-morrow will be better than to-day." That is faith!

Near my old home in Massachusetts is a Faith Monument to the fathers who landed on that forbidding shore. It stands with face serenely tranquil pointing to the skies. I have seen it when the accumulated snows of winter have rested heavy on its head; I have seen it when the burning heat of summer beat down upon that barren hill. But in storm and sunshine, in winter's cold and summer's heat, it has stood as it stands at this hour, with its finger pointing toward the stars.

Faith points us toward the stars, but more than this. It points us to some poor soul who does not see as plainly as we that the stars are shining—perhaps he does not know there are any stars above him—and he demands that we take him by the hand and point him to the stars.

This is Christ's faith. This is the faith that saves.

UNTIL our Master summons us, not a hair of our head can perish, not a moment of our life be snatched from us. When He sends for us, it should seem but the message that the child is wanted at home.—*Anthony W. Thorold*.



## BLUE MONDAY MUSINGS

By Presbyter Ignotus

**M**ANY friends write to ask if I will not give them some more letters from foreign children, in these sad days when Europe mourns and all the world with her. Well, here, by way of first instalment, is a letter from Bianca, my fourteen-year-old Venetian god-daughter. Bianca and I

met in San Marco one hot August Sunday, ten years ago, and it was love at first sight. You have heard of her before, but I add just a word of introduction. Her father, a marine engineer, was paralyzed in consequence of African service during the Tripolitan war; and she and her younger sister have had to help the mother earn bread for the household, leaving school. I have never seen her in all these ten years; but when she was confirmed I was god-father by proxy, Italian fashion, and the tie seems a very real one.

Follows Bianca's letter of March, unaltered except that it is translated:

"REVERENDISSIMO SIGNORE ED OTTIMO MIO SIGNOR PADRINO:

"The spring is near and nature is awakening. But what horrible visions we see! Not any more green fields flourishing, but everywhere rivers of blood, bones not buried, members broken, mangled bodies! A few days more and then the Christians of all the world will commemorate the universal atonement, accomplished by the Man-God. If the mind will stop to consider that twenty centuries have passed since the Divine Redeemer, after having restored upon the earth the Kingdom of God, was dying upon the Cross a victim of His love for man; if we think that, almost two thousand years ago, the Christ proclaimed human brotherhood, we must be surprised and astonished to see how men have forgotten this sublime doctrine. Not the love preached by Jesus reigns upon the earth, but discord and hate! The caprice of two crowned heads, of two insane criminals, has been able to bring upon Europe such an awful cataclysm. By God's mercy, our Italy has yet remained neutral in the great conflict, but until when? Everywhere war is spoken of, the swords are sharpened, munitions are prepared. Italians do not wish to be aggressive to any one; but woe to him who wishes to be aggressive against her, who menaces her frontiers. Not only young and mature adults, but also old and children are ready to sacrifice their life for the defense of the sacred soil and of the honor of the Motherland. Oh, may God ordain that in the recurrence of the Holy Easter the peoples will lay down the fratricidal arms, and, remembering that all are brothers, children of the same salvation, will forget their quarrels and will exchange the kiss of peace. Please God, that Palm Sunday be this year not only a symbol but a reality!

"Anyway, dearest God-father, I wish to you and to all who are dear to you a happy Easter. May God give you abundant, true, and continual happiness!

"In my home things go as usual. My unhappy father is still sick in the hospital, and who knows when he will be cured? Through the wise care of the doctors, the poor man is beginning to move his palsied arm, but the hand is still immovable. Oh, Reverend Sir, do not forget us in your prayers, as we are so much afflicted! Until to-day we have been living with a pension of 24 cents daily, which the municipality gives to the families of those who have no work, added to my little wage. But in a few days that pension will cease, and it will cease just now when the goods are more expensive. With what surprise, Tuesday, the 9th, I received an invitation from the American consul! My thought immediately turned to you, who, though far away, have always been thinking of your little friend. I immediately went there with my mother, as that distinguished gentleman had appointed, and he welcomed us with exquisite manners; I was then asked about my physical and moral conditions; we spoke of you, of your kindness that you have always shown to me and my family. We stayed near an hour there, and when the questions were ended, and my mother and myself were going, that good gentleman wanted to show us a proof of his bounty, and putting in my hand a bill of five lire, said: 'Take this, it is for your trouble.' Do you not believe, Reverend Sir, that I went out from that place with a moved spirit?

"The shop of mother does not pay; Ilda is not working for scarcity of work. Poverty, the most squalid, reigns in my poor home, and it reigns for the last two years. Two years are passed and we are still alive; but what shall we do to-morrow? To-morrow? But that God who has helped us until to-day, will He not help us

yet? Here is the hope of me and of my people. But I see that, without my wish, I am dwelling too long on conditions which may cause sorrow to my dear God-father; but how to do if the soul is sorrowful, if the heart is broken! Who but you could understand me, could have compassion on me? Oh, may God grant that in my next letter I may sing a hymn of the Resurrection!

"My parents and my brothers send to you their devoted wishes; I with usual and unchangeable love beg you to bless me and mine; and kissing your hand, I remain,

"Your devoted and affectionate God-daughter,  
"BIANCA."

Is not that touching, in its earnestness, its sorrow, and its courage?

THE WIFE of Dr. Cyrus Hamlin, long-time president of Robert College, in Turkey, wrote this poem years ago, the republication of which now is appropriate:

"WHO IS THIS JESUS?"

"Who is this 'Jesus of Nazareth'?  
The Mussulman soldier caught his breath,  
And knit his brow, like a man oppressed  
Whom the soft divan had brought no rest.

"He had come from a field of God accurs'd;  
He had fought where devils did their worst!  
The fearful fray he would fain forget—  
In his soul its echoes were ringing yet.

"Who is this 'Jesus of Nazareth'?  
The women all called His name in death;  
And the very children, caught to impale—  
Nay!—not for a woman's ear that tale!

"Your blood would freeze at its very fount;  
Yet the fire up into your brain would mount  
Till you shrieked at night, when the winds awoke,  
And shuddering, cowered till morning broke.

"Nay, ask no question! I know not why  
The women and harmless babes must die.  
'Twas my chief's to order—mine to obey.  
Be it on his head at the Judgment Day!

"Yes—there was one alternative:  
'Call on our Prophet, and you live!'  
But every victim, with dying breath,  
Called upon 'Jesus of Nazareth!'

"Who is this 'Jesus of Nazareth'?  
Does He bear the sword that conquers death?  
Must I meet Him there, when Azrael calls  
My naked soul to the Judgment halls?

"Go—ask the Giaours—and tell me true,  
Who is this 'Jesus of Nazareth'? Who?  
I have fought for Allah! But if He be  
Allah's vicegerent—woe is me!"

"Jesus of Nazareth! Lord of Life,  
Conqueror of all this world's mad strife!  
Vengeance for blood that cries to Thee!  
Bow the False Prophet on bended knee,

"Till the Cross shall quench the Crescent's ray  
From St. Sophia to the Gates of Day;  
And murderous Moslem, with contrite breath,  
Shall call upon Jesus of Nazareth!"

I CUT THIS tragic advertisement from a recent Chicago paper, where it appears among church notices:

"All those who would like to know what can be said at the funeral service where the deceased was an atheist and a socialist, having no belief in a future life or a Divine Ruler of the universe, are invited to attend this funeral oration at the Garrick Theatre."

IN ST. LOUIS, according to the *Republic*, they have the art of compromise down to a fine point. Commenting upon the "neighborhood romance," the editor says:

"The bride is a Lutheran, while the bridegroom belongs to the Catholic Church, and, in deference to the wishes of Mrs. —, with whom the bride has made her home since early childhood, the wedding ceremony will be performed by Rabbi S— S—."

THE FOUNDATION of service is love; the rule of service is thoughtfulness.—B. F. Westcott.



## MINISTERING TO THE EVACUES IN SWITZERLAND

Scenes Witnessed by Our Archdeacon at Lausanne

FRENCH WRITER EXAMINES OUR LORD'S VIEW OF PATRIOTISM

LAUSANNE, Switzerland, May 6, 1915.

IN connection with the passing of the *Evacués* from northern France through Switzerland and the great need to which I called attention, of underclothing and infants' outfits for the relief centering mainly in Geneva, I received notice of an immediate response, but also that difficulties had arisen in connection with the shipping of donations to Lausanne.

The principal reason for having some donations, especially of underclothing intended for the needs of the French *Evacués*, come directly to Switzerland is that at Geneva, where all these unfortunates arrive before being sent to Annemasse in France, they are given first care. They are bathed and given a first change of underclothing. It is in Geneva that the problem of supplying underclothing is especially great. This applies equally to clean outfits for infants. Goods arriving at my address in Lausanne for the French *Evacués* will be continued on by me to the Rev. Charles M. Belden, our rector at Geneva, and dispensed there under his superintendence.

Up to this time (April 6th) over 75,000 unfortunates have arrived at and left Geneva for France, and they keep coming, a thousand a day. Reliable information places the total number to be transported in the neighborhood of 250,000 souls.

One element of relief in this situation, is to see, as we watch the later trains come in, the cheering effect on the unfortunates of the more than evident sympathy of the crowds. They meet it all through Switzerland, in the German ports as well as the French. When, however, they arrive at Lausanne, which is French, there is an added welcome element of a home feeling and a tongue they can understand. And the windows of the trains, as they draw into the station, are packed with humanity, unkempt but smiling.

The generosity of the welcoming crowds seems inexhaustible and marvelous. Yesterday I was at the station when a train arrived bringing about five hundred *Evacués* from the neighborhood of Tourcoing and Languyou. The train had hardly stopped when the crowd rushed toward the hands stretched out from the windows, to fill them with chocolate, oranges, cigars, and packages of all sorts and sizes. There were women, certainly not rich, judging by their clothes, offering unfortunate mothers quantities of objects made by themselves, knitted things, stockings, blouses, etc., and some timidly slipped into their hands pieces of money. Old people, poor students, children in the arms of their parents, gave, some one thing and some another. Little ones reached up to the children in the car windows some of their toys. Hard-working porters engaged by charitable people went through the cars distributing dainties, and refused all payment from those engaging them.

During the wait of the train, women of the Red Cross poured out for these disinherited ones coffee and milk, with a smile which doubled the value of the attention.

As the train drew out, old and young cried out with enthusiasm which was no imitation, and had no note of insincerity: "*Vivè la Suisse! Vivè la Suisse!*" and as it disappeared, one could still see, waving from the windows, hats, rags, newspapers, bare hands, and a few stray handkerchiefs still left in the homeless throng.

We who live in the midst of this turmoil, in a neutral center (practically the only really neutral spot in central Europe), and who are trying to do for sufferers of all kinds and from whatever quarter they may come, find ourselves in such direct and close contact with the people's side of the war and its horrors—as contrasted with the politicians' side—that it is difficult for us not to see this catastrophe from an international because human side, and thus have our partisanship largely disarmed. This is true, not only of the neutrals here who work and thus come into contact with the suffering, but it is also in a large measure true of the members of the belligerent countries who come to work, together with the neutral Americans, for friend and foe alike in trouble.

The Editor of THE LIVING CHURCH, in some editorial com-

ments on the situation as it has been described in Lausanne, has been good enough to praise the "diplomacy" of the missionary, as contrasted with that of the statesman or politician. It is not diplomacy; it is the pressure of the fact and experience of the sorrows of the *people* of all parties, of the common human nature which "makes the whole world kin." The question of hatred on political grounds settles itself in this common experience of the same great sorrows, and all are realized as human beings, and so, brothers. The missionary is interested in the *human being*; the diplomat in the state and its ambitions and claims.

I have just read in a Swiss religious weekly, published in French, some thoughts on this subject, which I consider as a literary and religious gem of statement, as illuminating as compact. It is entitled "Jesus and Patriotism." The subject is old, but we forget it. The writer says:

"I consider that we have the right to ask of Jesus what He thought on the subject of patriotism, for there can be no domain of our affections which remains outside of Jesus and His influence. We may not find, in the Gospels, a word which literally answers such a question, but it seems to me we will find indications which will put us in the way of an answer.

"Is it not evident, for example, that Jesus was ceaselessly in opposition to Jewish *nationalism*, its ambitions and its hopes? 'We had hoped,' said the disciples after the Crucifixion, 'that it had been He who would restore again the Kingdom to Israel.'

"This political conception of a kingdom haunted the twelve; and on many an occasion the Master offered direct opposition. If He had wished to lend Himself to it, the people would have proclaimed Him King. It was that which the Pharisees feared so much. It is in the account of the Temptation in the desert that this opposition to the idea of power shows itself most strikingly. And let us not forget that that account could not have been given to the disciples except by Jesus Himself.

"It is He, then, who presents as a suggestion to Satan that 'Will of Power' and to supremacy which one regards to-day as the legitimate postulate of patriotism in more than one country.

"That which Jesus refused is the conducting of His people to World Power; He feels that He would have the force and the genius for it, and to gain it would need only to yield to the popular pressure; and He sees the vision of that national grandeur assuredly under its noblest and purest aspect—for under what other aspect would He have been able to contemplate it? Yet it is this temptation which He inflexibly resisted. One cannot spread out in words on this subject, so profound and so mysterious; but it is permitted to contemplate it, since Jesus Himself has lifted the veil.

"For myself, I see in the words and attitude of Christ the absolute and definite condemnation of the idea of hegemony and of that kind of patriotism which inscribes it upon its banners.

"But is there nothing in the Gospel accounts which permits us to infer that Jesus loved His country with another and a better kind of love? I think I see several indications of it, notably the sorrow of the exclamation, 'O Jerusalem, Jerusalem! How often would I have gathered thy children together!' And also that prophetic vision in St. Matthew 24, where Jesus shuddered when He foresaw the horrors of the siege and the taking of the city.

"If we search, can we not find others? 'I am not sent except to the lost sheep of the house of Israel'; 'For salvation cometh by the Jews'—indicate directly that Jesus believed in the historic mission of His people, in their *true national* purpose, in their reason for being. He did not repudiate patriotism on that foundation; He justified it. He justified then that patriotism grounded on the mission, the role, of one's country in history—that is to say, the purpose of God with respect to that special country. He did not despise that; on the contrary, He sanctioned it.

"Finally, can we not observe that that love, that tenderness of Jesus has for its object His *people*, rather than an *abstract idea* of the country? It was the people whom He wished to 'gather together.' It was upon the people that His pity flowed as He thought of the siege of Jerusalem. It was especially of the poor women that He thought—those with child, or with children at the breast. I see here a great teaching, a great lesson. It is always that abstract idea of country, of its 'honor,' its 'grandeur,' of such or such a 'humiliation' which it is necessary for it to avoid, or for which it must demand vengeance—it is always that, I say, which foment a false national pride and leads to bloody conflicts.

"Frequently those same patriots who exalt themselves over that abstract aspect of a country show a remarkable indifference to the direct personal interests of their own *people*—their needs, their sufferings, the oppression under which, perhaps, whole classes of their fellow citizens suffer. Jesus loved human beings and not a nationalist abstraction. And it seems to me that that shows us in what sense our patriotism ought to develop itself."

THERE is no gold so yellow, or bank-note so crisp, that you can carry them down into the dampness of the grave.—Rev. L. E. Johnston.

BISHOP OF LONDON ADDRESSES  
HIS CONFERENCE

Speaks of the War and Questions Resulting

PRAYER BOOK REVISION WILL  
BE CONTINUED

The Living Church News Bureau }  
London, May 7, 1915 }

THE London Diocesan Conference, the annual meeting of which is one of the chief ecclesiastical fixtures and events of the year, has been held this week at the Church House—on Wednesday and Thursday—under the presidency of the Lord Bishop of the diocese. The conference first met, as usual, for Eucharistic worship in King Henry VII.'s chapel in St. Peter's Collegiate Church, Westminster, or the venerable old Abbey Church, and afterwards had breakfast together.

The Bishop of London's presidential address was mainly in reference to the war and the problems arising therefrom in this country. He said that the cry which was raised at the beginning of the war to keep the nation from excitement, "Business as usual," had proved a most *mischievous narcotic*. The real cry should have been, "Nothing as usual," for there had never been such a "Day of God for a thousand years." Dealing with the barbarous and wicked deeds of the Germans in Belgium, and quoting from the diaries of German soldiers, the Bishop said he did not for a moment shirk two issues which might be raised at once: (1) Should not vengeance be left to God? and (2) Can war ever be right? "Vengeance is Mine, I will repay, saith the Lord"; but in the course of history the Lord had practically always *repaid through man*. There was all the difference in the world between claiming Almighty God as the "Tribal Deity" of Prussia, or of England, and of believing humbly that those who fought for freedom; for truth, for honor, for international treaties, and for the principles of Christian duty as embodied, for instance, in The Hague Convention, were fighting on the side of God; for "Shall not the God of all the earth do right?"

The Bishop referred to the alleged lure of drink and immorality among a section of our people and the new army, and said that if the clergy could not preach sermons for the good of the nation, they must "break stones" for its good; no man must live to himself, and none die to himself; if never before and never afterwards, every patriot must be a Socialist to-day, in the sense that they must be for the state. With regard to our individual part in helping to solve the drink problem, he would be disappointed if the clergy and laity as a body did not follow the example of the King and Lord Kitchener.

In the Canterbury Convocation, the Upper House rejected a permissive rearrangement of the Eucharistic Canon that had come to it from the Lower House. Then came the subject of the revision of the Prayer Book and of special collects. In regard to the collect of the Feast of the Transfiguration, the committee proposed to substitute for the American collect that which is given in the additions to the Scottish Prayer Book. These various recommendations were agreed to by the House. The joint committee's recommendation regarding the question to deacons at their ordination concerning their belief in the Holy Scriptures was discussed and accepted. The proposed form runs as follows: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament, as conveying to us in divers manners the Revelation of God which is consummated in Jesus Christ?"

In the Lower House the Dean of Westminster (the Rt. Rev. Dr. Ryle) was elected Deputy Prolocutor and presided in the absence through illness of the Prolocutor (the Archdeacon of Leicester). After considerable discussion, a motion was carried requesting his Grace the President to call the attention of the Secretary of State for War to the deficient provision of chaplains for his Majesty's forces now serving abroad and in training at home. A resolution advocating the provision of maternity homes for unmarried girls, and where they may be taught the duty of self-control and purity of life, was adopted.

The House then passed to the subject of the present scheme of Prayer Book revision. The Deputy Prolocutor referred to the desire of the Archbishop expressed the day before that the report of the joint committee should be discussed at the present sessions, notwithstanding people's minds were so fully occupied about the war. The Dean of Canterbury, in moving that the debate should stand adjourned until the end of the war, thought that no one would more fully acknowledge than the Archbishop that the Lower House had command of its own business. If they were touching merely trivial things they might very well go on with the discussion, but questions and changes were to be considered which, taken together, "meant nothing less than a declaration of war against the Evangelistic party in the Church." That party would

agitate against such proposals by every means in their power, and if the proposals were passed they would never acquiesce in them.

Canon Wood, who seconded the Dean of Canterbury's resolution, speaking from the standpoint of the Catholic party, maintained that the peace of the Church was now most gravely endangered by the proposal to go further in this matter at present. It was not a question of what leaders of the Catholic and Evangelical parties were prepared to do, but on both sides there were "irresponsible bands of irregulars," and there was danger from their action. If this House gave its approval to certain proposals for revision, they would let loose forces that they would not be able to control. On a division the resolution was defeated by 55 votes against 43, which again meant that the *ex-officio* element in the Canterbury Lower House has absolute control.

In resuming its considerations of the recommendations of the Joint Committee, among the matters dealt with were the Athanasian Creed, the Ornaments Rubric, and the Calendar. With regard to the Creed, the joint committee reported that it had been unable to harmonize the various proposals concerning its future use. Canon Newbolt moved that this Creed should be used alternatively with the Apostles' Creed. The amendment was adopted almost unanimously, with the proviso that the matter be referred to a conference of the two Houses. The House reaffirmed its former position that the Ornaments Rubric should be left as it stands. It was agreed that the name of King Charles the Martyr should be restored to the Calendar, and also that All Souls' Day should have recognition. Convocation was prorogued until July 6th.

A memorial, signed by the Dean of Canterbury, Sir Edward Clarke, and many other Evangelicals, was presented to the Archbishop of Canterbury, last week, in which they conclude by earnestly requesting his Grace to give them "an assurance that your authority will be exerted to postpone until after the war any further action or discussion in convocation respecting the revision of the Prayer Book." The Archbishop, in the course of his reply, said they wanted convocation to be ready, by the time the war was over, to submit its suggestions for the consideration of Churchmen generally, and it would, he thought, be detrimental to their doing this effectively were they altogether to set aside, for perhaps a considerable time, their unfinished task. He believed that the wishes of the memorialists would be adequately met by his assuring them, as he gladly did, "that we shall not, during the continuance of the war, invite the Houses of Laymen to deal with the subject either in the Representative Church Council or separately."

**A Memorial From Evangelicals**

**Missionaries Interned in Africa**

Central Africa for this month states that it has been reported to them at headquarters of the U. M. C. A., on what appears to be excellent authority, that the members of the Universities' Mission who were stationed in the Masasi district were interned at Lindi, where they were being kindly treated. On the same authority it is learned that the Germans in East Africa have been fortifying Masasi itself with a view to making a stand there. Continuing, this statement says:

"At last we seem to be nearer learning something really definite concerning those who have been so long cut off. Through the mediation of the writer, the War Office is about to allow the Germans use of the British cable, in order to transmit messages to their officials about British subjects taken prisoners by the Germans in Africa. The necessary conditions having been settled, it is hoped we may shortly receive news of our missionaries."

It is important to have the wild statements in some quarters about illegitimacy due to the war authoritatively denied.

**Illegitimacy Due to the War**

The Bishop of Chelmsford, speaking at the annual gathering of the Alliance of Honor in London yesterday, said that he had in his diocese thousands of troops, and he did feel that what had been stated in the newspapers on this subject was in many respects "grossly exaggerated." His Lordship said that advisedly, because he had taken immense pains, care, and trouble, and through competent persons had made investigations in the county of Essex, and the rumors circulated had been grossly exaggerated. During this time of stress and strain, continued the Bishop, they must not allow any sickly sentiment to relax in the slightest degree the moral law of God. They must not think that because a man went to the front and fought, it palliated, covered, and atoned for sin committed at home. He had said to the troops that they were going in a righteous cause—to free Belgium. They would see desolated homes and outraged women. They were going to redress those great and awful wrongs; but if in their going to do this they left some homes in England desecrated, how were they going to relieve Belgium?

J. G. HALL.

## NEW YORK CONFERENCE ON RELIGIOUS EDUCATION

### Gary Plan May Be Introduced Into That City

#### OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }  
11 West 45th St.  
New York, May 24, 1915 }

A NOTEWORTHY and important conference was held at Columbia University on May 20th for rallying the religious forces of New York City to see how the churches can cooperate with the public schools of New York when the Board of Education gives the opportunity. This opportunity is already opening in the city through the introduction of public schools modeled on the Gary plan, which so coordinates all the activities of the child, in creating a child-world, that it is possible for the churches to secure some of the time of the children during the school hours for religious instruction. Already 1,600 children attending one of the schools are receiving through this plan eighty minutes a day, three times a week, at their own churches, 200 at a time.

The conference at Columbia was attended by about 100 representatives of all the religious bodies in the city, to whom invitations were sent by the Demonstration School committee of the Commission on Religious Education of the Province of New York and New Jersey, of which Bishop Burch is chairman. Bishop Courtney presided as the episcopal representative of the diocese, and Commissioner Whelan acted as secretary. The conference listened to a very inspiring address by Mr. William Wirt, explaining the Gary plan, showing how the week-day religious instruction by the churches of Gary had strengthened them, and outlining the possibilities of week-day religious instruction by the churches of New York.

After discussion of the situation, a motion was passed that it was the sense of the meeting, in view of the recognized need of week-day religious instruction and the present opportunity offered in New York City, that a committee be appointed to secure such a representative committee from the different religious communions as would secure a hearty response to the expected opportunity, in order that a definite plan might be formulated at once to utilize the opportunity for religious education which the adoption, in whole or part, of the Gary plan by the city officials offered for religious education. A temporary continuation committee was then appointed to secure a representative committee which will plan for such cooperation at the beginning of the school year next fall.

To prevent the concurrence of a great number of diocesan conventions and the commencement exercises at the General Theological Seminary, the first week in June has been designated this year for the annual meeting of the Associate Alumni, a special meeting of the board of trustees, and the awarding of diplomas and degrees.

The Dean and faculty will give the customary reception on Tuesday afternoon, June 1st, and on the evening of that day the baccalaureate sermon will be preached by the Bishop of New Jersey. Wednesday is alumni day, the essayist being the Rev. Frederic C. Lauderburn. The alumni luncheon is appointed for one o'clock. Thursday is commencement day, the exercises being at eleven o'clock, the senior luncheon at one.

Continuing its policy of publicity concerning everything pertaining to the parish, the new Year Book of Trinity Church comprises nearly 500 pages. In spite of its immense wealth, the expense of the work of the parish again exceeds its income, and more than \$100,000 has been contributed by parishioners during the past year. There are nearly 9,000 communicants enrolled in the parish; thirty-seven dioceses and each of the missionary districts of the American Church have less. Dr. Manning, in his interesting "Annual Statement," discusses the taxation of Church property, the effects of the war, and the opportunity for the World Conference.

"I WILL LIFT UP MINE EYES unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eyes are fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered from devotion and been snared by some good but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the divine face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—*Selected.*

## BOSTON CHARITIES MAINTAINED

### Gifts for War Relief Have Not Diminished Them

#### DEATH OF REV. N. K. BISHOP

The Living Church News Bureau }  
Boston, May 24, 1915 }

LAST autumn a good many people were greatly worried lest the appeals for aiding the war sufferers (worthy though all recognized these to be) would result in a marked falling off in the revenues of the Church and charities. When these were suggested to a certain rector here he replied, with fine optimism: "The more people give, the more they will give." And, on the whole, even despite reduced incomes, Church and charities have not experienced any falling off in their incomes.

Here in Massachusetts, the last figures of the diocesan gifts for general missions are most encouraging, the bulletin received May 19th giving the May figures from New York as: Total remittances to May 1, 1914, \$51,180.58; total remittances to May 1, 1915, \$61,542.20; the gain this year over last, \$10,361.62. The parishes which have already completed their apportionment this year are 41, as compared with 38 last year.

Parish incomes are apparently also not behind last year's. From most secular charities I have heard the same thing. A large number of people have given more than before, and many people who have previously given little or nothing have found the joy of giving. The record in Massachusetts is certainly a splendid one.

After a long illness, the Rev. Nathan Kendrick Bishop entered into rest on May 19th, in the 67th year of his age. He had been rector of Emmanuel Church, Somerville, since 1877. He was loved and highly esteemed throughout the diocese. The burial office was read at Emmanuel Church on Saturday, May 22nd. *Requiescat in pace.*

On Expectation Sunday there were many sermons on the *Lusitania* tragedy. Preachers of all denominations were united in commending President Wilson and in condemning the attack on the steamship. Bishop Lawrence's words were quoted last week. At Trinity Church, Dr. Manning said: "The President of the United States in his message to the Imperial German Government has expressed the deliberate moral judgment of the nation. It is a statement worthy of a Christian people; it is a solemn appeal to the conscience and the heart of the German nation." Dr. van Allen's sermon at the Requiem on Friday, May 14th, for the *Lusitania* victims is to be printed, in response to a very wide-spread request.

Dr. van Allen was the speaker at the annual dinner of the St. Stephen's Church Men's Club on Monday, May 17th. He spoke on the liquor problem and especially criticized Governor Walsh for his veto of the liquor transportation bill. "I can remember," Dr. van Allen said, "when all men who thought as I on this question were regarded as crack-brained fellows, cranks upon temperance. Now men in all departments of business and life are saying, 'Alcohol must go.'" The Rev. F. C. Lauderburn, vicar of St. Stephen's, acted as toastmaster. The Rev. George S. Selfridge, of the City Mission, also spoke. More than 125 men were present.

The Ecclesiological Society of the Advent had the unusual interest of listening to a talk on Armenia and her ancient Church, on Monday, May 17th, by a Bishop of that Church, the Rt. Rev. S. V. Casparian. Bishop Casparian is a student at the Episcopal Theological School.

On Wednesday, May 19th, the Bishop of Cuba addressed the diocesan Woman's Auxiliary, at St. Paul's Cathedral.

The annual tea and service of the Girls' Friendly Society of the diocese occurred on Tuesday, May 18th. Fifty-eight parishes were represented; 1,846 tickets were sold for the tea at Mechanics' Building. The informal procession of this "army," after tea, to Trinity Church, is always an interesting sight. About 1,900 girls were crowded into the church for the service and listened attentively to the sermon by Archdeacon Dennen, whose text was the 9th verse of Psalm 60.

Girls' Friendly Society

J. H. CABOT.

WHAT IS NEEDED for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to Him in prayer, saying, "Lord, guide me, Lord, give me wisdom, Lord, arrange for me," and then arise from your knees, and take the burden all back, and try to guide and arrange for yourself. Leave it with the Lord, and remember that what you trust to Him you must not worry over nor feel anxious about. Trust and worry cannot go together.—*Hannah Whitall Smith.*

## MEMORIAL CHURCH FOR PHILADELPHIA

George C. Thomas to be Commemorated  
in His Parish

## OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, May 24, 1915 }

THE parish of the Holy Apostles has sent out an appeal for funds with which to erect a church as a memorial to the late George C. Thomas. Since Mr. Thomas was a character of national repute for good and generous works in the American Church, the appeal is sent to Churchmen everywhere. Attention is called to the fact that Mr. Thomas was a member of the Board of Missions, and for thirteen years its treasurer; for twenty-four years deputy to the General Convention from Pennsylvania; was founder of the Sunday School Association; sometime president of the Church Club of the diocese of Pennsylvania, and for forty-one years warden of the Church of the Holy Apostles, this city, and superintendent of its Sunday school.

This memorial is to be erected at Fifty-first and Spruce streets, on the ground of the Chapel of the Mediator, of which the Rev. Phillips Endicott Osgood assumed charge as vicar on Sunday, April 11th. This is the youngest of the chapels of the Holy Apostles parish, and has before it a great missionary future. Mr. Thomas was deeply interested in its work during the latter part of his life, and in his will left quite a sum of money for its development. At the present time there are four hundred and forty communicants. Another four hundred communicants of the parish of the Holy Apostles have been found near the chapel and there are known to be five hundred unaffiliated Churchmen in the parish. An estimate is that during the next five years three hundred confirmations can be expected from the Sunday school, and the probable number of communicants from the undeveloped section of this district in the next five years will be five hundred. Suggestive plans have been drawn for the new church building, which are presented in this issue. It will be a noble building and a fitting monument to Mr. Thomas. Unfortunately, until very recently the church buildings in this section of the city have not been a credit to the Church. Improvement has taken place in this particular in the erection of the Church of the Redemption, and St. Barnabas'. We have already described the plans for the chapel of the Epiphany. With the addition of the new memorial building the Church in West Philadelphia will begin to take its place among the religious bodies in this section which are suitably equipped.

Within the past three years the Sunday School Institute has become an important factor in the work of the diocese. Each year in each convocation there are three meetings held, and the best speakers, who are Sunday school specialists, are secured to make the addresses. In conjunction with the institutes teachers' training classes are conducted throughout the winter months in North and South Philadelphia convocations jointly. For this work teachers who are expert in Sunday school work had been secured and the results have been excellent. The schools throughout the diocese have felt the stimulus of this instruction. During the past week two institutes were held: one in West Philadelphia and the other in Ardmore. The speakers in West Philadelphia were the Rev. Phillips Endicott Osgood and Mrs. Clarence Wyatt Bispham, each in their respective departments. Mr. Osgood, who has recently become vicar of the chapel of the Mediator, created considerable enthusiasm among his hearers on the subject of work in the main school. He emphasized the importance of missionary teaching in a concrete way. He advised that the classes be encouraged to get into contact with a particular field or missionary, and, by letters which would keep them informed as to the work done, be inspired to greater effort for the field. He also advised some improvement on the present teaching meth-

ods and gave notice of a series of lessons which will be published soon, which he believed would be stimulating. Mrs. Bispham, who has written a book on Sunday school work, spoke inspiringly on the primary school. At Ardmore the Rev. L. N. Caley was the chief speaker. It was decided at the West Philadelphia meeting to have a teachers' supper with the meeting at least once a year. At the present time some of the convocations are doing this. It is believed that the teachers of the schools will thus come into closer contact and be helped.

An aged priest of the Church, the Rev. Henry C. Mayer, passed to his rest on Friday, May 21st. For about four years he has lived

Death of  
Rev. H. C. Mayer

in retirement at his home in this city on account of ill health. A large part of his life has been spent in educational and missionary work. He has also devoted many years to parishes in which he has been unusually successful. For ten years he was in Mexico and Cuba, where he established orphanages and schools, and during this period contracted the disease which was the cause of his death. Mr. Mayer was born in New York, and was graduated from Kenyon College, Gambier, Ohio, with the degree of B.A., and later from Harvard University with the degree of M.A. He was ordained deacon in 1869 and priest in 1870 by Bishop Stevens. Mr. Mayer was instrumental in building Christ Church, Franklinville; one time he was rector of St. Barnabas' Church, New York, and for a long time was at Pass Christian, Miss. A few years ago he saved the Church of the Messiah, this city, from the hands of the sheriff and put it on a

fairly strong basis. The first wife of Mr. Mayer was a daughter of the late Bishop Stevens; after her death he married a daughter of George T. Lewis, of this city, who survives him. He also leaves two sons and two daughters. The funeral was held in Christ Church chapel on Monday.

Death of Mrs. D. W. Sellers

The death of Mrs. David W. Sellers, a widely known Churchwoman, took place in this city at her home on Wednesday, May 19th. Mrs. Sellers was born nearly seventy-eight years ago. She was Miss Anna Frances Jaquette, daughter of the Rev. Joseph and Elizabeth Jaquette. Her father was for many years rector of St. James the Greater, Bristol, and also of St. Matthew's Church, this city. He was a celebrated Oriental scholar,

and editor of the first American edition of the Hebrew Bible. He was a descendant of Jean Paul Jaquet, Governor of Delaware in 1655. Mrs. Sellers leaves five children. Her burial took place on Saturday morning from old St. Peter's Church.

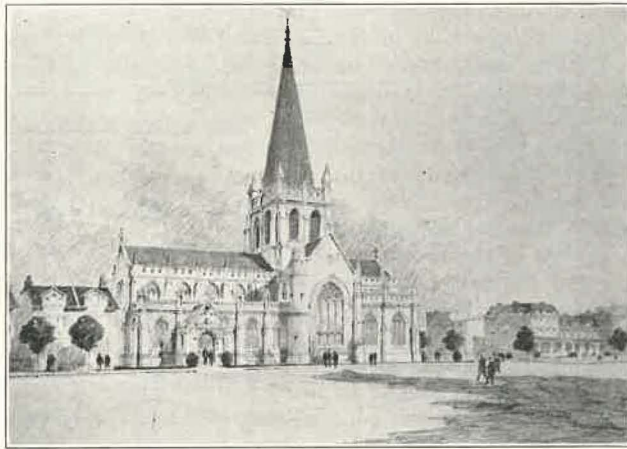
The first anniversary of the erection of the Church of the Redemption was celebrated in the parish hall on Thursday evening, May 20th, with very pleasant exercises. A reception was tendered to the rector and his wife. Congratulatory speeches were made

Miscellany

by members of the convocation and others. The last year has been one of very great success for this parish. The congregations have increased and the Sunday school has made wonderful strides. All the organizations of the parish show healthy growth and condition.

The Church of the Atonement entertained the convocation of West Philadelphia at its spring meeting Thursday afternoon and evening, May 20th. A large number of the clergy and lay delegates reported at roll call. The meeting throughout was full of life and interest. Officers for the year were elected, the Dean holding over. There was no change in the offices of secretary and treasurer. The names of the Rev. Albert Clay and the Rev. Edward James McHenry were added to the missionary committee in the place of two members who declined to serve. The reports of the missionaries were the best that have been made for many years. The chapel of the Epiphany still appeals for a building in which to do its work adequately. It reported its parish house too small for either the Sunday school or the congregations. The Italian work created considerable discussion. The missionary reported great progress in the two centers in West Philadelphia, but that the time is insufficient for the accomplishment of the great amount there is to be done. The missionary budget was vigorously debated. Less the \$3,000 for the sustentation board, the apportionment is \$34,600. This includes all the missionary work in the diocese. The method of assessment in order to secure this amount met with strong opposition. Many of the members criticized taxing the benevolences, in addition to the current expenses. Heretofore the latter has been the basis. The convocation finally approved the apportionment under protest.

THOUGHT by thought piled, till some great truth is loosened.—  
Shelley.



DESIGN FOR CHURCH OF THE MEDIATOR, PHILADELPHIA  
[Memorial to George C. Thomas]

## CHICAGO SEMINARIANS GRADUATE

## Commencement at the Western Theological Seminary

VARIOUS RECENT ACTIVITIES IN  
THE SAME CITY

The Living Church News Bureau }  
Chicago, May 24, 1915 }

THURSDAY, May 20th, was commencement day at the Western Theological Seminary, and marked the tenth anniversary of the Deanship of the Very Rev. W. C. De Witt, D.D. What has been done at the Western under his leadership may be gathered from the words of Bishop Anderson in his convention address a year ago. "When," said he, "the Rev. Dr. De Witt accepted his election as Dean of the Western Theological Seminary, it had but one professor, but one student, and its buildings were in a deplorable condition. Its buildings now are in first-class condition, its resources have been greatly increased, its faculty numbers six, its student body eighteen [they number now twenty-one], and it is turning out an exceptionally high-grade type of priest." That "the Western is growing in strength, and is doing a work which entitles it to the loyalty of all those who put the extension of the Church in this diocese in the forefront of their desires," is due to the fact that it has had during the last ten years an able head, a competent faculty, and some devoted friends and supporters.

The commencement began with a celebration of the Holy Communion at 7 A. M. The annual meeting of the Alumni was held at 11, the Rev. F. E. Brandt presiding. The Alumni officers elected were: The Rev. F. E. Brandt, president; the Very Rev. S. P. Delany, D.D., vice-president; the Rev. G. G. Moore, secretary; and the Rev. Edward S. White, treasurer. The Alumni luncheon, held at 12 o'clock, was in honor of Dean De Witt's tenth anniversary. The Very Rev. B. I. Bell was toastmaster. Addresses were made by Bishop Anderson and others, to which the Dean responded.

The commencement service was held at 3 o'clock in the chapel, when the candidates were presented by the Dean to Bishop Anderson, president of the Board of Trustees, and received from him their degrees and certificates. The members of the graduating class were: Clinton Bradshaw Cromwell, Wilbur Dean Elliott, B.A., James Edward Foster, B.A., Hugh Milliken MacWhorter, B.A., John Brian McCormick, Harwood Sturtevant, Carl Mynard Worden. The degree of S.T.B. was conferred upon the Rev. Harold Holt, and that of S.T.M. on the Rev. Erle H. Merriman and the Rev. John Albert Maynard. The prize of \$25 offered by Mr. D. R. Cameron for the best written sermon was given to Frank Victor Hoag.

At the luncheon a pleasing incident was the presentation of a check to Dean De Witt by the chairman on behalf of the students who had graduated from the seminary during the Dean's time, the check to be used to buy a chasuble for his own use. Mr. Brandt announced that he himself had collected a considerable sum toward the endowment of the Dean's chair of Homiletics and Pastoral Theology.

The sermon was preached by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan and vice-president of the Board of Trustees. His text was St. Luke 9: 62: "No man having put his hand to the plow and looking back is fit for the kingdom of God." More men, said he, of the plowman spirit are needed in the ministry to-day. The plowman is the type of thoroughness; the Church needs not only men who are faithful in their job, but men who will "stay on their job"; it is dogged does it"; the kind of men who will hold and guide the handles of the plow to the end of the row. The modern ministry is an exceptionally difficult calling, with its multiplicity

of duties, and many demands made upon the clergy. Efficiency has become a word that all men are conjuring with; the insistence on what men call efficiency means a nervous breakdown for Bishops and priests, and a wicked waste of good material. Like the plowman, the minister of Christ must be a man of quenchless faith and boundless hope; he must have vision. He must not yield to the modern demand for results; he must not be like the institutionalist who counts his success in statistics, or like the evangelist, who counts his by the number of converts. The plowman, too, is the type of lowly service. Men must be content to bear the yoke in their youth. It is unfortunate that there is a tendency to-day to shorten the diaconate. The Church needs men who are not ashamed of honest toil in humble places; men of the spirit of Bishop Ken, whose life was governed by the immortal words, "Seekest thou great things for thyself? Seek them not."

The School of Religious Education held an exhibition at Christ Church, Woodlawn, on Wednesday and Thursday, May 19th and 20th. The first day was especially for parents, and the second day for teachers. The exhibits, which attracted unusual attention, were of work done by pupils of each grade in the Sunday schools and in the day schools, by the camp fire girls, and other clubs of an educational sort. The note books and scrap books prepared by the classes in connection with the study of the mission fields of the Church were most interesting. The Rev. F. E. Wilson, secretary of the Board of Religious Education, made an address at 8 o'clock.

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On Wednesday the exhibits were again shown, and the South Side Institute held its meeting beginning at 5:30, and attended by over two hundred. The addresses were made by Mr. Courtenay Barber and the Rev. Charles H. Young. Mr. Barber told what he as a father would have the Sunday school teacher do in the spiritual training of his child, and how he would cooperate with the teacher. Mr. Young's address was on the summer school. The annual election of officers for the South Side Institute resulted as follows: Rev. W. G. Studwell, president; Rev. H. B. Gwyn, vice-president; and Mr. Frank Teller, secretary-treasurer.

The Chicago Local Assembly of the Brotherhood

of St. Andrew held its annual meeting on Wednesday, May 19th, at St. Mark's Church, Evanston. There were representatives from

Annual Meeting of  
Local Assembly

thirty-one parishes and missions present, including a large number of clergy. A conference was held at 6:15 in the rectory, presided over by Mr. Courtenay Barber, the second vice-president. Mr. Barber introduced Mr. Wilmer M. Hammond, chairman-elect of the Assembly. Mr. Hammond's experience as vice-chairman of the Assembly during the past year makes him well qualified for the office. He read the annual report of the Assembly, which showed that the Brotherhood is in good condition in Chicago. About ten members expect to attend the annual convention at Los Angeles. Dinner was served in the parish house. Evensong was said afterwards by the Rev. Arthur Rogers, D.D., rector of St. Mark's Church, who also preached the sermon, on the victory we are fighting for. He asked that men of the Brotherhood should jeopardize their lives for Christ. Thus they were doing all that He asked of them.

Many of the diocesan parish papers for May contain a list of annual reports, and most of them tell of successful years. The

Annual Reports  
and Apportionment

amounts given to missions and charities seem rather to have increased than decreased. And it is a happy sign to find the appeal of the Board of Missions for the Emergency Fund in whole or in part in these magazines. The diocesan Board of Missions held a meeting on May 13th, and decided to ask the parishes and missions of the diocese to make every effort to raise for the coming year the sum of \$30,000 for diocesan missions, and the same amount for the work of general missions. The Board has advised the vestries and finance committees in advance of this new apportionment, and urges that the delegates to the diocesan convention be instructed to answer "Apportionment" when the name of the parish is called; or better yet, to sound an advance by naming a larger amount than that asked.

Grace Church, Chicago, is reported as having had one of its best years financially and spiritually. The work of its many parish organizations has been conducted with enthusiasm and good results, contributions for missionary purposes at home and abroad have again



GRADUATING CLASS AT THE WESTERN THEOLOGICAL SEMINARY  
[Photo by Gibson, Sykes & Fowler]

sustained Grace Church traditions, the Endowment Fund has been increased, and the parish has been able to cancel its floating indebtedness without curtailing any one of its activities.

A memorial service for Mr. and Mrs. Montague T. Grant, who were lost on the *Lusitania*, was held in the chapel of St. Paul's Church, Kenwood, on Monday, May 17th, at 5:30 P. M. The rector, the Rev. George H. Thomas, said the service and made the address. Mr. and Mrs. Grant were of English birth and had been communicants of St. Paul's Church for many years.

On Tuesday and Wednesday afternoon, May 18th and 19th, the Rev. J. N. Figgis, D.D., Litt.D., of the House of the Resurrection, Mirfield, England, delivered at the Haskell Memorial Hall of the University of Chicago two of the course of Bross Lectures, which he had already given at Lake Forest College, "The Gospel of Nietzsche" and "Nietzsche and Christianity." The lectures were open to the public and were largely attended. Father Figgis also lectured at the School of Civics and Philanthropy on May 18th.

The Laymen's Missionary Movement had a luncheon at the New Morrison Hotel on Monday, May 17th, at which Mr. E. P. Bailey of Grace Church presided. Nearly two hundred men were present, including many clergy and Churchmen. Plans are being made for the Laymen's Missionary Movement series of conventions in the fall, of which there are to be about one hundred throughout the country. It was announced that the first of the series will begin in Chicago the latter part of October. Mr. Sherwood Eddy gave a remarkable address on The Awakening in China.

The new organ at St. Margaret's Church, Windsor Park (Rev. H. J. Spencer, priest in charge), was dedicated on Monday evening, May 17th. Choral Evensong was intoned by the priest in charge, assisted by the Rev. Dr. John Henry Hopkins. Professor Richardson, organist of St. Paul's Church, Kenwood, played several numbers during the evening. The organ is a splendid instrument of Möller make.

The Rev. John Henry Hopkins, D.D., and Mrs. Hopkins gave addresses on General Missions at St. Matthew's Church, Wheeling, W. Va., on Wednesday, May 19th. Dr. Hopkins spoke at the morning and evening services, and Mrs. Hopkins addressed the women in the afternoon. The services and meeting were part of a series held in the interest of missions by fifteen branches of the Woman's Auxiliary. The subject was The General Outlook.

A reception in honor of the Very Rev. Walter S. Pond was held at Sumner Hall, Cathedral of SS. Peter and Paul, on Monday evening, May 17th, under the auspices of the Woman's Auxiliary branch of the Cathedral.

There was a large attendance and addresses of welcome were made by the Rev. C. A. Cummings, Mr. David E. Gibson, Mr. Frank Smith, and Miss Carrie Menge.—The choirs of Trinity Church, Aurora (Rev. F. E. Brandt, rector), and of the Church of the Redeemer, Elgin, held a choir festival at Elgin on Sunday evening, May 9th. The Beale Men's Club of the latter church were hosts to the Universalist Men's Club in the new parish house on Wednesday, May 5th.—The League of Intercession at St. Edmund's Church, Chicago, kept the Rogation Days and the Ember Days as special days of corporate intercession, there being continued prayer from eight in the morning until six in the evening.—The Round Table met at the Church Club rooms on Monday, May 17th. The subject for the day was The Church Pension Fund, which was discussed very freely by many of the clergy present.

H. B. GWYN.

### BISHOP SUFFRAGAN ELECTED IN NEWARK

**E**HOSEN by a large majority both of the clergy and of the laity on the first ballot, the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J., is the Bishop Suffragan-elect of the diocese of Newark.

The convention was held in Trinity Church, Newark, on Tuesday, May 18th, and finished all the ordinary business of the session in addition to the election of a Suffragan Bishop in a single day.

The following nominations were made for the office of Bishop Suffragan:

The Rt. Rev. Benjamin Brewster, D.D., Bishop of Western Colorado; the Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J.; the Ven. Roy F. Duffield, Archdeacon of Queens and Nassau, diocese of Long Island.

Appropriate prayers were read by Bishop Lines and a recess for private intercessions was taken. The polls were opened and closed before luncheon. On reassembling at 2:25 the tellers reported the result of the ballot.

Whole number of clerical votes, 96; necessary to a choice, 49.  
Whole number of parish votes, 67; necessary to a choice, 34.

	CLERICAL	LAY
Rt. Rev. Benjamin Brewster, D.D. ....	25	18
Rev. Wilson R. Stearly .....	65	47
Ven. Roy F. Duffield .....	1	1
Rev. D. Stuart Hamilton .....	2	1
Ven. James A. McCleary .....	2	0
Rev. Stuart Crockett, D.D. ....	1	0
	96	67

On motion, the election of Mr. Stearly was made unanimous. The Committee on Notification was appointed: Rev. Barrett P. Tyler, Rev. Henry H. Hadley, Rev. David N. Kirkby, Mr. Edward O. Stanley, Mr. James Steuart MacKie, Mr. William Read Howe.



REV. WILSON R. STEARLY

Mr. Stearly was ordained as deacon and as priest in 1900 by the Bishop of Ohio, and for the first nine years of his ministry was rector of Emmanuel Church, Cleveland. In 1909 he became rector of the Church of the Holy Apostles, Philadelphia, and in 1912 changed to his present parish, St. Luke's, Montclair. Mr. Stearly's election is very generally commended.

Elections proceeded and the following were declared elected:

Standing Committee (Class 1917): Rev. Frederick B. Carter, Rev. Charles T. Walkley, Mr. G. Wisner Thorne, and Mr. William Read Howe.

Deputies to Provincial Synod: Rev. James A. McCleary, Rev. Edmund J. Cleveland, Rev. Augustine Elmendorf, Rev. Albert L. Longley, Mr. Arthur E. Barlow, Mr. William Fellowes Morgan, Mr. Decatur M. Sawyer, and Mr. James Steuart MacKie.

The committee on Church Pension Fund reported, and Mr. Monell Sayre addressed the convention. The committee was continued and instructed to prepare a canon for consideration at the next convention.

A committee of five was appointed to consider the matter of proportionate representation from parishes in the diocesan convention.

Messages were ordered sent to the Rev. Dr. William W. Holley, absent on account of illness, and to the families of Dr. George S. Bennitt, and Charles Douglas, two priests of the diocese recently deceased.

After receiving reports of committees, commissions, and various boards of trustees, the convention adjourned without day at seven o'clock.

The Church Club of the diocese had a dinner in the evening at Trinity House, Rector street. Mr. Edward O. Stanley was toastmaster. Speeches were made by Dr. Hamilton W. Mabie, the Bishop Suffragan-elect, Rev. Henry A. McNulty of Soochow, China, and others. There was a general attendance of clergy and lay deputies to the convention.

### EMERGENCY FUND CONTINUES TO GROW

**M**ANY things have happened during the past week at the Missions House to cheer the hearts of the Emergency Fund committee. On Friday of last week the "One Day Income Fund" increased \$4,000 in about four hours. Grace Church, Providence, R. I., sent in over \$1,600, followed shortly by a remittance from St. Paul's, Rochester, N. Y., of \$2,400. This places St. Paul's, Rochester, in the lead of parish contributors, a total of more than \$3,100 having come in from that parish. On May 22nd the fund is reported to be \$145,000.

Another interesting thing of last week was two gifts which came by the same mail from Maryland and Oklahoma. One was a set of silver after-dinner coffee spoons which the donor had possessed for thirty years. The other was a set of crochet mats made by a woman who in former days was a nurse, but who is now confined to her bed with a broken hip, and has no hope of active service for at least a year and a half. Of each of these women it may be said, in the Master's words, that "she has done what she could." When one has the "mind to work," neither sickness nor poverty nor anything else can hinder them from placing gifts at the Master's feet. Why cannot many others follow the noble example of these two? Mr. John W. Wood will be highly pleased to correspond with anyone who may be desirous of purchasing these gifts.

Still another incident was that of the Good Shepherd Sunday school, St. Ignace, Mich. Here the children all brought

two-cent stamps in envelopes marked for the Emergency Fund, and presented them on the altar. In fact the Sunday school children wherever they are enlisted in this campaign respond with eager joy.

Some one has pointed out that there is a tendency on the part of some of the clergy to devote a Sunday's offering to this fund without a previous notice or preparation. This is not the idea embodied in the plan. The call is for "one day's income" regardless of how much or how little has been paid on the apportionment. It approaches the matter *de novo*, as it were, and asks a definite thing from each communicant, irrespective of previous gifts. It is addressed essentially to the individual as a unit, and not to the parish as a unit. When we consider that the present \$145,000 has been given by a small percentage of the Church's membership, one wonders how large the sum would be if every single communicant could be enlisted. This is the problem which the Board asks the clergy to help solve by seeing that the appeal is sent to every one. What a wonderful educational and spiritual uplift it would give to the Church's missionary fervor if this plan were thoroughly carried out! It seems that the laity are glad to have a chance, as is evidenced by one instance where the Woman's Auxiliary had to ask its rector and vestry to give them an opportunity to make an offering.

The Emergency committee was continued by the Board at its last meeting, and instructed to keep up the campaign if necessary until the close of the fiscal year. Many parishes have postponed action until along in the summer. Judging from the many diocesan campaigns which were brought to a close on Whitsunday, the fund should show material increase by the first of June. In addition to this, some dioceses—among them Chicago, South Carolina, and Western Nebraska—are concluding their campaigns on Trinity Sunday, May 30th. It is certain that the zenith of interest in the campaign has not yet been reached.

MISSIONARY BULLETIN FOR MAY

New York Office of The Living Church }  
11 West 45th St. }  
New York, May 11, 1915 }

THE contributions for the missionary cause given to May 1, 1915, are as follows:

From Parishes.....	\$456,777.65
" Individuals .....	95,222.72
" Sunday schools .....	118,221.03
" Woman's Auxiliary .....	\$75,643.87
" Junior Auxiliary .....	5,077.02
" Interest .....	80,720.89
" Miscellaneous .....	62,521.30
" Woman's Auxiliary United Offering.....	7,400.67
" .....	48,000.00
Total .....	\$868,864.26

This is an increase in

Parish Offerings of.....	\$ 31,866.74
Individuals .....	52,617.09
Sunday schools .....	46,814.47
Woman's Auxiliary } .....	17,444.64
Junior Auxiliary } .....	3,420.98
Interest .....	3,006.06
Miscellaneous .....	

Total increase .....

Of this increase the Emergency Fund receipts are \$96,474.82, divided chiefly between Parish and Individuals—\$45.20 from the Woman's Auxiliary and \$2,902.51 Miscellaneous.

It is well to analyze the increase a little. Easter fell eight days earlier this year than last year and therefore we have had that much longer this year in which to receive the Sunday School Lenten Offerings. Making adjustment for this the increase to—

May 1st would be.....	\$126,602.18	instead of	\$155,169.98
Of this the Emergency Fund has brought us .....	96,474.82		

Leaving the increase from other sources as .....

The Legacies received during the month of April are as follows:

Chicago, Oak Park, Estate Miss Mary R. Sherwood. To the Society .....	\$ 200.00
N. J., Camden, Estate Susan M. Carpenter. To be invested .....	2,000.00
N. J., Plainfield, Estate Mrs. Elizabeth S. Fowler (add'l). To be invested.....	1.56
N. Y., New York, Estate Mrs. Phoebe Caroline Lawrence. Negro, \$1,000. To be invested \$1,500. Reserve Endowment, \$1,000 .....	3,500.00
Pa., Whitmarsh, Estate Rev. A. J. Miller. To the Society .....	100.00
Pa., Philadelphia, Estate David Roberts, Domestic.....	44.36
Pitts., Pittsburgh, Est. Mrs. Ormsby Phillips. To be invested .....	2,000.00

Respectfully submitted,  
GEORGE GORDON KING, Treasurer.

TRAINING WOMEN FOR RELIGIOUS SOCIAL SERVICE

BY DEACONESS ANITA HODGKIN

Head of St. Margaret's House, Berkeley, Calif.

THE demand for Social Service Training is constantly increasing, so that the Deaconess Training School of the Pacific, organized for the purpose of training women to be Church workers, has decided to extend its work by offering a Vocational Course in Social Service. This has been made possible through the coöperation of the University of California, which permits students to take courses without being regular students of the university. The practice work has been arranged through the kindness and interest of many of the social workers in San Francisco, Oakland, and Berkeley, who have promised to coöperate in the training of students. This new department is open to women who want to study Social Service from a religious point of view.

The entire course includes a general course in the Principles of Economics, the Control of Poverty, Care of Dependents, Hygiene, First Aid to the Injured, Home Care of the Sick, Religion and Health, Religion and Social Problems, Social Teachings of the Old and New Testament, and special lectures from time to time on topics of interest to social workers. Among the electives are courses in Political Science, Labor Problems, Modern Industrialism, Social Insurance, Dietetics, Gymnasium, Folk Dancing, Sports, Spanish, German, or Italian. The practice work consists of regular days at Associated Charity offices, Clinics, Settlement Houses, and Friendly Visiting. These cover a period of two years, although for those who have already had a thorough course in General Economy and Political Science a one-year course can be arranged.

When the Deaconess School was started in Berkeley, Bishop Nichols, its president, often spoke of his hope that the school and the women students of the University of California might come into close coöperation. When it became evident that it would be of help to some girls to enlarge the school home and receive college girls as boarders, the Bishop in his annual address on Bishop's Day said: "It frequently happens that the orbit of great universities and the orbit of activities of the Church were separate and only crossed fortuitously, but here was a natural mode of bringing the college girls within the deaconess' influence so that it would supply even unconsciously to them the religious balance in their lives, since they would discover that women interested in Church work were red blooded and human with their feet upon earth." It is hoped that more of our Church girls will learn of this plan and avail themselves of the opportunity. At present the two houses have accommodations for twenty people, but just as soon as the need arises for larger buildings there is no doubt that the necessary funds will be forthcoming.

The rather unusual time (in the middle of August) for the beginning of the fall term of the Deaconess School is accounted for by the presence of the University of California. Ever since the school's foundation, eight years ago, when the present warden, the Rev. Edward Lambe Parsons, D.D., realized the necessity of having a Deaconess Training School in the West and obtained permission from Bishop Nichols to start one, the policy of the school has been to coöperate as far as possible with the university and the calendar has naturally been made practically identical. The early opening makes it difficult at times for women who come from places where the school year is so different, but this year it will certainly be of great advantage to the students, for they can in this way visit the Panama Pacific International Exposition, which will remain open until December 4th. For the students in the Social Service Department, as well as in the Deaconess School proper, there will be the opportunity of visiting exhibits and attending lectures in Sociology, and those who want to understand more of the modern religious problems will find every cult as well as the various nations represented. The Religious Education Association has an exhibit and will hold a conference during the month of August. Our own Church's work is admirably illustrated, so that one can obtain a rather unusual view of the whole field.

When one keeps hearing of definite places of service in Church and State both at home and abroad, one feels sorry that more women do not avail themselves of the wonderful opportunities for original expression of the highest ideals which they can find in Church work and Social Service.

## The Archbishop's "Statement"

[Owing to the freight delays by reason of the war, no copies of the pamphlet containing the full text of the Archbishop of Canterbury's "Statement" issued with the "Answer" of the Lambeth Central Consultative Committee have as yet, so far as we know, been received in this country. The "Answer," reprinted in full from the English papers, was contained in last week's LIVING CHURCH. For the following abstract of the much longer "Statement" by the Archbishop we are indebted to the *Guardian*.—EDITOR L. C.]

### SUMMARY OF THE "STATEMENT"

**1. Ministers recognized in their own bodies may be welcomed as visitors to preach in Anglican churches, provided they are accredited by the Diocesan Bishops.**

**2. Non-Anglicans may be admitted to the Holy Communion at the direction of the Diocesan Bishops, on condition of the acceptance of the Apostles' and Nicene Creeds, the absolute authority of Scripture as the Word of God, and the Deity of our Lord.**

**3. Anglicans must not receive the Holy Communion from ministers not episcopally ordained or whose orders are otherwise irregular.**

**4. "We shall act rightly, and the wisest and strongest ministers believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu."**

### THE NEW PROBLEM

THE Archbishop first clears the ground as regards any question of his own jurisdiction. At their several consecrations each of the Bishops concerned in the dispute took an oath of canonical obedience to the Archbishop of Canterbury, and "it will not be contended that that oath is devoid of meaning, or that the relation so established is other than a real one." For the time being it is upon the Archbishop that "special responsibility for action of a steadying and coördinating kind must rest." The ultimate problem, his Grace points out, is the upbuilding of a native Church—"a Church, that is, into whose structure the characteristics of the people of that land are for the common good of the whole Church of Christ taken up and interwoven . . . a rightly ordered Christian Church of East Africa":

"But the pioneer or founder who with this thought in his heart is facing his great task in Africa to-day finds himself confronted by a stern and incontrovertible fact. It is this. The germ or nucleus of the African Church of the future must needs be the group or groups of those who are already converts from paganism or Islam, and these people have received and assimilated their Christian faith from streams of teaching which have come to them along different channels of transmission, and the characteristics of the different channels have become familiar to, and perhaps loved by the several groups of converts. The denominational divisions are thus marked and strong notwithstanding the friendliness subsisting between the different bodies. How are these two elements in the problem—the steadying desire for a genuinely African Church in days to come, and the existing loyalty to denominational systems and traditions—to be reconciled? In trying to answer that question we instinctively look for precedents in the history of the Church of Christ. There are none. In the nineteen Christian centuries we find nothing which can fairly be called a precedent. Never before have teachers and guides in the Church of Christ been called upon to handle that particular problem on a large scale and in concrete form. All the more are we bound to treat with anxious considerateness a thoughtful and painstaking endeavor on the part of experienced missionary leaders who, in existing conditions, set themselves, experimentally and without the aid of precedent, to meet difficulties which are large and urgent. They are large because of the range and rapidity of missionary advance. They are urgent because of the extreme danger of needlessly stereotyping in infant Christian communities, whose plastic stage will not last indefinitely, the existing British lines of denominational division."

### THE AIMS OF THE CONFERENCE

The Archbishop acknowledges that the Scheme of Federation is fairly in accord with the principles underlying the spirit and intention of the Lambeth Conference, and he heartily reëchoes the approval meted out by the Consultative Body:

"All this, with the mutual consideration involved, and with the united testimony borne to the faith which is enshrined in the Apostles' and Nicene Creeds, plainly makes for unity; and it is by such methods and by such a temper, more, perhaps, than by formal organization, that the conditions may be realized in which the end of our

efforts and our prayers—a genuine African Church—will be shaped by the Holy Spirit of God according to His Will."

Dr. Davidson also calls attention to the large measure of agreement between the Bishops concerned in the aims of their policy. He quotes the Bishop of Zanzibar, who says:

"The relations between our own missions and those of other ways of belief and practice have always been most friendly. We have observed boundaries, we compete with no other mission of any sort within our own limits.' And his sketch of a possible plan of coöperation, continues his Grace, between episcopal and non-episcopal Churches includes a form of service of spiritual communion which he thinks may under proper sanction be jointly used in connection with meetings of his proposed 'Central Missionary Council of East Africa.'"

### THE BOUNDS OF THE CHURCH

Admitting then the propriety and even the obligation of occasional interdenominational conferences and coöperation in the mission field, "other difficulties and differences present themselves":

"They turn partly on the question whether the Church of England, in addition to the emphasis she deliberately sets upon our episcopal system, has laid down a rule which marks all non-Episcopalians as *extra Ecclesiam*. The threefold ministry comes down to us from Apostolic times, and we reverently maintain it as an essential element in our own historic system and as a part of our Church's witness to 'the laws of ecclesiastical polity.' We believe it to be the right method of Church government, a method which no new generation in the Church of England would be at liberty to get rid of, or to treat as indifferent. We believe further that the proper method of ordination is by duly consecrated Bishops, as those who, in the words of the Article, 'have publick authority given to them in the congregation to call and send ministers into the Lord's Vineyard.' But to maintain that witness with all steadfastness is not the same thing as to place of necessity *extra Ecclesiam* every system and every body of men who follow a different use, however careful, strict, and orderly their plan."

And in a footnote the Archbishop adds:

"See, for example, the reference made by the weighty and representative committee of the Lambeth conference of 1908 to certain features in the existing Presbyterian system and usage, including the teaching of many leading Presbyterian divines as to the transmission of orders by a regular succession through the Presbyteriate. The committee quotes many authorities."

### FEDERATION OR CO-OPERATION

But "Federation" and "Coöperation," as the Archbishop observes, are by no means the same thing; and there are serious objections to the "Federation" proposed by the Bishops of Mombasa and Uganda:

"There is, I think, a very real difficulty in regarding it as possible that one section of a great communion should thus federate itself with some of those outside, without thereby compromising of at least affecting the life and organization of the whole communion or society whereof it is a part. Transfer the thought from ecclesiastical to national life. Could Devonshire be federated, say, with Normandy without thereby compromising England? And would the difficulty be overcome by leaving to Devonshire such local autonomy as it has? A formal and quasi-constitutional federation in British East Africa of different denominations, whereof our Church is one, requires, as it seems to me, a sanction which must be more than local. The matter is exactly one of those which the Lambeth conference of Bishops can appropriately discuss with a view to the enunciation by that large and representative body of the principles which in its judgment must be authoritatively safe-guarded, and perhaps of forms of rule and usage wherein a new departure may advantageously be made. The next Lambeth conference will meet, if all be well, in the summer of 1918, and a great deal may in the meantime be wholesomely done to give effect to the desire for friendly coöperation which underlay the Kikuyu proposals."

### EXCHANGE OF PULPITS

In regard to the provision in the proposed Scheme of Federation that "for the present all recognized as ministers in their own Churches shall be welcomed as visitors to preach in other federated Churches":

"Does this rule in itself contravene any obligatory principles of Church order? I do not think so, provided always—a proviso which is not apparent in the wording of the rule—that in Churches of our own communion the authority of the diocesan Bishop be maintained, and that the preacher, whether he be minister or layman, be duly accredited by the Bishop. That such is the intention of the promoters of the scheme is implied by the manner in which the Bishop of Uganda expands or explains the sentence I have quoted. The words



refer, he says, to one who is a recognized minister in his own Church."

#### ADMISSION TO THE EUCHARIST

"Similarly, with regard to the graver or more complex question of admitting to Holy Communion those who belong to other denominations and have not been episcopally confirmed, it is in my judgment right to leave large responsibility with the diocesan Bishop. The rule and custom of the Church of England, in respect of its own members, are not doubtful. . . . But the rule is one which must be open, as the very wording of the rubric shows, to exceptions, and the character and range of the exceptions may rightly be subject to episcopal discretion. Looking carefully at present-day facts and conditions, I have no hesitation in saying that in my opinion a diocesan Bishop acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own Church are for the time inaccessible, and who, as a baptized person, desires to avail himself of the opportunity of communicating at one of our altars. The proposed scheme as worded would require of the would-be recipient the loyal acceptance of the Holy Scriptures as our supreme rule of faith and practice; of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief; and, in particular, belief in the absolute authority of Holy Scripture as the Word of God, in the Deity of Jesus Christ, and in the atoning Death of our Lord as the ground of our forgiveness."

#### THE EUCHARIST FROM NON-ORDAINED MINISTERS

In regard to perhaps the gravest of the three issues raised the Primate expresses himself with directness and vigor:

"To imagine that the occasional admission of non-Episcopalians in special circumstances seek the Holy Communion at our hands carries or implies a corresponding readiness to bid the members of our Church, when temporarily isolated, seek the Holy Communion at the hands of any Christian minister, though not episcopally ordained, who may be within reach, to whatsoever denomination or system he belongs, is gravely to misapprehend the position and to run the risk of creating serious confusion. . . . No student of the question of our relation to other parts of the Church of Christ will forget that in almost every utterance which the Church of England has made on the subject—either corporately or by its representative men—emphasis is laid on the distinction between 'regular' and 'irregular' ordination, and this without any attempt to lay down limits as to the operation of the grace of God vouchsafed to those who minister His Gospel to the souls of men. There is no branch of Christian polity the handling of which requires more reverent caution than does this. If, for the sake of securing what looks like a gain in the direction of Church unity, or of attaining in the mission-field a nearer prospect of a Church in the true sense 'native,' we were to treat the question of a three-fold ministry as trifling or negligible, it is obvious that we might do irreparable ill to the future life of the Church of Christ in that region of the earth."

#### THE KIKUYU CELEBRATION

"It remains for me to say something about the special celebration of Holy Communion at the close of the Kikuyu conference. In the controversies of last summer that service was frequently referred to as though it had been the deliberate inauguration of a new plan or system of coöperation or intercommunion between the different Churches working in the mission field. Such description of it was not, I think, unnatural in view of the language used by the eager and able Presbyterian writer whose widely published account of the service, whereat he had himself been present, was to the best of my belief the first intimation which any of us received on the subject. . . . The celebration of Holy Communion on which so much attention has been concentrated had no place in the programme of the conference, and nothing was further from the thoughts of the Bishops, or apparently of others, than that they were thereby inaugurating a new policy or initiating a new plan of intercommunion. . . . No thoughtful man will, I think, contend that an independent solution should be attempted in one tract of mission fields by inaugurating therein a system of free intercommunion on the part of the missionaries of different Churches. Nothing of the sort was intended at Kikuyu. Whatever settlement is to be reached must be reached deliberately and under the guidance of central authority; and anything which could be described as an attempt to 'rush' a solution would be harmful beyond words. . . . I believe that we shall act rightly, and that the wisest and strongest missionaries believe that we shall act rightly, in abstaining at present from such services as the closing service held at Kikuyu, now that in a world of quick tidings and of ample talk they are shown to be open to the kind of misunderstandings which have arisen."

IF THE WISH is awakened in our soul to be ever in His presence, let us go to Him this moment, and ask Him what to do, and how to feel, believing that He is more ready to hear than we to pray. He will give us realization of His love, and convictions of duty. Let us follow those convictions implicitly; let us ask Him every day to teach us more, and help us more; and we shall soon say, with Paul, "Thanks be unto God, for His unspeakable gift!"—*William R. Huntington.*

#### A SUNDAY MORNING IN SPRING

Into the garden, my Soul, come now,  
Where the flowers bloom, and the grass is green;  
Where the arching heavens, and bending bough,  
Are touching the Great Unseen.

Then fall on thy humble knees, my Soul,  
And utter thy morning prayer;  
For the Maker of all this glorious whole  
Is He who invites thee here!

For the heart of the world is the heart of God,  
And thou and the sparrow are dear;  
And the heaven-topped mountain and tiniest clod  
Are alike in the range of His care.

Then fall, my Soul, on thy humble knees,  
And to Him pay thy grateful vow;  
For the Maker of mountain and birds and trees,  
Is the Lord who is with thee now!

MARY ARONETTA WILBUR.

#### GODLY FEAR

BY THE REV. HENRY S. SMART

IN the Church's Confirmation service the Bishop prays for those regenerated servants whom he is about to confirm, that they may receive the seven-fold gifts of the Holy Spirit: the spirit of Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, Godliness, and Holy Fear. It is the last of these I have chosen for this meditation. "Let us have grace whereby we may serve God acceptably with reverence and godly fear."

First, contemplate the work of God as the Creator and Upholder of the planet on which we live. Why is there such splendor? Why such magnificence in all we see? Why do we find new cause for wonder and admiration when we behold the works of nature—the sea, the mountains, the sky, the stars, the sunset, the flowers, the seasons? Is it not that we may continually say to ourselves: If the works be so complete, what must the Creator be? If such is the beauty of creatures and created things, what must be the inexpressible beauty, the infinite greatness and goodness, of Him who beholds with one glance the whole creation? "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him?" So sang the psalmist. How poor, how weak, how veritably small we are in comparison with the awful majesty and goodness of God! Surely, the holiest and most confident have reason to fear in this world. We can do nothing of ourselves. The moment we try to rely on our own strength, that moment we fail. "Let him that thinketh he standeth, take heed lest he fall."

They have great reason to fear, whose repentance is never complete. These souls think they hate their sin, they easily repent oft times, and, likewise, as often fall. Their repentance is half-hearted, they never feel the joy of a complete victory, but remain, in various degrees, in the power of their wilful selfishness. These need to fear, lest God's anger and displeasure at last be provoked against them.

Saddest of all, they have need to fear whose sins are not yet remitted, but who remain within the kingdom of darkness and despair, as men without hope. These souls deliberately refuse Jesus Christ and His Gospel.

"O Jesu, Thou art knocking;  
And lo! that hand is scarred,  
And thorns Thy brow encircle,  
And tears Thy face have marred:  
O love that passeth knowledge,  
So patiently to wait!  
O sin that hath no equal,  
So fast to bar the gate!"

"Where art thou, thou whom I created only that thou mightest be enriched, glorified, transfigured?" In the presence of this solemn vision each anxious soul may well learn afresh the lesson of Holy Fear: Whatever be our spiritual condition, the "still, small voice" of God impels us to fear, lest we be not mindful of that cry—the call to the gracious and blessed opportunities, offered by Holy Church and Holy Sacraments.

O my soul, I may justly ask, in Holy Fear: Am I trying to conquer sin by my own power, or by the power of the Holy Cross?

DEATH to a good man is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, lightsome, and glorious.—*Anonymous.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## JAILS AND "MACHINES" IN CONNECTICUT

THE Connecticut commission on Social Service has busied itself with legislation affecting the jail system, which in that state is archaic and absurd. This is a difficult matter owing to the politics which are injected into the issue by the county commissioners who are in control of the county machine. A member of the commission, in writing on the subject, says:

"Connecticut, as you perhaps know, presents the most perfect political machine system that exists anywhere. Both parties are equally reactionary. However, the machine is not always corrupt. It is, though, ultra-conservative and reactionary, with capitalistic and aristocratic tendencies."

The same might be said of "machines" elsewhere. It is always interesting to note how eager each community is to have its own local machine regarded as the most complete and effective in the country. As a matter of fact, "machines" are pretty much the same everywhere, and are about equally effective and reactionary.

## ONE BOY OUT OF TEN ARRESTED

One out of every ten boys between 17 and 21 years old in Chicago has been arrested and brought into the Boys' Court during the past year. Judge Harry Dolan, who presides over the court, is responsible for this statement.

A dramatic touch was given by Judge Dolan's comparison of the treatment given boys with that given by the public to wild animals as portrayed in the talk of Cy de Vry, director of the Lincoln Park zoo:

"Look at the beautiful quarters maintained for these animals that are in charge of Mr. de Vry, and then look at the miserable quarters in the Thirty-fifth street police station where the four boy bandits were locked up the other day," said Judge Dolan. He caused a picture of the dingy, unsanitary cell to be thrown upon a screen, where Mr. de Vry pictured the comfortable animal houses at Lincoln Park. "The first year of the Boys' Court will be concluded April 1st. The records to date show that 9,834 boys out of Chicago's total of 75,226 boys between 17 and 21 years old have been arrested and brought before it," continued Judge Dolan.

"This is 13 per cent. of the boys in Chicago, and if we allow 3 per cent. for those who were brought in more than once—and this is too high—it means 10 per cent. or one in every ten boys, has been brought in. This is a startling state of affairs.

"Boys must be taught respect," the Judge further declared, "for authority, and they must be taught this at home, amid the religious and ethical environments found there."

## ONE DAY OF REST IN SEVEN

The New York Court of Appeals came in for a considerable amount of vigorous criticism when it handed down its famous decision on the workmen's compensation act; but now it is receiving equally strong praise for its decision in the case of *People vs. Klinck*, upholding the constitutionality of the "one-day-rest-in-seven law." In the course of this decision the court said:

"Can we say that the provision for a full day of rest in seven for such employees is so extravagant and unreasonable, so disconnected with the probable promotion of health and welfare, that its enactment is beyond the jurisdiction of the legislature?"

"We have no power of decision of the question whether it is the wisest and best way to offset these conditions and to give employees the protection which they need, even if we had any doubt on that subject. Our only inquiry must be whether the provision on its face seems reasonable, fair, and appropriate, and whether it can fairly be believed that its natural consequences will be in the direction of the betterment of public health and welfare and therefore that it is one which the state for its protection and advantage may enact and enforce."

## "HOME RULE" IN ANOTHER PRISON

Prisoners at the Ohio penitentiary are to have "home rule" government, according to a recent dispatch. This innovation marks the latest move in Warden Thomas' plan to get in closer touch with the convicts. Included in the "home rule" plan is the appointment of six representatives, one from each division of the cell blocks. Each representative is subject to "recall" by the prisoners. These representatives are known as "councilmen." Each will be allowed to visit all prisoners in his "ward" during the evenings, a freedom denied other convicts. In this way, Warden Thomas believes, they will keep in touch with the wants of their "constituents," hear their complaints and note improvements they believe would be of benefit to the prisoners.

These representatives are to meet with the Warden once every two weeks to discuss matters which have come to their attention. They are expected to make such suggestions as will tend to relieve conditions about which they complain, or to urge the retention of any feature of prison life which the convicts particularly desire. Their work ends with the suggestions. They will have no power to vote that these suggestions be put into practice.

## MINIMUM WAGE LEGISLATION

Mrs. Florence Kelley has recently summarized in *The Survey* the status of minimum wage legislation. She states that such legislation was a favorite subject throughout 1913 and that state commissions were authorized to establish wage rates in California, Colorado, Minnesota, Nebraska, Oregon, Washington, and Wisconsin. Commissions were authorized to prosecute inquiries as to the desirability of such legislation or as to the living wage of women and minors in Illinois, Indiana, Ohio, and Connecticut. In 1915 New York, Missouri, and Michigan have made public the results of such inquiries. Utah dispenses outright with commission and wage boards and establishes a flat rate of wages specified in the statute for girls of 14 to 16 years of age and for minors over 16 and for adult women. The commissions of Oregon, Washington, Massachusetts, and Minnesota have during 1913 and 1914 promulgated wage rates; and the difficulties peculiar to our system of legislation are, in the words of Mrs. Kelley, "conspicuously manifest."

## WHAT A CANDIDATE PROMISES

We are beginning to see the effects of the new demands for publicity and the new ideas of public service and responsibility, and, one is moved to say, the effects of the direct primary and possibly of equal suffrage in the platforms of candidates for public office. Look at this statement of a candidate for nomination in an important western city:

"To every improvement association, woman's club, social organization, neighborhood center, business men's organization, or similar civic bodies that may desire my service, I make this pledge:

"I will bulletin such organizations any and all matters before the Council that may help, hurt, or hinder their immediate localities or sections.

"In this way they will be in a position to rally against anything that might menace their health, convenience, or property values—anything that would detrimentally change the character of their neighborhood or business center.

"The protection of neighborhood centers is one of the biggest problems before the city. I will perform the service outlined at my own expense."

It is redolent of the new ideas in municipal politics.

## FARMING AS A BY-PRODUCT

Franklin K. Lane, Secretary of the Interior, is the author of the suggestion that in addition to the tilling by the unemployed of great sized tracts of land within the city boundaries under the direction of the city government, large manufacturing concerns ought to own and operate farms on which their employees could find work in idle times. In considering this proposition, one wonders what is to become of the farms in busy times!



## 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 FIRST SISTERHOOD IN AMERICA

To the Editor of *The Living Church*:

I HAVE not seen the article in your issue of April 3rd referring to the founding of the first Sisterhood in America, in 1865 by Mother Harriet, to which Miss Raeuber has replied in *THE LIVING CHURCH* of May 1st. I would add a few words to this. Sister Anne was received as a sister by the Rev. Dr. Muhlenberg, in the Church of the Holy Communion, November 1, 1847, having worked for a year previously, under his advice and direction, doing sister's work in the parish of the Holy Communion. She worked alone for some years, before she was joined by any candidate for the Community. In 1853 I was received as a probationer, and in 1854 as a full sister. I am the only member living of the original Community founded by Dr. Muhlenberg and Sister Anne.

The order was different from the deaconesses of the present day, as much as from the order of Clewer, founded in 1851, and St. Margaret's, founded in 1851. We pledged ourselves to a life of obedience and charity, for successive periods of three years, which, at the end of the ninth, were to be renewed for life. Sister Harriet joined us in 1856, and left us in 1865 to found an order modelled on the two England orders of which I have spoken.

SISTER CATHARINE, S.H.C.

Resthaven, Mendon, Mass., May 11, 1915.

### THE LUSITANIA AND THE SUBMARINE

To the Editor of *The Living Church*:

IN your comment on loss of the *Lusitania* you say that the submarine has revolutionized warfare; but that not Germany alone, but also England and the United States maintain fleets of submarines; and that vessels carrying munitions of war will be in danger from submarines in any war. That passengers must govern themselves accordingly.

I take it that you mean by the above that with the conditions changed both the United States and England would use their submarines as Germany has done. As a Canadian reader of *THE LIVING CHURCH* I wish to express my strong objection to this imputation. The British Navy would be incapable of committing such outrages and I am sure the same is true of that of the United States.

Toronto, May 17th.

B. CARROLL.

[Our correspondent misinterprets our reference to the submarines in other navies; and reading the sentence again in the light of his comment, we can see that the sense is obscure. The thought in the editor's mind was that since all the maritime nations have the same problem as to the right and the wrong use of the submarine, all of them are equally interested in having the problem solved and the distinction clearly made between the justifiable and the unjustifiable use of them. It is clear that, at least in details, the old law of "effective blockade" is rendered obsolete by this new invention. It is also clear that humanity will not willingly tolerate such outrages as that of the *Lusitania*. All the nations therefore are interested in working out a solution of the problem; and if a *modus vivendi* could be worked out, possibly by the United States, for the present war, it would be much more useful in the cause of humanity than a mere demand for redress for the outrage already committed.—EDITOR L. C.]

### THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

THE Prayer Book Paper on this subject may do some harm in spite of the want of knowledge that it shows.

The utterance of the Archbishop of Canterbury and his council on the Kikuyu scandal carries no weight with us. It is perhaps fortunate that the American Church was not represented at this council. We must hold fast by the Prayer Book and the tradition of the Church.

There is one aspect of the matter which has been little mentioned and yet it surely lies behind the rubric and gives meaning to it.

Will you permit me to add to this note a portion of my Synod address of 1914, in which this point is brought out? It may help some troubled souls.

I would also commend *Confirmation in the Apostolic Church*, by Bishop Chase of Ely (Macmillan & Co.). It will well repay study.

EDWARD W. OSBORNE.

Springfield, May 15th.

Bishop of Springfield.

[In the paragraphs appended from his Synod address, Bishop Osborne speaks of the antiquity of the requirement of Confirmation,

saying that "the person who had not received the gifts of the Spirit by the Laying on of Hands was not spiritually qualified to receive Communion, or if he did receive, to be a partaker in the full benefits of the Sacrament.

"It is evident from Holy Scripture and the practice and teaching of the Universal Church that the Laying on of Hands was regarded as an adjunct to Holy Baptism, as completely, as one writer puts it, a part of Baptism as the Chalice is of the Paten in the Lord's Supper, necessary to the receiving of the full gifts in the Sacrament which Christ ordained. The reason being, that while in *Baptism* we are born of the Spirit the act takes place by His operation and makes the soul capable of further gifts, while in the *Laying on of Hands* we receive the Holy Spirit in a living personal indwelling, with all the gifts, or methods of action within us, which are His to give. . . .

"The two things, Baptism and Laying on of Hands, are in the Church of the Holy Scriptures, after Repentance, the first principles of the doctrine of Christ.

"The reason for the request to admit others to Communion is very simple. They have not got the Apostolic ministry and they would have us treat the Apostolic gift as of no value, or real importance, while we know it to be the very essence of life in the Christian Church."]

To the Editor of *The Living Church*:

THIS communication has a history which should be recapitulated with its submission to you. When the *New York Churchman* was seeking to establish, editorially and otherwise, that the Confirmation rubric meant anything except what it said, the following questions (some verbal alterations excepted) were submitted to the editor and he was challenged to answer them squarely, or to secure an answer to them from some of his favored correspondents. No answer was made to them, nor did any statement contrary to the editorial position of that paper find expression in the letters printed in its columns. Shortly after that the *Southern Churchman* entered upon the discussion of this rubric in connection with the Kikuyu case. These questions were submitted to the editor and published but no one replied. However a distinguished Bishop of the Church wrote me expressing his approval of the position taken. This was my excuse for submitting these questions to the "Prayer Book Papers Joint Committee" on the 5th inst. with the remark that the paper issued by them and signed by the distinguished name of Dr. Hodges was an *ex parte* and one-sided view of the matter, and that there were some who would like to have them meet fairly and answer squarely such questions as these (I trust they will yet attempt to do so, although I have received no acknowledgment of my letter):

1. Does not such an interpretation of the Confirmation rubric and of the Invitation, as is suggested, allow two ways to the altar of God? First, the holy and historic way of Confirmation; and second, the unholy and unhistoric way of dissent and schism? For would not a child of the Church (according to your contention) to whom it is conceded that this rubric applies, refusing obedience thereto, separating from the Church, and attaching himself to some sectarian body, thereby become eligible to Communion in defiance of the rule?

2. The laying on of hands being a scriptural and historic practice, upon what grounds can any follower of Christ, professing to accept the Holy Bible as his rule of faith, claim exemption from the receiving of the laying on of hands, and by what authority may any Bishop or priest of the Church dispense such a person from a scriptural obligation and example?

3. The Invitation in the Communion Office is to those "who intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways." Is Confirmation, or is it not, one of God's "holy ways"? If it is, how can the invitation be stretched to cover those who refuse to walk in the way of Confirmation; and if it is not, what justification is to be given for retaining it among us at all?

4. It is asserted that the strict interpretation of the Confirmation rubric has not always been maintained in the practice of the Church, Anglican and American; and the acts and words of various individuals are cited to prove this fact. The acts and words of individuals do not necessarily express the mind of the Church. Can anyone, therefore, produce a single synodical or convocational act authorizing the interpretation of the rubric in the sense contended for in your "paper"?

5. The Anglican Church claims to be reformed upon the primitive model, and professes herself bound by the laws of the ecumenical

councils. Is it not a fact that the law of the primitive Church was, that those who were baptized in heresy or schism should only be admitted to the Communion of the Church after penance, and by imposition of hands?

6. If it is proposed to admit members of the various denominations to our altars in the mission fields, particularly, but also at home; is it not also proposed that our people shall receive the ministrations of those who are not lawful priests according to the preface of the Ordinal, and who have never claimed priesthood; and has this phase of the proposal the open approval of those who contend for the other?

7. It is our desire to hasten the godly unity of all who profess the name of Jesus Christ. Since the great majority of Christians at the present day (we omit allusion to the Christians of the past) hold Confirmation to be requisite to the completion of Baptism (one of the strongest Protestant bodies, the Lutheran, retaining the form of Confirmation), in what way will the unity of Christendom be hastened by non-insistence upon that rite which has been held to be the seal of Baptism—always and everywhere, and which is even now maintained by the vast majority of Christians—and is written so plainly in Scripture that he who runs may read?

8. Finally, must not Christian unity have a basis? And whether that basis be Scriptural practice, or primitive custom, or constitutional law, is it not manifestly evident that the laying on of hands prior to formal admission to the Holy Communion must remain?

Oxford, N. Y., May 14, 1915.

I am, sincerely yours,  
THEODORE HAYDN.

To the Editor of *The Living Church*:

I HAVE been reading with very great interest Mr. Johnson's criticism of Dean Hodges' pamphlet on the Confirmation Rubric. Into the controversy I have no intention whatever of entering. When two such learned clerics get busy, the ignorant layman must take a back seat and keep quiet.

My genial Mr. Johnson, however, makes a most pertinent, but at the same time rather amusing, suggestion—namely, that some one in General Convention should move to repeal the rubric. Such a motion would of course be overwhelmingly defeated. Now in order to clear up the ambiguity, let some one move to amend the rubric and insert the words "permitted to receive the Holy Communion" instead of "be admitted," etc. That too would be overwhelmingly defeated.

It is idle to reply that there is no ambiguity; the fact that people differ as to its meaning proves the ambiguity. Mr. Johnson is not a very old man, nor am I, but I am older than he is, and he will learn, in time, that the last thing that our beloved Church in General Convention assembled ever will do is to settle ambiguities. On the contrary, we seem to revel in ambiguities. The rector of St. A. church says the Church teaches one thing, and the rector of St. B. church announces that it teaches just the reverse, and apparently the people "love to have it so."

The result of this discussion is not difficult to predict. Those who invite all to receive the Holy Communion will go on doing it; and those who refuse to allow any to receive unless confirmed will go on doing it. I hold no brief for or against what may be called the "let-alone" policy of our Church; I only call attention to it as a fact. Herein the Church differs from the State. If a statute may mean either of two things it is amended so as to be capable of but one interpretation; if a rubric is capable of a double interpretation, the Church throws it open to debate and we read long essays about it. No views are changed, nor does anyone do differently by reason thereof.

Perhaps this is as it should be. I do not venture to say.  
Philadelphia, May 17, 1915.

FRANCIS A. LEWIS.

#### SOCIALISM AND THE CHURCH

To the Editor of *The Living Church*:

THE Rev. C. C. Kemp charges that I would have this Church take an "utterly un-Christian and immoral position" by my wishing her to keep silence before so "hideous monster," etc., as I conceive Socialism to be. But this Church cannot know that Socialism is a "hideous monster" until the reunited and infallible Catholic Church tells her it is so. All that this Church now knows is, that some of her members, perhaps a majority, think as I do about Socialism. But this Church has no right to espouse the opinion of one set of her members and force it upon another set thinking differently. Her silence therefore upon this, and all other debatable subjects, whereon the Catholic Church has given her no message, is, I contend, most Christian and moral and her bounden duty. So I, with the conviction that Socialism is a pernicious delusion, while opposing it with all my might as a Christian citizen, would have this Church say nothing about it; because, according to our Baptismal offices and Catechism, all the "articles of belief" that may be required of any man must be found in the Creeds; either explicitly stated, or implicitly there as being things taught by the undivided Catholic Church whose teachings we are pledged to believe.

Baltimore, May 22, 1915.

CUSTIS P. JONES.

[The discussion of this subject is now at an end.—EDITOR L. C.]

#### FATHER MATURIN

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for May 22nd, there is an article (page 120), entitled "Maturin: A Reminiscence," in which there is the following paragraph: "Did Maturin, one wonders, ever find peace—until the cold waters of the Atlantic engulfed him and showed him the way to peace?"

Will you allow me the courtesy of letting Father Maturin himself reply to that question?

I have before me a book, *Beyond the Road to Rome*, edited by myself and published in 1914, in which there is a selection from a book of Father Maturin's, *The Price of Unity*. This is what he says about his standpoint after taking the step of "going to Rome":

"And when the strain has passed and the novelty of the new conditions into which he has come begins to wear away, and he is able to look around him with calmness, and to understand something of what the change means, he is asked, Was it worth it? Has the gain been worth the wrench, and the cost, and the risk of change? And he answers, Yes, it was worth it, worth more if necessary. The difference is so great that it is difficult to measure or explain it. It is only as the years go by that one realizes how far one has travelled from one's former standpoint, and how great the change is. I do not mean so much in the details of faith, as in the whole comprehensive idea of what the Church is, and what it is to be in a Church that is always conscious of its own Divine authority and commission, and makes it felt from the highest to the lowest. You feel that you are in an organization that has endured the test of time and the assaults of many antagonists, whose foundations are built into the solid rock against which the gates of hell cannot prevail, that you breathe an atmosphere in which your own weak faith is braced and strengthened by the faith of a vast multitude, and is supported by an authority upon which you can rest. You feel indeed like an exile who has returned to his Fatherland. There is a strange sense of coming to a land, and amongst a people, to whom you always belonged, though you did not know it. The surprises that meet you are surprises that seem to awaken memories of some long forgotten past.

"It takes but a short time for a new comer to feel as if he had been always there. All that was true in his former beliefs find their home and their place in the atmosphere to which they belong and from which they have been taken. They are like strains from some great symphony, whose full beauty is only recognized when the whole is heard.

"To one who, like myself, came into the Church when middle life was well past, there has not been much of the sense of exaltation which some have spoken of, still less has there ever been any feeling of bitterness or contempt for what I have left. But there has been an ever-deepening sense of certainty and security and peace, with moments of intense realization of the glory and strength of the City of God, whose walls are salvation and whose Gates are peace."

I have ventured to italicize this concluding paragraph because it especially vindicates dear Father Maturin. I think that his Anglican friends believe as fully as we do in his life-long honesty, his truth, and his purity of motive; and that he was incapable of upholding anything in which he did not fully believe.

His own words which I have quoted, will I hope, convince all who did not know him, that peace was his long before he entered the shadows of Eternal Peace.

Chicago, May 23rd.

Sincerely yours,

GEORGINA PELT CURTIS.

#### MY DESIRE

Oh, let me give a little gleam of light!  
Reflected light, to shine upon the dark,  
When some dear pilgrim, wandering through the night,  
Is far from Home.

Just let me be a lantern on the way!  
The Way of Life, so rocky for the feet  
Of some who struggle upward toward the day  
Of distant Home.

Just let me be an echo, true and clear,  
To sound across the wild and barren waste,  
That weary, heavy laden ones may hear  
His sweet call Home.

Just let me reach a hand upon the road,  
With strength He giveth for the sorest need,  
In His great might I'd lift some grievous load,  
Help some one Home.

And let me carry blossoms as I go,  
To win away the heartache, soothe the pain,  
The blossoms, that on Heaven's highway grow,  
Not far from Home.

ANNAH ROBINSON WATSON.



## LITERARY

## RECENT POETRY

NEW VOLUMES of poetry from three of our clergy and one layman reach a really high order and show that the spirit of the masters who made the nineteenth century great in the annals of poetry is in no sense abated but rather is more diffused than heretofore. Indeed we doubt whether four new volumes of this nature, issued at substantially the same time, from the pens of authors who had no previous volume of poetry to their credit, have at any time surpassed this group in poetic excellence.

THE REV. HAMILTON SCHUYLER has given us a volume entitled *Within the Cloister's Shadow*. Hidden modestly among others is a poem, "The Curse of Reuben," for which the author received a prize of \$200 offered by the late Collis P. Huntington in 1900, through the *New York Sun*, for the best poem antithetical to Edwin Markham's "Man with the Hoe." The first group, entitled "Within the Cloister's Shadow," contains religious poems, including a striking cantata on Light. One hopes the music will some day be worthily supplied to it. There are strong patriotic poems and a miscellaneous group of "Flotsam and Jetsam." Mr Schuyler has by these poems added to the scholarly repute of a family already distinguished. [Richard G. Badger, \$1.00.]

AS A MEMORIAL to a priest recently deceased, the Rev. George Hill Bottome, sometime vicar of Grace Chapel, New York, there has been published a collection of fugitive poems entitled *A Vicar's Poems*, to which Bishop Greer contributes an appreciative memorial. Some few of these poems have already seen the light in the magazines, but most of them appear to have been written simply as the expression of the author's own poetic nature, either for his personal enjoyment or for that of particular friends. Perhaps the sonnets, of which there are more than a dozen, are the most expressive of these poems. There are also a group of "Poems of the Higher Life" and a group that dates from the author's college years. The collection is a very attractive one and is attractively made. [Edwin S. Gorham, \$1.00.]

VIRILE and ringing are the *Poems of a Socialist Priest*, the Rev. Irwin St. John Tucker. Cheaply printed and paper bound, the strength of true epic poetry is to be found in many of them. A group entitled "Lyrics of a Tramp Reporter" dates from the preparatory years of Mr. Tucker's life. Bubbling humor elbows a place with the vivid portraiture of social wrongs. An elegy—

"The mule's an artist in his line,  
As any one can tell.  
In fact, his art surpasses mine;  
The things he draws will sell!"—

is sandwiched in between various ebullitions of youth, of virility every one; and "Justice a la Mode," a parody on the law courts, is as bright as it is witty. Then come the later "Poems of a Socialist Priest," written after the author's ordination, which give the title to the collection. Stern and vigorous are many of these, though with softer lyrical cadences interspersed as well. If there is some of the Socialist exaggeration that has made Socialism so often one-sided and has repelled those who seek for a truer balance in economic problems, it is generally held fairly well within bounds, and some of the indictments of real conditions are presented with tremendous strength. The "Litany of Remembrance," which is expressed in prose, detracts from the poise of the collection. [Published by the author, 68 West Washington street, Chicago, 25 cents.]

A VOLUME by a Pennsylvania layman of the Church, Mr. O. R. Howard Thomson, is entitled *Resurgam: Poems and Lyrics*. These for the most part are quiet and lyrical. An epic in blank verse, "Lilith," is very strong. [Willard M. Bains, Philadelphia.]

## CHURCH HYMNS

AN ADMIRABLE COLLECTION of eighty hymns with music is entitled *Hymns for Sunday School and Church* and is said to be "approved by the Synod of the Mid-West." The hymns selected are such as are generally accepted as classics and the music is well printed. There is, on the second cover, a brief office. The collection is bound in manilla paper. [Parish Press, Fort Wayne, Ind., 10 cents each; \$1.00 a dozen, postpaid; \$5.00 a hundred, carriage not paid.]

## WOMEN IN CIVIC WORK

*Women's Work in Municipalities*. By Mary Ritter Beard. New York: D. Appleton & Company. \$1.50 net. National Municipal League Series.

*American Women in Civic Work*. By Helen Christine Bennett. New York: Dodd, Mead & Company. \$1.25.

These two books are an evidence of the amount of interest which

women are manifesting in civic affairs and of the work which they are doing to study and solve current problems and to establish higher standards. As is pointed out in the introduction to Mrs. Beard's book, with a truly remarkable grasp of a widely extended movement she has summarized and emphasized the work that the women of America have done in behalf of rescuing the city from the powers of evil and inefficiency and of placing it upon a higher plane of morality and effectiveness. The story she tells is a truly striking one and will serve to enhearten even those most inclined to take a gloomy view of current events. Mrs. Beard has quite properly stressed the part women have played in the modern civic movement, and yet she would be the last to maintain that they alone are responsible for it. As a matter of fact, one of the chief manifestations of the civic movement has been the proper emphasizing of the duties and obligations of a citizenship which knows no sex lines and enforces no sex obligations. To quote from the introduction: "We are all, men and women, boys and girls, alike members of the community, with common duties and obligations and as such should bear our part and do our share. In the march forward, however, it seems necessary to organize the mass of citizens along varied lines in order that the most productive results may be obtained."

This volume is one of the National Municipal League Series, now numbering seven.

Mrs. Bennett's book gives the personal side of the movement, containing as it does a series of intimate studies of leading women, like Caroline Bartlett Crane, of Kalamazoo, who has done pioneer work along health lines and in insistence that the people should know the facts of the case; Mrs. Albion Fellows Bacon, who has done so remarkable a piece of work in the matter of improving housing conditions in Indiana; Jane Addams, whose leadership in all forward work is now thoroughly established; Frances A. Kellor of New York, whose work among the unemployed and among immigrants has brought her a deserved reputation; Dr. Anna Howard Shaw, the suffrage leader, and Mrs. Ella Flagg Young, superintendent of schools in Chicago.

*The Wayward Child*. By Mrs. Fredric Schoff. Indianapolis: Bobbs-Merrill & Co. \$1.00 net.

Mrs. Schoff, as president of the National Congress of Mothers, has had abundant opportunities, which she has utilized, to study children, and the results of her observations and activities are embodied in this book. Moreover Mrs. Schoff has had direct experience, for she is the mother of a large family that has turned out well. The author declares her earnest belief that crime can be decreased in large degree, but she makes it perfectly plain that improvement will only come through a clear understanding of child nature and its proper treatment, and by the intelligent, well-directed effort of all the agencies that are responsible for the care and culture of children.

Here are the subjects she treats: The crimes that fill the prisons; how homes promote criminality—parent's mistakes; separation of parents; regulation of occupation for children; the homeless, motherless child; boyish pranks treated as crimes make criminals; schools and the wayward child; truancy; the saloon's part in the downfall of youth; the state's methods in treatment of crime; reform schools as a part of the penal system.

The volume forms one of the "Childhood and Youth Series."

## RELIGIOUS

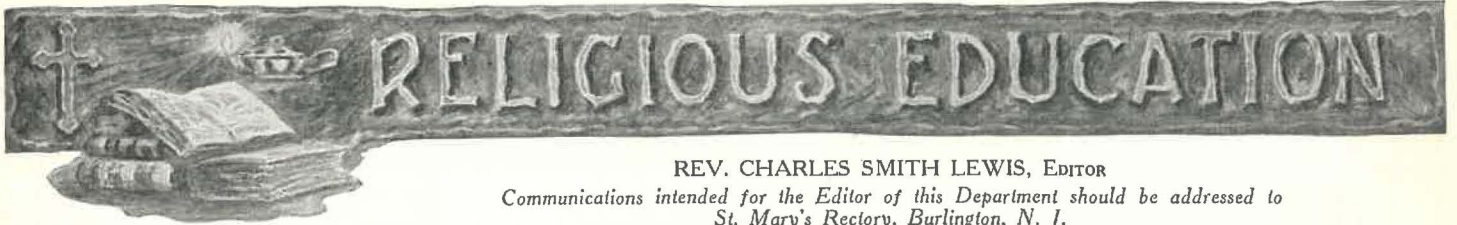
*Visions of God*. By Henry Phipps Denison, Prebendary of Wells, Vicar of St. Michael's, North Kensington. New York: Edwin S. Gorham.

This is a thoughtful, even a profound book, marred by hasty or careless writing. One receives the impression that the author is an extempore preacher accustomed to dictate his writings to a stenographer without taking the pains to review the manuscript. The substance of the work is worthy of more serious treatment.

Reviewing the chief points of Christian theology from the point of view of the Incarnation, the author attempts to show that this, rather than the Atonement, is the true starting point for thought. The argument is developed with great subtlety and charm and will repay study.

S. C. HUGHES.

THE ABSENCE of any anxiety for the spread of the truth implies spiritual paralysis, if not spiritual death. The man who knows the happiness of "peace with God through our Lord Jesus Christ" cannot but desire that others should share it. And this desire, in its higher and stronger forms, is one of the greatest gifts of God to His Church; it is that divine enthusiasm of which our Lord Jesus Christ said, "I am come to send fire upon the earth."—H. P. Lid-don, D.D.



REV. CHARLES SMITH LEWIS, EDITOR

Communications intended for the Editor of this Department should be addressed to  
St. Mary's Rectory, Burlington, N. J.

THEY don't take an interest in a single thing but the moving pictures." This was the comment of a boy of most of his class mates in a certain Sunday school class. And it rightly describes the standpoint of far too large a proportion of our children. They live for enjoyment. Life is a time for play. "Interesting things" are the sum-total of their inspirations. And they are not wholly to blame. The educational method of the passing generation has been one that has "interest" as its key word, and the ideal to which teachers have worked and for which specialists have planned has been quickening and intensifying of interest. To such a degree has this been carried that some enthusiasts for vocational education would make what *interests* the test of what should be done. Apparent adaptability and present attractiveness are the touchstones that will decide such questions as what shall this boy make of himself. The logical extreme finds its greatest advocate in Mme. Montessori, to whose extreme many have been attracted without quite recognizing the moral force—or the lack of it—of her principles.

Fortunately there is a reaction against all this, and thoughtful men are insisting that real progress in life comes, not from the easy and pleasant paths, but from those that require at least some degree of effort; and that things which are most worth while are those that are wrought with toil and effort. This does not mean that one can have no interest in such things; but it does mean that the doing of them is not because of the pleasure gotten out of them but because of the moral constraint for them. The words which the Chronicler records as part of David's—shall we say inaugural—address upon the crowning of Solomon set what must ever be the Christian attitude toward work, whether this be the child's work of learning or the man's work in after years: "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it."

Religious education, if it be Christian in character, must have this underlying enthusiasm. The Lord hath set the work before you: be strong and do it. It makes no matter if this be the teacher's part or the scholar's part; it is God's work. It is what God gives to be done, therefore and because of that it is to be done. We take it that the present day needs this emphasis in educational things more than anything else. It may be in part from such views as are referred to above; it may be in part from such similar attitudes of mind as mark much of our adult life; be it from what it may, the fact remains that a certain hedonistic impulse underlies a good deal of our school and college work, and that this is not the principle which lies behind our Lord's own life and so has no place behind our life as Christian people.

PROFESSOR BAGLEY, of the University of Illinois, in a recent volume, which we have read with pleasure, lays stress upon the fundamental mistake in this idea that interest is the key note. (*School Discipline*. By William Chandler Bagley, Professor of Education, University of Illinois. New York: The Macmillan Co. Price \$1.25 net.) He devotes his closing chapter to the discussion of "Discipline and the Doctrine of Interest." He reminds us that the "naïve interpretation of the doctrine of interest has been unfortunate in that it encourages mental laziness and lends a specious sanction to neglecting tasks that lack an intrinsic appeal. . . . Further than this, an uncritical acceptance of the doctrine neglects completely the social demands"; and he shows how this is evidenced in the arrangement of a separate curriculum for each pupil, neglecting the importance of having in a democracy a "common basis of habits, ideas, and ideals." He reminds us that activities that are unattractive at the outset often become fascinating as one becomes more expert, and lays great emphasis on the fact of experience, that real mental growth comes out of the persistent effort even in the face of those conditions that do not make for interest, and shows that there is in mental growth and in development of character a point when upward progress comes

only through a steady forward movement made up of ups and downs.

Professor Bagley's book suggests a further question. It is its title—that of discipline. His ideal school is one in which the relationship between pupil and teacher is such that the teacher has become the counsellor and guide, and the work the real master. With such favorable conditions he tells us in his closing words:

"The opportunities for stimulating the pupil to climb higher planes are numerous. The teacher can then lead the pupil to induce from his own struggles and triumphs the essential lessons of persistence, patience, and resolute thinking. It is here, we take it, that the art of teaching culminates: certainly it is at this point that discipline in the broadest sense of the term becomes an effective agency for growth in mental power and ability."

The book deals with discipline in the secular school, and after setting out the ideal of a well disciplined school, shows how to deal with the successive elements that arise to overthrow discipline. It is stimulating and worth close reading.

THE REV. DR. WM. WALTER SMITH, Department Field Secretary of the Province of New York and New Jersey, has prepared a Survey of the educational conditions in the dioceses included in the Province and presents the same in a closely printed tabulation. The information is taken from official reports submitted in January by the representative of each of the dioceses at the January meeting of the Commission on Religious Education, and the final Survey was submitted to the May meeting of the commission.

First of all we note that—apart from Porto Rico, from which district there are no reports—every diocese has a diocesan Board of Education, though they are differently made up, in most cases elected by the convention; in Central New York self-perpetuating, and in New Jersey new members are appointed on recommendation of the Board. Western New York has a diocesan secretary appointed by the Board. This is the only case in the Province. New York City, Brooklyn, Rochester, and Newark have Training Schools for Sunday school teachers, and New York and New Jersey have institutes at which some information is given by addresses and discussions.

The matter of support of the G. B. R. E. is met only partially in any of the dioceses by formal action and none has been arranged for in the diocese of Albany.

Sunday school statistics show 881 schools in the Province, outside Porto Rico, with 12,781 teachers and 112,786 pupils. The schools are graded in perhaps a majority of cases. The returns are incomplete and indefinite. They vary as to dioceses, some showing a larger proportion of graded schools than others. Dr. Smith's summary says: "Schools graded with Standard Curriculum. Cannot determine accurately. Reports vary from 32 to 70 per cent. graded."

The detailed report sheds some little light on this question. In New York, where the impulse toward graded schools has been strongest, the highest returns are naturally found. Out of those reporting, about seventy per cent. are graded, but less than three-fourths of the schools reported. The number reported as fully graded is about forty-five per cent. of the total number of schools. We doubt if full returns would have brought this up to as much as sixty per cent. Albany, Central New York, Long Island, show that only a small proportion are following the Standard. New Jersey, in both dioceses, makes a better showing. The conclusion forces itself upon us that, in spite of effort during the past fifteen years, not half of the schools in the Province where the greatest activity has been shown have attempted to follow the Standard, while as to those that have attempted and are only partially following it, we have too slight data to form a judgment.

It is not surprising then to find that but few—probably less than twenty-five per cent. in the dioceses reporting the

highest number—have any formal parochial training classes.

A similar divergence is shown as to the lesson papers or text books used. As a matter of fact the reports outside New York are too few to draw any conclusions from. Of the 98 fully graded schools in that diocese, 60 are using the Sunday School Commission books and 16 the Blakeslee Graded; 11 use their own lessons and the others vary widely. Almost all the semi-graded schools use leaflets, save five that use the Practical Four Year Course.

The Survey closes with a list of the Church schools within the dioceses, the universities and colleges, the seminaries, including in some dioceses sectarian institutions, in others only Church seminaries; and finally notes the two chaplaincies, Chaplain Knox at Columbia and the Rev. Ralph Pomeroy at Princeton, the latter also rector of the parish as well as chaplain for the Church students at the university.

Such a Survey as this is an excellent basis for further work. It is, as given out at present, too incomplete to form a solid basis for determining what has been done or is being done in the Province. It does suggest, however, that the Church is facing the educational problem, and that to some extent at least she is attempting to meet it. We note no record of parochial schools, of which there are several in the Province. It is to be hoped that further and fuller surveys will be undertaken and more illuminating results shown. It is not too much to hope that all those who are in any way concerned with answering such requests for information may be accurate and prompt. It is only in this way that we can get at real facts, and summaries based on insufficient data are worse than useless, for they become stereotyped and are quoted as if they gave full and accurate information and so form bases for theories that fail because of false starts.

### BECAUSE OF UNBELIEF

BY C. H. WETHERBE

VERY significantly does the Bible tell us why the most of the Israelites did not enter into the promised land, at the time of departure from the great wilderness. The inspired writer says: "We see that they were not able to enter in, because of unbelief." The reason is given in a few pregnant words. They are vitally significant, and also very suggestive. It was unbelief which kept those people from entering into the land which they had expected to possess. It is not charged that it was because of gross wickedness. It is not said that they were ruthless violators of God's laws and commands. It is not stated that they were blasphemers of God. It appears that their chief sin was unbelief. We are not told the extent of their unbelief, nor do we know the particular elements of it. But it is evident that they refused to believe in God as He required them to believe. They did not have true faith in Him. They were numbered among His people. They had a name to live, yet they were spiritually dead. Whose fault was it? Not God's, but their own. Were God's terms of entering that land too exacting for them to comply with? Not at all. He demanded that they should have faith in Him, and, therefore, that they should obey Him. This is what God has always demanded of all people. He never did make exceptions. Those people knew God's requirements of them. They were fully able to comply with them. They acted upon their own responsibility. They chose to disbelieve, rather than to believe. Did they not expect to enter the goodly land? Doubtless they did. Possibly they thought that God was so good, so kind, so gracious, that He would permit them to enter. Was not God very merciful? Surely, yet His mercy would not tolerate stubborn unbelief. And was He not a God of love? He was, but He would not exercise love at the expense of justice and righteousness. Oh, do not think that unbelief toward God is a thing of small importance! It will hinder anyone from entering heaven.

A CLERGYMAN once asked a converted workingman how he was able to interest so many men by his addresses. "Well, sir, I shoots 'em," was the reply. "'Shoots 'em'! What do you mean?" "Well, you parsons all tries to, but you aim at their heads, and misses. The shots go clean over. I always goes for the third button on the waistcoat." "Capital!" said the rector. "I'll not forget the lesson, and will try henceforth for the heart." The message is applicable to many more besides the clergyman in question, for there is hardly any doubt that many sermons fail because of the lack of a definite aim. There was a profound truth in the sarcasm passed upon a particular preacher that "he aimed at nothing and hit it every time."

—Selected.

### RELIGION AND SCIENCE

BY ELIZABETH FRY PAGE

AND yet it moves," declared Galileo concerning the physical world, right on the heels of the oath forced upon him by the Inquisition; and, if he had been in Sewanee, Tenn., recently, he would have made the same assertion, after three hundred years, with regard to the world of men. We are moving, and no mistake, when the telescope, an instrument pronounced the work of the devil at the time of its invention, comes to be dedicated with religious ceremonies for use at a modern university.

The University of the South, at Sewanee, is a unique institution in many respects, and its alumni fill some very important positions in Church, state, and commercial life in many parts of the world. It is beautifully situated on top of the Cumberland mountains and its domain of 10,000 acres is under United States forestry regulations, the whole reservation forming a natural arboretum of great beauty and interest, which is at its best at this season of the year.

The mountain is rich in a fine variety of red sandstone, of which the buildings are constructed. Science Hall is one of the latest of the group to be completed, and Andrew Carnegie gave \$60,000 towards its erection. Recently Mrs. J. L. Harris of New Orleans donated a telescope for use in this department, making but one request, that being that the instrument should be installed with some simple religious service. Another benefactress of the institution, Mrs. Otto E. Buchel, gave money for the erection of a suitable housing for the telescope, the latter being a novel affair, planned by Dr. Samuel Barton, who has the chair of astronomy, and executed successfully under his direction.

When all was in readiness, one beautiful night, just after the moon rose, furnishing the only illumination for the occasion, the scientific element of the faculty and the student body, together with a few friends, assembled on top of Science Hall and the service was held.

Dr. Barton, who was master of ceremonies, explained the object of the gathering and expressed, in behalf of the students, gratitude to the two generous women who had made their proper study of astronomy possible, concluding by calling upon the vice-chancellor, Bishop Albion W. Knight, to offer a prayer.

None of those present will ever forget that moment. Below them, the tender young leaves, bathed in moonlight, had the effect of snow; down in the valley a far-off glimmer of lights indicated homes in a near-by hamlet. Odors, wafted up from blooming lilacs and wistaria vines, seemed Nature's incense, and Luna's mellow beams gave the whole scene a mystic, holy aspect, dignifying the familiar faces in the expectant group.

The vice-chancellor was Bishop of Cuba and Panama when chosen for his present position, and still retains the bishopric of the Canal Zone. He is a big, rugged, soldierly-looking man, and the eloquent simplicity and directness of his words made a deep impression, as he said:

"Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help, that in all our works, begun, continued and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

"The heavens declare the glory of God, and the firmament showeth His handiwork; One day telleth another, and one night certifieth another."

"Grant, O Lord, that whosoever may have the privilege of using this instrument may not only have their knowledge increased, but may be impressed with the greatness and power and magnitude of the universe as Thy creation."

At the conclusion of the prayer the roof over the instrument was slid off on its steel frame, which projects over the roof of the building, and those present were invited to have a look at Saturn and the moon through the new telescope.

Someone wrote, after Galileo's sentence was made public: "It is vain that you have procured the condemnation of Galileo. That will never prove the earth to be at rest. If unerring observation proves that it turns round, not all mankind together can keep it from turning, or themselves turning with it."

It is interesting, as these terrestrial revolutions go on from year to year, to see how superstition and materialism alike are opposing less and less obstruction to the union of religion and science, this incident serving to show the direction of the wind.

## Church Kalendar



June 1—Tuesday.

- " 6—First Sunday after Trinity.
- " 11—Friday. St. Barnabas.
- " 13—Second Sunday after Trinity.
- " 20—Third Sunday after Trinity.
- " 24—Thursday. Nativity St. John Baptist.
- " 27—Fourth Sunday after Trinity.
- " 29—Tuesday. St. Peter.
- " 30—Wednesday.

### CALENDAR OF COMING EVENTS

- June 1—Duluth Dioc. Conv., Trinity Cathedral, Easton Dioc. Conv., St. Paul's Church, Centerville, Md.
- " 2—Colorado Dioc. Conv., Denver, Lexington Dioc. Conv., St. Paul's Church, Newport, Ky. West Texas Dioc. Conv., St. Mark's Church, San Antonio. West Virginia Dioc. Conv.
- " 3-4—National Conference of Church Clubs, Hartford, Conn.
- " 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
- " 9—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich. Western Michigan Dioc. Conv., St. Paul's Church, Muskegon, Mich.
- " 11-13—Nevada Dist. Conv., Reno.
- " 12—Wyoming Dist. Conv., St. Mark's Church, Cheyenne.
- " 15—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " 16—Vermont Dioc. Conv., St. Paul's Church, Burlington.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

#### ALASKA

Rev. C. E. Betticher, Jr.  
Rev. J. W. Chapman.

#### CHINA

Rev. Arthur M. Sherman.

#### HANKOW

Miss S. B. Higgins.  
Dr. John MacWillie.

#### SHANGHAI

Dr. W. H. Jefferys.  
Rev. H. A. McNulty.  
Rev. C. F. McRae.

#### CUBA

Rt. Rev. H. R. Hulse, D.D.

#### JAPAN

#### KYOTO

Rev. Isaac Dooman.

#### LIBERIA

Miss S. E. Conway.

#### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

## Personal Mention

THE Rev. EMMONS P. BURRILL, curate of Trinity Church, Princeton, N. J., has accepted the call to become rector of St. Luke's Church, Brockport, N. Y., and will enter upon his new work June 20th.

THE Rev. GEORGE W. DAVENPORT should hereafter be addressed at Burlington, Vt.

THE Rev. F. W. B. DORSET has accepted a call from the Church of the Atonement, Augusta, Ga., and begins his work on Trinity Sunday.

THE Rev. ALARIC JAMES DREW is now rector of the Church of the Messiah, Rensselaer, N. Y., diocese of Albany. Mr. Drew served his diaconate in this parish and was also priest in charge for one year.

THE Rev. A. W. KIERULFF will spend June and July visiting relatives and friends in California, and should be addressed at 2628 Shattuck avenue, Berkeley, Calif.

THE Rev. URBAN E. SARGENT, for two years rector of Calvary Church, Wilmington, Del., has resigned his parish to take effect on July 1st.

THE Rev. CHARLES NOYES TYNDELL, rector of Christ Church, Williamsport, Pa., preached the annual Ascension Day sermon for the Knights Templar of Baldwin Commandery II, the Commandery attending Christ Church in a body.

THE Rev. JOHN D. WING of Anniston, Ala., has accepted a call to the rectorship of Christ Church, Savannah, Ga., and will assume charge early in June.

THE Rev. RAYMOND L. WOLVEN, vicar of Old Swedes', Wilmington, Del., relinquishes his work on July 1st, to become assistant at the chapel of the Incarnation, New York City.

### CAUTION

COULTER.—Caution is suggested in connection with HOWARD D. COULTER, who claims to be agent for Church papers and is alleged to have used the name of the Very Rev. Dean Massie, D.D., of Lexington, Ky., without authority. Information may be obtained from Dean Massie.

### BORN

JUNG.—A son to Rev. and Mrs. GEORGE PHILIP JUNG, at the rectory, Worthington Valley, Md.

### ORDINATIONS

#### PRIESTS AND DEACONS

EAST CAROLINA.—In Christ Church, Newbern, N. C., on Wednesday, May 19th, the Bishop of East Carolina ordained to the priesthood, the Rev. JOHN T. JOHNSTON of Christ Church, Creswell, N. C. The candidate was presented by the Rev. Robert B. Drane, D.D., rector of St. Paul's Church, Edenton, N. C. The Rev. A. C. D. Noe of Hyde county, N. C., preached the sermon.

MAINE.—At the Cathedral, Portland, on the Sunday after Ascension Day, the Bishop of the diocese advanced to the priesthood, the Rev. ALFRED WILLIAM TREEN, presented by the Very Rev. Frank L. Vernon, D.D., dean of the Cathedral, and the Rev. CHARLES EDGAR WOOD, presented by his brother, the Rev. Geo. B. Wood, rector of Christ Church, Biddeford, Maine. Mr. ALLAN CAREY WHITTEMORE, son of the late Rev. Charles T. Whittemore, for many years rector of All Saints' Church, Ashmont (Boston), Mass., was ordered deacon, being presented by Canon Schuyler of the Cathedral. Mr. Treen will return to the General Theological Seminary in the autumn for further study; Mr. Wood has been appointed to the charge of St. Paul's mission, Ft. Fairfield, Maine, and Mr. Whittemore is to be assistant to the Rev. A. E. Scott of the Central Maine mission, Brownville Junction, Maine.

#### DEACONS

MILWAUKEE.—At Nashotah chapel, by the Bishop of Milwaukee, on Whitsunday, Mr. RICHARD VIVAN ALBERTUS PETERSON. The candidate was presented by Dean Larrabee and the sermon preached by the Rev. Professor Van Syckel. Mr. Peterson will reside at Nashotah and have charge of Hartland, Wis., during the summer.

WESTERN MICHIGAN.—On Whitsunday, May 23, 1915, Mr. JOHN BRIAN MCCORMICK was ordained deacon in St. Mark's Pro-Cathedral, Grand Rapids, by his father, the Bishop of Western Michigan. The candidate was presented by Dean White and the sermon was preached by the Rev. Dr. William C. DeWitt, Dean of the Western Theological Seminary. Mr. McCormick will do missionary work in the diocese during the summer and in September will join the staff of St. Alban's School, Knoxville, Ill.

### DIED

FITCH.—MISS ROSALINE FITCH died on Tuesday evening, May 19th, aged 74 years. She was a daughter of the late Dr. and Mrs. James Fitch, was born and spent her entire life in Hope, N. J., and with her parents was a devoted member of St. Luke's Church. Funeral services were held on Friday and interment was made in Hope cemetery.

### MEMORIALS

#### THE REV. J. S. B. HODGES, D.D.

MINUTE AND RESOLUTIONS  
WHEREAS, The Rev. J. S. B. HODGES, D.D., rector emeritus of St. Paul's Church, passed away on Saturday, May 1, 1915, the vestry of St. Paul's parish in Baltimore County, Md., desire to place upon their records the following minute and resolutions.

Dr. Hodges began his duties as rector of St. Paul's parish in December, 1870. He found here a strong, active parish, with a large and de-

voted congregation, a school for boys and another for the industrial education of girls.

During the thirty-five years of his rectorship he rendered a service which only a man of high gifts could render. Under his personal leadership the services of the Church were increased in number, and the worship of the Church was so far improved that St. Paul's became known throughout the country for the dignity, beauty and inspiration of its ritual.

He took a deep interest in the Boys' School, and found in it a helpful adjunct to the services of the Church. During his rectorate most of the endowment of the school was raised. He gathered money for St. Paul's House. He started the endowment fund of the Church, and kept it before the congregation for many years; the importance of this service to the parish cannot be over-estimated. He aided St. Paul's Guild House Association in their work in southwest Baltimore. In addition to the discharge of his regular parochial duties, he found time for the writing of hymns, carols and anthems for use primarily in St. Paul's. These compositions placed him in the front rank of composers of Church music in America.

For many years he was a leading figure in the diocesan convention, and was frequently chosen as a deputy to the General Convention.

Dr. Hodges resigned as active rector in 1905, and was thereupon elected rector emeritus, an office which he held until his death. Be it *Resolved*, That in the death of the Rev. Dr. J. S. B. Hodges, who for thirty-five years officiated as loving rector of St. Paul's parish, we have to record the loss of a consistent and devoted minister, an accomplished and distinguished musician, and, to many, a friend whose place it will be almost impossible to fill. Be it further

*Resolved*, That this minute be published in the Church papers, and that a copy be sent to his family.

*Resolved*, That the salary of the late rector emeritus be continued until May 31, 1915, and

*Resolved further*, That the sum of one thousand dollars be appropriated and paid to Miss Marianne Hodges, the only daughter of the rector emeritus.

### THE REV. LEWIS CARTER BAKER

Died on Tuesday in Easter week the Rev. LEWIS CARTER BAKER, a presbyter of the diocese of Pennsylvania but a resident for many years of Princeton, New Jersey.

He was graduated with highest honors at Princeton University in the year 1854, and for nearly a quarter of a century he labored with marked success as a Presbyterian minister in the city of Camden. But loyalty to his convictions induced him at length to retire from this position, and in the year 1894 he was ordained by Bishop Whitaker to the ministry of the Church whose claims he had learned to admit and at whose altars he longed to serve. He had great intellectual vigor, was possessed of scholarly tastes and attainments, and he often contributed to the public press timely articles on various questions of the day in which the thought was carefully wrought out and expressed with clear and cultured diction. Throughout his life he was an ardent student of Biblical theology, and for eight years he edited a magazine entitled *Words of Reconciliation*, in which he gave the results of his investigations especially in Eschatology or "the doctrine of the last things," to a wide circle of appreciative readers. But although his mind was occupied with great subjects and moved in high planes it could easily bend to the practical, homely duties of his pastoral office. Martineau has well said that "a soul occupied with great ideas best performs small duties; and in consulting for the benign administration of life will learn many a task and discharge many an office from which lesser beings, esteeming themselves greater, would shrink as ignoble." Our departed brother was a true Christian pastor and counted no service too humble to be rendered for Christ's sake to the members of His Body. He esteemed it a sacred privilege to leave the study, and the realm of lofty thought, and minister in lowly ways to sick and needy folk, and bear to them the strength and solace of the Gospel. He served for eleven years as chaplain of Christ Church Hospital and Home in Philadelphia—devoting at least two days of every week to pastoral ministrations to the widowed and dependent ones for whose benefit it was founded. Many are the testimonies of the inmates of that Home to the skill and tact with which he applied the truth and grace of Christ to the healing of their souls. Our departed brother was a wise counsellor, a faithful teacher, a genial companion, and a truly loyal friend.

None could know him well without being impressed by the simplicity and sincerity of his character, his unselfishness, the wide range of his intellectual vision, the depth of his spiritual insights, and the strength of his faith in God. His end was peace.

"Eternal rest grant him, O Lord, and may light perpetual shine upon him."



## SALLY ROBERTS SMITH

SALLY ROBERTS SMITH died May 1st at her home, 1630 Walnut street, Philadelphia. For the greater part of her life her sphere was in her own home where, as a most devoted daughter, she was literally a leader of the blind. This duty finished, she bravely turned to do for others in the outside world, and the Girls' Friendly Society, the Boarding Home Association, and the Episcopal Hospital can all testify to the tact, wisdom and generosity with which she furthered the work of those institutions.

She was a perfect friend, loyal, sympathetic and sincere, and so gracious in her kindnesses that it was a pleasure to be beholden to her.

She was utterly selfless, and her highest happiness came from doing good to others.

With a profound and humble faith in God she was an example of St. James' supreme test of true religion—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

## RETREATS

**HOLY CROSS, N. Y.**—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUBSTMASTER, Holy Cross, West Park, N. Y.

**KENOSHA, Wis.**—The Mother Superior of the Community of St. Mary invites attendance at the annual retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., beginning with Vespers, Tuesday, June 8th, and closing with the Holy Eucharist, Saturday, June 12th. The Rev. Father Huntington, O.H.C., West Park, N. Y., conductor. Those desiring to attend will please inform the MOTHER SUPERIOR at St. Mary's Convent by June 1st.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

## POSITIONS OFFERED—CLERICAL

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

**PRIEST**, during July and August, for Catholic parish in Greater New York. Daily Mass, and late choral Mass on Sundays. No evening services. \$20 weekly. Address ARMO, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** to supply Weldon, N. C., July and August, \$50 a month; furnished rectory, lights, water. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—CLERICAL

**PRIEST**, Catholic, Evangelical, energetic, middle life, keen on pastoral, missions, Sunday school work, preacher, married, desires permanent work, parochial, institutional, preferably near city, invites correspondence from Bishops and vestries who appreciate fidelity. House and modest living expenses absolutely necessary. Highest testimonials. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

**NEW YORK DEACON** about to be advanced to priesthood desires curacy or mission. Young, unmarried, experienced, and successful. Extensive preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

**POSITION** wanted as supply during the months of July or August, or both, by a Southern clergyman. Catholic. Position in the Middle North or East preferred. Best of references. Address "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, good Churchman, wants parish, small city or village. Good preacher, parish and social worker. East or South. Address "LOYAL," care LIVING CHURCH, Milwaukee, Wis.

**AS CURATE** and organist by young, unmarried priest. Address E. H. S., care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED—MISCELLANEOUS

**POSITION OF TRUST** and responsibility is sought by an educated DEPENDABLE gentlewoman (widow, middle-aged), as matron or house-manager in private family, school, orphanage, working boys' or girls' home, or sanitarium. Is devoted to the well-being of children and thoroughly understands their care; also experienced with the sick and aged. Address MRS. E. E. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

**TO CLERGY AND MUSIC COMMITTEES.**—Organist and Choirmaster, highly qualified, experienced man, desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," 3702 Manayunk avenue, Wissahickon, Philadelphia, Pa.

**THOROUGHLY** experienced French teacher wishes position for the fall, in Church school or other. Speaks German fluently, can also take English classes. No "walks" or "house-duties." Highest references. Address M. J. B., care LIVING CHURCH, Milwaukee, Wis.

**EDUCATED**, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

**ENGLISH CHURCHWOMAN**, graduate nurse of English hospital, desires position as traveling companion. Experienced traveler, good reader. Cheerful disposition. References from clergyman and doctors. Address CILA, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST**, first-class, would consider change, where Churchly, devotional, but thoroughly stimulating results are desired. Best possible New York commendations. Moderate salary. Address "CANTO-FERMO," care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED** Organist - Choirmaster, communicant, American trained, University graduate, fluent player, successful with boy voices, desires position in early fall. Address G. O. R., care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S SECRETARY**, experienced traveler, educated, generally efficient young woman, wishes position as companion for summer months, traveling or at resort. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN** of intelligence and refinement wishes permanent or summer position in Church institution or settlement. Experienced. Address EXPERTA, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

**ALTAR** and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENLEY, Kent street, Brooklyn, N. Y.

**ORGAN.**—If you desire an 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 profit.

**ECCLESIASTICAL EMBROIDERIES.** Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

**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.

**POST CARDS** of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., 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.

**SAIN'T MARY'S CONVENT**, Peekskill, New York—Altar Bread. Samples and prices on application.

**PRIEST'S HOST:** people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

**ALTAR BREADS**, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

## RELIGIOUS

**GUILD OF THE HOLY GHOST.** Vice-presidents, Archbishop Hamilton, the Bishops of Harrisburg and Tennessee. For particulars address Lock Box 133, Murphysboro, Ill.

## CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

## HOUSES FOR RENT—CALIFORNIA

**AVALON, CATALINA ISLAND, CALIFORNIA.** New bungalows overlooking bay, beautiful view, near church. Address MRS. BEATRICE WILSON, Avalon, Calif.

## BOARDING—CHICAGO

**BOARD**, transient or permanent, in private family. Modern apartment. Convenient to car lines. Miss BYRNE, 4402 Prairie avenue, Chicago, Ill.

## BOARDING—NEW JERSEY

**SOUTHLAND.**—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 So. South Carolina 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 \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

## BOARDING—ONTARIO

**WINDY FIELDS.**—A summer resort near Toronto, in country. Strictly first class. 850 feet higher than Lake Ontario; pure air, good roads, and beautiful scenery. Tennis, bowling, and trout-fishing. Pure spring drinking water, vegetables grown on farm. Large, airy house and verandas; ideal place for children. Capable manager; motoring parties specialty. Write for booklet and information to Mrs. ROE, 3 Bedford Road, Toronto, Canada.

## SUMMER BOARDING—WISCONSIN

**NASHOTAH MISSION**, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

## SAN FRANCISCO EXPOSITION

**ROOMS** within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Latbrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

## SHOPPING—NEW YORK

**BY A LADY** of experience and good taste. Household furnishings, ladies' and children's outfits bought reasonably. No charge. References exchanged. Miss F. B. SEAMAN, 211 South Broad street, Elizabeth, N. J.

## HEALTH RESORTS

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

## THE MAINE WOODS FOR AUGUST

A CLERGYMAN of twenty years' experience will take eight boys aged 10 to 14 to his private camp on Pleasant Lake, thirty miles South of Moosehead. Swimming, fishing, boating, tramping, mountain climbing. P. O. Box 475, Far Rockaway, N. Y.

## PUBLICATION WANTED

THE WOMAN'S AUXILIARY of the diocese of Newark is collecting a file of the *Spirit of Missions* for their missionary library and will be most grateful for gifts of numbers before 1891. Please communicate with the librarian, Miss D. T. WRIGHT, 75 Gates avenue, Montclair, N. J.

## BOOKS

WE BUY AND SELL Theological Libraries and collections of good books. Correspondence solicited. SCHULTE'S BOOK STORE, 132 East Twenty-third street, New York.

## FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL. One of the best schools in Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

## THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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

## NOTICES

## 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.

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

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

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

## THE ORDER OF THE DAUGHTERS OF THE KING

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

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

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

## APPEAL

## GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parish or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND,  
ALFRED J. P. McCURE, Treasurer,  
Church House, Philadelphia, Pa.

## INFORMATION AND PURCHASING BUREAU

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

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

## BOOKS RECEIVED

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

DUFFIELD & CO. New York.

*War and the Ideal of Peace.* By Henry Rutgers Marshall, L.H.D., D.S., author of *Instinct and Reason; Consciousness; Aesthetic Principles*, etc. Price \$1.25 net.

*The Edge.* A Novel. By John Corbin, author of *The Cave Man; Husband*; etc. Frontispiece in color by Katharine Gassaway. Price \$1.35 net.

SURVEY ASSOCIATES, INC. New York.

*The Normal Life.* By Edward T. Devine. Price \$1.00.

GEORGE H. DORAN CO. New York.

*Collected Hymns of John Mason Neale, D.D.* 12mo, pp. 460.

THE YOUNG CHURCHMAN CO. Milwaukee.

*Elements of Religious Pedagogy.* A Course in Sunday School Teacher-Training. By Fred Lewis Pattee, Professor of the English Language and Literature in the Pennsylvania State College. Approved as an Advanced Standard Course by the Committee on Education, International Sunday School Association. Price 75 cents net.

*The Story of the Catholic Revival.* By Clifton Kelway, F.R.Hist.S. Author of *The Catholic Revival of the Nineteenth Century; George Rundle Prynne, a Chapter in the Early History of the Catholic Revival*, etc. With a Preface by the Rt. Hon. the Viscount Halifax. Price 90 cents net.

STURGIS & WALTON CO. New York.

*Socialism as the Sociological Ideal.* By Floyd J. Melvin, Ph.D. Price \$1.25 net.

G. P. PUTNAM'S SONS. New York.

*In Hoc Vinces.* The Story of A Red Cross Flag. By Florence L. Barclay, author of *The Rosary*, etc. Price 75 cents net.

GEORGE ALLEN & UNWIN, Ltd. London.

*Memories and Musings.* By John Widdicombe, Canon Emeritus of Bloemfontein, late Director of St. Saviour's Missions, Thlotse, Basutoland.

THOMAS Y. CROWELL CO. New York.

*Christianity and International Peace.* Six Lectures at Grinnell College, Grinnell, Iowa, in February, 1915, on the George A. Gates Memorial Foundation. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle in New York City. Price \$1.25 net.

MACMILLAN CO. New York.

*Nathan Hale.* By Jean Christie Root. True Stories of Great Americans Series. Price 50 cents net.

HOUGHTON MIFFLIN CO. Boston.

*Whither?* Price 50 cents net.

*The Breadth of Life.* By John Burroughs. Price \$1.15 net.

PRINCETON UNIVERSITY PRESS. Princeton, N. J.

*The Natural History of the State.* An Introduction to Political Science. By Henry Jones Ford, Professor of Politics in Princeton University. Price \$1.00 net.

JOHN JOS. MCVEY. Philadelphia.

*The Priesthood and Sacrifice of Our Lord Jesus Christ.* By J. Grimal, S.M. Adapted by the Author from the Third French Edition. Translated by M. J. Keyes, S.M. Price \$1.75 net.

RICHARD G. BADGER. Boston.

*Trends of Thought and Christian Truth.* By John A. W. Haas, President of Mehlenberg College, Professor of Religion and Philosophy. Price \$1.50 net.

## BULLETINS

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

*Official Bulletin of the Episcopal Theological School.* Vol. VII., No. 4, April, 1915.

INDUSTRIAL COMMISSION OF WISCONSIN. Madison, Wis.

*Wisconsin's Movement for Industrial Safety.* Issued May 1, 1915.

*Orders for Safety.* Supplemental to Orders Issued May 20, 1912. Issued April 20, 1915.

## PAMPHLETS

ST. BARNABAS' FREE HOME. McKeesport, Pa.

*Faith and Work.* A publication devoted to the interest of Saint Barnabas' Free Home. Vol. XII., No. 3, May, 1915.

FROM THE AUTHOR.

*Unity and Diversity.* A Sermon Preached by the Rev. Albert New (Rector of Weldon, N. C.) Before the Ven. Archdeacon; the Clergy; and Laity of the Convocation of Raleigh.

*A Catechism on Church Organization and Government* particularly of the American Church for senior Sunday school scholars;—also for general circulation. By the Rev. Henry Martyn Saville, A.B. (Harv.), rector of the Church of the Ascension, Waltham, Mass. Third Edition, Revised, 1915. Price 5 cents per copy; 50 cents per dozen; \$2.50 per 100.

J. H. KEYS. Plymouth, England.

*The Two Witnesses.* (Christ in the Flesh and Christ in the Spirit.) No. 3. Issued Monthly.

HEADLEY BROTHERS. London.

*The Church's Opportunity in the Present Crisis.* By Henry T. Hodgkin, M.A., M.B.

## YEAR BOOKS

*Year Book and Register of the Parish of Trinity Church in the City of New York, A. D. 1914.*

## PAPER COVERED BOOKS

ATLANTA UNIVERSITY PRESS. Atlanta, Ga.

*Morals and Manners Among Negro Americans.* A Social Study made by Atlanta University, under the patronage of the Trustees of the John F. Slater Fund. The Atlanta University Publications, No. 18. Price 75

## CATALOGUE

*American School for Physical Education, Boston, Mass.* Dr. Mary R. Mulliner, Director.

## AN OAK OR A SQUASH?

WHEN JAMES A. GARFIELD was president of Oberlin College a man brought for entrance as a student his son, for whom he wished a shorter course than the regular one.

"The boy can never take all that in," said the father. "He wants to get through quicker. Can you arrange it for him?"

"Oh, yes," said Mr. Garfield. "He can take a short course; it all depends on what you want to make of him. When God wants to make an oak He takes a hundred years, but He only takes two months to make a squash."—*Ladies' Home Journal.*

WHAT IS the secret of serenity? We all want to know it: Indeed, we do know it already. There is no secret about it. St. Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it. Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world.—*George Hodges.*

## ANNUAL CONVENTIONS

## SUMMARY

IN ITS shortest session for many years the diocese of BETHLEHEM adopted the Church Pension Fund, reelected all its officers, and listened to a number of reports.—The EAST CAROLINA council approved the Pension Fund, set apart a memorial day for Bishop Strange, and heard that its apportionment had been met more than twice, in consequence of the every-member canvass.—The FLORIDA council admitted women to the ballot at parish meetings, accepted the pension system, and endorsed peace movements. The Bishop told of a tentative organization among colored people.—The Church Pension Fund was accepted on the second day of discussion in the GEORGIA convention. A new scheme of diocesan assessment was adopted. Consent was refused to any plan for negro episcopate.—The INDIANAPOLIS council did its routine business. The nation-wide preaching mission was approved by a committee of laymen. The diocesan mission work has increased over one-half in ten years.—IOWA adopted a provision whereby delinquent parishes in Pension Fund assessments shall be deprived of representation in convention after two years. Its other work was largely routine.—LONG ISLAND gave its approbation to the course of President Wilson, heard Mr. Monell Sayre on the Pension Fund and postponed action till next year. Woman suffrage in the diocese failed to carry by the necessary vote.—The MAINE council adopted the canon of the Church Pension Fund substantially as presented. The Bishop's address was largely on the subject of Christian education.—An offering taken on the first day of the MICHIGAN convention made possible the payment of the apportionment in full, for the first time in the history of the diocese. Bishop Williams produced very significant figures concerning diocesan growth. The pension system was adopted, with a modification.—MICHIGAN CITY united its council meeting with Bishop White's twentieth anniversary. Plans were made and adopted for the incorporation of the diocese, and for a vigorous prosecution of its missionary work.—Little actual work was done in OHIO. Some changes in organization were planned, to accord with Bishop Du Moulin's regional idea. The Pension System was approved after debate.—In RHODE ISLAND Bishop Perry told of the largest number of confirmations ever recorded for a year—nearly 1,200. The Church Pension Fund system was accepted, it appearing that the diocese had a large endowment which could be turned to the payment of parochial assessments. A resolution was adopted tending to encourage women in the assumption of Church office.—SACRAMENTO devoted much time to the discussion of domestic missionary problems. The pension system was accepted.—To prevent confusion, every-member canvass, the Laymen's Forward Movement, and the nation-wide preaching mission—all to come next fall—were referred to the diocesan board of missions in SOUTHERN OHIO. The pension system was adopted. Aggressive mission work was reported.—The work in TEXAS was chiefly routine. The election of a Coadjutor was discussed, but postponed at the suggestion of the Bishop.—The council of WESTERN NEW YORK combined the board of religious education and the Sunday school commission into one body, to be called the Diocesan Board of Religious Education. It divided the financial board and the Standing Committee into two separate bodies. It accepted the system of the Church Pension Fund.

## BETHLEHEM

THE CHURCH PENSION FUND occupied the centre of the stage at the forty-fourth annual convention, which was held at Trinity Church, Carbondale (Rev. George C. Graham, rector), on Tuesday evening and Wednesday, May 18th and 19th. After a short, spirited, but one-sided debate the Church Pension Fund system was enthusiastically adopted and action was taken to apply the Fund to the diocese. It was the shortest session held for many years, adjournment occurring at 2:30 P. M.

The Rev. O. P. Steckel of the Church of Faith, Mahanoy City, read Evening Prayer, the Lessons being read by the Rev. Percy T. Olton, rector of Christ Church, Towanda. The rector welcomed the members of the convention. The Bishop's charge was concise and forceful, rapidly reviewing the past year and pointing out the chief work for the convention to accomplish. In opening his address the Bishop said:

"We are to be congratulated that our Chief Magistrate has evinced a spirit of Christian moderation and self-respect which assures us that everything will be done consistent with the dignity and honor and self-respect of our country to avoid the clash of arms. We can only hope and pray that out of all this confusion harmony and international good will may be restored. In all human history there has never been a clearer proof of the impotency and futility of mere material power to cope with the brutal passions and unsanctified ambitions of sinful men. Costly as this sacrifice may be, if God shall, by means of it, teach the world that love and not hate, brotherhood and not enmity, are alone the strongest forces of the human heart, and thus usher in the epoch of permanent peace, the price will not be too dear."

Bishop Talbot urged upon the diocese the energetic carrying out of his plan for an every-member canvass on Whitsunday in the interest of the Emergency Fund, the unanimous approval of the Church Pension Fund and the Bishop's Church Extension Fund for assisting small parishes and missions in the purchasing of lots, erection of building and clearing of indebtedness. During the past year the latter has helped to build and pay for a substantial stone church for St. Mary's mission, Wind Gap, for the Italians; to purchase a new site for St. John's mission, Scranton; to pay for the new parish house which is the temporary house of worship of the mission of the Mediator, Allentown, and to reduce the heavy debt of All Saints', Shenandoah.

In order to expedite matters many reports that are usually received on the second day were made on Tuesday evening at the opening of the business session.

Mr. Rodney A. Mercur, for the finance committee, reported the estimate of diocesan expenses for the coming year to be \$9,750, but recommended a system of assessment the same as last year, with an estimated yield of \$11,500, in order that the debt of the diocese might be further reduced. The debt of the diocese on April 30th was \$4,124.91, a decrease of \$1,837.10 as compared with the preceding year. Fifteen missions were delinquent, the unpaid assessments amounting to \$592.19.

Owing to the inability of Mr. W. R. Butler to remain for the second day, his report as secretary of the board of missions was read by the Rev. Robert P. Kreidler. Of the 77 parishes and missions 53 had met their apportionments for diocesan missions in full, while there was yet due \$665.76 in unpaid apportionments.

The Rev. Wallace Martin, chairman of the committee on the admission of new parishes and organized missions, read reports recommending that Christ Church, Palmerton, be admitted into union with the diocese as a parish, and that St. Mary's, Wind Gap, be admitted as an organized mission. The recommendations were adopted. The Very Rev. F. W. Beekman, Dean of the Pro-Cathedral and chairman of the central missionary committee, recommended that the present system of determining apportionments for General Missions be retained as the fairest system yet devised. The committee had recommended that each parish have an educational secretary for missions. Dean Beekman reported that the amount of the Sunday school Lenten offering for General Missions had been \$5,728.73, an increase of \$719.25 over last year.

The Ven. H. E. A. Durell reported the results of his efforts toward obtaining a second \$100,000 for the endowment of the diocese. Mr. H. C. Bailey of the Church of the Good Shepherd, Scranton, was elected to the board of missions in the place of Mr. R. J. Foster of St. Luke's Church, Scranton, who resigned.

The Rev. Frederick Alexander MacMillen, chairman of the committee on the Church Pension Fund, recommended that the diocese of Bethlehem adopt the system and have a committee to apply the system to this diocese. There were several short and eloquent speeches in favor of the Pension Fund, and only two men spoke for the opposition. The system was adopted with great enthusiasm.

The Rev. A. H. Bradshaw reported for the Bishop's Church Extension Fund, each call being worth \$1,426.65, and the net amount received above expenses being \$5,741.19.

The same clergyman also extended an invitation to the convention to meet next year at Trinity Church, Easton.

## EAST CAROLINA

IT WAS to hold the thirty-second annual council that the delegates met in Christ Church, New Bern, on Saturday, May 15th, but they also commemorated the two hundredth anniversary of that historic parish.

The council convened at nine o'clock in the evening, with Bishop Darst presiding. The Rev. R. B. Drane, D.D., was elected president, and the Rev. Morrison Bethea, secretary.

The Sunday services began with the Holy Communion at 7:30, the Rev. B. F. Huske celebrant, with the Rev. Morrison Bethea assisting. Bishop Darst was celebrant at an 11 o'clock service, and was assisted by Dr. Drane. The Rev. C. A. Ashby preached the conciliar sermon from the text, "The Lord hath need" (St. Matt. 21:3). The congregation taxed the capacity of the church, and there was an unusually large number of delegates. After Evening Prayer at 8 o'clock, Bishop Darst delivered his address.

A men's corporate Communion at 7:45 A. M. on Monday was followed by Morning Prayer at 9:30, and the council met for business at ten o'clock. It took action for the appointment of a diocesan social service commission, and approved the legislation of the General Convention on Clergy Relief, referring the matter to a committee which will report next year. It set apart Sunday, October 1st, for memorial services in honor of Bishop Strange, the offerings on that day to be given to the Bishop Strange Memorial Fund.

In his first address to his diocese, Bishop Darst narrated the story of his entrance upon his work and paid a beautiful tribute to his predecessor. With respect to the diocese, he

stated that he would not appoint an archdeacon for colored work but would give special attention to that himself. Discussing that work generally, he neither favored the separate racial district nor the Negro Suffragan, but suggested this:

"To set aside a separate Racial Missionary District for the Negroes in the South with a white Bishop. Such a Bishop, if he was wise and patient and understanding, might be able to perfect a strong organization or synod among the Negro Churchmen of the South. In this organization leaders would naturally be developed and the plan would have a fair trial; then, if it proved to be successful, if it made for harmony and efficiency, we might go further and give this *tested* organization a Negro Bishop."

Tuesday at noon the women adjourned their meeting and joined the men in church for the missions prayers and for the presentation of resolutions memorial to Bishop Strange, which was a special order for that hour. Everybody present stood while the Rev. Dr. Drane of Edenton read the resolutions, and at the conclusion of this reading Bishop Darst led the congregation in prayer.

At the suggestion of one of its newest members, the council appointed a committee on architecture, whose duty it is to collect plans of churches and parish houses and to act as an advisory committee in all cases of new churches built in the diocese.

The night services were among the most interesting features of the council. Monday night the Rev. W. H. Milton, D.D., of Wilmington delivered a powerful missionary address on "Some Fundamental Reasons why the Church has Failed to Fulfill her Mission." At the close of the address the report of the Apportionment Committee was read to a crowded church, and was adopted by rising vote. That report recommended "that the diocese aim to realize the sum of \$10,000 for the coming year, as its contribution to General Missions," and was formally adopted Tuesday morning by unanimous vote in the business session.

Tuesday afternoon the Rev. Robert W. Patton addressed the council on Missions and the Forward Movement, referring especially to the recent diocese-wide every-member canvass in East Carolina. On Tuesday night other addresses on the Forward Movement were made reflecting the enthusiasm felt throughout the diocese in the great success of its diocesan movement. For this year the diocese has already paid more than double its apportionment to General Missions, and it expects to do more than that next year.

The council accepted an invitation to meet next year in St. Mary's Church, Kinston (Rev. J. H. Griffith, rector).

The officers of the diocese were reelected, the Rev. W. H. Milton, D.D., succeeding the Rev. C. A. Ashby on the Standing Committee.

Social Service Commission: Rev. Messrs. C. A. Ashby, John R. Matthews, Thomas P. Noe, T. N. Lawrence, J. H. Griffith; Messrs. V. B. C. King, G. V. Cowper, Don Gilliam, J. Q. Beckwith, D. H. Johns.

Delegates to Provincial Synod: Rev. W. H. Milton, D.D., Rev. W. E. Cox, Rev. Thomas P. Noe, Rev. W. R. Noe, Rev. C. A. Ashby, Rev. Morrison Bethea; Messrs. J. G. Bragaw, Jr., George B. Elliott, F. R. Rose, E. K. Bishop, F. G. Jacobs, H. F. Wilder.

The colored clergy in attendance at the council had special services at St. Cyprian's Church, New Bern. Bishop Darst announced that St. Mark's parish, Wilmington, had become self-supporting as a result of its recent canvass. This is the first negro parish in the diocese to become self-supporting—a distinction it has a right to be proud of.

The women held their meetings in the parish house, beginning with a conference of the diocesan officers on Saturday night. The first business meeting was held Monday morn-

ing, Mrs. James G. Staton, president, in the chair. Reports were read from sixty-seven societies. The Rev. George W. Lay, rector of St. Mary's School, Raleigh, said noonday prayers for missions and spoke of the work of his school. The several societies represented pledged themselves to bear the expense of music lessons for Miss Venetia Cox, a volunteer from East Carolina now in training for the foreign field, her training at St. Faith's, New York, being given her by St. John's parish, Wilmington. The president urged all the Auxiliary women individually to make a contribution to the Emergency Fund.

Tuesday morning, at the annual corporate Communion for the women, the offering for the Bishop's Fund amounted to more than \$500. At the business session on Tuesday Miss Venetia Cox told briefly of her work at St. Faith's Training School. Miss Grace Lindley of the Church Missions House also spoke, with her usual note of encouragement. A tribute of respect was paid Mrs. Gaston Meares, and resolutions were adopted in memory of the late Bishop Robert Strange. The following delegates were appointed by the Bishop to the Provincial Synod of Sewanee: Mrs. James G. Staton, Mrs. F. R. Rose, Mrs. N. N. Davis, and Mrs. H. M. Bonner.

## FLORIDA

TRINITY CHURCH, St. Augustine, was opened May 19th at 11 A. M. for the seventy-second annual council.

The Holy Communion was celebrated by the Bishop, assisted by the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida. The sermon was preached by the Rev. Francis Yarnall, rector of St. Peter's Church, Fernandina.

After the service the Bishop called the council to order in the parish house. Eighteen of the clergy canonically resident were present, besides several working in the diocese but not canonically resident. Eleven parishes and fifteen missions were represented by lay deputies.

Bishop Weed told in his address of the severe financial strain through which the state is passing and which has seriously embarrassed the work of the Church. We must, however, keep up both our local work and our part of the general work. He offered \$1,000 from his own salary to lighten the apportionment. He told of a tentative organization of the colored people. They have a convention, called the convention of the archdeaconry of Jacksonville. Branches of the Auxiliary and of the Daughters of the King have also been organized among the colored people. None of these organizations, however, are official, being the Bishop's attempt to formulate a working system.

The executive officers were largely reelected, but the following are newly chosen: Religious Education: Ven. John H. Brown, president; Ven. William Wyllie, Rev. I. H. Webber-Thompson; Lay: Mr. John S. Bond, secretary-treasurer; Mr. Harry L. Brown, Mr. W. W. Hampton.

Social Service: Rev. J. Lindsay Patton, Rev. John T. Lewis, Ven. William Wyllie; Lay: Dr. G. E. Henson, Mr. Harry L. Brown, Dr. James V. Freeman.

Deputies to the Provincial Synod: Rev. V. W. Shields, D.D., Rev. J. Lindsay Patton, Ven. William Wyllie, Ven. John H. Brown, Rev. John T. Lewis, Rev. Walter T. Cavell; Messrs. John G. Ruge, H. C. Birley, J. D. Holmes, John S. Bond, W. W. Hampton, F. P. Dearing.

The canon on the diocesan board of religious education was amended, giving the six elected members power to increase their number when and as they deemed necessary. This

board has planned some very definite and progressive work for the coming year.

The canon defining "the parishioners qualified to vote at any parish meeting" was amended by striking out the word "male" wherever it appeared, thereby giving the right to vote at such meetings to the women as well as to the men.

On Wednesday evening the regular missionary service of the council was held in the church, a large congregation being present. At this service reports were heard from the diocesan board of missions and the Woman's Auxiliary. The Bishop of Southern Florida delivered the address.

During the second day's session resolutions were adopted "endorsing and upholding the different peace movements throughout our land" and urging upon the clergy the constant use of the prayers for peace which have been prepared by the Bishop.

In the afternoon of the last day, Prof. C. H. Herty of the State University spoke on the Church Pension Fund, and at a subsequent ballot the system was entered upon by the council. The committee on canons was instructed to act.

Thursday afternoon the council adjourned, to meet in St. John's Church, Jacksonville, next year.

## GEORGIA

THE NINETY-THIRD annual convention assembled in Christ Church, Savannah, on the 19th of May. The convention was opened by a choral Eucharist, the Bishop being celebrant; the Rev. William B. Sams, epistoler; the Rev. J. W. Bleker, gospeller; and the Rev. R. E. Boykin serving. After the Creed the Bishop gave his annual address, which was in the nature of a charge. He commended earnestly the "One Day's Income Emergency Fund."

After the service the convention organized, reelecting the Rev. Samuel J. French as secretary; the Rev. William B. Sams was appointed assistant secretary. Hours of sessions were fixed and a recess taken for luncheon, which was served by the ladies of Christ Church in the auditorium of the Y. M. C. A.

In the afternoon an address was made by the Rev. Mr. Gibbons of Sewanee on the University of the South. Prof. Herty of the University of North Carolina spoke on the Church Pension Fund, which was followed by an animated debate and quiz in which many points were cleared up.

In the evening the usual missionary meeting was held, when a stirring address on the "every-member canvass" was given by the Rev. L. G. Wood of Charleston, and an address on diocesan missions by the Rev. A. M. Rich.

The chief matter of interest in the morning of the second day was a further animated discussion of the Church Pension Fund, which was finally assented to by the diocese. Resolutions were adopted by which the income of the local relief funds will be paid over to the Pension Fund, thereby reducing the assessment about one-half; the Pension Fund assuming the diocesan liabilities on those funds.

Officers were elected in the afternoon, or rather for the most part were reelected. Delegates to the Provincial Synod were chosen, and a new scheme of assessment for diocesan expenses was inaugurated.

The convention before its close decided emphatically against the proposition of a negro Bishop, either Missionary or Suffragan. The *status quo* will be preserved in this diocese.

The convention closing on the seventh anniversary of the Bishop's consecration, occasion was taken to offer him pleasant words of congratulation.

## INDIANAPOLIS

A PRELIMINARY meeting of the seventy-eighth council assembled at nine o'clock, Thursday, May 20th, in Knickerbocker Hall. At ten o'clock adjournment was made to All Saints' Cathedral, where a corporate Communion was celebrated by the Bishop. The Bishop delivered his address at eleven o'clock, emphasizing the importance of the missionary work in the diocese, which has increased fifty-one per cent. in ten years. The address outlined definite plans and an appeal for the Emergency Fund. The nation-wide preaching mission contemplated for the coming Advent season was most heartily commended by the Bishop.

At the afternoon session, a committee of laymen reporting on the Bishop's address pledged their support and appealed to the laity to encourage and support the preaching mission in every possible way.

## The elections:

The Standing Committee was reelected, except that the Rev. Lewis Brown takes the place of the Rev. J. E. Sulger.

Board of Missions: The Rev. Messrs. J. E. Sulger, J. S. Lightbourn, A. L. Murray, G. P. Torrence, F. D. Graves; Messrs. E. Olcott, Ed. Peck, George Dilks, Chalmers M. Hamill, and Dr. C. Franklin.

The Rev. A. L. Murray and Mr. Joseph C. Talbot were elected to vacancies in the Cathedral chapter.

Deputies to the Provincial Synod: Rev. Messrs. G. P. Torrence, W. R. Plummer, William C. Otte, G. G. Burbank; Mr. I. Hamilton, Judge Rupe, Prof. Hutt of Indianapolis; George E. Carrington of Terre Haute.

Bishop Francis entertained the clergy at dinner and an informal conference on Wednesday evening. Parochial missions and clerical conferences were discussed.

Bishop Francis appointed a strong committee of laymen and clergy to go carefully over the whole question of the pension fund and to report to the next convention. The question of entering into the plan will then be decided upon by the diocese.

## IOWA

THE PRINCIPAL business occupying the attention of the sixty-third annual convention, which met in St. Paul's Pro-Cathedral, Des Moines, May 16th-17th, was the report on the Pension Fund, which, after being discussed at length, was approved, with a canon carrying it into effect. It was a matter of much pleasure to the clergy that the convention was unanimous in its action. Because of an endowment of \$63,000 now held in trust for the widows and orphans of clergy, the assessment on the parishes will be but two per cent. of salaries.

Among other provisions of the canon adopted was one which provides in the event of any parish failing to pay its assessment to this fund for the space of two years, such parish shall be ineligible to representation in the convention.

St. Paul's Pro-Cathedral was filled to its utmost capacity on Sunday morning, May 16th, when the opening service of the convention was held. The large vested choir, reinforced by band instruments, rendered Jordan's service exquisitely. A sermon was preached by the Bishop of Chicago.

In the evening of this day a mass meeting was held at St. Paul's, the speakers being Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew; Mr. C. S. Powers, warden of St. Mark's Church, Evanston, diocese of Chicago; and the Rt. Rev. George Biller, Jr., Bishop of South Dakota. In the afternoon of this day conferences of the Brotherhood of St. Andrew and the Daughters of the King had been held. A Junior con-

ference was also held, when Howard E. Pierce, Jr., of St. Thomas' Chapter, Sioux City, was the appointed speaker. Bishop Longley closed the meeting with an address on "The Brotherhood Man as Lay Reader." At the business meeting Mr. N. S. Douglas of Ames was elected president of the Assembly, and the Rev. William Pence James, rector of St. John's, Mason City, was selected as chaplain.

Outside of the adoption of the Clergy Pension Fund canon the work of the convention was largely routine. Especial gratification was experienced from the fact that every parish and mission, with one or two exceptions, had paid in full the apportionment for diocesan missions and that there was a small balance in the mission treasury. The second Sunday in June was chosen as the time when special offerings should be taken for the Emergency Fund and the Bishop was requested to issue a letter to Church people upon the subject. The amount appropriated for the missionary apportionment was \$7,570, which is to be apportioned upon the parishes and missions.

A board of religious education was created to act in unison with the General Board of Religious Education, the members of this board being the Rev. Messrs. Alexander H. Grant, Coleman E. Byram, Richard J. Campbell, John C. Sage; Messrs. E. H. Hall, C. B. Chesterman, C. D. Jones, John J. Wilcock.

The Deputies to the Provincial Synod are: Rev. Messrs. John C. Sage, F. E. Drake, Alexander H. Grant, William Pence James; Messrs. J. H. Bolton, J. K. Deming, Howard G. Peirce, C. D. Jones.

The Standing Committee is as last year.

Owing to illness, the diocesan treasurer of last year, Mr. C. M. Cochrane, was unable to serve, and Mr. Ira R. Tabor of Trinity Cathedral, Davenport, a former treasurer, was selected to succeed him.

The convention adjourned to meet at St. Thomas' Church, Sioux City, on the occasion of the consecration of that church, May 21, 1916.

The morning of the opening of the convention the Bishop and the Bishop Suffragan delivered their addresses, the address of the Bishop Suffragan being concerned entirely with the missionary work of the diocese under his care. Bishop Morrison declared his satisfaction with the spirit being shown by the Church in Iowa, and reviewed the condition of the diocese and its institutions, including St. Katharine's School and St. Luke's Hospital, Davenport. He stressed particularly the need of efficiency and good management on the part of the clergy and vestries, and made many practical suggestions along this line.

## LONG ISLAND

THE FORTY-NINTH annual convention assembled in the Cathedral of the Incarnation, Garden City, Tuesday, May 18th, and concluded its sessions on Wednesday, May 19th.

George Hurlett, Esq., of Grace Church, Brooklyn, was elected treasurer in succession to the Hon. Alexander E. Orr, deceased.

After luncheon the Bishop read his address. Referring to the Emergency Fund, he said that the diocese had never yet met its apportionment, and said that the every-member canvass was the best way to obtain results. It has always proved a blessing to a parish where it has been fairly and thoroughly tried.

"Perhaps I shall be pardoned if I make an illustration of the experience of the Cathedral congregation. It was somewhat staggering to find that the Diocesan Auxiliary Committee of the board had apportioned to the Cathedral an amount fully equal to one-twentieth of the whole diocesan apportionment. But when representative laymen of the congregation were called to consider the matter, while it

may have been felt that 'someone had blundered,' yet no objection on that score was expressed, and some twenty men undertook the duty of raising the full amount. The work was one of true self-sacrifice undertaken in the spirit of loyalty to the Church. That it should have placed the Cathedral congregation this year in the foremost rank of parishes contributing to the great cause of missions, is a matter for true rejoicing, and will be a stimulus, let us hope, to every parish in the diocese."

At the conclusion of the address the Rev. St. Clair Hester, D.D., offered a resolution endorsing the course of President Wilson in maintaining neutrality with peace and honor. This resolution was unanimously and heartily adopted.

The matter of the General Pension Fund was ably presented to the convention by Mr. Monell Sayre, and aroused a deep interest in the delegates. The matter was referred to a committee on pensions to report next year.

The two vacancies existing in the Standing Committee were filled by the reelection of the Rev. Henry C. Swentzel, D.D., and the election of George Hewlett, Esq., of Grace Church, Brooklyn.

Delegates to the Provincial Synod: Archdeacons William Holden, D.D., Roy F. Duffield, C. H. Webb; Rev. Robert Rogers, D.D.; and Messrs. W. M. Baldwin, Col. W. S. Cogswell, J. Shulock Davis, and Robert L. Pinport.

The question of women being allowed to vote was defeated by failing to receive the required two-thirds canonical majority. The whole matter was referred to a special committee to report at the next convention.

## MAINE

THERE WAS a choral Eucharist in the Cathedral at Portland at seven o'clock on the morning of May 19th, Bishop Codman being the celebrant, assisted by Dean Vernon and Canons Plant and Nicholson. The music was rendered by a choir of priests, under the direction of Canon Precentor Fowler.

Bishop Codman in his annual address dwelt at length on Christian Education. His definition of Christian education was "the knowledge of the gospel of Jesus Christ as taught by the Catholic Church." "The whole world," he said, "bears witness to the wonderful succession of teachers sent and empowered to teach, and also to a still greater fact, that through this succession there has been handed down in all parts of the world the same clear, definite, sound body of religious teaching, tested by centuries of experience." That body of teaching was inherited by American Churchmen through the Church of England, a true branch of the Catholic Church, and was to be found in the Prayer Book. Men might disagree with the teachings of the Prayer Book, and "set up their own heart's lusts and creations of their own imagination"; but those teachings were there, and a knowledge of them constituted what we Churchmen mean by religious education. Attention, by way of illustration, was called to what is thus clearly taught under the heads of Baptism, Confirmation, and Holy Communion, the first two rites leading on to the third, on which the Prayer Book lays the chief emphasis. The address was a most able one.

There were thirty-two of the clergy, and delegates from twenty-one parishes and missions present at roll call.

The secretary, treasurer, registrar, and examining chaplains were reelected; the Rev. Arthur T. Stray was appointed assistant secretary, and on the motion of the Bishop the Rev. George B. Nicholson of Waterville was again made honorary Canon of the Cathedral for three years. The Standing Committee was also reelected.

Delegates to the New England Provincial

Synod were chosen as follows: Clerical, the Rev. Messrs. R. W. Plant, Thomas Burgess, Philip Schuyler, and A. E. Scott; alternates, the Rev. Messrs. E. D. Johnson, O. D. Smith, Cuthbert Fowler, and G. S. Robinson. Lay, Messrs. C. B. Clarke, R. H. Gardiner, F. H. Gabbi, and K. C. M. Sills; alternates, Mr. I. A. Avery, Col. Frank B. W. Welsh, Messrs. Henry Lewis and Charles Vaill.

On motion of the Rev. E. A. Pressey, attention was called to the fact that June 15th will be the seven hundredth anniversary of the signing of Magna Carta, and the clergy were asked to remind their people of the important part that the Church had played in the cause of good government.

The afternoon session was devoted largely to a consideration of the proposed clerical pension system. The principal speakers were the Bishop and Mr. Robert H. Gardiner, both of whom urged the adoption of the proposed canon, "Of the Church Pension Fund," copies of which had been previously distributed among the members of the convention. After a number of questions had been answered, the canon, substantially as at first presented, was unanimously adopted. The convention adjourned at 4:30 P. M.

MICHIGAN

ST. PAUL'S CATHEDRAL, Detroit, was the scene of the eighty-second annual convention, May 19th and 20th.

The Bishop gave the record of his own work and of material progress in the diocese. The two subjects of most importance dwelt on by the Bishop were the Emergency Fund of the Board of Missions and the State of the Church in the Diocese.

The offerings of the parishes towards the Emergency Fund were presented at the celebration of the Holy Communion on Wednesday morning and amounted to over \$2,300, and this in addition to the amount received by the Board of Missions up to date enabled the diocese to pay its apportionment for the first time in its history.

In regard to the "State of the Church" the Bishop spoke of the report of a committee, appointed last year at his request. The report covers a period of thirty-five or forty years in the diocese outside of Detroit and of twenty years in Detroit.

"It will show in general that in the diocese outside of Detroit the Church has on the average grown more rapidly than the population; that in Detroit the growth of the Church has fallen below the increase in population of the city, and also far below the growth of certain other religious bodies. To illustrate: The population of the city has more than doubled, the rate being in fact 175 per cent. No Protestant communion has kept pace with this growth. The Methodists lead, with an increase of 139 per cent., the Presbyterians following with 82 per cent., and the Baptists with 49 per cent. We bring up in the rear with only 18 per cent.

"Moreover, in neighboring cities, in more or less like condition with ourselves, such as Pittsburgh, Buffalo, Cleveland, and Cincinnati, the Church has grown far more rapidly than the population, in some instances two or three times as fast.

"In Detroit alone has the Church fallen behind the rate of increase of population. In the country at large the Church has increased 74 per cent.; in Detroit, 18 per cent. Once our Church in Detroit held the record as having the largest number of communicants in ratio to population of all the cities east of the Alleghenies.

"These facts ought to cause deep searchings of heart, mind and conscience among Churchmen, and lead to energetic action to meet the situation.

"Are we realizing our claim to be a Church for all peoples, classes, tongues and races, or are we dwindling into a sect which ministers

to people of one tongue and race only and to a particular class in that section of the community?

"Do we make any attempt to minister to, assimilate and Christianize the foreign-born who are pouring in such hordes into our city, or do we confine our work to the elite of the English-speaking population?

"Are our parishes and missions centers of aggressive work and ministry—that is, are they missionary in character, or are they close corporations, ecclesiastical family clubs, content to minister to a chosen clientele?

"But the most important and most ominous fact disclosed by this investigation is this: Our weakest spot is our most vital spot, the training of the children of the Church.

"While Methodists have 20 per cent. more children in their Sunday schools than they have members in their churches, our Church has only 44 per cent. as many children in our Sunday schools as we have communicants in our churches. There are about 18,000 communicants in the diocese of Michigan, and less than 8,000 children in our Sunday school. It is a more or less common thing to see a Methodist, Presbyterian, or Baptist Church with a Sunday school of 1,000 to 1,200. The largest Sunday school in this diocese—St. Joseph's, Detroit—has 400 enrolled with an attendance of 300; the next, Epiphany, Detroit, has 300, while churches with between 1,000 and 1,800 communicants will have 200 or less in the Sunday school—that is, there is one Sunday school pupil to about five adult members of the Church. As a general rule, there are fewer children in the Sunday school in the average parish than there are families, not individual communicants, but families, enrolled in the parish. And, what is more startling, we have fewer children in our Sunday schools to-day than we had 20 years ago, in spite of the growth of the communicant membership of the Church. In Detroit, for example, 20 years ago, we had enrolled 4,785 scholars. To-day we have only 3,541, a loss of 1,244, or of over 25 per cent."

The Bishop pointed to the necessity of a more efficient work among the children.

At the noon recess on Wednesday, the convention was addressed, after luncheon, by Mrs. Charles H. Pancoast of Philadelphia on the work of St. Luke's International Hospital at Tokyo.

The evening session of the convention was held in conjunction with the meeting of the diocesan Church Club and the programme consisted of the report of the committee on the state of the Church and of the diocesan board of religious education.

The statistics of the diocese showed a remarkable increase this year, due very largely to the fact that for the first time reports from nearly all the parishes and missions had been received. A comparative table follows:

	1914	1915
Baptisms .....	1,484	1,540
Confirmations .....	1,079	1,120
Communicants .....	17,576	21,184
Sunday school scholars.....	7,987	8,678

The committee gave its full report, on which the Bishop had prepared that part of his address, and gave these explanations: That our families had, lamentably, less children; that Church families do not send their children to their own Sunday schools; and that we do not recruit from unattached families as we should.

It was also brought out from the floor of convention that the automobile and week-end desecration of Sunday are our great enemies, but that the great activity and the triumphant progress of the denominational Sunday schools has been in the face of our modern problems.

An interesting tabulation by the diocesan board of religious education showed that in churches having less than one hundred communicants the number of scholars in the Sun-

day schools was ninety-seven per cent. of the communicant list; while in churches of over one hundred the percentage was only fifty and in churches of over three hundred communicants the percentage was only thirty-three.

The greatest interest of the convention was aroused over the presentation of the Church Pension Fund. Dean Marquis condemned it as un-Christian and unethical in that the pensions were based on previous salaries rather than on a flat basis. But on the assumption that pensions were but a form of deferred salaries and that it was as just, and inevitable, for parishes to fix deferred salaries as present salaries, the convention accepted the plan by an overwhelming majority. When the canon prepared by the commission was presented it was passed but the critical section penalizing parishes which were delinquent was stricken out.

The elections and the appointment of commissions made few changes except in the commission on social service and the delegates to the Provincial Synod.

The commission on social service was re-organized owing to the new work under the Rev. H. W. Wells who is practically the social service secretary of the diocese and whose work was recently described in THE LIVING CHURCH. The commission is as follows:

Rev. W. A. Atkinson, Rev. S. S. Marquis, D.D., Rev. Hubert W. Wells, Rev. C. C. Kemp, Mr. Lers Ballinger, Dr. Mortimer Wilson, Mr. Fred A. Forbes, Hon. H. S. Hulbert.

The standing committee was re-elected.

The deputies to the Provincial Synod are:

Rev. H. H. Fox, Rev. W. D. Maxon, D.D., Rev. W. H. Poole, Rev. Emil Montanus, Mr. James Cosslett Smith, Mr. Samuel Post, Mr. Dudley W. Smith, Mr. D. P. Sullivan.

The convention will meet next year in Grace Church, Port Huron.

MICHIGAN CITY

THE MEETING of the council of the diocese was preceded by a commemoration of the twentieth anniversary of the consecration of Bishop John Hazen White. Trinity Cathedral, Michigan City, was the scene of the observance on May 18th and 19th.

Tuesday was devoted to commemoration of the Bishop's consecration. There was a choral celebration of the Holy Eucharist at 11 o'clock, with an historical sermon by the Rev. J. H. McKenzie, D.D., the senior priest of the diocese, covering the period of the Bishop's administration. The afternoon was devoted to the work of the Board of Religious Education, with addresses by the Rev. Dr. J. H. McKenzie and the Rev. Charles H. Young, rector of Christ Church, Woodlawn, Chicago. This was followed by social service, with address by the Rev. Victor Von Kubinyi of South Bend, and a most admirable paper by Dr. Paul E. Bowers. The evening was devoted to a missionary survey of the diocese during the last ten years, prepared and presented by the Very Rev. W. S. Trowbridge, Dean of the Cathedral. The day was most happily spent and made delightful by the generous provisions of entertainment by the ladies of Trinity Cathedral.

Wednesday there was a celebration of the Holy Eucharist at 7 o'clock, at which the Rev. E. W. Averill of Trinity Church, Fort Wayne, was the celebrant. A second celebration at 9 A. M., at which the Bishop was celebrant, was followed by the organization of the council and the Bishop's annual address, which comprised first, a review of the past year's service, showing a most encouraging condition, with very generous contributions for mission work as well as parish expenses. This was followed by a short review of the work accomplished during the twenty years the Bishop has directed the life of this small and comparatively feeble diocese. The Bishop

laid particular stress, first, upon the very marked increase in spiritual life; second, upon the expansion of the missionary work; and lastly, upon the material betterments. His figures showed that ecclesiastical property had increased to the amount of \$650,000.

The routine work of the council followed. The chancellor of the diocese, Mr. Stuart MacKibbin, presented a plan for the incorporation of the diocese, which was finally adopted. Generous provision for the further prosecution of our missionary work was enthusiastically voted, and the following officers were elected:

Standing Committee: Rev. Dr. J. H. McKenzie, Rev. E. W. Averill, W. S. Trowbridge, L. C. Rogers, W. W. Daup.

Deputies to the Provincial Synod: Rev. Messrs. J. H. McKenzie, E. W. Averill, W. S. Trowbridge, B. F. P. Ivens; laymen, W. B. Conkey, Capt. H. S. Norton, E. D. Gaston, and Stuart MacKibbin.

The council adjourned with an expression of deep gratification that so splendid a record had been made during these twenty years.

#### OHIO

FOLLOWING the celebration of the Holy Communion, Tuesday morning, May 18th, Bishop Leonard called the ninety-eighth annual convention to order in the Cathedral Hall of Trinity Cathedral, Cleveland, and delivered his twenty-sixth annual address. Pursuant to a pastoral, which he had sent out on the subject, the Bishop asked all the parishes to take an offering for the Emergency Fund on Whitsunday, the diocese having already given about \$4,000; commended the Clergy Pension Fund; announced that the Cathedral had been incorporated, and now, as an institution under the laws of the state, was ready to receive endowments; that more than 1,400 persons had been confirmed during the year, the largest number in the history of the diocese, and that there had been advancement in every department of diocesan life and administration. At the opening of the afternoon session the same day, Bishop Du Moulin delivered his first annual address—being absent on sick leave a year ago—speaking mainly of matters of detail and plans of diocesan organization—evidencing that the Coadjutor had entered with vigor and hope upon his work. Few changes were made in the elective offices of the diocese. Rev. George P. Atwater, secretary of the convention; Dr. H. E. Handerson, treasurer of the diocese, were reelected; the Standing Committee was reelected with the exception of Rev. George Gunnell, who withdrew his name, and Rev. Charles Clynca Bubb, rector of Grace Church, Cleveland, was chosen to succeed him. Half of the former delegates to the Synod of the Fifth Province were reelected; Rev. William F. Peirce, L.H.D., Rev. F. C. Sherman, Mr. F. E. Abbott, and Mr. E. L. Worthington. The new members of the delegation are Rev. Thomas Jenkins, Rev. R. W. Woodroffe, Hon. U. L. Marvin, and Mr. C. B. Wilcox. Rev. Mr. Withycombe was chosen registrar, in succession to Rev. Mr. Romilly, moved from the diocese. Nothing in the way of constructive legislation was accomplished. The old canon on convocation was repealed, preparatory to the introduction of a new one a year hence on the regional plan as outlined by Bishop Du Moulin. A new canon calling for a board of apportionments was proposed, looking to the elimination of the Bishop's commission on general missions, and effecting important changes in the present method of levying apportionments, and the collecting of funds for missions, both diocesan and general. But owing to its many ramifications the canon was not adopted. It will come up for consideration a year hence. The evening session, devoted entirely to missions, was held in the dining-room of the Union Club and began

with luncheon. Addresses of constructive and informing interest were delivered by the Dean of the Cathedral, the Very Rev. H. P. Almon Abbott, D.D., and Mr. John W. Wood, secretary of the General Board, followed by reports from the secretary and treasurer of the Board of Missions, and the receiving of pledges for diocesan missions for the ensuing year, the pledges amounting to some \$3,000 in excess of those of last year. A feature of the convention was the debate on the Clergy Pension Fund, introduced in the form of a resolution proposing the adoption of the Fund, by the Rev. W. R. Breed, D.D., chairman of the committee on the Pension Fund appointed a year ago, by whom, together with Mr. Monell Sayre, representing the Pension Fund Commission, the whole subject was ably presented, explained and illumined in all of its features. After some two or more hours of debate the resolution committing the diocese to the Pension Fund as outlined by the Pension Fund Commission was adopted by an overwhelming majority, and the committee on canons authorized to bring in a year hence a canon making the action effective. A message was sent to Bishop Lawrence expressing to him the gratitude of the convention for his labors in behalf of the Pension Fund, and a message of greeting and good will was sent to a convention of the Congregational Church assembled at Painesville, Ohio. The next meeting of the convention will be held at the Cathedral.

#### OREGON

BRIEF NEWS comes that the Oregon convention, assembled in Trinity Church, Portland, was splendidly attended, and that it adopted the Pension Fund System with but one negative vote. It also reelected the Standing Committee.

#### RHODE ISLAND

THE WEATHER was bright and slightly cool, and the meeting place ideal for the sessions of the 125th annual convention, at the Church of the Epiphany, Providence (Rev. Henry Bassett, rector).

The opening service was held at 10 A.M., Tuesday, May 18th, with the Bishop as celebrant, the Rev. William Pressey, secretary of the convention, epistoler, and the Rev. George McClellan Fiske, D.D., gospeller, the rector also in the chancel and the full choir of the church assisting. There was no sermon.

The convention assembled immediately after the service in the hall of the new parish house, the roll of the convention being ascertained by credential cards. Bishop Perry began his address with a reference to the war in Europe and an expression of confidence in President Wilson. He then called attention to the necrology of the Church and his official acts. He stated that he had confirmed during the year 1,181 persons, it being the largest number ever confirmed in the diocese in any one year. He also referred to a large number of building projects now under way or about to be undertaken in the diocese, providing parish houses, new churches and better equipment generally in many places; and regretted the fact that the project for an equipment fund whereby many of the weaker parishes and missions might be aided to build had not been more enthusiastically supported. He asked that summer visitors at the seashore resorts be not lax in their Church duties, and gave an interesting summary of the work being done by two deaconesses and the general missionary in the rural communities in the western part of the state.

At the afternoon session the chief interest centered in the proposal to enter the clergy pension system proposed by the General Convention. It was made clear that Rhode Island was especially fortunate in having a

large endowment for the relief of the clergy of the diocese and that a canon had been drawn up and was now presented, making the income of this fund available to pay the assessments on the parishes called for by the general scheme. A vote was taken by orders after a spirited debate resulting in the adoption of the canon and consequently entering the diocese in the general clergy pension system. The clerical vote stood 29 in favor and 12 against; the lay vote 91 in favor and 8 against.

The afternoon session closed with an address by the Rev. Alexander Mann, D.D., upon the Missionary Emergency Fund, an offering for which has been asked by the Board of Missions and which will be collected in this diocese in May. A rising vote of thanks was given Dr. Mann for his inspiring address.

The second day's session opened with the Litany in the church, said by the Rev. John Leacher of Riverside. The session was called to order in the parish hall at 10 o'clock. Reports were offered by the committee on missions, the board of managers of diocesan missions, the committee on Christian education, the social service commission, and the committee on uniform accounting and auditing for parishes. The report of the latter committee provoked so much discussion that the whole matter was referred back to the committee to report next year. The convention also adopted the resolution of the committee on the status of women in the diocese and the parish, tending to encourage women to assume duties as members of parish corporations, vestries, and on committees of convention.

The Standing Committee was reelected, except that Mr. C. C. Mumford succeeds Mr. L. D. Learned.

Delegates to the Provincial Synod: Rev. Frank W. Crowder, Rev. Charles A. Meader, Rev. A. M. Hilliker, Rev. Stanley C. Hughes; Messrs. L. D. Learned, William L. Coop, William MacDonald, Arthur A. Thomas.

Mr. Charles A. Tompkins was elected treasurer of the diocese in place of Joseph T. A. Eddy, deceased.

#### SACRAMENTO

SUCCESS and harmony marked the fifth annual convention of the diocese of Sacramento, which was held in the see city on the 18th, 19th, and 20th of May.

On the 18th a programme was arranged at the Japanese mission in charge of Rev. Peter K. Kajikuka, where brief addresses were delivered in Japanese and in English. In the evening a convention dinner was enjoyed by about one hundred guests at a leading hotel, at which the proposed clergy pension scheme was thoroughly discussed by Mr. R. D. Dunlop of Applegate and Mr. D. Barnicott of New Castle. A fine address was also delivered by the Rev. W. E. Bartlam, vicar of Luddenden, Yorkshire, England. The Bishop presided.

Wednesday morning the Holy Communion was celebrated in St. Paul's Church. Afterwards the Bishop read his annual address, in which he referred to the missionary spirit of the clergy of the diocese, the pensioning of the clergy, the home for invalid children, and the endowments. In speaking of the Church's opportunity, he said Californians are willing to welcome the Historic Church when they recognize it. They respect the authority, dignity, and spiritual worship which accompany it. He said it was his deliberate judgment after sixteen years as Bishop that there are but two things that prevent the Episcopal Church from being the most influential body in northern California. One is the meagerness of our gifts, the other is the irregularity of attendance of our people at church.

Archdeacon Emery on his way home from the quarterly meeting of the General Board

of Missions brought greetings from the Church Missions House, and also delivered an excellent address. The Board of Religious Education had an evening meeting in Christ Church, Oak Park.

On Thursday morning the women of the Auxiliary had their corporate Communion, and an admirable sermon was preached by the Rev. Mark Rifenburg of Marysville.

Probably the most important issue discussed or passed during the convention was the endorsement of the proposed scheme for clergy pensions. It was also resolved to appoint an agent for the purpose of visiting the parishes and missions of the diocese to secure pledges for the support of a much needed Archdeacon. There are many counties in the diocese in which the Church is practically unknown. A rousing missionary meeting was held in the Pro-Cathedral at which clergy from the outposts described their work.

The Standing Committee and board of missions were reelected.

The women of the Auxiliary had an interesting session and progress was reported from the various branches. Mrs. I. E. Baxter of Napa was chosen president for the ensuing year.

The ladies of St. Paul's Church provided a lunch for all attending the convention on Wednesday and the members of the Pro-Cathedral entertained all on Thursday. The convention was considered successful in every way. Bishop Hunting of Nevada was present on the first day of convention and interviewed the clergy on the subject of the one-day income donation for the Emergency Fund—and also spoke of the missionary problems in his district.

#### SOUTHERN OHIO

A GOODLY attendance of clergy and laity and much interest marked the forty-first annual convention, which met in the Church of the Good Shepherd, Columbus, on May 19th and 20th.

Bishop Vincent's address showed that there were 88 clergy and 90 congregations in the diocese, and that 852 persons were confirmed last year. Of these Bishop Coadjutor Reese, who has charge of two of the three convocations, confirmed 561. Of these 38 per cent. were brought up in the Church, while 20 per cent. were Methodists, 11 per cent. Presbyterians, 8 per cent. Lutherans, 6 per cent. Roman Catholics, 7 per cent. from various other religious bodies, and 10 per cent. of no previous religious training. The Bishop said that the offerings for the year for diocesan missions were \$9,139, and of this sum the Woman's Auxiliary gave nearly one-fourth.

An every-member canvass, a revival of the Laymen's Forward Movement, and the nationwide preaching mission are to visit the diocese in the autumn and to prevent a collision between these interests they were referred to the diocesan Board of Missions, at the Bishop's request. The Bishop's generous offer to relinquish \$1,000 per annum of his stipend to apply on the Cathedral House debt was respectfully declined.

Bishop Reese told of the revival of work at many points, particularly at St. Clairsville in Belmont county, where Bishop Chase in August, 1822, founded a parish with fifty communicants. The church, which has been closed since 1860, was reopened recently.

One evening was given up to the consideration of religious education. The Rev. Charles E. Byrer, in speaking on the results of a questionnaire concerning the use of the Bible in the public schools, said that he found the Bible used in many schools, and that many superintendents and teachers were honestly giving themselves to the development of sterling character. The Rev. Stanley Kilbourne of New York, representing the General Board of Religious Education, spoke

on the methods and aims of the educational survey in the Province of the Mid-West. Prof. W. T. Magruder of the State University, president of the diocesan board, told what had been done by the distribution of tracts, lists of religious books, etc., and by the loan of sets of Church history stereopticon slides. He stated that of the Sunday schools in the diocese, from 19 cents to \$2.12 per child per annum is paid for their support. At the Ohio State University of 4,400 students, only 168 are Church people, but St. Hilda's Hall is doing good work for the women students.

The Church Pension Fund came up for final action and after a lively discussion it was overwhelmingly adopted. Those objecting to it were in favor of a flat-rate pension of \$1,000 per annum for all clergymen.

The Standing Committee was altered by the election of Mr. Mortimer Matthews in the place of Mr. Wm. Cooper Procter.

On the Cathedral chapter, Rev. Frank H. Nelson, D.D., Mr. David Archer Shaw of Columbus and Mr. Thomas Kite of Cincinnati were the new members elected.

The deputies to the Provincial Synod were reelected and the amount asked for as the diocese's share of its expense granted.

A resolution was passed asking that \$10,000 be given for diocesan missions in the year 1915-1916.

The convention directed that the seven hundredth anniversary of the signing of Magna Carta be observed on the Sunday nearest to June 15th, in all the parishes and missions.

The next convention will be held in Christ Church, Glendale, in May, 1916.

#### TEXAS

CHRIST CHURCH, Temple, was the scene of the sixty-sixth annual council, which met on May 19th and 20th.

The opening sermon was preached by the Rev. D. Griffin Gunn, D.D. The Holy Communion was celebrated by the Bishop, assisted by the Rev. R. E. L. Craig, and the Rev. Thos. J. Sloan. The attendance of clergy and delegates was gratifying.

The Bishop in his address dealt especially with the matter of electing a Bishop Coadjutor, with the need of action in regard to the proposed pension system in this Church, with the missionary interests of the Church, especially as involved in the demand for an Emergency Fund, and in the pressing need of diocesan missions, and with the relations between Christianity and War.

The question of electing a Bishop Coadjutor was made the special order of business for the evening session of the first day. The Bishop in his address had said; "If after intelligent consideration you desire to proceed with an election I shall submit to your judgment. If you deem it wise to wait it would be more in accordance with my own opinion and judgment." After discussion action was postponed.

The resignation of the secretary of the diocese, the Rev. George L. Crocket, was respectfully accepted. The following diocesan officers were elected: Secretary, the Rev. Wm. Hall Williams; treasurer, Mr. John Sealy; registrar, the Rev. Geo. L. Crocket; treasurer of the diocesan missionary fund, Mr. John L. Brockenbrough. Standing Committee: the Rev. Charles S. Aves, the Rev. W. Postell Witsell, the Rev. R. E. L. Craig, Messrs. A. S. Cleveland, and W. S. Baley.

The resignation of Mr. John H. Robinson, Jr., for many years treasurer of the Episcopal Endowment Fund, was accepted with regret and recognition of devoted service.

Committees on the nomination of a Bishop Coadjutor and upon the provision for the financial support of a Bishop Coadjutor were appointed.

Delegates to the Provincial Synod: The Rev. Geo. B. Norton, D.D., the Rev. R. E. L.

Craig, the Rev. W. Postell Witsell, the Rev. C. S. Sargent, D.D., Messrs. A. J. Dossett, Rufus Cage, W. H. Smith, T. J. Lamb.

A communication from the Chamber of Commerce of Fort Worth, inviting (on behalf of the people of that city), the next meeting of the council, was declined with suitable expressions of regret, as Fort Worth is not within the bounds of this diocese.

Christ Church, Houston, was, upon invitation, designated as the place of meeting for the next annual council.

#### WESTERN NEW YORK

THE VOTING upon the question of the adoption of the committee's report upon the Pension Fund was preceded by a spirited debate at the seventy-eighth annual council, which was held Tuesday and Wednesday, May 18th and 19th, at Christ Church, Corning. The adoption was finally carried by a clerical vote of 57 to 5 and lay vote of 25 to 2, although the adoption of the proposed canon in its entirety was postponed.

The annual expense of this system in Western New York will be about 7 per cent. of the stipends of the rectors and assistants, which possibly may be lowered to 5 per cent., provided certain permanent funds for clergy relief now in existence in the diocese may become available for use in connection with the Church Pension Fund. Such determination must be given much further thought and study.

The council was convened with a brief service at 1:30 on Tuesday, after which organization was taken up, with the reelection of the secretaries and other routine business. At this time Bishop Walker delivered the first part of his address, which this year he gave in three parts instead of all at one time as has been usual in the past. This first section dealt with the Clergy Pension Fund, urging his clergy to give care and thought in the deliberations upon the subject.

On Tuesday evening at 7:45, when full Evening Prayer was said, the Bishop gave the second and main part of his address. Naturally it was tinged with much of the awful horror of war, its cause and effects, dwelling upon the recklessness, indifference, scientific pride, the belief in force, might, and godlessness; how we are at last learning through our stupefaction from fear, fright, and horror, "that without a peaceful and wise Jesus at the helm, our own ship of state may be crashed on the rocks." Adding, "Should we not on our knees, with our faces turned heavenward, ask our Father's protection and guidance in this dark hour now hovering over the civilized world?"

The Bishop then reminded the council that we must not forget, while condemning the strife in other countries, that there are too many dangers affecting us that are apt to be overlooked. There is the danger to the boy in the "street gang" which, even though it has a simple beginning may lead to a boy's downfall. The saloon has been allowed to have too full a sweep and even the club has too often rubbed elbows with the Sunday school. These are the things we have to look after. While we have faith and righteous living we may still stem the tide.

"The training of a boy should begin in the home. The household is where the boy gets his start; clean atmosphere of the home surroundings has much to do with the moulding of the clay of the boy's character."

On Wednesday morning, after the celebration of the Holy Communion, Bishop Walker delivered his charge to his clergy on the subject of canons and rubrics.

An amendment to the canons was made to consolidate the board of religious education and Sunday school commission into one board, to be known as The Diocesan Board of Religious Education, consisting of twelve members. The present Sunday school commission



will constitute the board until the next annual council. All educational matters, including the supervision of the Delancey Divinity School, will be placed under the control of this new board.

A canon was proposed forbidding any lay delegate from voting at any council unless all assessments of the three previous council years had been paid by the parish he represents, provided, however, that upon recommendation of the Standing Committee and Financial Board such delegates shall be permitted to vote upon all but important questions, such as the election of a Bishop, election to the General Convention and Provincial Synod or for members of the Standing Committee. This canon must be approved next year to make it effective. Prayer was offered for the Rev. A. Sidney Dealey of Jamestown,

who was reported at the point of death, and a telegram of sympathy was sent to him and his family by the council.

The Bishop reappointed the standing committees with the exception of adding the name of the Rev. Charles D. Broughton to the committee on Christian Unity, and named the Rev. David L. Ferris in the place of the Rev. M. S. Johnston on the Clergy Relief committee. The elections made little difference in the offices of the various other committees. The name of John W. Crafts, layman, was added to the Standing Committee.

The clerical delegates elected to the Provincial Synod are: the Rev. Messrs. J. W. D. Cooper, Chas. A. Jessup, D.D., David L. Ferris, Pierre Cushing; while the lay delegates remain as before.

Hitherto the financial board has been the

same as the Standing Committee, but hereafter it will be a separate body, composed of two clergymen and four laymen. The names chosen are as follows: The Rev. Chas. H. Smith, D.D., Rev. Walter North, L.H.D.; Messrs. W. D. Shepherd, J. Purcell, A. B. Houghton, E. G. Miner.

A word must be said of the generous hospitality accorded the council by Christ Church, of which the Rev. H. L. Marvin is the acting rector. Not only were the clergy entertained but the lay delegates were afforded the same hospitality as well, which is not usual when the council meets. The "freedom of the city" was literally extended to all and a hearty vote of thanks was given at the closing session of the council to Christ Church parish for making it such a delightful gathering place.

# □ THE CHURCH AT WORK □



FIFTH PROVINCIAL CONFERENCE OF THE GIRLS' FRIENDLY SOCIETY  
MILWAUKEE  
[See issue May 22nd, page 142]

## THE BISHOP OF QUINCY ON "CITIZEN SOLDIERY"

AT THE Cathedral of St. John, Quincy, Dr. Edward Fawcett, the Bishop of the diocese, recently preached to the officers and men of the Fifth Regiment, Illinois National Guards, of which he is chaplain. The Bishop chose for his text St. Matthew 10: 34, 35: "Think not I am come to send peace on the earth. I came not to send peace, but a sword." Following are some of the salient passages of the address:

"While we quite agree as to the beauties of peace, we are rather persuaded that peace is something, under present conditions, which must be *maintained*. We rather think it will be some time—perhaps some centuries—before these present conditions will be sufficiently changed so that the changed conditions will of themselves maintain peace. The most eloquent advocates of peace at any price have not been able to depict the horrors of war in more lurid terms than those who make of arms a profession. The fact is, deep down in our human consciousness we are aware that there is something more honorable than

peace, and that is justice. Peace without justice is travesty. Yes, it is tragedy.

"We believe that we are ministers of peace, just because we exist to restrain evil, and to give countenance to good, and to support the laws and institutions which the people have devised for their welfare and their progress. I belong to several peace societies. One of them is the National Guard. I can think of no better way in which to work for peace than to make the aggressions of stupidity and animalism seem futile by reason of the superior force which exists to restrain them.

"Once liberty of thought was unknown. All lips were padlocked. Now man has free thought, free speech, free action, but each has cost a hundred battlefields. The social forces of to-day are not rain fed, but blood nourished. Free institutions are vines. Above their roots our fathers slit their veins and emptied out their blood, that reappeared for us in crimson blossoms. But here in America the keeping of weal still waits on our defense. The days of perfection have not arrived. The animal instincts still dominate

men. Therefore we bear the sword. We are unwilling to sacrifice to the forces of evil the hard won progress bought by the sacrifices and blood of worthy forbears. And in this determination we rightly look for the good will and the active aid of all who love their country and of all who honor the Christian's God."

## A SERVICE FOR GREEKS

ON SUNDAY, May 16th, about fifty Greeks, residents of Harrisburg, Pa., and vicinity, called at the See house to pay their respects to the Bishop, whom they had previously informed of their intention to call, and when they arrived they found the Rev. R. A. Sawyer, rector of St. Stephen's Church, Dr. Appleton of St. Paul's Church, and several Church people awaiting them. A service was held in the chapel of the Holy Spirit in the See house consisting of the Creed, the Lord's Prayer, and several chants, all in Greek. Addresses were made by the Bishop, the Rev. Mr. Sawyer, and Mr. E. P. Robinson, who is preparing for orders, and who has had some years' experience in teaching English to the Greeks, in the neighborhood. The Greeks came on this occasion in celebration of the tenth anniversary of the Bishop's consecration. Bishop Darlington has frequently ministered to them since they have neither Bishop nor priest near them, and they took this opportunity and method of showing him their appreciation of him and his kindness. After the service in the chapel the whole party attended the Evening Prayer service in St. Stephen's Church. Further addresses were made with reference to the occasion, and the Russian national hymn was sung.



## VESTMENTS AT NASHOTAH

ON ASCENSION DAY, at Nashotah House, Bishop Webb used for the first time the new set of vestments recently presented by the "Guild of the Chapel of the Virgin Mary" and Mrs. John Clarke Finney, who designed and embroidered the vestments. These are of deep cream silk brocade of the small rose and pomegranate pattern, lined with gold satin. The straight Madonna lily is conventionalized on the orphreys to emphasize the strong growth of life, grouped in three to accentuate the Trinity. Carried from the base is a decorative treatment of the bulb representing the Resurrection with the central motive of the Trinity, and a spot of sapphire blue indicating constancy and the peace of heaven. This bit of color is repeated in the centre of the large medallion cross of



CHASUBLE MADE FOR NASHOTAH CHAPEL

pearls, being the Virgin's two special precious stones, pearls standing for purity and tears, combined with the letters I. H. S. worked in embossed gold. The black and red-brown outline throws the design into relief, and the panels of delicate flesh pink give it the needed warmth that holds it all together with a glow.

## MEMORIAL SERVICE FOR THE LATE DR. HODGES

AT THE morning service on the first Sunday in June, at St. Paul's Church, Buffalo, all the music sung will consist of the musical compositions of the late Rev. J. S. B. Hodges. The singing of Dr. Hodges' music on this occasion will be a memorial as well as an act of thanksgiving to God for the many reverent musical compositions which he made to the Church.

## THE CHURCH PENSION FUND

THE DIOCESES of Maine, Rhode Island, Western New York, Newark, Bethlehem, Virginia, North Carolina, Florida, Michigan, Ohio, Southern Ohio, Iowa, Oregon, and Sacramento have by the formal legislation of their respective conventions or councils entered the system of the Church Pension Fund.

## DEATH OF REV. CHARLES DOUGLAS

THE REV. CHARLES DOUGLAS died on Tuesday afternoon, May 11th, at the home of his son in Bloomfield, N. J., after a short illness, at the age of 81 years.

Mr. Douglas was born in Poughkeepsie, N. Y., was graduated from Burlington College, and in 1861 was ordained both deacon and priest by Bishop Odenheimer. His first parish was that of Trinity Church, Paterson, where he served for a number of years. Later he took charge of the formation of a parish

at Sayville, L. I., where he remained ten years, then was rector in Harrison for several years, and later took charge of the church at Belvidere, where he served twenty-one years. For the past five years Mr. Douglas resided in Brooklyn and acted as assistant at St. Peter's Church. Several weeks ago he went to reside with his son at Bloomfield. He is survived by another son, the Rev. C. M. Douglas, rector of Christ Church, Short Hills, N. J., a daughter, Mrs. Howard M. Jefferson of Brooklyn, and a sister, Miss Amanda M. Douglas of Newark.

The funeral service was held on Thursday afternoon at St. Peter's Church, Brooklyn, the Rev. Dr. McCready officiating.

## MEMORIALS AND GIFTS

ALL SAINTS' CHURCH, Cameron, Texas (Rev. R. M. Hardman, in charge), received as Easter gifts from communicants and Sunday school a prayer desk, reredos, credence, and priest's chair, which were blessed and used for the first time on Easter Day.

THROUGH the efforts of St. Agnes' Guild, Grace Church, Huron, S. D., has been presented with a new stained glass window, recently placed in the east end of the church. The window was made by the Pittsburgh

Plate Glass Co. The predominating tones are green, and the design is a cross and crown with Easter lilies.

THE CHURCH OF THE GOOD SHEPHERD, West Berkeley, Calif. (Rev. Dr. W. R. Jenvey, in charge), received funds for the entire repairing and redecorating of the interior of both the church building and the guild room, the re-arrangement of the chancel, and new windows, being the gift of Mrs. J. Hull Browning of Hoboken, N. J. A new chancel window has also been given by Miss Head of Berkeley.

THE REV. CHARLES H. SMITH, D.D., rector of St. James' Church, Buffalo, N. Y., has purchased the house next to St. Stephen's Church, formerly owned and occupied by the Ven. Charles Bragdon while Archdeacon of Buffalo, and has presented the same to St. Stephen's parish for a rectory. St. Stephen's was originally a mission of St. James'. The Rev. Francis J. Angel is the present rector.

A HANDSOME litany desk of black walnut has been presented to St. Paul's mission, Center and Twelfth streets, Milwaukee, by the Wisconsin Daughters of 1812 as a memorial to their late president, Mrs. Laura Wood Catlin. Mrs. Catlin was a devoted Churchwoman who recently passed to her rest. It was dedicated by Bishop Webb at a visita-

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tion on Friday night of last week, when he also confirmed a class of sixteen. The litany desk is made to fit harmoniously into the clergy stalls that date from the thirteenth century and will be a nucleus of the furniture for the new church that will sometime be built. There is to be commenced at once a guild hall in connection with this work, the ground for which will be broken this week. A gift of \$500 toward that fund was made by Mrs. Charles W. Norris on Ascension Day.

#### CALIFORNIA

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

Board of Christian Education—Primary Synod—Special Services

THE REGULAR quarterly meeting of the Board of Christian Education was held on Wednesday, May 5th, in the diocesan house, San Francisco. A step toward the desired student pastorship at the state university at Berkeley has probably been taken in the securing of the Rev. W. C. De Witt as rector of St. John's Church, Ross.

THE SUNDAY school committee of the diocesan house of Churchwomen, working in conjunction with the Sunday school committee of this board, has for some years been collecting prayers for children. These were printed in a private way by the board some time ago, and one thousand copies have been circulated, largely in preliminary advertising. The collection has been revised, and will now be published by The Young Churchman Co. of Milwaukee, as one of their two-cent booklets, and it is hoped will meet the need for which they are intended.

THE MEETING of the convocation of San Francisco was held Tuesday, May 4th, in Trinity Church, Oakland, beginning with the Holy Communion at 10:30 A. M., with the Dean, the Rev. W. R. H. Hodgkin, as celebrant, the preacher being the Rev. H. S. Hanson, rector of All Saints' Church, San Francisco. Following this service was a business discussion, and then reports from the various missions of the convocation were read, which showed a very satisfactory condition of growth. These reports included the work among the Chinese and the Japanese, both of which are growing with rather more than the average rapidity. After luncheon and a social hour, the afternoon session was largely occupied with a discussion of the subject of Clergy Pensions. This brought out clearly that the feeling of the clergy present was decidedly against that feature of the proposed plan which involves a sliding scale of pensions. The evening session was devoted to a discussion of plans for the coming primary synod and the "Emergency Fund."

THE CATHEDRAL mission of the Good Samaritan, San Francisco, will celebrate its twenty-first anniversary on Whitsunday. It has recorded 1,168 baptisms and 438 confirmations, and is entirely self-supporting. It maintains a clinic, which in the twenty-one years is estimated to have saved to the people of the neighborhood approximately \$250,000, and the amount of suffering relieved is of course incalculable. The mission also maintains a medical and surgical clinic, a sewing school, a dispensary, a clothing bureau, and other agencies. There is only one clergyman connected with the work, the Rev. J. P. Turner, who is assisted by Sister Alice. The clinic and dispensary depend upon the voluntary work of physicians, there being however a resident nurse.

PRELIMINARY arrangements have been made for the meeting of the primary synod of the Eighth Province to be held in St. Paul's Church, Oakland, on the morning of Thursday, August 19th; the business sessions and the housing of delegates, including the luncheons, and the banquet on Thursday evening, will be in the newly opened Hotel Claremont,

which is on the border line between Oakland and Berkeley. Other details will be announced later.

ON THE evening of Wednesday, the vigil of the Ascension, the parishes of Oakland held a united service in St. Paul's Church, Oakland, with three or four choirs joining in the music, and people from six or seven congregations present. The preacher was the Rev. E. L. Parsons, D.D., rector of St. Mark's Church, Berkeley. The offering at this service was for the sufferers from the *Lusitania* disaster.

ON ASCENSION DAY at 4 o'clock, a united children's service was held in St. Luke's Church, San Francisco. A goodly number were present, and the preacher was the Rev. Father McMurray, who is assisting in the Church of the Advent, San Francisco.

THE GRADUATING EXERCISES of the Training School for Deaconesses were held in Berkeley, Ascension Day, at 3:30 P. M. The clergy present were the Bishop of the diocese, the warden of the school, the Rev. E. L. Parsons, D.D., the Rev. Dr. Powell, the Rev. H. H. Kelley, and the Rev. Ernest Bradley of St. John's Church, San Francisco, who made the address of the day. The one graduate at this time was Miss Katherine Ramp, who goes to work in South Dakota in the Indian school at Wakpala, under the charge of Deaconess Baker.

THE BISHOP preached the baccalaureate sermon at Stanford University on Sunday, May 16th.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Junior Clericus—Trinity College Song Book—Bishop C. S. Olmsted Assumes Care of Parish

THE JUNIOR CLERICUS were guests, Monday, May 17th, of the Rev. William P. Downes, rector of Trinity Church, Bristol. At this meeting Judge Epaphroditus Peck read a most interesting paper having for its subject, "Moses Dunbar and the early history of the Episcopal Church in Bristol and vicinity."

THE DEDICATION of the new Trinity College Song Book, which will be out early in June, reads: "To the Right Reverend Alfred Harding, doctor of divinity, Bishop of Washington, a graduate in the class of 1879, and above all, the father of the editor of this book of song, this volume is affectionately dedicated by his son."

THE BISHOP of COLORADO, who is spending two years leave of absence in the East in search of health, has consented to assume the duties of the vacant rectorship of Grace Church, Saybrook. Bishop Olmsted's health



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- the whole truth
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has greatly improved during the several weeks he has been residing in Saybrook.

THE GIRLS' FRIENDLY SOCIETY of Christ Church, Hartford, are raising funds towards paying for a hardwood floor in the Christ Church room of the vacation house at Canaan.

THE DIOCESAN dinner at the Hartford Club is to be one of the features of the coming diocesan convention. Last year's committee again has the matter in charge.

THE REV. GEORGE B. GILBERT has just received the appointment as a member of the committee of the Synod of the First Province on the Church in the rural community.

THE REV. PERCY BARNES, rector of St. John's Memorial Church, Essex, for the past seventeen years, announced his resignation Sunday. He goes to Somerville, Mass. Mr. Barnes has been for long identified with every social and community interest in his town which has been for the bettering of local conditions. He has been secretary of the school board for a number of years.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., Bishop  
Church Club Dinner—Junior Auxiliary

THE SEMI-ANNUAL dinner of the Delaware Church Club was held at the Country Club, Wilmington, on May 20th. Mr. C. Marshall Barton of Wilmington was elected president, and Judge Victor B. Woolley, vice-president, for the ensuing year. The Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, Baltimore, made a striking address on the Religious Aspects of the War. Bishop Kinsman also spoke briefly on the topic.

THE ANNUAL meeting of the Junior Auxiliary was held at Immanuel Church, New Castle, on May 22nd. In the absence of Bishop Kinsman, who was unwell, the Rev. Alban Richey, D.D., rector, celebrated the Holy Communion and made an address, and the Rev. A. E. Clattenberg of Wilmington spoke on missionary work in North Dakota.

**EAST CAROLINA**

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

Girls' Friendly Society in Annual Meeting

THE GIRLS' FRIENDLY SOCIETY held its annual meeting in New Bern on Friday preceding the council. The Rev. J. H. Griffith conducted the opening exercises and Bishop Darst delivered the address. The following officers were elected: Mrs. Thomas P. Noe of Wilmington, president; Mrs. T. H. Hale of Fayetteville, vice-president; Miss Bettie Windley of New Bern, secretary.

**KENTUCKY**

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

An Anniversary—Meetings

ON SUNDAY, May 16th, the tenth anniversary of the Rev. Harry S. Musson as rector of the Church of the Advent, Louisville, special services were held. Festival music was rendered by the combined choirs of the church and a special sermon delivered by the rector in which the parish work was shown to have increased from one to five times in all departments. During the past decade the parish has built and equipped a fine parish house, and has also built and maintained a handsome parochial chapel (St. Thomas'), bringing the total value of the church property up to \$54,700. On the following evening Mr. and Mrs. Musson gave a reception in the parish house to the members of the congregation and other friends, at which time Mr. Henry S. Gray, junior warden of the parish, presented the rector with a purse of gold on behalf of the vestry, and the Woman's Auxiliary presented to him and Mrs. Musson, who

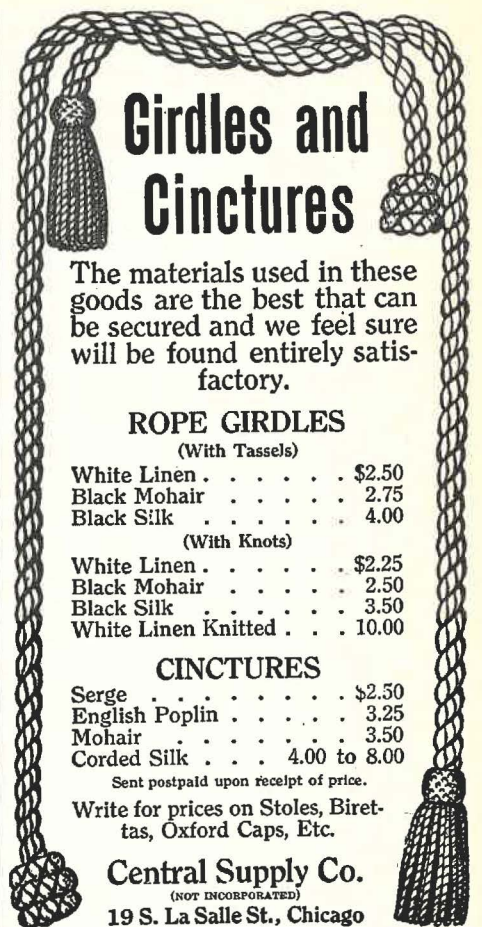
is president of the local branch, a handsome pair of solid silver vases suitably inscribed. Mr. and Mrs. Musson were also the recipients of many messages, letters, flowers, and other tokens of affection and esteem. Among the latter was a bushel basket of roses brought by the boys of the Orphanage of the Good Shepherd, of which Mr. Musson is chaplain. The flowers were raised and arranged by the boys themselves. Among other gifts to the rector was a beautiful hand-made surplice of sheer linen from some of the members of the altar guild.

SUNDAY, MAY 9th, was observed as "Endowment Sunday" at Christ Church Cathedral. A special Eucharist was held at the midday service, with special music rendered by the combined choirs. The sermon on endowments and their importance and value was delivered by the Rev. Harris Mallinkrodt, rector of Calvary Church, Louisville, and the offering was devoted to the Endowment Fund of the Cathedral.

ON MONDAY, May 10th, was held the final meeting of the inter-parochial Bible class, which has been meeting weekly at the Cathedral House from Advent to Ascensiontide. The members are women from almost all of the local parishes, and so great has been the interest and enthusiasm that to accommodate the large numbers wishing to join it was necessary for it to meet in two sections. The class has been led by Miss L. L. Robinson, the general topic for study being the Life of Christ as portrayed in the four Gospels. Being anxious to continue the class next year, Miss Robinson has at the request of the members kindly consented to lead the class again, the course of study being the early Church, the text books being the Acts of the Apostles and the various Epistles.

THE ANNUAL meeting of the Woman's Auxiliary was held in the Cathedral House on Friday, May 14th, preceded by the annual corporate Communion service, at which Bishop Woodcock was the celebrant, assisted by Dean Craik. The Bishop also delivered a brief address. The morning session which followed was devoted to general business, reports and elections of officers. A new plan was put into operation this year by which each branch was entitled to send three delegates to represent them, the three voting as a whole on all questions and only such branches being entitled to representation that had paid their assessment to the Diocesan Fund. All of the former diocesan officers were re-elected. All of the reports were interesting and encouraging; the treasurer's report stated that a total sum of \$1,564.59 had passed through her hands in cash, including \$343 for the Emergency Fund. As only a few of the branches have turned in their amounts, this fund will doubtless be considerably augmented. The treasurer's report did not include the sum of \$1,029.39 on hand for the United Offering, which is about \$300 more than at a corresponding period at the last triennial. The total value of this year's work of the Kentucky branch amounts to about \$3,000. The morning session closed with a brief address by Mrs. Charles R. Pancoast of Pennsylvania on St. Luke's Hospital, Tokyo. Mrs. Pancoast gave another address on Missions in the Orient, illustrated by stereopticon slides. A special meeting was held the previous evening at the Puritan apartments in the interests of St. Luke's Hospital, to which representatives of all the local parishes had been invited. Mrs. Pancoast delivered an address and a diocesan committee was formed to raise funds for Dr. Teusler's International Hospital. At the close of the meeting on Friday afternoon \$750 was raised in pledges, and the committee is planning a campaign for this purpose in the fall, having pledged itself to raise \$2,500 for this purpose.

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**MAINE**

ROBT. CODMAN, D.D., Bishop

Episcopal Missionary Society—Church Club—Girls' Friendly Society

THE EPISCOPAL Missionary Society held its annual meeting in the hall of the Cathedral parish house, Portland, on the evening of May 18th, Bishop Codman presiding. The Rev. George B. Nicholson was elected secretary, and Mr. Charles B. Clarke, treasurer. Reports showed that the work of the preceding year had prospered, that of the treasurer showing that \$26,196.64 had been received and \$25,110.87 expended. The Rev. A. E. Scott, priest in charge of the Central Maine mission, gave a stereopticon lecture on the work that he and his associates are carrying on in north-central Maine.

THE ANNUAL meeting and banquet of the Church Club of Maine was held at the Congress Square Hotel, Portland, on Wednesday evening, May 19th. Mr. R. W. De Wolfe of Portland was chosen president. The Rev. A. E. Scott of Brownville Junction gave an illustrated lecture on the Central Maine Mission, delivered before the Maine Episcopal Missionary Society the previous evening, and was followed by Dr. W. C. Sturgis of Boston, Mass., who spoke on "Loyalty." It was a notable appeal to the layman to be true to the Church of the Living God. Bishop Codman spoke on loyalty in the Churchman, whether priest or layman, and most fittingly brought the occasion to a close.

THE ANNUAL meeting of the Maine branch of the Girls' Friendly Society was held at St. Paul's Church, Portland (Rev. J. B. Shepherd, rector), on May 17th and 18th. On the evening of the first day, papers were read by representatives of various chapters. There was a corporate Communion the following morning, the rector being the celebrant, and at the five o'clock Vesper service Canon Fowler of the Cathedral gave an address. At the business meeting preceding this service Mrs. John M. Glidden, Sr., of Newcastle, was elected honorary president; Mrs. J. B. Shepherd, Portland, president; Mrs. Charles M. Jewett, Portland, vice-president; Miss Mary E. Norton, Portland, secretary; and Mrs. C. A. Baker, Portland, treasurer. Plans were formulated for the establishment in the immediate vicinity of Portland of a vacation house, where girls of limited means may find rest and recreation under proper supervision, and it is hoped that the project may be sufficiently encouraged to warrant an attempt at carrying it out.

**MILWAUKEE**

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

Church Club "Ladies' Night"—Parish Party at West Allis—Woman's Auxiliary

THE CHURCH CLUB held its annual Ladies' Night last week, when stirring addresses were delivered by the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., and Mr. Allan D. Albert, president of the Church Club of Minnesota. Much enthusiasm was aroused by these addresses. Opportunity was also taken to present the Rev. H. D. Perkins and the Rev. C. E. Huntington to the club, both of whom responded happily.

THE ANNUAL parish party of St. Peter's Church, West Allis, was held Thursday evening, May 20th, it being the sixth anniversary of the ordination to the priesthood of the rector, the Rev. C. E. Huntington. During the evening the rector was presented with a purse of \$25 in gold.

THE WOMAN'S AUXILIARY held its annual meeting with elections on Tuesday of last

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31 Jē'tur, Nā'phish, and Kēd'e-mah. These are the sons of Ish'ma-el.  
32 Now the sons of Ke-tū'rah, A'bra-nam's concubine: she bare Zim'rān, and Jōk'shan, and Mē'dan, and Mid'i-an, and Ish'bāk, and Shū'ah. And the sons of Jōk'shan; Shē'ba, and Dē'dan.  
33 And the sons of Mid'i-an; E'phah, and E'pher, and Hē'noch, and A-bī'da, and El'da-ah. All these are the sons of Ke-tū'rah.

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Memorials

week, when Mrs. E. A. Wadhams was chosen president, succeeding Mrs. Laura Litchfield, who has occupied that position for the past several years. Other elected officers were, for the most part, unchanged. An address was given by the Rev. George Craig Stewart, D.D., of Evanston, Ill.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Clerical Union—Graduation Exercises at St. Margaret Memorial Hospital

THE MAY meeting of the clerical union took place at St. Peter's parish house on Monday, May 17th. The Rev. Dr. Scott Wood presented a paper on "Our Work among the Colored People."

THE BACCALAUREATE sermon for the graduating class of the St. Margaret Memorial Hospital Training School was preached in the chapel of the hospital on Sunday afternoon, May 16th, by the Rev. W. L. H. Benton of the Church of the Nativity, Crafont. Ascension music was rendered by the choir of St. John's Church. The commencement exercises were held on the following Thursday, when addresses were made by the bishop, the Rev. Dr. E. H. Ward, and Dr. Sidney A. Chalfant of the medical staff. The diplomas were presented to the nine graduates by Mr. Charles L. Snowdon, president of the board of trustees. The music was furnished by the girls' choir of Calvary parish. At the close of the exercises the Ladies' Auxiliary served refreshments on the hospital grounds, and an hour was spent in social intercourse.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop  
Prosperity's "Outward and Visible Signs"

THERE IS much building and improvement of equipment either going on or to be undertaken in the diocese this summer and fall. The parish house of St. Mary's Church, East Providence, is nearing completion, and St. George's Church, Central Falls (Rev. Samuel Dorrance, rector), will soon begin a new parish house; funds are being raised for the purpose. The new chapel of the Blessed Sacrament of St. John the Evangelist Church, Newport (Rev. Charles F. Beattie, rector), in memory of the late Sidney Webster of Newport, is completed and will be consecrated May 27th. The Church of the Advent, Pawtucket (Rev. James E. Barbour, rector), will soon begin the enlargement of their church building. At St. John's Church, Providence (Rev. John Frank Scott, rector), a new central heating plant will be installed, to heat church, chapel and parish house, at a cost of between \$6,000 and \$8,000. St. Mary's Orphanage will start immediately the building of an addition for a new kitchen and rooms for attendants. The St. Elizabeth Home in Providence, for incurable and convalescent women, will undertake the erection of a new building of brick to replace the present wooden buildings which were badly damaged by fire a year ago. The new building will cost upwards of \$75,000.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.  
Annual Meetings—Woman's Auxiliary—Junior Auxiliary

THE WOMAN'S AUXILIARY of the diocese met at Christ Church, Cincinnati, May 12th and 13th, and their reports show that they have given \$2,234 to diocesan missions, \$2,447 to general missions, \$736 in specials, and \$1,000 for the Emergency Fund, which, with a balance in reserve of \$600, makes a total raised during the year of approximately \$7,000.

IN THIS home of the Junior Auxiliary where it was first started at the Church of the Advent, Cincinnati, a fine report was made at the annual meeting of the diocesan branch at the Church of the Epiphany, Walnut Hills, last week, and the Juniors made a record by pledging above all other contributions \$1,000 toward the children's ward in St. Luke's International Hospital. The address of Mrs. J. R. Pancoast of Philadelphia was the principal incentive for this great forward step. Mrs. B. F. Davis, for years a successful worker in the Auxiliary, was chosen president.

#### THE CHOICE

I said, "Let me walk in the fields."  
He said, "No, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."  
  
I said, "But the skies are black;  
There is nothing but noise and din."  
And he wept as he sent me back.  
"There is more," he said; "there is sin."  
  
I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone!"  
  
I said, "I shall miss the light,  
And friends will miss me, they say."  
He answered, "Choose to-night  
If I am to miss you or they."  
  
I pleaded for time to be given.  
He said, "Is it hard to decide?  
It will not seem hard in heaven,  
To have followed the steps of your Guide!"  
—*Christian Century.*

THE BASIS of all peace of mind, and what must be obtained before we get that peace, is a cessation of the conflict of two wills—His and ours.—*Charles G. Gordon.*

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## Educational

THE COMMENCEMENT exercises of St. Mary's Hall, the diocesan school for girls, were held in the auditorium of St. Mark's parish house, San Antonio, on Monday, May 17th. Bishop Capers presented diplomas and certificates to eight students. The first prize for the highest average was awarded to Miss Suma Powell, and the second prize to Miss Ann Beth Price. Dr. Lindley M. Keasbey, professor of institutional history in the University of Texas, delivered a splendid address on "Wealth and its Ways." St. Mary's Hall was founded by Bishop Elliott forty years ago, and during that time it has made a notable contribution to the Church in Texas by educating and training a large number of young women along Church lines. From a scholastic standpoint, the year just closed, under the leadership of Miss Elizabeth A. Andrews, has been one of the best in its history. The school will reopen in September in its new location on Laurel Heights.

THE TWENTY-SEVENTH annual closing exercises of the St. Paul Normal and Industrial School at Lawrenceville, Va., took place Thursday evening, May 20th. It was necessary to use both the chapel auditorium and the chapel itself in order to accommodate the immense crowd which contained an unprecedented number of white friends of this colored school. The programme was divided and carried out simultaneously both upstairs and downstairs. On Sunday, May 16th, the baccalaureate sermon was preached by the Rev. E. P. Dandridge, rector of St. Paul's Church, Petersburg, Va., who took for his text: "What is that in thine hand? A rod." The leading thought was the opportunity training and education gave the class for useful service.

THE ALUMNAE of St. Helen's Hall, Portland, Oreg., met on the evening of Saturday, May 15th. Bishop Sumner spoke of the future of St. Helen's Hall, the old building having been destroyed by fire last fall. It is likely that the school will be conducted another year in the gymnasium and Bishopcroft, where it is housed at present. No definite decision has been made either on site or building, but Bishop Sumner expressed the hope that the various units of the new St. Helen's Hall will be erected as memorials by individuals interested in the school and church. There are fourteen members of this year's graduating class.

ANNOUNCEMENT is made that by reason of the encroachment of the residence district upon the seclusion of the grounds of St. Matthew's School, Burlingame, Calif., the work of the school will be given up with the close of this present year. The school was founded in 1864 by the Rev. Alfred Lee Brewer, D.D., and has been continued under the son of the founder, the Rev. William Augustus Brewer, having thus had only two principals in its history of nearly fifty years.

ST. FAITH'S SCHOOL, Saratoga Springs, N. Y., at its commencement this year observes its quarter centennial. Bishop Israel will give the commencement address on June 12th at 11 A. M. A musicale on June 10th, a play on the 11th, and an anniversary sermon on Sunday, the 13th, delivered by the Rev. H. P. L. Grabau, are other items on the programme.

THE SISTERS OF ST. MARY and the graduating class at St. Katharine's School, Davenport, Iowa, issue invitations to the graduating exercises, which begin with field day on May 29th. Other events stretch over the days from June 3rd to 7th, with commencement exercises in the chapel at 10:30 on the latter day.

GRADUATING EXERCISES at Racine College will extend over June 6th to 9th. The Rev.

Holmes Whitmore will preach at the service held in the chapel at 5 o'clock, June 6th, and Bishop Weller will deliver an address at the final exercises at 11 o'clock on the morning of the 9th.

PROGRAMMES are out for the fifty-ninth annual alumni gathering of Berkeley Divinity School, which occurs Tuesday, June 1st. The annual alumni service will be held in the chapel at 5:30 P. M. The alumni dinner will be held in Stueck's Modern Tavern at 7:30 P. M.

WHAT IS victory over the world? It is to cut off, as far as we may, every hold which everything out of God has over us; to study wherein we are weak, and there seek in His strength to be made strong. Be your temptation the love of pleasure, it is to forego it; if of food, to restrain it; if of praise, to put forward others rather than yourself; if of being right in the sight of men, be content to be misjudged, and to keep silence; if of self-indulgence, use hardness; if of display, cut off the occasions and give to the poor; if of having thine own will, practice the submission of it to the wills of others.—Pusey.

SUFFERINGS arising from anxiety, in which the soul adds to the cross imposed by the hand of God, an agitated resistance, and a sort of unwillingness to suffer—such troubles arise only because we live to ourselves. A cross wholly inflicted by God, and fully accepted without any uneasy hesitation, is full of peace as well as of pain. On the contrary, a cross not fully and simply accepted, but resisted by the love of self, even slightly, is a double cross; it is even more a cross, owing to this useless resistance, than through the pain it necessarily entails.—Fénelon.

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