

Rev W F Parsons 25 Oct 16  
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# The Living Church

VOL. LV MILWAUKEE, WISCONSIN.—JUNE 10, 1916 NO. 6

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

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EVER FILLED and ever seeking, what they have they still desire,  
Hunger there shall fret them never, nor satiety shall tire—  
Still enjoying whilst aspiring, in their joy they still aspire.

—Pietro Damiani.



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 10, 1916

NO. 6



## America and England

IT has been one of the gratifications of the present war to observe the temperate and restrained language which has characterized the editorials in the London *Church Times*. Having by far the largest circulation of any Anglican Church paper, permeated by a loyalty to the British cause that has never for a moment been questioned, the *Church Times* has set an example to the world of the attitude that a religious paper ought to assume in the time of war. There has been very much in this present war that amply justified intense bitterness toward the enemy of the British nation. The *Church Times* has been emphatic in condemning what seemed to deserve condemnation but it has not been guilty of intensifying hatred. There have been articles which, in their fairness to the German cause and their evident desire to do justice to the German position, would hardly have seemed natural to some of our American periodicals.

So also we appreciate the sympathetic attitude which the *Church Times* has, throughout, taken with regard to the American attitude. We have sometimes seemed to detect a sense of disappointment at the cautious manner of the American administration, but there has been no trace of resentment at that caution. Moreover there has, more than once, been especial recognition of the difficulties of the American position; and at one time an extended and very sympathetic portrayal of the attitude of the American Church was reprinted from the *Church Times* in our own columns. Some may remember that that article laid stress upon the necessity that the American Church should not act as though it were the Church of England in America, or as an alien institution, but rather as the Church of the land.

In a recent number of this, our admirable contemporary, the editorial leader is a discussion of the subject of America and the War. It was written just after the President had addressed his latest and most emphatic Note to the German government and before the reply of the latter had been received. If, said the article, the result of the President's intervention be an abandonment of the German submarine policy, "the President will have won a diplomatic triumph on which the whole world may congratulate him." And "while the situation is developing," continues the article, "Englishmen may do well to attempt a clear understanding of American aims and American difficulties." So thoughtful is that consideration that we shall devote the greater part of our editorial space this week to its republication, merely adding a few notes of our own.

Says the *Church Times*:

"The Government of the United States avowedly accepts two functions in this great war: to guard the rights of neutrals and to maintain the principles of international law. The position is difficult, for these two functions may possibly clash. Some belligerent power may so violate international law as to force upon the United States a departure from strict neutrality. We are not to suppose that the Government of the United States looks for such violence in one quarter alone. If the President condemns the acts of German

submarines, he complains no less of some actions done by the British fleet. There are some who think that the British Foreign Office has paid too much regard to his protests, weakening the blockade of Germany by consideration for mere technicalities. International law is merely a codification of practice; the practice varies with changing conditions, and few great wars have left it precisely as it was when they began. In point of fact, belligerents have made the laws of war by experiments in procedure which the general sense of mankind has subsequently approved. But while the experiments are in the making those who are adversely affected by them naturally protest. A protest made by a neutral State is not a hostile act, nor does it indicate any ill-will; it is nothing more than a safeguard against hasty and unconsidered acceptance of what is being done. A contemptuous disregard of it, on the other hand, may be taken as unfriendly or even as a hostile act. The Foreign Office has to walk the more warily because of an American characteristic which is little understood in England. Unlike Americans, Englishmen have little or no experience of the control of public policy by legal process. The most honored institution of the United States is the Supreme Court, which has power, as guardian of the Constitution, to nullify the acts alike of the Executive and of the legislature. This feature of their national life instills into Americans a respect for the forms of law beyond anything that is possible in England, where the power of the legislature is theoretically absolute. What seems to Englishmen a pedantic insistence on technicalities may be for Americans a conscientious defence of fundamental law.

"It is not to be supposed, however, that Americans confound the technicalities of law with its underlying principles. Here again their Constitution saves them from looseness of thought. The American Constitution is not as perfect an instrument, as consummate a production of political wisdom, as some of its admirers have supposed it to be, but it has the great merit of being based on Natural Law, on those broad principles of human action which are too much neglected in the haphazard methods of English politics and jurisprudence. Americans are in the habit of looking deep into the purpose of law. They understand by international law a code of rules intended to safeguard the natural rights of humanity amid the violence of war. This conception determines the form of the President's Notes to the German Government on the use of submarines. He is not raising a technical objection to a breach of the technicalities of international law; he is not in the ordinary course demanding compensation for American citizens injured by technical irregularities. If that were all, the German Government would be in no difficulty, and the compensation demanded would be paid without demur. But the President has consistently pointed out that the inevitable limitations of the submarine make it impossible to use this type of vessel as a commerce destroyer without violating those broad requirements of humanity which are the moral basis of international law. His demand bears only one interpretation. It is that such perverse warfare shall cease. His intervention is based on the fact that American citizens have suffered, and that their normal use of the ocean highway is rendered unsafe. Nothing else would justify him in taking action which may involve his country in hostilities, but his demand has a wider effect than its immediate cause implies. The rights of American citizens cannot be secured except by the cessation of unlawful practices which threaten without discrimination the life and property of travelers by sea in general.

"Englishmen must try to understand his motive and his method.

Nothing could be more infelicitous, nothing more misleading, than to suppose that he is any way intervening on behalf of the Allies. His people would not tolerate anything of the kind, and he must act on the convictions of his people. Democracy in the strict sense, 'government by the people,' may be as impossible in the United States as in any other large community, but the democratic principle has a real hold on the American people. The American Government is representative in more than form; it must represent. The Constitution makes the Executive almost autocratic, within defined limits, but the President is practically powerless to do anything but what the public opinion of the nation requires. We are glad to believe that the public opinion of the United States inclines for good reasons to the side of the Allies, but it is certainly not disposed to intervene actively on their behalf. Especially must there be no delusions about sympathy with Great Britain. Community of language, and a broad similarity of institutions, may lead Englishmen to expect such sympathy. It probably exists in limited circles, but to look for its wide diffusion is to ignore the lessons of history. It may be wiser to assume that there is a general feeling rather unfriendly to England than otherwise, and there are sectional currents of opinion always reinforcing this sentiment. Nor have we any right to complain. Our fathers ate sour grapes greedily, and we must not be surprised if their children's teeth are sometimes set on edge. If American sentiment is at present favorable to England, we shall do well to put this down, not to a sense of kinship, but to a conviction that England is now engaged on the right side. What friendliness there is for the cause of the Allies looks much more to France than to England. There is cause, and some would welcome a call to arms in alliance with a nation to which they owe a long-standing debt of gratitude. . . . The success of the American Revolution was due not less to the help of the French fleet than to the follies of the British Government. That help was doubtless tendered more as an act of hostility to England than as an act of friendship for America, but Americans are not the less mindful of it on that account. We can regard it without bitterness in either aspect, for the rivalry of England and France is a thing of the past, and no reasonable Englishman now regrets the failure of the British Government to subdue the revolt of the Colonies. It was a sharp lesson, painful in the learning, but profitable both for England and for the world. We can appreciate without jealousy the regard that Americans have for France."

IN THIS HOUR of political conventions, when American politics require the presentation of Mr. Wilson's policies at home in the most unfavorable light in which they can be seen, it is a pleasure to present this calm, discriminating view from a source that—if much of the current denunciation in our own country were well founded—might be expected to be unsympathetic.

But we must add some words of our own.

It is not the case that "there is [in America] a general feeling rather unfriendly to England." Indeed we believe that never since the American Revolution has the general sentiment of Americans toward England been so friendly as at the present day.

No racial group in America has so completely ceased to think of itself in terms appropriate to its mother-land as has the older stock of English descent. And this is based on explainable reasons. The descendants of Swedish, Dutch, German, and other non-British colonists had no violent wrench to detach them from their home lands. The older ties merged slowly and sympathetically into their newer American citizenship. The British colonist at the Revolution severed the bonds with the older country far beyond what was necessary for those of other descent.

For their ancestry alone sustained a violent wrench in its relations with the home land. The Revolution and the War of 1812 effectually prevented any Anglo-American group from presenting a foreign consciousness. The affectionate merger into Americanism that was presented by other racial groups did not characterize those who made good their abjuration of George III. by the sword. And throughout the entire nineteenth century the general sentiment of Americans generally was unsympathetic, if not hostile, toward England. More than once did this latent hostility almost blaze into war, and the attitude of the British government during our civil war set back the *rapprochement* for a generation after that.

We believe this present war has bound the American and the British people more closely together than they have ever been before. And we also agree with the *Church Times* that it is due, "not to a sense of kinship, but to a conviction that England is now engaged on the right side." That conviction, indeed, is not unanimous, but it is undoubtedly the overwhelming conviction of at least the Americans of the older stock, who have probably not, on the whole, looked upon England as truly our friend until well into the present generation. With great con-

fidence we can assure our contemporary that it is mistaken in believing that "what friendliness there is [in America] for the cause of the Allies looks much more to France than to England." After a lapse of nearly a century and a half the sense of kinship is being restored to those who see the sad trials that have come upon their mother country. It is not the sense of kinship that has produced this sympathy with England; it is rather the sincere feeling that the Allies are fighting for the right that has restored the sense of kinship.

Indeed there has been no other time in American history when the temper of the American people was so universally friendly to all the nations that are engaged in this present war as it was at the outbreak of the present hostilities. To both English and Germans did the American people feel the greatest friendship; perhaps not more to the one than to the other, but certainly a wholly cordial degree toward both. No American would then have thought of asking with which of those nations we had the greater sympathy. If our language and our institutions gave us a prior interest in the British mother-land, the successful experiments in municipal and civic advance in Germany had created a strong sense of sympathy with that land, and we were examining its institutions with the greatest respect. With any conceivable hereditary bias toward England entirely offset by the early relations between our own country and that land and the latent hostility that survived long after, the intellectual condition of the American people in 1914 was as free from bias, as between the chief belligerents, as can ever be secured in any jury, the world over. If, on the whole, the American people have rendered a verdict, it is not because of kinship nor of bias, but because they believe they have established the preponderance of evidence.

Yet they do not desire their government to recede from the strictest neutrality, since the American people are not unanimous in the verdict that so great a number believe to be justified, and they desire to be friends not only with those whom they believe to be right but also with those whom they believe to be wrong.

The earnest American desire is to bind up the wounds that are now being made and to restore friendship to the world.

### SEWANEE is saved!

It is a happy day for the Church when these words can be uttered.

On the whole, American Churchmen have not made creditable history in the support that has been given to their educational institutions.

The University of the South was imperilled by a debt that had become a millstone about its neck. There was a time when it was an open question whether the debt could be cleared. That time, happily, has passed.

All honor to Bishop Knight and those who have aided in the work!

THE madness, the futility of war are perhaps shown by the killing of Lord Kitchener and his staff more, even, than by the deaths of the thousands of men in the ranks. Who can seriously think of the death of Kitchener as aught but a loss to the whole world?

Death of  
Lord Kitchener

We like to think of him kneeling morning after morning at the early Eucharist as, we have been told, has been his custom whenever he was in London since the war began. There, before the Throne of Grace, he fought out his own battles; there he poured out his heart in prayer; there he consecrated the duties of his daily round, in the midst of war, to the service of Almighty God. Germany and the world, if they only knew it, are, hardly less than England, the losers by his death. May God give rest to his soul!

More and more the awfulness of war eats into the hearts and souls of us, who are spared its horrors. God intervene, we pray, and order the destinies of the world by His own fiat, that brute force may not prevail upon the earth!

THE great Preparedness parade in Chicago even exceeded the similar demonstration in New York in the number of persons participating. Supplemented, as these have been, by like events in other cities, the demand of the American people that a condition which is a national disgrace be cured, is seen to be of formidable proportions.

Preparedness

Men ask, why parade? The answer is that it is the only

feasible way of impressing upon the members of a Congress that has not risen to the national expectation, the fact that the American people are in earnest. That preparedness means something much more than a larger army and navy is a matter upon which stress must be laid by thinking men, and it is quite probable that very much more is involved in the demand than most of the marchers recognized. That is always to be said of movements that succeed in arousing the rank and file of a population.

The people demand that whatever is necessary to protect our nation be done. Armaments are a part, but only a part, of that necessity.

WITH the acknowledgments in this issue, THE LIVING CHURCH WAR RELIEF FUND has passed beyond the \$25,000 mark. It is a most gratifying condition. The money has come, week by week, not as the result of frantic appeals, but in response to plain, unvarnished statements of fact. THE LIVING CHURCH acts only as a medium for presenting information on the one hand and for transmitting such funds as are spontaneously sent for relief on the other. The actual distribution is made through our churches on the continent of Europe.

These American churches in Europe are, of course, less and less able to be self-sustaining, and the grave necessity of both maintaining the churches and supporting their relief work increases rather than lessens. The money that our readers have been so good as to send during this year and a half has not been laid aside for the possible rainy day when receipts should cease to come, as might have been suggested by a worldly and selfish prudence; rather has it been put immediately into service, leaving the certain needs of the future to be met when the time should come. Our churches have not thought of self-preservation.

With the tightening of censorship in all the belligerent countries it becomes less and less possible for our workers to present conditions in their fullest aspect; and though our registry receipts show that all funds transmitted by us have been duly received, we suspect that not all the letters that relate conditions are received at this end. The letters relating details of work from our European clergy have been significantly fewer in recent months. Our readers must not be deceived by this. It means neither less appreciation nor less need but greater and greater difficulty in writing anything worth saying, with the expectation that it will reach its destination.

With two outposts in France, two in Germany, two in Italy, and two in Switzerland depending for much of their opportunity for service upon this fund, we are confident that our readers will continue the support they are so nobly giving.

The following are the acknowledgments for the week ending Monday, June 5th:

Anon., Plymouth, Wis. ....	\$ 100.00
Charles F. Chase, New Britain, Conn. ....	5.00
"In memory of J. S." .....	20.00
Rev. George L. Freeborn, Central City, Nebr. ....	3.00
John Vaughan, Binghamton, N. Y. ....	2.50
A Churchwoman, Washington, D. C. ....	50.00
Christ Church, Delavan, Wis. ....	62.00
Arthur W. Krouse, Sharon, Pa. ....	4.23
St. Peter's Sunday School, Salt Lake City, Utah* .....	1.20
Miss B. Gattiss, Sault Ste. Marie, Mich.* .....	2.00
Mrs. T. Bailey, Sault Ste. Marie, Mich.* .....	2.00
Offering from evening service, Memorial Sunday, Church of the Good Samaritan, Corvallis, Ore.* .....	22.45
Mrs. H. A. Alden, Arlington Heights, Mass.† .....	2.00
"Tithe," Morristown, N. J.† .....	20.00
Trinity Church, Vineland, N. J.‡ .....	12.00

Total for the week .....

Previously acknowledged .....

\$25,255.80

\* For Belgian relief.

† For work in Paris.

‡ One-half for Belgian relief; one-half for French relief.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

M. H.—We cannot say why "so many of the clergy do not wear clerical attire."

L. E. A.—Contributions for the Armenian relief fund may be sent to THE LIVING CHURCH but are not included among the acknowledgments for THE LIVING CHURCH WAR RELIEF FUND.

L. A. W.—In each of the Ordination offices the rubrics require explicitly that "the Bishop" shall say the Litany. If at such a service a priest be delegated to perform that service it is contrary to the rubric.

THE SUBSTANCE of the Church's work is doing good.—Archbishop Benson.



MANY people have asked me for news of Luxemburg. Little comes out of that once peaceful bit of Arcadia, now in bondage; but here is an article from an English magazine which answers some of the questions:

"THE DEFIANT DUCHESS

"Our neutrality, our rights have been violated. Our neighbors and other countries are accomplishing marvels of bravery for the deliverance of Hun-ridden lands. We also will stand for our country.

"Thus did the Grand Duchess Marie of Luxemburg protest against the invasion of her country by the Huns. That a mere chit of a girl, as he has termed the Grand Duchess—she is only twenty two years of age—should openly defy him for violating the neutrality of the little country over which she reigns, has added not a little to the chagrin of the Kaiser. He has never forgiven her for not falling in with his plans by marrying a German prince. Time after time she has been pressed by the Kaiser to choose a husband from among the eligible German young men, but to all his persuasions she has returned one answer:

"I shall never marry a German. I would rather enter a convent than do so."

"Fired by the example of the Grand Duchess, her five younger sisters declare that they will not marry either. They are Charlotte, aged twenty; Hilda, nineteen; Antoinette, seventeen; Elizabeth, fifteen, and Sophie, fourteen. They one and all vow they will remain spinsters.

"Self-willed, serious, and grave beyond her years, the Grand Duchess Marie, who is Europe's youngest sovereign, has ruled over her miniature state, which has an area of only a thousand square miles, about one-seventh of the size of Wales, in a manner which has caused her to be regarded as a model ruler. She succeeded to the throne in March, 1912, on the death of her father, William III., Grand Duke of Luxemburg, being then within two months of her eighteenth birthday.

"The Grand Duchess virtually enjoys an autocratic sovereignty, for Luxemburg's small legislative body is in session for only a third of the year and has hardly any powers of restraint on the monarch. The Grand Duchess attends all functions in full state, insisting on a large escort at all times, though the Luxemburg army hardly numbers two hundred men.

"That the Kaiser is determined to break her, if possible, to his will, is evident from the fact that she is practically a prisoner in her palace. German sentries stand at her palace doors, and no one can enter without their permission. But still the Grand Duchess defies the Kaiser, and does not attempt to hide her feelings even in the presence of high German officers, who have heard from her lips what neutral countries think of the German attack on Belgium and the subsequent atrocities."

THIS HEART-STIRRING soldier-song has just come from an Irish *blessé* on the Continent, and refers to Sir Roger Casement's endeavor to bribe the Irish prisoners in Germany to enlist in the German army, with a premium of £10. They refused practically to a man, and were afterwards treated so severely that seventy of their number died in one camp.

"THE LOYAL IRISH

"We were worn and weary and the hunger had a hold of us,  
Rotting in a prison camp as days went dragging by.  
Oh! the cruel time we had, the misery and the cold of us;  
But still we met our jailors with our heads held high.

"He came, the dirty traitor, with his German gold to buy us all—  
Buy the souls of Irishmen whose honor knew no stain;  
Offered us poor starving men our liberty to try us all.  
God! we so have answered him he will not come again.

"Then they cut our rations down, who dared to answer nay to them,  
Bidding hunger speak where late the traitor's voice was heard.  
Aye, and there were those of us too proud to whine and pray to them,  
Turned their faces to the wall and died without a word.

"You who keep within your hearts the records bright and glorious  
Telling how the Irish fell on many a stricken field,  
Keep you in remembrance these eternally victorious  
Lads who fought a bitter fight and knew not how to yield."

AND THIS, by Katharine Tynan, goes well with it:

"A NIGHT PIECE

"The little houses lie asleep,  
The sheep and lambs are folded in,  
Winged sentinels the valley keep,  
Through the white night from grief and sin.

"The babe is at its mother's breast,  
The children, with their prayers all said,  
Are folded in a rosy nest,  
Love's wings o'er every drowsy head.

"St. Patrick and St. Bridget watch  
Above each little sleeping farm,  
Lest a foe's hand be at the latch;  
Here there is naught to do them harm.

"St. Brendan and St. Kevin, pluck  
The robe of God that He may hear,  
And Colum, keep the Irish flock  
From wolves and tigers prowling near.

"What news, then, of the Belgians, say?  
How fare the village and the town?—  
Oh, Belgium smokes by night and day,  
And all her towers are toppling down.

"Oh, where are Belgium's angels flown,  
And are the Belgian Saints asleep,  
That in this night, cold as a stone,  
The Belgians mourn, the Belgians weep?"

HERE ARE TWO significant paragraphs, which need no comment. I commend them both to your careful reading:

"WARNING FRENCH ARMY AGAINST ALCOHOL

"A warning to soldiers against alcohol is one of the official French notices, prepared by Professor Letulle, of the University of Paris, Academy of Medicine, and secretary of the Anatomical Society. It has been approved by the academy and is to be distributed among the soldiers. The caption is sufficiently striking to command attention, being, 'Soldiers, Avoid Alcohol!' The text notes that when anyone is exposed to fatigue, 'as you are,' to perilous manœuvres, to trying conditions, one is prone to demand alcohol for a stimulant and a comforter. 'You ought to know what you can do without injury to your health.'

"The notice calls attention to various widely spread errors with reference to alcohol. It is said to give strength; this is not strictly true. The truth is this: Alcohol does give inspiration, but a fictitious one and of short duration; but an injurious dispiriting is sure to follow the excitement of the beginning. 'Therefore, alcohol exhausts the strength instead of adding to it.'

"It is said that alcohol warms one. That is true, it does for some time, but the sensation of comfort following a little glass of brandy is certain to be followed by a diminution of warmth and of strength. Those who use alcohol are very much more subject to chills and accidents in the life at the front.

"It is said that alcohol is an appetizer; that is altogether a mistake. No proof whatever exists to support such a statement."

AND THIS is from the *Richmond Virginian*:

"PROHIBITION PROHIBITS

"The old cry that prohibition does not prohibit is not being used with such insistence as it formerly was. The manner in which the prohibition laws are being enforced in North Carolina, West Virginia, and other states shows very plainly that prohibition can be made to prohibit. It is being made to prohibit.

"Another interesting fact which is being clearly demonstrated is that prohibition reduces lawlessness, and, therefore, cuts down criminal expenses. The saving in expense for the prosecution of criminals will largely offset the loss of revenue through the discontinuance of liquor licenses.

"When prohibition goes into effect in Virginia, November 1st next, we expect to see the criminal expenses of the state largely reduced. We also expect to see Virginia prosper as she has not done for many years. And we expect to see the prohibition law so enforced that Virginia will really have prohibition."

HERE IS A BIT of flotsam, worth preserving: an inscription in a gift Bible:

"Who hath this Book and reads it not  
Doth God Himself despise;  
Who reads and understandeth not,  
His soul in darkness lies;  
Who understands and savours not,  
He hath no rest in trouble;  
Who savours and obeyeth not,  
He hath his judgment double;  
Who reads, doth understand,  
Doth savour and obey,  
His soul shall stand at God's right hand  
In the great Judgment Day."

SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL

Holds Anniversary Service in St. Paul's, London

ST. GEORGE'S DAY PREACHER IS  
REV. R. J. CAMPBELL

The Living Church News Bureau }  
London, May 15, 1916 }

THE S. P. G. kept its two hundred and fifteenth anniversary last week with the usual annual service and sermon at St. Paul's and with various meetings during the week. The outstanding feature of this year's anniversary was the Jubilee of Women's Work in connection with the society. At the women's meeting held at the Church House, Westminster, Miss Ellen Humphrey, a vice-president of the Committee for Women's Work, and who has visited many of the S. P. G. mission stations in the Far East, gave a brief but very interesting survey of the fifty years' work done by the society's women missionaries abroad.

Looking back, she said, they wondered at the courage of those first women missionaries, ignorant of the nature of the countries whither they were going, not knowing what they were able to do, or even what work there was to do. The original constitution of the committee sounded a little "stuffy" to their ears now. The women were to promote *female* education among the heathen. But not a word of the task of promoting the Catholic Faith among men as well as women, no hint of the ministry of healing or of evangelistic work. Since then the committee had learned better. Through the subcommittees they were in touch with the whole mission field. She hoped that many of the younger war workers would be attracted towards missionary work when peace was restored.

The medical missions department held a largely attended and enthusiastic meeting. Dr. Mary Scharlieb, perhaps the most prominent female doctor in England, who presided, said that the Government of India had special need of women medical missionaries to teach the heathen women the most elementary sanitary laws and so prevent such scourges as cholera and dysentery and plague and typhoid. Since the medical department had started, S. P. G. had sent out seventeen women to nine men. Mrs. Hook pleaded earnestly that the needs of the mission field should be laid before the war nurses before the war was over and a possible reaction had set in. She would like to have experts like Dr. Weir, their secretary, and Dr. Lock, from Ping Yin, to talk about the tremendous needs of the Church abroad in Red Cross hospitals and hostels for nurses; and a much greater supply of literature was needed. The matter should also be put before girls and their parents as the "greatest adventure" the world had ever known, and some effort ought to be made for the training of young women for the medical profession in order to become medical missionaries. The Rev. Mr. Lock, M.R.C.S., R.A.M.C., gave an address on Medical Work in China.

The annual S. P. G. service at St. Paul's consisted of the Litany, sung in procession to the traditional setting by Tallis, and a sung celebration of the Holy Eucharist. The Archbishop of Canterbury, President of the Society, was the celebrant. The annual sermon was preached by the Bishop of South Tokyo, the Rt. Rev. Dr. Boufflower. He referred to the need for readaptation to modern conditions, and said that no true English Catholic desired to see the present outward features of the English Church indiscriminately reproduced throughout the world. We did not desire to see our daughter Churches reproducing numerous peculiarities and defects laid upon us by the Act of Uniformity and our own national temperament; these were "no part of our Catholic heritage." The sacrifice of many of these things would be necessary as a condition of progress in the mission field. The war had taught us that we could no longer maintain the old ways which had proved themselves to be inadequate to the new situation. On all sides we must face the need for reconstruction. The Holy Spirit might be shaping something of His own to bring out of our sacrifice finer and more abundant fruit.

Among the churches where there has been a notable celebration this year of the transferred Feast of our national Patron, St. George the Martyr, is St. George's, Leicester. An interesting account of the service and also a report of the evening sermon, preached by the Rev. R. J. Campbell, appeared in the *Leicester Daily Post*. The nave of the church was gay with banners of St. George, the altar beautifully decorated with red roses. Large congregations attended the early services at five, six, seven, and eight o'clock. At the eleven o'clock sung Oblation the Bishop of Grantham (diocese of Lincoln) was present in cope and mitre, and preached the sermon. At Evensong his Lordship was again present, the Rev. R. J. Campbell of Birmingham Cathedral acting as his chaplain, and being also the special preacher. The Mayor, High Sheriff, and Corpora-

tion attended in state, according to a custom which began with the first year of the present vicar's incumbency.

Mr. Campbell, in his sermon, is said to have been at his best—quiet, thoughtful, and impressive. His theme was the Nation's Source of Strength—based upon the passage in 2 Kings 2: 12: "My father, my father, the chariot of Israel and the horsemen thereof." The preacher built up a striking national parallel between the general conditions prevailing in Elijah's and Elisha's times and our own, and showed that a real belief and trust in God was a greater defense to a nation than any munitions of war. They were sometimes told that personalities counted for less in these days than they once did and war machinery more. There was, however, the factor of the divinely inspired man, which could become "the chariot and horsemen thereof." The festival they were celebrating that day bore out that standpoint. St. George had come to be recognized as the historical ideal of Englishmen, and the battle cry uttered by the knights and bowmen on the ancient battlefields, "St. George for Merry England," was really the manifestation of a high type of English character, which they in their turn were to-day recognizing. Did they need it? It was never needed in the olden times more than it was to-day. If they were to come out of the present war successfully it would be through character more than anything else, "the character that had its springs in faith in God." They were to trust Him more than war machinery, more than the big gun. All there was worth preserving in England was derived from that faith. What they wanted at the present time was a clearer vision and a finer aim. The service concluded with a procession, with crosses, lights, incense, banners wreathed with red roses, through the lofty pillared aisles and new stately nave of the church.

Mr. Athelstan Riley sends to the *Church Times* a very interesting letter he had received from abroad. The writer is a distinguished professor in a foreign university, a Roman Churchman, and in priest's orders. He says that Mr. Riley's remarks in the *Church Times* (of a recent issue) upon the proposed National Mission very strongly appealed to him.

He quotes Pope Benedict XV, in his encyclical of November 1st, as tracing the present world conflict to the same causes as Mr. Riley does. Proceeding, he utters these notable words:

"Regarding the National Mission, I earnestly hope it may revive in England the *supernatural* faith and the *supernatural* virtues. As far as I know England (though of course my knowledge is very limited) the great defect of your countrymen is their practical materialism. Certainly this materialism is more apparent in England than in any other country I know. Everyone amongst us will rejoice if the Church of England could emerge out of this great cataclysm, purified and sanctified; if her witness to Christ and to eternity, to the imprescriptible rights of God and to the *chief* (and *real*) duties of Christianity, could become stronger and clearer.

"I do not doubt that one of the first results of this Mission, if it succeeds, will be to kindle everywhere an unflinching desire for re-union. For re-union certainly is the wish and the will of Christ."

The Bishop of Birmingham speaks out strongly on Church reform in his monthly letter to the clergy of his diocese.

Bishops, he says, must come out of the ranks of those who have large revenues because of undue demands upon them. Most of them, he believes, would gladly see their incomes halved if they were relieved of charges which they could not avoid.

There must next be an equalizing of work and stipends in the ranks of the parochial clergy. Then there must be the "democratizing" of churches. He would sweep away every reserved seat in every church (except some for the infirm). They must "democratize" the services. The clergy should have plenty of authorized extra services. "Uniformity," declares the Bishop, "is the assassin of devotion." Above all, let them make the Lord's Own Service and the Church's great central service of the Eucharistic Sacrifice the "rallying point." It would also be necessary for Church people, as a body, to understand better their duty to the whole of the community, in moral, social, and economic questions.

Admiral Jellicoe, of the Grand Fleet, sent a message to the annual meeting of the Church Army wishing all success to the organization whose work, he said, particularly the provision of huts, had been of the greatest value. Sir William Robertson, Chief of the General Staff, also wrote bearing testimony to the value of the huts to the troops.

A conference on the subject of Retreats, obviously of very special importance in connection with the preparation of the clergy for the coming Church Mission to the Nation, has just been held at Mirfield. About fifty priests, among whom were men of special experience in retreat work, were present at the

invitation of the Brethren of the Community of the Resurrection.

No official report has been issued of the proceedings, but some notes have been communicated to the *Guardian*. The Superior of the Community presided, and his brother, Father Longridge, S.S.J.E., opened the discussion with an exposition of the Ignatian method. The Principal of Cuddesdon Theological College (the Rev. J. B. Leaton) followed on behalf of the expository method; and the general opinion of the conference seemed to be in favor of some combination of the two methods. At the last meeting some practical hints on the management of short retreats for lay Church people were given in a paper compiled with the assistance of the Reverend Mother of the House of Mercy at Harbury and Miss E. C. Dickman of Manchester.

Messrs. Mowbray make the announcement that they hope to meet one urgent need in connection with the National Mission by the publication during the summer of a small manual now in preparation by the Bishop of Oxford, entitled *The Religion of the Church of England, a Manual of Membership*.

The public press announce to-day the decease of the Ven. Archdeacon Wilberforce of Westminster, which took place on Saturday night at his residence in Dean's Yard, Westminster. He had been in failing health for some time.

Albert Basil Orme Wilberforce belonged to the famous Wilberforce family. He was born in 1841, and was a son of Samuel Wilberforce, Bishop of Oxford and of Winchester, and a grandson of a still more remarkable man, William Wilberforce, the celebrated philanthropist and slave emancipator. His brother was the late Bishop Wilberforce, of Newcastle and of Chichester. When going up to Oxford from Eton he appears to have had some vague notion of studying for the bar, but finally decided to prepare for holy orders. After only six months' reading and training at Cuddesdon, under Dr. King, afterwards Bishop of Lincoln, he was ordained deacon by his father, then Bishop of Oxford, being admitted to the priesthood in 1867. In 1871, Bishop Wilberforce, having been translated to Winchester, appointed this son to the highly important rectory of Southampton, an appointment which naturally invited and did not pass without adverse criticism. At Bishop Wilberforce's tragic death (by being thrown from his horse) his son Basil had the present St. Mary's, Southampton, replace the old parish church as a memorial to him. The years he spent at Southampton, until his appointment by Mr. Gladstone to a canonry at Westminster in 1894, were very largely occupied in the cause of teteotalism and antivivisection, of which he was perhaps the leading platform protagonist. His canonry at Westminster was coupled with the rectory of St. John's the Evangelist, Westminster, while in 1900 he was made Archdeacon of Westminster. Since 1901 he had also held the post of chaplain to the House of Commons.

It is hoped to hold the Summer School of Church Music at Sidney Sussex College, Cambridge, from August 21st to 26th this year. J. G. HALL.

### DEATH OF ARCHBISHOP NUTTALL

THE Most Rev. Enos Nuttall, Archbishop of the West Indies, and one of the foremost men in Jamaica, who was well known in the United States for the part he took in the reorganization of public affairs after the earthquake in Jamaica in 1907, died in Kingston on May 31st at the age of seventy-two.

Archbishop Nuttall did a great deal to restore friendly relations between the United States and England, which were somewhat strained through the refusal by the governor of Jamaica of aid from the United States Navy at the time of the earthquake. He was popular among all classes, and the island is plunged in deep mourning because of his death. Born in England in 1842 and privately educated, he became curate of St. George's Church, Kingston, in 1866, where he served for fourteen years, until he became Bishop of Jamaica with charge of the diocese of Honduras. In 1891 he was made Primate of all the West Indies, and six years later became Archbishop. He was honored with the degree of D.D. from Oxford, and was a D.C.L. of Cambridge. Archbishop Nuttall was the writer of much ecclesiastical literature, and published among other books the *Churchman's Manual* and *Lectures on the World to Come*.

IN HIS SUFFERINGS the Christian is often tempted to think himself forgotten. But his afflictions are the clearest proofs that he is an object of God's fatherly discipline. Satan would give the man the thing his heart is set on. But God hath better things in reserve for His children, and they must be brought to desire them and seek them. And this will be through the wreck and sacrifice of all that the heart holds dear.—*Rev. R. Cecil*.

## ASCENSION DAY IN NEW YORK

## Special Services in City Parishes

## DEDICATION OF PULPIT IN CATHEDRAL GROUNDS

Death of Rev. Romaine S. Mansfield

## BISHOP BURCH ENDS FIFTH YEAR AS SUFFRAGAN

New York Office of The Living Church }  
11 West 45th Street }  
New York, June 5, 1916 }

**A**SCENSION DAY was generally observed throughout the city and metropolitan district.

At old Trinity there was the usual festival service at mid-day. The rector, Dr. Manning, the vicars of chapels, and many of the curates were in procession. The organs were augmented by a large orchestra of strings, wood, and brass. Dr. Manning was the preacher.

In addition to the usual services at the Church of the Ascension, Fifth avenue and Tenth street, there was an historical pageant in commemoration of the seventy-fifth anniversary of the parish. Three hundred men, women, and children took part in the procession. The pageant, a beautiful and colorful affair, was arranged by J. Alden Weir, president of the National Academy of Design.

## Death of Rev. Romaine S. Mansfield

The Rev. Romaine Stiles Mansfield, rector emeritus of Christ Church, Suffern, Rockland county, died very suddenly on Monday afternoon, May 29th, at his residence, 467 Bard avenue, West New Brighton, Staten Island, in the seventy-third year of his age. He was born in Morris, N. Y., on Feb. 25, 1843.

Mr. Mansfield was prepared for college at the New Berlin Academy, Chenango county. He was graduated from Hobart College, Geneva, and in 1868 from the General Theological Seminary, New York City. He cherished always his associations with Trinity parish and Dr. Dix during his seminary years when he was connected with St. Paul's Chapel. He was ordained in 1868 and in the same year



REV. R. S. MANSFIELD

was called to the rectorship of St. Paul's Church, Spring Valley, Rockland county, where he remained for about ten years.

On the first Sunday in April, 1878, Mr. Mansfield took charge of Christ Church, Suffern, New York, and remained as rector until April 1, 1916, when he resigned and was elected rector emeritus. The vestry accepted his resignation "with deepest sorrows and regret, that after thirty-eight years of continual service, circumstances compelled this course." The vestry expressed the feeling that no true appreciation of his good works could be put into words other than "that our village, the parish, and the vestry in parting with him are losing a true friend and a spiritual counsellor."

In his last message to the vestry and congregation of Christ Church, among other things he said, "In my ministry among you I have tried to build you up in the Faith once for all delivered to the saints. I am deeply conscious as I look back over all the years how imperfectly I have done this. . . . You all know how gladly I would have ministered to you a few years longer, but for some wise reason it has been ordered otherwise. . . . It has been my earnest endeavor during the thirty-eight years lived in your midst to serve the interests of the entire community, and to work for the good of all the people, and I wish to bear testimony to the helpful coöperation and good will of all those, not of my own flock, who have been associated with me in any undertaking."

Mr. Mansfield's very sudden death has been a shock to many throughout the diocese, the parish, and the community.

The funeral service was held in Trinity Church, Broadway and Wall street, New York City, Friday morning, June 2nd.

Thirty bishops and clergy wearing vestments, and the full choir of Trinity Church, were in the chancel. The Sentences were read by the Rev. Dr. W. George W. Anthony, vicar of St. Augustine's Chapel, Trinity parish; the rector, the Rev. Dr. William T. Manning, read the Lesson; Bishop Greer read the closing prayers. A large congregation was present. The vestrymen of Christ Church, Suffern, were honorary pall-bearers and escorted the body of their late rector emeritus to the Moravian cemetery, on Staten Island, where interment was made, the rector of Suffern, the Rev. John N. Sayre, officiating.

Mr. Mansfield, though partially blind, continued his active interest and work in the diocese up to the day of his death. Three daughters and a son, the Rev. Dr. Archibald R. Mansfield, survive him. His wife was Emelia Moore.

On Sunday afternoon, May 28th, just before the usual Evensong

in the Cathedral of St. John the Divine, Bishop Greer dedicated the out-door pulpit on the lawn to the north of Synod Hall. Dean Grosvenor and the choir of the Cathedral and a large congregation assisted in the service.

The pulpit, which cost about \$20,000, was the gift of Miss Olivia E. Phelps Stokes in memory of Miss Caroline Phelps Stokes.

The Bishop Suffragan has just completed a round of duties in connection with Bishop's Weeks in the northwestern section of the diocese. Dr. Burch in various places held twenty-one confirmation services, made twenty-eight addresses, attended fourteen

parish and local receptions, and two dinners for Churchmen. The first of these, for the men of Ulster county, was held at the Stuyvesant Hotel, Stuyvesant, Kingston. About one hundred and fifty men were present. Addresses were made by Bishop Burch, Bishop Hulse, Archdeacon Pott, and Mr. Alexander M. Hadden.

The men of Sullivan and Orange counties had their dinner at the Goshen Inn. About two hundred covers were laid. Addresses were made by Bishop Burch, Senator J. M. Wainwright, Admiral Stokes, U. S. N., and Dr. A. T. Pise.

At South Fallsburg, Dr. Burch dedicated a church and parish house, being assisted by the Rev. J. G. Schultz. At Liberty, Bishop Burch also officiated at the breaking of the ground for a new church, which is to be built of blue limestone after plans revised by Dr. Ralph A. Cram of Boston.

On Ascension Day evening the Bishop Suffragan completed five years and three months' work as such. In this period he has confirmed more than 15,000 persons.

## Week-day Religious Instruction

The committee on week-day religious instruction, of the diocesan board, reports that, since its appointment on March 8th, week-day work has been conducted under its auspices in the Bronx in connection with the Church of the Advocate, Holy Faith, St. Edmund's, and St. Mary's. So far the work has been organized after 3:15 for one period a week through the first four grades, with the expectation of extending it through the upper grades next fall. Under the general supervision of the chairman of the committee, Dr. Abby Porter Leland, each center has been organized with its own staff of teachers and visitors. Altogether there is a week-day staff of thirty, all of them volunteers except two, and many of them public school teachers. It is interesting to note that a large proportion of the staff had previously been uninterested in Sunday work because of the little time allotted for instruction, the minimum of curriculum possible, and the lack of a serious attitude on the part of the children who object to studies on a day of rest. With the possibilities of week-day work opening, trained teachers are volunteering. Through the relegation of instruction in facts to week-days, it is planned that the Sunday session shall in time play a more important part by being devoted to worship and inspirational values, which, it is hoped, will hold the child after confirmation age, make him a regular attendant at services, and train him in work of the adult Church.

At every center more boys have been enrolled than girls. When work has been extended through the high school age, as during the past year at the Demonstration School—where problems of method, organization, and curriculum were originally worked out, also under the chairmanship of Dr. Leland—it has been shown that the older children will come on week-days as readily as the younger ones. The carefully planned programme of participation in worship, training in service, and instruction in the facts of the Bible, Church knowledge, and missions, attracts the children and commands their respect. The diocesan board is planning to extend this work, and give the benefit of its experience and suggestion wherever asked.

In All Saints' parish, which had been given up for dead as



BLESSING OF THE PULPIT IN THE CATHEDRAL CLOSE Fifth Sunday after Easter



much as twelve years ago, the Rev. Dr. Kenneth S. Guthrie assembled a congregation of over 360 on the occasion of the ninety-second anniversary of this venerable relic of slavery times in New York, on Friday evening, May 26th. Professor Kelly, President of the New York City History Club, gave an interesting picture talk of the New York of the time when this church was built. After Evensong, the Rev. Dr. Guthrie read a poem commemorative of the occasion, entitled *The Light-house on Henry Street*, which sketched the romantic history of this building, mentioning its successive missionary activities to negroes, the Irish, the Germans, the Hebrews, the Italians, and the Poles, a mission to whom may be opened in the autumn. The Rev. Dr. Carstensen made an address. The late rector, Dr. Dunnell, because of his ninety-five years, was not able to come in person, but Dr. Guthrie threw on the screen his likeness, to present his greetings to his old friends. Then the Rev. Dr. Wm. N. Guthrie of St. Mark's gave an account of the Polish work recently started in his parish. Archdeacon Pott spoke feelingly of the great future yet before All Saints' on the basis of its international mission. A historical lecture was followed by a Sunday school entertainment and a social time in which joined persons who had attended Sunday school there seventy years ago.

An exhibit of more than two thousand pieces of work representing the activities of the manual training schools and kindergartens connected with Trinity parish was thrown open May 26th at Trinity Chapel school, 13 West Twenty-fifth street. The number of children represented by the exhibit is considerably more than a thousand, and the work done includes all kinds of sewing, millinery, embroidery, drawing, and the allied arts, brass craftsmanship, cooking, and housekeeping. A special feature prominently displayed is that of a dinner prepared for six persons at a total cost of 65 cents by the children of St. Augustine's Chapel industrial school in the Bowery. These children, who are practically all of foreign parentage, were represented by almost every kind of handiwork. Their ages ranged from four to twenty-two years.

On Alumni Day, May 25th, members of the class of 1911, General Theological Seminary, held a reunion. After attending Evensong in the seminary chapel, they had a dinner and meeting at one of the local restaurants. Nominations to the board of trustees of the seminary were made, and class officers for a term of five years were elected.

**HONEST ADVERTISING**

THE following Declaration of Principles was unanimously adopted by the Association of National Advertisers, at Dayton, Ohio, May 5th, 1916. It states, in substance, the standards that have long prevailed in THE LIVING CHURCH office and should be the rule of every newspaper:

"Resolved, That we, members of the Association of National Advertisers, are opposed to advertising of the following kinds:

"All advertising that is fraudulent or questionable, whether financial, medical, or any other; all advertising that is indecent, vulgar, or suggestive either in theme or treatment; that is "blind" or ambiguous in wording and calculated to mislead; that makes false, unwarranted or exaggerated claims; that makes uncalled-for reflections on competitors or competitive goods; that makes misleading free offers; all advertising to laymen of products containing habit-forming or dangerous drugs; all advertising that makes remedial, relief or curative claims, either directly or by inference, that are not justified by the facts or common experience; and any other advertising that may cause money loss to the reader or injury in health or morals or loss of confidence in reputable advertising and honorable business.

"Resolved, That we recognize our own obligation as advertisers to conform to these principles.

"Resolved, That we urge upon all publishers and upon all sellers of advertising space or service, a strict adherence to these principles and that in so far as the exigencies of our individual business will permit, we direct our advertising to those mediums which make the observance of these principles their rule and practice."

SAFE HOME! Safe Home in port!  
Rent cordage, shattered deck,  
Torn sails, provisions short,  
And only not a wreck.  
But, oh! the joy upon that shore  
To tell our voyage-perils o'er.

—J. M. Neale.

**BOSTON PRIEST ANALYZES CONDITIONS IN THE CHURCH**

**Mentions Some Undesirable Influences**

**MONUMENT WILL BE ERECTED TO COLONIAL CHURCHMEN**

The Living Church News Bureau }  
Boston, June 5, 1916 }

IN St. Matthew's Church, South Boston, recently the Rev. James Sheerin, rector, said:

"Three controlling forces in modern Christianity are commercialism, religious vulgarity, and the spirit of war. Commercialism may not be the worst of these, but it is the most pervasive. We have all gone daft over business methods in religion. Churches and clergymen have often been too unbusinesslike. But, in getting away from this fault, we have seemed to be rushing headlong into a pit as cruelly ungodlike as was the pit from which Joseph was hauled to be sold into slavery by his brethren.

"We have been organized to death on lines laid down by efficiency experts who have taken the places of priests and prophets. Few things are more harmful to permanent human interests than the emphasis laid on minute programmes and reports in Church affairs. Systematized forward movements, expert rally teams, packed conventions and conventional committees, stimulated before and after by a flood of printed matter mailed daily by skilled advertising agencies, these are the methods most admired to-day. Business and religion should go hand in hand, but the temptation of mercantile method and terminology is to substitute the commercial heart for the Christian. The imitation of a banker is not a good substitute for 'the Imitation of Christ.'"

Two years ago St. Thomas' Church, Taunton, decided to erect a monument on the site of its first church building on the glebe. This property

**Monument to Colonial Churchmen**

is still parish property and is unoccupied except for the graves of some of the early parishioners and a few remains of the foundations of the first church, erected in 1740. It is hoped to erect the monument by subscriptions of one dollar from present members of

St. Thomas', and a design has already been drawn and approved by the rector and wardens.

At the Cambridge Theological School lectures have ended for this year and the final examinations are in progress until June 14th.

**Cambridge Theological School**

Commencement comes on June 15th, when the Bishop of the Philippines will be the preacher. On Ascension Day, the Bishop ordered nine men deacons in St. John's Memorial Chapel. Seven of them were students in the school and two were students at the General Seminary. The ordination sermon was by the Rev. Endicott Peabody, D.D., whose son, Malcolm Peabody, was a candidate. By the annual apportionment of the funds of St. John's Society for missionary purposes \$50 is given to the Rev. E. N. Bullock, '98, Albuquerque, N. M., \$50 to the Rev. J. G. Robinson, '94, Pullman, Wash., and \$50 for religious education in Tokyo, Japan. The William H. Lincoln prize, for excellence in reading, has been awarded to James Colletti, of the junior class, with honorable mention to John S. Moses, of the middle class.

The annual service at which the United Offering of the Woman's Auxiliary is presented on the altar will take place in the Cathedral

**Woman's Auxiliary**

on Thursday, June 8th, when the Holy Eucharist will be celebrated and the Rev. Charles E. Jackson, of the Church of the Ascension, Fall River, will preach. It would seem to many that it would be part of wisdom to have this service in September, rather than in June, so that the offerings of the summer months could be included in the presentation. Perhaps some day the change will be made. Parenthetically, it may be noted that the Cathedral congregation has given or pledged \$14,192 to the Pension Fund, so far.

The Boston branch of the Guild of St. Barnabas for Nurses had its monthly service in Trinity Church, Boston, on Ascension Eve. The address was by the Rev. Mr. Sherrill, curate

**Service for Nurses**

of the parish. After the service, the annual meeting was held for the election of officers and of delegates of the Guild to General Convention. Mrs. George B. Byrnes spoke about her six months' experience with the American ambulance corps, in France.

The Church City Mission is preparing its summer schedule of vacation work, with especial reference to the valuable "vacation



PROPOSED MONUMENT ON GLEBE OF ST. THOMAS' CHURCH Taunton, Mass.

schools." Appeals for money for this purpose have recently been sent out. This work, which has been carried on for twenty-six years, will be for the seventeenth time superintended by Mrs. Charles H. Tal-  
**City Mission's**  
**Vacation Work**  
 mage, who was formerly associated with Mrs. Alice Freeman Palmer in social and religious work. The schools in which boys and girls from the street will be instructed in the Bible, Christian doctrine, and useful employments, are connected with the Church of the Ascension, South End; Grace Church, Dorchester street; Church of the Redeemer, South Boston; St. Stephen's Church, South End; Lincoln House; Frances Willard Settlement; and Robert Goul Shaw House; and the Mothers' rest, at Revere Beach.

The Rev. G. T. Morse, rector of All Saints' Church, West Newbury, has opened All Saints' Mission Chapel in Georgetown, with Sunday school and services every Sunday. The first services were held on Expectation Sunday. A beautiful carved oak reredos, by I. Kirchmayer, will soon be placed in All Saints' Church, extending entirely across the east wall. It is the gift of the Misses Emery, in memory of their cousin, the Rev. Rufus Emery, D.D.

The new rectory of Grace Church, Norwood, of which the Rev. Charles Hastings Brown is rector, while still unfinished on the exterior, has been completed within and the rector and his family are living in it. The Suffragan Bishop, on May 21st, when visiting the parish, for confirmation, held a brief service of dedication of the rectory. The new home is most comfortable and is a great acquisition to the parish.

#### Order of St. Vincent

The acolytes of Emmanuel Church, Somerville, Mass. (Rev. George Bruce Nicholson, D.D., rector), were received as a body as a chapter of the National Order of St. Vincent in the parish church on the Eve of the Ascension, May 31st. The rector was the celebrant at Evensong. The Rev. W. G. Read read the Lessons, and the preacher was the Rev. Frederic Whitney Fitts. The master of ceremonies was the acting secretary-general of the order, Mr. Robert T. Walker, of the Church of the Advent, Boston, who was assisted by acolytes from that parish.

The acolytes' guild was organized on St. Luke's Day, 1896, as St. John's Guild, with the Rev. A. Edward Scott as head server and the Rev. Frederic W. Fitts, the Rev. Henri B. B. Le Ferre, and Mr. Henry J. T. Pring as members. The name of the guild was changed in 1908 to St. John Evangelist Guild and it now has a membership of twelve young men. When the Rev. Mr. Scott resigned to enter holy orders Mr. Fred I. Farwell was appointed warden and head server and he has served since that time.

The Rev. Francis L. Beal, rector of the Church of the Ascension, East Cambridge, delivered the oration at the commencement exercises of the Massachusetts College of Osteopathy on June 2nd, having as his theme The Kingly Man.—The choir guild of the diocese has completed its twenty-sixth annual festival and the programme was of unusual excellence and well given.—About seventy-five priests of the Church, including most of the Cathedral staff, the Rev. Drs. van Allen, Mann, Storrs, and Worcester, marched in the "Preparedness Parade" here on May 27th. Before the parade, all who were to march were entertained at luncheon by the Rev. T. R. Kimball of Epiphany Church, Dorchester, who was one of the officers of the executive committee.

#### Miscellaneous

JOHN HIGGINSON CABOT.

AN ASSUMED reputation for piety and an outward appearance of virtue rarely prove long to be, in public estimation, accepted substitutes for the real article of heart religion. Hypocrisy is but a thin covering, through which the native disposition of an evil man strongly tends to manifest itself. A chaplain of the old navy tells how the gun-carriages of the frigate "Congress," having once been painted black on a white ground, could never be made to look neat for any length of time, for the white "was perpetually working itself through its sable covering, like an inborn levity of heart through an assumed gravity of demeanor." Finally the captain ordered the gun-carriages thoroughly scraped of every particle of paint, whereupon a dark stain was given to the wood, through which the grain showed itself in its native strength. It is the inner character at which the eye of God always looks. If the native texture be sound, it is well to reveal the fine grain of character, but if the underlay of the life be bad, the evil will eventually show itself through the thin veneer of so-called "morality" or convention with which the disposition of the man is coated. In the long run only character satisfies, only reality rings true.—*Zion's Herald.*

## STONEMEN IN PHILADELPHIA NAVY YARD

### Hold Memorial Services with Enormous Attendance

#### SERVICES FOR CHILDREN ON ASCENSION DAY

The Living Church News Bureau }  
 Philadelphia, June 5, 1916 }

THE memorial service held in the Navy Yard by the Stonemen's Fellowship Sunday afternoon, May 28th, was, perhaps the largest religious demonstration ever held in the city. Several thousand members formed in line about two miles from the gate of the Yard and marched seven abreast to the parade field, on which a stand had been erected. Here Mr. Stone and the chaplain of the Navy Yard, a Churchman, held the service and spoke. Aside from the members in the ranks there were many more thousand who did not parade, but participated in the services. It was estimated that there were present, including the families, from one hundred to one hundred and fifty thousand people on the ground. Each ward carried American, Church, and Fellowship flags, and many of the wards had their own bands in line. The entire procession was led by the Fellowship band, numbering one hundred men. During the procession, and throughout the meeting, hymn tunes were played, and hymns sung. The volume of sound from such a large number of voices was inspiring.

Mr. Stone opened the service with announcements as to what the arrangements were. He was then followed by the chaplain, who led in the prayers and Creed. Announcement of those who had passed away during the past year was then made, and after salutes and taps a minute of silence was observed. This was impressive and a demonstration of the

wonderful discipline which prevailed. After a brief address, Mr. Stone announced that he had secured permission from the government to erect a chapel on the grounds of the Yard. For this he asked the contributions of the people, and pans of all sorts were passed around to receive these. Some large personal gifts were also announced during the hour. This chapel is to be for the use of all denominations. Mr. Stone has since announced that he expects to break ground for the building some time in the early part of September, and will have it completed as rapidly as possible. After the service a large boat of flowers was launched on the river in memory of those who died at sea.

One noticeable feature of the afternoon was the splendid order which prevailed. Everything was very quiet; at no time was it difficult to hear the voices of the speakers, and the order was perfect. All the daily papers commented upon the high character of the men present. Mr. Stone has arranged for a similar service to be held in the same place on the Sunday before Memorial Day next year. He has asked the wards to prepare for this and come out numbering not less than two hundred and fifty thousand.

The experiment of having services in West Philadelphia in two centers for the children of the Church on Ascension Day was very successful. As arrangements had been made

#### Children's Services on Ascension Day

for the children who would attend to be excused from the public schools there was a large attendance not only at these two churches, but also at the morning celebrations in the parish churches. The presence of children at these services seemed also to inspire a larger number of adult members to attend the morning Eucharists. At the Church of the Redemption and St. Philip's Church afternoon services were conducted, and choirs from the Sunday schools of the various parishes led the music at both places. The Rev. William H. Cox spoke in the Church of the Redemption and the Rev. Phillips E. Osgood delivered an illustrated lecture in St. Philip's. Parishes in other parts of the city also held similar afternoon services. All the clergy feel that Ascension Day has not been given the prominence it deserves and that this is a good way to ensure a proper observance of it. It is quite likely that West Philadelphia has set an example in this respect which will be followed by the other parts of the city.

The Rev. Phillips E. Osgood has arranged for a week of elaborate

### SEWANEE'S CAMPAIGN SUCCESSFUL

The following telegram has been received from Bishop Knight. The news it tells must give intense pleasure to all who have at heart the educational interests of the whole Church:

SEWANEE, TENN., June 2, 1916.

THE LIVING CHURCH, Milwaukee, Wis.:

You can officially announce that the movement started February twenty-second to raise \$300,000 to pay Sewanee's debt has met with success. A hearty response from the Church in the South. That the whole amount has been subscribed is a great triumph for Christian education. Thousands have subscribed.

A. W. KNIGHT.

exercises for his Sunday school to begin June 11th. On Whitsunday there will be a corporate communion of the officers, teachers, and communicant members of the school with their friends. Later there will be a commencement service, which the schools will attend in a body; when certificates of promotion will be presented and awards for good work bestowed. In the afternoon, evening, and throughout the week an exhibition of the work of the schools will be made and appropriate meetings held. Special attention has been given to the Sunday school work in this parish since the advent of the present vicar.

**Chapel of the Mediator**

A large number of Sunday schools in the city have changed their hour of meeting from the afternoon to some time in the morning or noon for the summer. A few of the schools have closed until the fall.

**Anniversary Services**

The Rev. Robert A. Edwards, D.D., observed his fifteenth anniversary as rector of Holy Innocents' last Sunday. In the morning his son, the Rev. William Y. Edwards, preached the sermon and Dr. Perry spoke in the evening. This parish has been unusually successful under the guidance of Dr. Edwards. He has made it to be a power in all activities in that part of the city.

On the second of July the Rev. Charles C. Quin will complete his twentieth year as curate at St. Clement's Church. In the current issue of *St. Clement's Magazine* the rector asks the people to remember his curate in their prayers on the anniversary.

**Dedication Services**

Somewhat more than a year ago the parish house of the Chapel of the Epiphany on Seventeenth street was purchased and presented to the Orthopedic Hospital to be equipped for out patients, medical and surgical, in memory of the late Dr. Weir Mitchell. Last week Bishop Rhinelander dedicated the improved building.

**Death of Mr. J. F. James**

Mr. John F. James, rector's warden of the Church of the Holy Comforter, passed into life May 29. Mr. James has represented his parish as delegate to the diocesan convention for nearly ten years. He was highly esteemed for his wisdom and judgment.

EDWARD JAMES MCHENRY.

**WHITSUNTIDE**

A REVERIE

BY CORA BARKSDALE HUNT

THIRTY years ago and more have passed since that Whitsunday when I knelt at God's altar and received for the first time that wonderful Gift of the Body and Blood of Christ. How well I remember the walk down the mountain road in the early morning to the little chapel in the valley! The birds were singing their praises to their Maker; the little brook was flowing gently down the roadside to join the larger stream that ran along the valley; and the fragrant white lilacs and dogwood blossoms, that were gathered the day before to put on the altar for the great feast, still come before my eyes as a picture but yesterday seen.

As I look back over the years that have gone and think of that First Communion, and then of the many Communion received since that time, the thought comes to me, Oh, to have but once received that Gift—and how many, many times have I been privileged—and I think how wonderful are God's ways for man. What a real and living factor is God's Holy Spirit in the life of a Christian.

And then I think of the scars and blemishes that have so often shut out that Spirit in my life. How when all seemed dark and hopeless, and despair filled my heart, that little Heavenly Dove would come and sit on my shoulder and would whisper in my ear,

"And every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His alone."

I would then hasten to the feet of Him who died on the Cross for me, and I would implore that Holy Spirit not to leave me again. Aye, but He never left me; it was I that refused to listen to His pleadings and bidding.

To-day, as once more I pour out my soul's penitence for all the misdeeds of the past, and call upon that Spirit to inspire and enlighten with perpetual fire the inner recesses of my being, may not that same trusting and sweet influence of my early childhood be my Comforter now?

And I think of all those my brethren who, with me, are commemorating on this great Day their First Communion, and I plead once more before God's Altar that—

"God's Holy Spirit may guide  
And keep us in His ways,  
And while we turn our vows to prayers,  
Turn Thou our prayers to praise."

**CO-OPERATION VERSUS COMPETITION**

**Chicago Church Club Hears Paper on Social Service**

**SAFETY OF PARISH CHARTERS QUESTIONED**

The Living Church News Bureau }  
Chicago, June 5, 1916 }

THE general subject of the speeches and the papers at the annual convention dinner of the Church Club of Chicago on Tuesday, May 23rd, was "Christian Social Service." Mr. W. C. Graves, a member of St. Paul's Church, Kenwood, and chairman of the diocesan social service commission, read a most thoughtful paper on *Coöperation versus Competition in Church Social Service*.

"There are," he said, "three elements of readjustment in society of which the social service movement is a part. The first element is moral, the new morality, which means carrying the golden rule into our industrial and money relations. The second element of the readjustment is educational. It calls upon the churches and Sunday schools to teach the facts and principles that are actually working in society. The third element in this readjustment is that of united action. It is team work that counts. United action must be state-wide. We cannot maintain the essence of our Christianity long unless we unite to bring about such things as state social insurance, old-age pensions, minimum wage laws, and unless we provide more efficient administration of many of our present laws than we have. There is a great opportunity for Christian people in Illinois to unite on these things during the coming year when the State Legislature will meet. United action, too, must be religion-wide. During the last year the social service commission has helped plan to organize a religious civic bureau, which will be devoted to the collection and dissemination among its constituent bodies and throughout the community of accurate information on moral questions of civic import, particularly those affected by public administration. We cannot go back to the former days, but there must be more than skill in all human ministry. There must be love, there must be religion. In the final analysis social cases are broken spirits, perplexed souls, despairing hearts. Many kinds of treatment are necessary. But without love and faith there can be no cure. A new morality, a new social education, a new united action, a new infusing of religious faith and love into a society insufficient unto itself, are what the social service commission under many difficulties is working for. Its plans for the coming year are: the introduction of increased social education into the Sunday schools of the diocese; the constant stirring up of the social spirit in the Churches; a campaign for social insurance and other social legislation in the state of Illinois; the organization in Chicago and in other parts of the diocese of the social idealism of the Churches with the practical work of social agencies into a comprehensive, continued, united campaign for social welfare."

At the recent convention a motion was made by the Rev. C. H. Young, which caused general interest and debate, because of the suggested risk that many of our parishes and diocesan institutions might run in not fulfilling the conditions required of them by the state as incorporated institutions. The resolution which was passed by the convention urged the passage of a proposed law to give corporations which have failed to be reinstated by the proper filing of reports with the Secretary of State, by March 1, 1906, an opportunity to revive their charters by now reporting their officers, locations, and by stating that they had been continuing in business under their charters.

**Safety of Charters Questioned**

The secretary of the convention was instructed to communicate the resolution and its purport to the officers of all parishes and incorporated institutions in the diocese. The history of this interesting question in Illinois is briefly this: On July 1, 1901, an Illinois statute became effective requiring all corporations to file annual reports with the Secretary of State and authorizing him to cancel the charters of corporations failing to file such annual reports. On July 1, 1903, a law became effective authorizing the Secretary of State to reinstate corporations whose charters were thus cancelled, provided they filed with the Secretary of State, prior to March 1, 1906, a report showing their officers and locations; and stating that they had continued in business under their charters.

The Rev. George S. Todd, who died Tuesday, May 9th, at St. Margaret's Home, Montreal, had many friends in Chicago who remember him as one of God's devoted, faithful saints. He was born at Toddville, N. Y., November 21, 1841. In 1855 he moved with his family to Wenona, Ill., where he was in business till 1868. He then went to Nashotah, and graduated from there in 1873. He was ordained by Bishop Whitehouse in the Cathedral, Chicago, and began his work as assistant to Dr. Locke at Grace Church. In 1875 he was ordained to the priesthood by Bishop Welles, in the Cathedral at Milwaukee. For twelve years the Rev. Mr. Todd was chaplain at St. Luke's Hospital, Chicago, and there, and later at the Cathedral in Chicago, he labored persistently and quietly. Many still tell of the debt they owe spiritually to this rare, kind priest. He went to Boston in December, 1908, and lived with the Cowley Fathers for some time. In 1914

**Death of Rev. G. S. Todd**

he went to Montreal, where he was attached to St. Margaret's Home. May he rest in peace, and may light perpetual shine upon him!

The sixth annual festival of the acolytes in Chicago and vicinity was held on the evening of Ascension Day, at the Church of the Ascension. Solemn Evensong was sung by the rector, the Rev. W. B. Stoskopf, assisted by the Rev. H. W. Schniewind and the Rev.

**Annual Acolytes' Festival**  
Charles H. Young. The sermon was preached by the Rev. John Henry Hopkins, D.D. Thirty clergy and about one hundred and seventy-five acolytes were present, and the church was filled with people who came from all parts of the city and the suburbs. There was a solemn procession after the offertory. The music was particularly good. The offering was for the Acolytes' Postulants' Fund, which has been accumulating from these yearly services.

The Fox River Valley Church Club convened at Geneva on the evening of Ascension Day, June 1st, dinner being served by the ladies of St. Mark's Church, and Mr. L. F. Judson of Elgin acting as toastmaster. The appointed speakers were Mr. E. P. Bailey and

**Fox River Valley Church Club**  
Mr. C. E. Field of the Chicago Church Club, whose topic was the Church Pension Fund. The Club passed a resolution approving the Pension Fund and the resolution is to be brought before every vestry and finance committee in the valley. It being the annual meeting, officers were chosen: President, Mr. John Van Nortwick of Batavia; vice-president, Mr. T. R. McKnight of Aurora; secretary and treasurer, Mr. Howard Arnold of Geneva. The club accepted an invitation to hold its September meeting at Batavia. Parishes at Aurora, Elgin, Batavia, and Geneva, were represented at the gathering, about fifty men being in attendance.

A quiet day for business women was held by the Rev. Charles Herbert Young at the Cathedral on Tuesday, May 30th. Nearly three hundred women were present during the day. The general subject of the addresses was The Christian Woman's Preparedness.

**Quiet Day for Business Women**  
The speaker appealed to the loyalty of his hearers as Christians, and urged them to cooperate with their Lord and Master in the building up of His Kingdom the Church. The day was a most helpful one and especially to those to whom a quiet day was an altogether new experience.

Two hundred people representing the branches of the Junior Auxiliary of the diocese were present at the annual meeting, May 20th, at the Church of the Epiphany. There were interesting exhibits of work. Miss Lydia Brown, president of the Juniors, was in charge. Miss Hendricks of St. Hilda's, Wuchang, and the Rev. H. W. Prince, rector, made addresses.

**Annual Meeting of Junior Auxiliary**

The third annual banquet of the men's club of Emmanuel Church, La Grange, was held in the parish house on Thursday, May 18th, and was attended by 150 men and women. The rector, the Rev. L. W. S. Stryker, was the toastmaster. The speakers of the evening were, Mr. Andrew J. Redmond, who told in a most interesting way of the beauties of the Mammoth Cave of Kentucky, and Mr. J. J. Arnold, who spoke on National Preparedness.

On the evening of Thursday, May 25th, the Illinois chapter of the American Guild of Organists held a service at Emmanuel Church which was very largely attended. Three choirs participated, including the vested choir of the parish, and those from Grace Church, Oak Park, and the Church of the Redeemer, Chicago.

After a well prepared statement of the every-member canvass and a strong appeal by the rector to his congregation, a canvass was made of Emmanuel parish on the afternoon of Sunday, May 28th. The results in new pledges for missions and current funds were most gratifying.

Despite the broiling heat of May 26th, some eighty Church women gathered in the Masonic Temple at Belvidere, for an enthusiastic missionary rally under the auspices of the local branch of the Woman's Auxiliary.

**Woman's Auxiliary**  
Delegations came from Harvard and from Rockford, and the speakers of the afternoon were the Rev. Dr. and Mrs. John Henry Hopkins. The Rev. Gerald G. Moore, priest in charge of Trinity Church, Belvidere, welcomed the visitors and introduced the invited speakers. Mrs. Hopkins' theme was Mothers and Missions, and Dr. Hopkins spoke of The Responsibility of Women in Christian Lands. After the addresses there followed an entertaining play, largely written by one of the Belvidere parishioners, and entitled Our Sewing Circle. It was the largest and most ambitious missionary rally held in that part of the diocese for a long time.

On the evening of May 16th, one hundred and twenty members and associates, representing fourteen branches of the Girls' Friendly Society, were present at the annual literature conference at Grace parish house, which was presided over by Mrs. Henry Grattan Moore, diocesan literature associate. Eighteen papers, written by members of seven different branches, had been examined by a committee, consisting of Mrs. Easton, Mrs. Foster, and Mrs. Mercer, wives of members of the faculty of the Western Theological Seminary, and the prize winners selected. The first prize was won by Miss Grace Schwartz, of St. Simon's branch, and the second by Mrs. Irene

Percival of St. Anne's branch. The diocesan president, Mrs. Robert B. Gregory, had offered a prize to the branch sending in the greatest number of papers, which was awarded to St. Andrew's branch.

The Cleveland Brotherhood Convention Club, organized at the meeting of the local assembly on May 17th, has now more than twenty members. The expense of a delegate from Chicago to Cleveland and return, living expenses for five days, and incidentals, will amount to \$35. The clergy will be entertained while in Cleveland without expense, and the total cost for them should not exceed \$20. At the diocesan convention it was reported that there were 232 members enrolled in twenty-eight chapters, and that five probationary chapters had been organized during the year. The Junior local assembly reported four probationary chapters organized during the year.

The Rev. John Mitchel Page, D.D., chaplain at the University of Illinois, was given the courtesy of the diocesan convention on the second day, and made a brief statement of the work at the State University. He said that one-half of his student congregation of 215

**Chaplain Page at Diocesan Convention**  
came from the diocese of Chicago, and that one-half of that half were from the city of Chicago itself. Dr. Page reported progress in the plans for the building of the new chapel. Beside the site and some other land as assets, there is now \$721 in cash, and \$3,150 in written pledges to the building fund. If \$3,129 more can be obtained making the even \$7,000, a further gift of \$3,000 will be available, making a grand total of \$10,000. When this amount is on hand, the first stage of building will be begun. The work at Champaign now includes 108 members of the faculty group, is growing in importance, and the need of the chapel and a proper equipment is felt each day.

H. B. GWYN.

## JEHOVAH-JIREH

BY ZOAR

WHAT does it mean?" asked a friend reading these strange words which, on an illuminated card, hang in a conspicuous place in my room. Aye, what does it mean? With emotion too deep for many words, the patriarch alone could tell us what it meant to him, to have his son, his only son, snatched from the sacrificial death which God had required, and given back to him at the very moment his arm was raised to give the fatal stroke.

Can we realize such a scene? Imagine it, perhaps!—realize it? How could we?—though the broken-hearted fathers and mothers of the soldiers in the trenches over there must surely understand the anguish of that father's heart. But the trial of his faith is over; the ram caught in the thicket is offered as a sacrifice instead of Isaac, and in the fulness of his thankful heart Abraham calls the place: Jehovah-Jireh.

And we, who have learnt the deeper meaning of the strange trial of Abraham's faith, we who know of the fulfilled Sacrifice of the Only-begotten Son of God on the cross, shall we not also learn that Jehovah-Jireh has been, is, and will be the absolute, the unchangeable truth on which our faith can rest? Much more quickly and thoroughly shall we learn it, if we are engaged in active service for God and our fellow men. And was there ever a time in the history of the world when such service was more imperatively needed? Oh! the pity of it! the dreadful want, the awful sufferings of men, women, and children.

The Master calls to each and every one of us: "Go thou into my Vineyard, trampled and torn up by the Enemy; go and do thy best to help!" Eagerly, enthusiastically, we answer: "Here am I, use me." But soon—and how true it is of all great work—the difficulties appal us: So much to be done; so few to do it; so little to do it with! "How can I keep it up?" exclaims the dismayed worker. "Who will help?"

Hear the answer thundering down the past centuries, calling to all future ages: Jehovah-Jireh, the Lord will provide! Hear also our Lord and Master exclaiming pityingly: "O thou of little faith, wherefore didst thou doubt?"

IN THE government mint you see them place a bit of metal on the die, and then, with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it. And, when that touch is over, there is an impression upon the coin which will abide when a thousand years have passed away. So one life moves up against another, filled with the power of the Holy Ghost and stamped with the image of Christ's likeness; and, when that touch of friend upon friend is over, there are impressions that will remain when the sun is cold and the stars have ceased to shine. It is a wonderful thought to grasp. We may live when we are dead—not only, as we trust, in Heaven, but also by the impress we made in Christ's Name upon others. It is a life against a life that is worth while.—*The Messenger, Society of St. John Evangelist.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

## KANSAS CITY

THE recent election in Kansas City by which the then existing government of the municipality was overthrown and a new administration pledged to better things was inaugurated in its place and stead was the cause of considerable rejoicing on the part of a number of the civic workers in that city. The way it impressed one of them, however, is shown in the following excerpt from a letter written just after the event:

"We have a clear demonstration of the merciful provisions of the Lord by which He has ordained for the safety of mankind that when He makes one thief He makes another to fall out with him. It was a factional fight in the Democratic party that brought about the result, and the cause of the fight was a scrap over the division of the political pie.

"Speaking with more restraint, the mayor-elect is a clean, straight, efficient business man, sand-bagged into taking the nomination and elected by one of those lucky combinations of circumstances that occasionally happen in the hurly-burly of municipal politics. For over twenty years in this town we have had probably the worst condition in the election booth of any city of its size in the country. A number of years ago, a friend of mine, the chief of police, told me that just after an election he had had his men take the registration sheets and make a canvass, and was convinced that some seven thousand fraudulent votes were either cast or counted in Kansas City. It was in this little village of ours that there was originated that beautiful paraphrase of the epigram:

"I care not who casts the people's votes,  
If you give me the judges and the clerks."

"For years the citizens of the residence wards, with four-fifths of the actual population, amused themselves with the delusion that they were voting, and the bosses of the north-end slum wards, with one-fifth of the actual population, merely waited for the returns of the residence wards, then brought in majorities sufficient to overcome any lead that the opposing party might have in the south end. The only show on earth that the town had was when the bosses fell out over the loot. This is what occurred Tuesday.

"The Republicans entered into an unholy and I think unnecessary alliance with one of the factions of the Democratic party and it resulted in Mr. Edward's election by an overwhelming majority.

"The Shannon faction in control of the police commissioners enlivened and amused the town by sending the police hoodlum wagon out through the north end of town about three o'clock in the morning, herding into the bull-pen all the unfortunates they could find that happened to be known as supporters of the opposing party, put them in jail and held them all election day, merely booking them for 'investigation' without making any other charge.

"The other bunch of high-binders responded by writs of *habeas corpus* for the release of these unfortunates, which writs the police commissioners refused to honor. This led to the edifying spectacle of the police commissioners and chief of police being thrown into jail together with their victims. It was great!

"Law and justice triumphed and was vindicated, and the efficiency of the modern municipal government clearly demonstrated. I am convinced that life in Adrianople or Mexico City has its advantages."

## CHARACTER—AN ASSET OF CITIES AND OF MEN

A man's best asset is his character. So with a town. Several years ago Henry Ford recognized Detroit's need for money. "He was particularly concerned that there should be no halt in the construction of schools. *He had complete confidence in the future of the city and the value of the city's securities.*" This was the plain announcement made by the Comptroller of Detroit, in connection with the buying of \$1,000,000 in city bonds by the automobile manufacturer. This act solved Detroit's financial problem at one stroke. It paid up the indebtedness on school construction and enabled the city to carry forward its work.

Ford invested because Detroit had a good character. It paid its debts. It used its money for education and improvements that count.

E. C. Hapgood, in an article in the *National Municipal Review*, recently spoke of the desire of the late Tom L. Johnson that Cleveland be "a city set on a hill."

To have "a city set on a hill" it is necessary first to have

citizens with the loyalty and devotion and character to stand back of the municipality with money and service, and, above all, willingness to cooperate.

The duty of every citizen is to make his city worthy of him, and to accomplish this he in turn must be worthy of his city.

Ford believed in his city because it was worthy. It was worthy because its citizenship was composed of worthy men.

## A CHURCH LEAVENS A COMMUNITY

In its appeal for a church building for St. George's, Richmond, in Philadelphia, the committee makes this very interesting statement:

"Thanks to the efforts of Mr. Arkin, the immediate neighborhood has been transformed since St. George's arrival. A Carnegie Library and a public square have been built and attractively laid out on the opposite side of Neff street. A school garden adjoins the St. George's property. City councils have recently passed an ordinance to secure the neighborhood vacant lots for a public model playground.

"That St. George's is peculiarly fitted to render the community Christian service is evidenced by its continuous growth. In fact, it has outgrown its present quarters. A church, therefore, is greatly needed, not only for the additional room it will afford the work, but also because it will furnish a suitable place of worship. It will serve, too, as an inspiration to the neighborhood, and a lesson to every passer-by as to the meaning and mission of our Church."

It might have added that most of these improvements were due to the efforts of the priest in charge, who has been an active civic force in his community.

## DEPENDENCE ON THE WEAKEST LINK

"So long as there is a single state which for selfish or other reasons fails to enact effective child labor legislation, it is beyond the power of every other state to protect effectively its own producers and manufacturers against what may be considered unfair competition." These are the words of a committee of the United States Senate concerning the Keating-Owen child labor bill now pending in Congress. In the opinion of this same committee—

"The evidence is overwhelming that unregulated child labor does not promote a healthy citizenship, that it tends to deterioration of the race physically. When we are dealing with such a subject as the protection of children from the known consequences of child labor, we are dealing with a helpless class of our population whose neglect defeats the very success of democracy itself."

THE REV. ROBERT P. KREITLER, of St. Luke's, Scranton, Pa., as chairman of the recreation bureau of that city, is doing a splendid piece of civic work which is receiving general recognition. One of the latest accomplishments of the bureau has been the opening of some additional playgrounds in connection with the schools. The city is also to receive very shortly a great recreation field to be known as Weston Field, to be under the supervision of the bureau.

WOMEN PATIENTS at the State Hospital for the Insane in the state of Washington are hereafter to be given a regular allowance of candy. In the words of one of the inspectors, "Heretofore tobacco has been supplied to all male inhabitants who had formed the habit, but no companion luxury was provided for women." It is to be hoped that the men who like candy will not be excluded from these privileges.

"*Something for Nothing and how to get it*" is the title of a striking pamphlet issued by the Women's City Club of Cincinnati, Ohio, with regard to what the city can and should do for the health of the community. It is a very effective presentation of the question.

THE FIRST American Child's Congress will be held in Buenos Aires, July 17th and 18th next. It is Pan-American in character and various child welfare societies of the different American republics will be represented by delegates.



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 PANAMA CONGRESS

To the Editor of *The Living Church*:

CONSTANT travel and occupation have delayed my answer to the query in your note to my letter in your issue of May 12th, until now.

Though several of my letters to members of the staff at the Church Missions House emphasized my (unshaken and unshakable) conviction that the Panama Congress offered unprecedented opportunity for Christian leadership and the promotion of Catholicity, none was written with the purpose or desire of having it presented to the Board. The staff of the Church Missions House, so far as I am concerned, stand blameless according to the ethical standards bearing on the use of correspondence.

C. H. BRENT,

*Bishop of the Philippine Islands.*

Mahone Bay, N. S., May 26, 1916.

### "CONCERNING CANDIDATES FOR THE MINISTRY"

[ABRIDGED]

To the Editor of *The Living Church*:

IN the main I like the article of Dr. Abbott Concerning Candidates for the Ministry, and I think that Mr. Warren takes it a little too seriously. However, he is right when he defends the younger clergy against the charge of inferiority. There are, no doubt, men in priest's orders who have no business there, some on account of inferiority and some on account of "superiority." But that is true in all walks in life.

Dr. Abbott is to be congratulated on having influenced the destiny of so many men so far as the ministry is concerned. He should, however be more careful; for it is a serious matter to lead men up to so high an ideal only to be thrust back. It would be interesting to know how many of these men are lay readers. Eighteen men in twelve years is a record that even a rector of a metropolitan parish might well be proud of. It seems almost incredible that only one in six of the men Dr. Abbott inspired with so lofty a purpose in so short a time should qualify. I wonder if any of them felt strongly enough called to seek further advice in the matter. This is quite different from the case of a Chicago rector whose picture, together with a dozen or so other priests, all of whom he had led into the ministry, and all from one parish, appeared in *THE LIVING CHURCH* a few years ago.

I have but one object in view in writing and that is to show that we do not have enough men of the common people in our ministry. The two greatest communions in our country, the Romanists and the Methodists, draw their clergy almost entirely from the common people, using that term to distinguish the rest of us from the rich and highly cultured families of the land, and no one will accuse either of these bodies of inefficiency if results in the way of numbers and influence be the criterion. Go where you will and you find a Roman priest and a Methodist preacher, and always with numerous followers.

Why is the same not true of our beloved Church? I answer that it is very largely because of such sentiments as are expressed by Dr. Abbott when he insists that a sort of social differentiation should characterize our candidates. It is extremely embarrassing to those who have an adequate conception of the mission of the Christian Church, viz., the salvation of all men, regardless of race or class.

Dr. Abbott insists that we must have gentlemen in the ministry of the Church. Now, what is a gentleman? The answer depends more or less on the point of view, or on circumstances. Let me explain what I mean. A man may be rich in the country but almost a pauper in the city. He may be a bright and shining light socially in a small city but a boor in a large city. The average country or small city parson, be he priest or preacher, is a man of great influence at home, a moulder of community sentiment, usually a good preacher; but very few of them, however, would even make good in a large city for the very simple reason that the majority of them come from the rural districts, and are at home in the country towns.

The Episcopalian idea seems to be that every candidate is a possible bishop or city rector, while the Romanists and Methodists select their men with the idea of their serving among their own classes, realizing that every man will find his proper place in the great system of which he is to become a part. Romanists and Methodists also have a large number of schools in which poor boys are encouraged to study for the ministry, schools cheap in price but rich in ideals. Scholarship, gifts, and loans, opportunities for self help, are placed at their disposal, as many of our clergy can thankfully testify. Where is there a Church school in which the

average boy finds these encouragements to any considerable degree?

Think what our Church would be if more men of the people had been encouraged to enter her ministry! If men had been sought out and encouraged because of their zeal in the work of winning souls to Christ, men sound in orthodoxy even if they were of the unlearned type, men of loyalty and high purpose even if it were of the back woods variety, our Church would be far in advance of what she is.

One trouble with many of our clergy is that they feel above the parishes in which they are working. If they are from the upper strata of society, they long for their native element. If they are of the people, many of them act as though they thought that a degree or ordination marks them as vastly superior. Lacking the power of introspection and a sense of humor, they try to imitate the men of breeding and the result is a snob. In reality they are jealous of the men higher up, which leads to their own ruin and the wrecking of many parishes.

Lewis Rand in one of Mary Johnston's novels is proclaimed "the man," while Cary, his rival in politics and love, is proclaimed "the gentleman." Rand is the equal of Cary in every particular in practical matters. He outdoes him in politics and courtship and in general usefulness. If Rand had been satisfied to be just a man and to do the work of a man his happiness and usefulness would have been unlimited. But he was conscious of the lack of something that Cary possessed, a something which he could never attain, ease of manner, poise, breeding. His very success only added to the flame of jealousy; his jealousy developed into hatred and his hatred led to murder, as though by killing Cary he could possess his soul.

How often have we seen the work of a parish languish under the care of men who, though they were refined and genteel, learned and pious, were absolutely unfitted for the ministry. They would have done excellently as librarians in some large institution but they were utterly lacking in zeal for the cause, in mental and spiritual vigor, necessary to constructive parish work.

How often too have we seen priests whose scholarship and breeding could not be questioned, apparently satisfied to maintain their positions, men whose sermons were perfect specimens of rhetoric and rich in everything but religion, men ever careful not to arouse the slightest antagonism by the display of any interest in questions distasteful to their elite congregations.

My experience and observation confirms me in the opinion that these two classes of men are the most suspicious of candidates who display the slightest traces of rusticity or lack of scholarly attainments. Fortunately for candidates, our bishops are usually men of large experience and broad sympathy and realize more fully the needs of the work than even standing committees or examining chaplains.

Our bishops ought to have the power of mission, as is the case with Roman and Methodist bishops. Add to this a little better support of those less fortunately situated and many perplexing questions would be solved. Select candidates, not because they are gentlemen either really or potentially but because they are men. If a candidate is of the more select type or develops into such, so much the better. He will find his proper sphere. The most of them, however, will remain plain; but if they have good sense and are really conscious of a call to the ministry; if they have zeal and courage, devotion and piety, they will do good work among the plain people, all of which, if they are otherwise duly qualified and properly vouched for, may lead to so-called higher things.

W. H. DECKER.

Viroqua, Wis., May 29, 1916.

To the Editor of *The Living Church*:

IT seems that the reverend Dean has somewhat overdrawn matters in calling for aristocrats for the priesthood. We necessarily think of some who were not gentlemen, but fishermen. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men" (Acts 4: 13). There was also One who was a Carpenter and who was laid in a Manger. It has always been a little hard for the followers of the Carpenter and the Fishermen to "look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged" (Isa. 51: 1). But we did not expect to be told quite so plainly that carpenters and fishermen were not wanted.

And, indeed, if the young men in our seminaries are so objectionable, it really would seem the part of charity to draw a mantle over their deficiencies, as Shem and Japheth covered the nakedness of Noah. The writer has had opportunity to become acquainted with a fairly large number of the reverend clergy in different parts of the country, most of them from the seminaries, and a fine body of men they are, self-sacrificing, devoted, and inspired with the grace of God.

Merely in our own humble personal judgment the only two or three we ever met who seemed conspicuously unqualified for the work of the sacred ministry were certain rectors of large and wealthy parishes who were so high and important that it seemed impossible for them to speak with ordinary civility to their brethren. We always did sympathize with the curate who said he did not think it was part of the curate's duty to turn up the rector's trousers when it rained.

To turn away and pronounce unfit fifteen out of eighteen men seeking the holy priesthood and presumably having the divine call would really seem to require a slight share of divine omniscience. But the matter is clarified when we learn that these three were "manly men, big-hearted men, men with a sense of humor, and the human touch." The only thing that seems left out of this category is the grace of God. Now we are told that Stephen was "a man full of faith and of the Holy Ghost . . . and they were not able to resist the wisdom and the spirit by which he spake." And, "They sent forth Barnabas . . . for he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" (Acts 6: 5, 8; 11: 22, 24). It is just possible that some might think that, for those who are seeking the awful office of the cure of souls, a sense of *sin* was better than a "sense of humor," and the "human touch" was inferior to the divine.

But, when we learn that the world is to be saved by *cleverness*, we really begin to hope that there may be some use, in God's eyes, even for us of the clergy who are *unclever*, and *un-aristocratic*. For we have read: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." And: "God hath chosen the foolish things of the world to confound the wise . . . and things which are not, to bring to nought things that are." Very faithfully yours,

Duluth, Minn., May 27, 1916.

EDWIN D. WELD.

### NATIONAL PREPAREDNESS

To the Editor of *The Living Church*:

**T**OUCHING the question of to-day, may I say a few words suggesting a new light in which THE LIVING CHURCH should be urged to her duty of, continuously and most emphatically, making her voice to be heard all over the land regarding the nature and the wherefore of our National Preparedness?

To begin with, every big war in the world's history has registered the decline of one temporal power and the rising to supremacy of another for the God appointed advancement of civilization and the good of all the world. To-day, I believe, is born the real *American Era*. It is a weighty consideration and a grave responsibility of which the Church must take official cognizance. How shall we greet its advent except by National Preparedness and how shall we prepare?

Shall we simply don our strongest armaments just to fight in, or, thereby protected from ravishing wolves, to shepherd the whole world to a more righteous and universal peace?

If we arm for personal defense only, we arm ourselves as much like burglars as householders. What else have we but ourselves to defend? Is it our ambition and greedy aggressiveness or our ideals?

Jesus Christ only armed Himself on one occasion, when He made "a scourge of small cords" to defend, not Himself nor His personal ambition, but the sanctity of His Father's House, and it is not written in Holy Scripture that He struck even one man with the cords. His preparedness to defend His righteousness was sufficient warning for His enemies and He drove them all out of the Temple.

Let us by all means adequately prepare to defend the sanctity of our homes and the righteousness of our ideals, but let us simultaneously repair that sanctity in all its weak places and be sure of the righteousness of our ideals, lest a stronger nation expose us and put us to shame.

Let us remember, in all our preparedness, even Goliath was unable to withstand against David's righteousness, and no army will save an ungodly people.

On the other hand, if we do not adequately prepare, Japan may prove to be the modern Jacob and steal away with the blessings and honor intended for us.

We want preparedness in every sense; first we want our country to realize her high calling and all that calling demands of her. Let her forthwith organize numerically the largest and the most perfectly trained and equipped standing navy and army the civilized world has ever boasted, with unlimited reservists and auxiliary forces. Let her guns be designed to shoot the farthest and her ships of war cover the seas. We want our country to be the strongest nation everywhere, at home and abroad, not too proud to fight but too strong to fight and always too ready to be meddled with.

But we also want our country to be the wisest in everything, not only in her preparation for the most effective defense of peace, but also, in science, art, justice, and religion, a lamp to the world.

We want our country to be really brave in every way, not only in battle but morally brave in all righteousness.

We want our country to be really great in every way, not only geographically but also in the consciousness of her high and divine calling.

We want our country's voice to be the loudest speaking at all times, not only in commanding obedience to her laws but in the propagation of universal justice and freedom for all peoples.

We want our country to prepare to glory in her God-sent opportunity as well as defend it.

We want our country to prepare, that glory may be added to glory in necessary defensive wars; but her glory should exceed the "Old Glory" of stars and stripes and the flags of red, white, and blue. Not to be superseded, these emblems may be well supplemented by a new governmental standard with the same stars set in a field of rainbow glory, showing in its refulgent hues the unlimited splendors of her military and civil perfections, wherein we may loudly proclaim the advent of the "Great American Era," the Era of Universal Peace.

National Preparedness must therefore include not only the drilling and arming of our young men for defensive purposes but also the most scrupulous cleansing of national morals. There must be no half measures in the performance of either duty.

God save America. Amen.

F. TUPPER-WHITE, SR.

Chicago, May 25, 1916.

### THE BIBLE-SOLUTION OF WAR

To the Editor of *The Living Church*:

**F**IND it strange that among so many earnest men seeking a solution of the problem of war's prevention no search is made after Bible methods. They are:

1. All males from twenty years old and upward to be trained for war.
2. A Supreme Court of arbitration to be instituted to which appeal shall be compulsory by both contending parties.
3. This Supreme Court to be composed of three elements, clergy, jurists, and scientists.
4. The penalty for disobedience to the Court's decision to be death.

Apply these outlines to modern conditions and to nations instead of to individuals and we have some valuable suggestions for modern peacekeepers:

1. A physical force to compel obedience to the verdict of the Court.
2. The institution of arbitration instead of war. This would mean a moral force binding alike on all the signatory powers and therefore securing peace with honor—for no nation's honor can be impaired by abiding by mutual agreement.

3. A Court that will command the respect of the world and which will therefore command the resistless force of public opinion. Peace or arbitration courts have hitherto been composed of lawyers, more frequently advocates than judges, and diplomats bent on securing the best terms each for his own country. To this jurists, who bring to bear the force of law, but who being lawyers must interpret existing law and precedents and who therefore think in the narrow grooves of law, the Bible plan adds clergy, in order that law may be tempered with mercy and justice with righteousness and in order that law may be justice. To understand the wisdom of this, let it be noted that law, international law, is claimed by Germany and Austria to countenance what has meant little mercy, less justice, and least righteousness to Belgium and Serbia. But religion is still a force and here it means a mighty spiritual force. Let religion therefore be represented on such a Court. The Bible plan also adds to jurists and clergy scientists, or judges of special conditions that obtain; for example the historian who can unearth treaties; the ethnologist who can present problems involving race, languages, and religion; the economist who can estimate climatic, soil, and commercial conditions, etc. This will add the force of economic considerations.

We have therefore, thus far, Bible suggestions that mean Force physical, Force moral, Force legal, Force spiritual, Force economic—surely Force enough to enforce Peace.

Lastly, as to the death penalty.

By this in modern conditions would be meant that the nation refusing to abide by the Court's decision would be declared dead to the world by the institution of a thorough boycott until it regained consciousness of its duty to the world.

Or if it be once declared that it is the will of the people that arbitration shall ever be sought before the sword is drawn, then any ruler and cabinet refusing to heed the will of the people can be made to learn that the people rule, or the lesson of King Charles of England and King Louis of France will be repeated by the people, for the people. After all, the death of a score of men is better than the death and maiming of millions of men and the desolation of the hearts of millions of women.

H. PEREIRA MENDES.

### THE PROPOSED AMENDMENT TO THE CANON ON MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

**T**HE publication of the report of the Commission concerning Holy Matrimony has notified us that that commission, with almost absolute unanimity, will recommend a fundamental alteration in the law of the Church on the solemnization of matrimony. It is proposed to write into our canon law the principle of the absolute indissolubility of marriage, and accordingly to forbid the clergy to officiate at the remarriage of the innocent party in a divorce for adultery.

We are not told why this revolutionary proposal is now intro-

duced. The present Canon XL is, I think, generally considered to have worked admirably well, and to have practically put a stop to the remarriage of divorced persons, while still recognizing the one exception based upon the words of our Lord.

In explaining their action the commission emphasizes what it is pleased to call "the doubtfulness of the supposed exception in the Gospel according to St. Matthew."

Without attempting to discuss this very important subject at the present time I desire to call attention to two or three facts:

1. The greatest Biblical scholars of the nineteenth century did not consider the exception recorded by St. Matthew to be doubtful. Among them I cite Bishop Wordsworth, Bishop Lightfoot, Bishop Ellicott, Bishop Westcott, Archbishop Trench, Dr. Pusey, Canon Bright, as well as Olshausen, Meyer, deWette, and Tholuck. To these I may add the Bishop of London, Dr. Creighton, the Bishop of Salisbury, and Dr. King, the Bishop of Lincoln. The last named said at a meeting of the upper house of convocation, July 7, 1898, "The argument from scripture seems to me to be such that I cannot regard marriage as absolutely indissoluble. The excepting clause in St. Matthew's gospel must, it seems to me, limit the general statement of St. Mark and St. Luke. Such would be the conclusion of my mind, and when I consider the weight of the authority of our greatest Biblical scholars, I dare not put it aside."

May we ask of the commission, who are the great luminaries of scholarship who have risen above the horizon since the twentieth century began, whose authority on this question of Biblical criticism and interpretation must outweigh that of the scholars to whom I have referred?

2. I call attention to the utterance of the Lambeth Conference of the Anglican bishops in 1888: "Inasmuch as our Lord's words expressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case." The upper house of convocation of the Province of Canterbury on July 7, 1898, nineteen bishops being present, reaffirmed the resolution just quoted, and said: "We speak strongly and justly of the laxity with respect to marriage in our own time, but it is a simple fact that greater laxity prevailed in former times, and was recognized by the ecclesiastical authorities of the Western Church."

3. I call attention to the weighty words of Sir James McIntosh (*Hist. of England*, II, p. 272): "Absolute and universal indissolubility has been found to be productive of a general connivance at infidelity to the marriage tie, and consequently of a general dissolution of manners." Well did the lamented Dr. Fulton say: "Did the absolute prohibition of divorce, for any and every cause, in the Church of the middle ages tend to the maintenance of connubial chastity? To ask this question is to answer it."

I submit that the attempt to graft on our Canon Law the principle of the absolute indissolubility of the marriage bond, even for the cause of adultery, is at war with scripture, with reason, and with justice, and, if adopted, will weaken the authority of the Church in the minds of thinking men.

RANDOLPH H. MCKIM.

### CANON LAW

*To the Editor of The Living Church:*

**M**R. HOLMSTED'S letter in your issue of May 27 is based in part on a misconception of fact which, unfortunately, has long obscured the real issue underlying one of the interesting "contested questions" of Church history, viz.: the position of Roman canon law in the Church of England during the Middle Ages.

Your correspondent, following most Anglican controversialists and some English judges, asserts that the law administered by the ecclesiastical courts was not the canon law, but a part of the common law known as "the King's ecclesiastical law." This is only true as to the years following the reign of Henry VIII. During the Middle Ages there was no such body of law in England as "the King's ecclesiastical law." The first mention of the term is in 27 Henry VIII. c. 20, par. 1, following upon the Act of Supremacy in which the King was recognized by parliament as "the only Supreme Head in earth of the Church of England."

During the Middle Ages, the law administered by the ecclesiastical courts was the canon law, the common law of the universal Church, a system separate and distinct from the common law of England. The former system was essentially Roman, having as its leading principle the supremacy of the Pope, while the latter was distinctively English, being based upon the supremacy of the King. We need only remember the state of affairs during John's reign to realize that in the very nature of things the law administered by the Church courts could not be "the King's ecclesiastical law."

Zealous Churchmen and lawyers, anxious to prove the historic continuity of the Church of England, seized upon this much misused term and used it as the basis for a deduction which has so long been stated in terms of historical fact that we are wont to forget that it is in reality only a theory of law. Assuming as true the purely theoretical proposition that "whatever the King did not forbid, he allowed," it was deduced that the canon law actually administered by the ecclesiastical courts was not the canon law at all. The argument ran this way: the use of the canon law was not forbidden by the King; therefore he allowed it. Since the King's permission was thus involved, the canon law was not what it appeared to be but

was "the King's ecclesiastical law." Thus did the sixteenth century furnish a convenient description of a thirteenth century condition.

The historic continuity of the Church of England rests upon facts so conclusive that it is idle to bring forward in its support a theory of law repudiated by such eminent jurists as Sir Henry Maine and Lord Bryce; and it is dangerous to our reputation as a history-loving Church to state that theory as though it were really a fact.

Washington, D. C., May 31, 1916.

SETH SHEPARD, JR.

### UNITIES

[ABRIDGED]

*To the Editor of The Living Church:*

**P**ERMITS me to say I am still very much interested in the position taken up by the Rev. Wythe Leigh Kinsolving of New York, and yet cannot but believe that while his motives are of the highest order and kind he is on the wrong track. To me "Internationalism" and "Undenominationalism" are both sources of very much evil. The men who are willing to yield control of their country to any oligarchy whatsoever are far from being right. We must have "international" agreements and working policies, but to dream of displacing "nations" and placing 1,500,000,000 of people at the disposal of say a dozen or score of persons is surely "a poet's dream." We live in too practical an age to be ruled by dreams.

There may have been a time when differences of religious opinion had need to be expressed both loudly and long, but surely not when 160 sects are day by day seeking to outstrip one another. Is it not far better to be an American citizen seven days of the week, all the way through the Union, than to have 160 hyphenated organizations trying to run the republic?

I think "Internationalism" will cost Great Britain in the present war a million casualties and it may be \$2,000,000,000 or more; rather a stiff price for a secret agreement or understanding with Russia.

The scarlet robe of a cardinal and the Geneva black gown may be out of place in the Kingdom of Christ, but surely not a bishop's robes or a priest's vestments.

Charity "suffers long and is kind," but it need not throw discretion and prudence altogether to the winds. Our minds must not get so large as to imagine that the eagle and the condor will altogether displace the oriole and the humming-bird. Little nations have their claims as well as the wide, wide world.

(Rev.) C. A. FRENCH.

### CONSTRUCTIVE CHURCHMANSHIP

*To the Editor of The Living Church:*

**T**HE article of Dean Grosvenor concerning Constructive Churchmanship brings out some very interesting points.

He says "just what one means by intensive, constructive Churchmanship depends upon definitions." This is quite true. We are all quite inclined to consider our own ideas constructive—never negative.

If the Dean is acquainted with any Churchman who desires that the Church teach superstition and that the people submit to "spiritual tyranny," and who makes no "effort to realize the tolerance of Christ, the Gospel of His limitless love," that man, like the rest of us, probably calls his type of Churchmanship constructive. If there is such a person, his Churchmanship is not constructive and certainly not Catholic.

No, "the perpetual study of the kind of garment the unfit guest wore" is not constructive. However, the perpetual study of the kind of garment the fit guests wore is constructive. All who were permitted to remain had conformed to the Master's will—quite a constructive lesson.

Are there any Churchmen, professing to be Catholic Churchmen, who while "trying to restore the importance of the Holy Communion" do not "seek to hear the voice of the Holy Spirit as He speaks through the intellectual and spiritual struggles of this troubled age"? If so, their work will not be constructive, they will have no part in the restoration of the importance of the Holy Eucharist for they have no conception of the Catholic faith—they have not put on the wedding garment—the garment of the "faith once delivered to the saints."

Yours truly,

New York City, May 27, 1916.

FRANK A. WINSTON.

### LETTERS OF TRANSFER FROM EAST TO WEST

*To the Editor of The Living Church:*

**S**EATTLE is a large city with a population exceeding 300,000. Many Church folk are coming to it. I want to suggest to my brethren of the clergy in Eastern parishes that they give a letter of transfer or commendation addressed to the rector of one of the city parishes.

It frequently happens that the letter given is addressed "To any clergyman of the Church in Seattle," and not infrequently such letter never reaches any of the clergy. In itself it is an indirect invitation to take one's time before depositing it. Not being personal



it is often not delivered to a person. Unless the people carrying it are very loyal to their Church, they lose time and lose interest, and the Church is apt to lose them, for the temptations of the world, the flesh, and the devil are strong out here.

Perhaps one can say there are as many non-enrolled "Episcopallians" in Seattle as there are enumerated upon the different parish registers—and this distressing fact is largely due to such letters or none at all.

Another Eastern fallacy is to say, "Now when you get out there find the church you desire to attend, then write me and I will send your letter." This course is also fraught with great danger.

Dear brethren, if you don't know any of us, take the *Living Church Annual* and discover the name of one of us. Send the letter to him and if there is any good reason why the communicant should go to another parish it will be equitably arranged.

ERNEST V. SHAYLER,  
Rector St. Mark's Parish, Seattle.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

MAY I make a suggestion for the enrichment of the Prayer Book? It seems to me that a "Form for Private Confession" should have a distinctive place in the Prayer Book, the same as "Forms of Prayer to be used in Families."

As confession is distinctly taught by the Church in the Prayer Book, it is fitting that it be set forth in a distinct division.

For one who has been brought up in a church such as the Church of the Advent (Boston), confession is easy and necessary. But in traveling around the country, one does not always find churches such as the Advent.

I believe it would put the practice of Auricular Confession more into the minds of the people (and clergy) if such an office were to be set forth distinctly in the Prayer Book.

If I should wish my children to practise confession—as I do—I might have trouble in convincing some of the clergy, not to say anything of my children, unless it was distinctly set forth in the Prayer Book.

I hope that on the Committee for the Enrichment of the Prayer Book there will be clergy such as are in charge at the Advent, Boston.

I am, very respectfully,  
Concord, N. H., June 1, 1916. ROBERT D. THAYER.

To the Editor of *The Living Church*:

I WOULD like to make some suggestions respecting changes in the Prayer Book. I would suggest that the General Exhortation be so worded as to represent the terseness of this age and not the diffuseness of the age in which it was composed. I believe it is attributed to Archbishop Cranmer as its author.

I would suggest that the Catechism be so worded as to make its meaning plain to every person old or young that might be confirmed. That portion about the Sacraments always struck me as more of a theological discourse than anything else. Its language should be so plain that any child could comprehend it.

I would suggest that the Forms of Family Prayer should be made shorter. As they are, they are not suited for the family. I have tried to use them in my family and have found them unsuited.

I would suggest that discretion be given to the Minister or Reader to shorten the lessons for Morning and Evening Prayer when they are so long.

Augusta, Ga., May 31, 1916. E. P. GREEN.

MARRIAGE WITH THE UNBAPTIZED

To the Editor of *The Living Church*:

THE problem of just what a clergyman ought to do in the case of unbaptized and even atheistic persons seeking marriage is not always an easy matter to settle. In the State of Maryland as an inheritance from the establishment of colonial days the law is such that a clergyman alone can be empowered to officiate. I have been the only clergyman in a parish of ninety square miles; and in consequence the only person that could be authorized by the court to legalize a marriage. I have tried for over twenty years to get some legal measures passed whereby justices of the peace or clerks of courts would be empowered under proper authorization to act; but every legislator I have approached has declined the odium.

My course has been, first to try to remove the impediment; and in the case of those who are not theists I have simply asked the necessary questions to establish the intention of entering into wedlock and then pronouncing them, under the authority conveyed by the license of the local court, man and wife. This is of course a legal marriage; but in performing it I have acted *extra vires*, strictly speaking, as I am only authorized under the law to marry according to the form and custom of my denomination or religion. The situation under the Maryland law is intolerable.

Oscar Woodward Zeigler,  
31 S. Stricker street, Baltimore.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM

To the Editor of *The Living Church*:

M. R. ATHELSTAN RILEY, Master of the Association for the Promotion of the Unity of Christendom (the A. P. U. C.), has recently appointed your humble servant as secretary for the United States to fill the place made vacant by the death of Dr. Calbraith Bourne Perry.

My plan of procedure, endorsed by the Master of the Association, is as follows:

1. To try to obtain a provincial secretary in each province.
2. That each provincial secretary try to obtain a diocesan secretary in each diocese in his province.

Those already acting as local or diocesan secretaries will of course be retained, if willing to continue, which I hope they will be.

The rule is a simple one of daily prayer for unity. Allow me through your columns to ask for the help and support of those who are already members of the association and to request others who may be interested to address me. Thanking you for your courtesy, I remain,

Faithfully yours,  
CAMPBELL GRAY,  
Rhineland, Wis., May 30, 1916. Vicar of St. Augustine's.

GRACE CHURCH, OLATHE, COLORADO

To the Editor of *The Living Church*:

IN the account furnished the readers of *THE LIVING CHURCH* of the recent convocation of the missionary district of Western Colorado held in Grace (Bishop Knight Memorial) Church at Olathe, your correspondent should have stated by whose efforts that beautiful and churchly building was made possible. Knowing the man (having been associated with him for a number of years in Western Colorado), and the adverse conditions under which he labored to complete so fine a memorial to the late Bishop Edward Jennings Knight, I am happy to state that had it not been for the Rev. John W. Heal, who was at the time priest in charge of St. Paul's Mission at Montrose, the Church people of Olathe would have continued worshipping in borrowed buildings.

Saugus, Mass. CHARLES W. G. LYON.  
[As the writer of the convocation report was himself the Rev. John W. Heal, his silence on the point brought out is easily understood.—EDITOR L. C.]

RELIGIOUS PAPERS IN LIBRARIES

To the Editor of *The Living Church*:

MAY I offer a suggestion that in every community so fortunate as to have a public library our Woman's Auxiliary see that *THE LIVING CHURCH* and *Spirit of Missions* be kept on file? I have visited large libraries where there was not a single Church periodical. Small wonder we hear so often, "I don't know much about the Episcopal Church." Is it wholly the fault of these people? Have we tried to tell them? Or is it one of our sins of omission? I know of a splendid Churchman who was about to enter a sectarian body when he chanced upon a tiny leaflet which a Churchwoman had purposely left in a library book. The librarian had overlooked it and it fell into his hands. My copies of *THE LIVING CHURCH* and *Spirit of Missions* are read by three families who otherwise would not see them, and some times go farther. A little time, a small sum for postage, and the seed is sown. May I ask others to do the same? Boise, Idaho. MRS. W. C. QUIGLEY.

A LITANY

To the Editor of *The Living Church*:

IN response to some kind inquiries, may I please say through your columns, that I have had some copies of my Litany Hymn (which you were so good as to publish in your editorial of May 27th) printed on slips of paper which can readily be pasted as inserts in the Hymnal. I will gladly send copies, free to any who will write to me about it, for choir use.

JOHN HENRY HOPKINS.  
5550 Blackstone avenue, Chicago,  
Rogation Tuesday, May 30, 1916.

APART TO PRAY

EVEN OUR Lord found it necessary, at times, to withdraw Himself for a season from the hurry and bustle of every-day life, to spend a little time in communion with His Father. This was His way of restoring body and mind; for, as every man, He was subject to fatigue of both, and knew that, in order to do His appointed work faithfully and well, He must keep His human organism in proper condition. After His baptism, with its wonderful testimony to His divinity, He felt the reaction, and withdrew Himself for forty days, going far from the homes of men and learning the will of the Father, that He might plan His methods of ministry to the world. It was the same in kind, though infinitely greater in degree, that all humanity does or should do. The periods of recreation in the form of amusement are not sufficient to renew the poise necessary to successful work; there must also be periods of quiet thought; of a change in mental activity.—*Waterbury American*.



## DEVOTIONAL

*Gott ist die Liebe.* Andachtsbuch für Katholische Christen zum privaten und häuslichen Gebrauch, von Dr. Eduard Herzog, Bischof der Christkatholischen Kirche der Schweiz. [God Is Love! A Manual of Devotion for Use by Catholics. By Dr. Edward Herzog, Bishop of the Christian Catholic Church of Switzerland.] Olten: Verlagsanstalt des Oltner Tagblattes. 1914.

In this volume of 336 pages Bishop Herzog presents (in German) prayers and devotions for private and home use for every religious exercise that a Catholic may wish to engage in. He proposes to supplement, not to supplant for devout Christian Catholics, the Book of Common Prayer of the Swiss Church: No other man, we believe, is so well qualified for rendering so responsible and holy a service to his people as is Dr. Herzog—beloved Bishop (consecrated in 1876), peerless leader, and gifted author of innumerable treatises and articles, both scientific and popular—the Grafton of Christian Catholicism in Switzerland.

The book is divided into five parts: I, Daily Prayers. II, Devotions during Mass, with a separate set of devotions for the Mass of the dead. III, Meditations on Christian Dogma and Morals for every Sunday and Holy Day of the Church Year, each meditation closing with an appropriate prayer. From the first to the tenth Sunday after Pentecost, the Ten Commandments are considered consecutively; from the eighteenth to the twenty-fourth Sunday after Pentecost, the seven sacraments; there follow meditations for the feasts of the Blessed Virgin, for All Saints', and for All Souls', respectively. Part IV is made up of an examination of conscience, an instruction on the Sacrament of Penance, and Prayers before and after Communion. Part V gives Prayers for Various Occasions.

As the article "Old Catholics" in Addis and Arnold's *Catholic Dictionary* broadly charges the Old Catholic movement with having "changed the Tridentine doctrine on Auricular Confession," Dr. Herzog's meditations on this Sacrament (pp. 288-291; pp. 223-226), reflecting as they do adequately the faith of the Swiss Church as exhibited in her liturgical formularies, demand brief notice here.

Dr. Herzog expounds the well-known theory and belief that Penance has sprung from Matt. 18: 15-20. "Jesus, who is where two or three are assembled in His Name, pardons the offender, penitent and confessing, through the intercession of the called and ordained organ of the local assembly." "The Catholic Church has thus from the earliest times obeyed the apostolic injunction: 'Confess your sins one to another, and pray for one another.' St. Augustine, in the fifth century, was to private confession a stranger. However, often it may be very salutary for one to resort to some godly priest for counsel, direction, and comfort; if then the priest intercedes for the penitent, his prayer is nevertheless an act of the assembly" (p. 226). "Obligatory private confession dates in the West from the year 1215; in the East no general synod ever passed such a law" (p. 290). Note, however, that in Germany the Old Catholic Church declares private confession and absolution, *i. e.*, sacramental confession, to be "obligatory" (*pflichtmässig*) "for one who is conscious of having fallen from grace," *i. e.*, committed mortal sin *proper*; comp. Kath. Rituale. Bonn. Verlag der bischöfl. Kanzlei. p. 107. Dr. Herzog, then, espouses a certain theory as to the origin, essence, and development of Penance as a Sacrament, a theory that was championed by him, years ago, in a famous controversy with a noted Roman Catholic prelate, the very theory apparently which underlies the formularies of our American Book of Common Prayer.

Dr. Herzog's meditations also include one on the Lord's Supper. In it he teaches that communion (consumption of the consecrated elements) is the essence of the Eucharistic sacrifice. "There is no re-presentation of the one, bloody sacrifice"—*repraesentatione sacrificii cruenti semel peracti per consecrationem panis in corpus et vini in sanguinem ab ortu solis usque ad occasum omnique in loco facienda*—"there (only) is a remembrance of the same, the faithful claiming it for themselves and supplicating our heavenly Father graciously to look on it as having been offered for themselves. In this sense, then, the celebration of the Holy Eucharist is, indeed, a sacrificial action" (p. 231; "The Lord's Supper," p. 228-235, *passim*). Dr. Herzog, therefore, excludes "the *doctrina communis*," according to which the Church does now, through representation (consecration), remembrance (faith), and impetration, offer the one sacrifice *with* Christ as He offered the same once *for* them and still is offering it within the Holy of Holies. One would like to make note of the fact that throughout the volume the Bishop misses no opportunity of asserting and stressing the divinely imposed obligation of celebrating the Mass every Sunday and other "day of obligation."

American Churchmen might think it strange to find the *Filioque* missing from the Niceno-Constantinopolitan Creed; in the liturgy of the Swiss Church, however, that clause is not found. The collects

for the dead faithfully adhere to the Latin patterns; even the well-known "*fac eas morte transire ad vitam*"—"cause them to pass from death unto life"—asserts its right to a place, though Dr. Herzog criticises somewhat severely certain allegedly mediaeval views, *e.g.*, that "our intercessions serve to save the souls of the departed from God's punitive justice." A. A. M.

## MISCELLANEOUS

*The Story of a Hero.* By Gertrude Hollis. Published by the S. P. C. K., London. Edwin S. Gorham, New York, American Agent. Price 80 cents.

Gertrude Hollis, who has written so many instructive books for children, has made St. Paul the hero of what is really a very excellent history of his life and work. The story follows the Bible outline closely and for that reason should prove helpful to Sunday school teachers.

*Emmeline.* By Elsie Singmaster. Houghton, Mifflin Company. Price \$1.00 net.

Emmeline, a very loyal little patriot for all her fifteen years, lived in the sleepy little village of Gettysburg during the days of the Civil War. When her mother sent her to her grandfather's farm for safety, it was almost more than she could bear. But the farm proved to be an island amid very troubled waters. During the three days in which she cooked for, nursed, and actually grew to like the hated enemies of her country, Emmeline had the thrilling experiences she coveted. It is a very fascinating little story.

*The Child's Book of English Biography.* By Mary Stoyell Stimpson. Little, Brown, and Company. \$1.00 net.

It is to be regretted that this really excellent book of biographies should be marred by such mis-statements as these concerning Queen Elizabeth: "She restored the Protestant faith, and the Church of England was established in its present form. This made the Catholics angry." One ventures to hope this will be corrected in subsequent editions.

*Vesper Talks to Girls.* By Laura A. Knott. Houghton, Mifflin Co. Price \$1.50 net.

These twilight talks to girls given on Sundays to the students of Bradford Academy treat in a sympathetic way some of the problems which are peculiarly the heritage of girls of this century. "The Uses of Trouble," "Sources of Happiness," "Enduring Hardness," are three helpful chapters which girls everywhere would profit by reading.

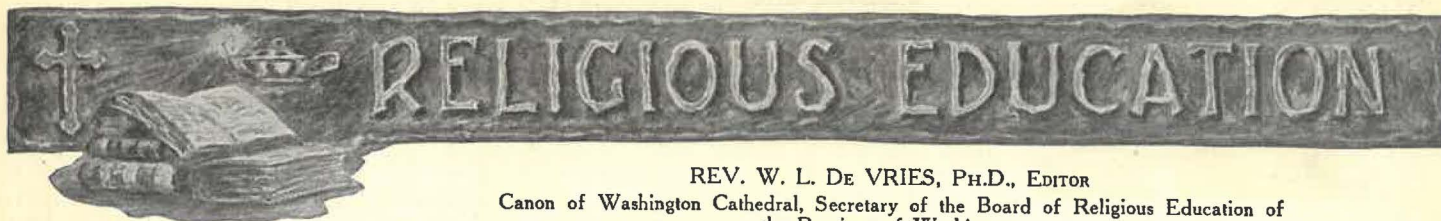
*True Stories of Great Americans. U. S. Grant.* By Lovell Coombs. The Macmillan Company. Price 50 cents.

This biography, which considers Grant from the child's point of view, is written in a very vivid and forceful style. There is a fascination about the way in which the chief events are told, that holds the reader's attention to the very end.

*Brought to the Bishop.* By the Rev. J. Howard Swinstead. Hodder and Stoughton.

This book is intended for the use of boys and girls who are preparing for Confirmation. The language is simple and forceful and the author makes use of a number of blackboard sketches which help to make his meaning clearer.

A VERY USEFUL compilation issued on behalf of the Federal Council of the Churches of Christ in America is *The Federal Council Year Book*, which is published under the editorship of Dr. H. K. Carroll, that distinguished expert who stands perhaps first as a religious statistician in this country. The contents of the publication include the statistics of all the religious bodies of any considerable size in this country, differentiating between those that are associated with the Federal Council and those that are not. There is also a mass of information in regard to other religious and semi-religious activities, such as the Directory of Inter-Church Organizations, of Peace Societies, and the like, with missionary and other religious statistics covering the world, and some information in regard to the federation known as the National Council of Free Churches in England and Wales. Dr. Carroll's work is always so well done that it is superfluous to praise it. This present year book is a valuable addition to the statistical library of any Churchman. [Published by the Missionary Education Movement, 156 Fifth Avenue, New York, price 50 cents.]



REV. W. L. DE VRIES, PH.D., EDITOR

Canon of Washington Cathedral, Secretary of the Board of Religious Education of the Province of Washington

Communications for the Editor of this Department should be addressed to 3515 Woodley Road, Mount St. Alban, Washington, D. C.

IN theological education one of the problems of the day is that of securing college education in some measure for men who desire to study for the ministry and to enter theological schools but have not had opportunity to secure the degree of Bachelor of Arts or even to take college courses in any measure whatever. Coupled with this is the problem of securing instruction in the Greek and Latin languages for men who may never have had these languages in college though they have done excellent work in science and other academic subjects. To mature men who have shown gifts of leadership and the qualities of pastors as lay workers, diocesan authorities almost everywhere are quite ready to grant dispensation from the learned languages, but Greek is such an important instrument in the right understanding of the New Testament and Christian doctrine that it can never be the rule of the Church to excuse from New Testament exegesis in Greek younger men who have been moved by the Holy Spirit to seek holy orders, and yet are not possessed of any or at least of inadequate knowledge of this tongue.

The preparation of such men for the theological seminary in almost all sections of the country is a very difficult problem. The new warden of Racine, Canon Rogers, of Fond du Lac, by an agreement with the trustees both of Nashotah and Racine, plans an excellent solution for this need. The theological preparatory department of Nashotah will be removed to Racine and its members will form the upper classes in this excellent preparatory school. Special facilities will be provided for them so that they will be given the equivalent not only of the standard freshman academic courses but also those of the sophomore year and thus will be fitted to enter the theological seminaries with much larger equipment than falls to the lot of many. The Church will watch this experiment with keen interest and surely all will wish it large success. Bishops and pastors, vexed with the problem of securing suitable literary training for their candidates for holy orders, will consider the opportunities offered at Racine and profit by them.

Racine at once suggests the thought of Church preparatory schools. Where the boy or girl is to go to school, when the time comes when they must leave home for this purpose, is a question to which pastors and parents should give most careful thought and patient investigation. It is a most impressionable age; seedings and plantings are being made which are bound to affect not only thought and action and habit but also character and eternal destiny. President Butler, of Columbia University, New York, in his new book on *The Meaning of Education*, with striking power sets forth the supreme importance of religious education to complete manhood and womanhood. If our bodies should be in subjection to the spirit and all the elements of the spirit, mind, will, heart, under the control of the conscience, and the conscience alone is inadequate to its task, but needs for its guidance and strength the truth and grace of God, then clearly the training of our youth in the knowledge of God is infinitely more important than mathematics or science or languages or literature or history or aught else in our college courses. This, in a general way, is widely recognized, but it is not acted upon. Parents are not careful to see that their children go to schools and colleges where they are carefully trained in religion. Even our own Church institutions are in many cases shamefully inadequate in these fundamental matters.

At the National Missionary Congress in Washington at the end of April, President John Campbell White of Worcester College, Ohio, gave most striking instances of how instructors without real character or true religious faith have seriously damaged young men and young women in schools, colleges, professional and technical institutions, and most earnestly besought his great and representative auditory to see to it that our Christian institutions are manned by Christian men and

that our sons and daughters are trained only in such places of learning.

The secretary for schools and colleges of the Province of Washington, the Rev. Frederic Gardiner, L.H.D., has been making a special study of this subject and, with the assistance of the association of schools under Church influence within the borders of this province, has drawn up and published as a bulletin a statement of the benefits of rightly conducted Church schools and has appended thereto a list of recommended Church schools in his own province. This is a matter to which the provincial and diocesan boards of religious education all over the country should give special attention.

In the matter of professional and technical schools there are few places to which the sons and daughters of our Church families can go and secure along with their secular instruction Church teaching and pastoral care within the institution itself. There are, however, places and institutions where the local rector or a special chaplain for Church students is giving special pastoral care to the sons and daughters of the Church. Parents should see to it that their children go only to institutions of this kind and rectors every autumn should make it a special duty to communicate to rectors and chaplains in college towns the names of their parishioners who have gone thither for study. These are grave matters and it is devoutly to be hoped for that clergy and laity alike will weigh them carefully, will do their full duty in regard to them, and will seek to insure the future of the Church, the loyalty and devotion of the new generation, and the great strengthening and enlargement of our influence and membership, by careful and prayerful provision for and direction of our children in their student days.

#### EVENTIDE

The deepening shades of Eventide  
 Across our pathway fall;  
 Once more we come to Thy dear feet,  
 O Jesu! Lord of all!  
 Through the long day our weary hearts  
 Have throbbled for Thy sweet rest,  
 Oh, guide us, Saviour, to Thy light  
 And soothe our souls distressed!

All day the noisy world has called,  
 And claimed us as her own;  
 All day, through hours of ceaseless toil,  
 Peace seemed forever flown:  
 But now, when chimes Thy vesper bell,  
 We cast our cares away  
 And hasten to Thy welcoming love,  
 And, kneeling, humbly pray.

O Jesu! guard our souls this night,  
 From danger and from ill,  
 And bring us to the light of morn  
 Rejoicing in Thee still;  
 And when Life's lessons all are learned,  
 And all our labor past,  
 Bring us, O Saviour, to Thy rest  
 In Paradise—at last!

KATHARINE A. MATHEW.

#### SONS OF PROMISE

In every meanest face I see  
 A perfected humanity.  
 All men, though brothers of the clod,  
 Bear promise of the sons of God.

No human ore that does not hold  
 A precious element of gold;  
 No heart so blackened and debased  
 But has for Him some treasure chaste.

THOMAS CURTIS CLARK, in *Christian Evangelist*.

## CONVENTION OF THE GENERAL FEDERATION OF WOMEN'S CLUBS

THE woman's club has doomed the society leader," declared the Rev. Percy Stickney Grant, rector of the Church of the Ascension, New York City, who preached the biennial convention sermon to the General Federation of Women's Clubs, in session in New York City from May 24th to June 1st.

"In the face of your great organization," Mr. Grant said, "I see no place left in American life for the 'society leader' or the woman of only social influence. Your leadership is of the brain and the heart, united for humane and patriotic purposes. The woman's club is the instrument and symbol of woman's new place. The club is the coöperative school of social service, in which all topics that seem to women to pertain to the welfare of the State are taught and discussed."

He was right. Not only is the local club a school for social service but also the great General Federation itself (an aggregate of 9,000 local clubs of 2,000,000 members). And the big biennial, of 2,440 delegates, was an insistent call to social service. From the first question of the hostess city, "Can I help you?" to the close of the last night, the significance of it all was Service.

No more inspiring biennial convention has been held by the club women in this country. The large Seventh Regiment Armory at East Sixty-seventh street was wonderfully transformed into a palace by the New York committee on decorations, of which the chairman was Mrs. Elmer E. Black, founder of the Church Peace Union, noted peacemaker, Church and club woman.

There was a charming flower market under gay-striped awnings as a fitting frontispiece to the beautiful interior, where blooming flowers, potted palms, shrubbery, statuary, and scenic paintings had been utilized in producing a highly decorative effect.

An Italian terrace backed the big stage on which were grouped from day to day the leaders of thought (both men and women) who contributed to the various discussions.

There were more great and inspiring speakers than it is possible to enumerate. But the heights of eloquence were reached by the Rev. William Norman Guthrie, of St. Mark's-in-the-Bowery, touching the great problem of Americanization.

"I would rather make you angry than give you information," he said earnestly. "Going to Europe so much, you are in danger of being simply 'colonials.' The trouble with the United States is, it tends to thinking itself Anglo-Saxon and an island! The people who got here first think they were always here. What do we provide as a substitute for the loss to the immigrant of the time-old artistic and poetic pressure of his home land?"

"You have to bring Europe over here, to hold up ideals; you have to establish a superior race—a new Europe," he continued, to great applause; "you must give stimulus to the higher spiritual life which, unlike the physical and motor life, never takes care of itself, but needs constant self-pressure." He read what he called a "new national hymn that all the people can sing without lying," beginning, "My chosen country, thee."

In attendance at a General Federation biennial convention one can hope to get and to give only a glimpse of the comprehensive and highly organized endeavors as they are briefly presented at the big general meetings, at department conferences which are really conventions in scope and numbers; and at after-dinner and luncheon talks.

Discussions concerning matters pertaining to home and child welfare competed with those on art, on legislation, on conservation of natural forests, birds, and other resources; on literature, civil service reform, industrial welfare, civics, peace, and Americanization.

The recommendations of Mrs. Percy V. Pennybacker, in her president's address, were heartily endorsed, including study of the life and work of the Southern and Central American Women, of the Spanish language, and of Pan-Americanism; and the calling of a great congress of women of the "free Americas" in 1920, the United States Government to be asked to take the initiative. And it was decided to ask the United States Congress, among other things, to change the site of the proposed new Government light and power plant at Washington, which would mar the architectural charm of the Government buildings.

The special Federation committee made an interesting report of its investigations of the work of the Federal depart-

ments in relation to women's interests, showing what these Government agencies do and how they can be made to aid in safeguarding meat supplies; in ensuring safe milk and good eggs; in reducing the high cost of living; in lessening the cost of distribution of food products; in lightening the labor of the farm woman as well as of the farm man; and in promoting public health.

"There is no more important work going forward in the interests of women than we found here," said the report, referring to the Government office of Home Economics.

Several government experts spoke before the five home economics and conservation conferences, among them Dr. Carl L. Alsberg, Chief of the United States Bureau of Chemistry, who urged uniformity of pure food laws, the lack of which causes confusion and lack of coördination. Chief Julia Lathrop of the United States Children's Bureau advocated government rural hospitals and nurses for rural districts, that no expectant mother might be remote from needed medical service; and Stephen T. Mather, assistant to the Secretary of the Interior, showed that national parks are now income producers.

A great and timely protest went up from the convention against the frequent changes of style in women's clothes, the question being thoroughly threshed out by a score or more of clothes experts including manufacturers, fashion editors, college professors, and clubwomen. There were demonstrations of practical attire for the street as well as for home and evening wear by Lady Duff Gordon, a dress expert, who said, to great applause, "Two dresses a year are all you need, and they can be of any age. You can have a dress six years old and still be in fashion." An instructive, historical dress exhibit was held. It was made clear that the Federation did not criticize women's house clothes, morning or evening dresses, as these are her individual concern. It was for standardized dress on the streets, in stores, and similar places that the sensible protest was made.

Not only the dress but the civic, educational, conservation, and child labor exhibits were crowded with women intently studying charts prepared by experts. The sanitation, hygiene, and industrial exhibits of every kind were scanned by women who had come together to plan against the evils which menace childhood, womanhood, and home; and who, stirred and aroused by what they had seen and heard, returned to their homes with renewed enthusiasm for home duties, civic responsibilities, and spiritual activities.

### AT THE FOUNT

WEARY of house and 'phone and ne'er done tasks, I sought the woods one day. I leaned against the old trees, gazing above at the dainty new leafy branches, where birds were singing and building so happily their nests. They sang away, preparing a home where they should raise their young. "Yea, the sparrow hath found her an house, and the swallow a nest."

My eyes fell to the earth, refreshed by a recent shower. All about was a carpet of brown leaves, and there was one curled up like a cup, holding water. Old, dry, almost at the point of disintegration, the old leaf held water to refresh the roots of the young sapling, green and beautiful. Dear Lord, let me as I grow old, hold even a drop of the beauty that comes from the "Water of Life." Let me refresh some growing soul, fainting perchance as the heat of the day advances. "And the water that I will give shall be in him a well of water springing up into everlasting life."

The old leaves die, brown, ugly, exhausted: "Who going through the vale of misery use it for a well: and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion."

### TO GEORGE HERBERT

Dear favored child of God! led by His hand  
To walk within the Church's blessed ways;  
Living by manna sweet of love and praise,  
And faith that we but dimly understand;

Whose deathless song the height and depth hath spanned  
Of Christ's dear love; and like a glass displays  
That boundless love, in myriad glistening rays,  
Or ocean, sparkling by a sunlit strand!

But now the powers of darkness have their day,  
And rule a world of blind who will not see,  
Of deaf, who will not hear—who own no sway  
But greed's dark rule. Ah, if our life might be  
But lived beneath the Spirit's quickening ray,

We too might hymn immortal songs with Thee!

MARY ALETHEA WOODWARD.

# Church Calendar



- June 1—Thursday. Ascension Day.
- " 4—Sunday after Ascension.
- " 11—Whitsunday. St. Barnabas.
- " 14, 16, 17. Ember Days.
- " 18—Trinity Sunday.
- " 24—Saturday. Nativity St. John Baptist.
- " 25—First Sunday after Trinity.
- " 29—Thursday. St. Peter.
- " 30—Friday.

## KALENDAR OF COMING EVENTS

- June 13—Connecticut Dioc. Conv., St. Thomas' Church, New Haven.
- " 14—Marquette Dioc. Conv., Grace Church, Ishpeming, Mich.
- " 14—Western Michigan Dioc. Conv., St. John's Church, Sturgis, Mich.
- " 18—Montana Dioc. Conv., Incarnation Church, Great Falls.
- " 21—Vermont Dioc. Conv., Christ Church, Montpelier.
- " 21—Asheville Dist. Conv., Trinity Church, Asheville, N. C.

## MISSIONARIES AVAILABLE FOR APPOINTMENTS

### CHINA

ANKING

Miss S. E. Hopwood.

### SHANGHAI

Rev. R. C. Wilson (in First Province).

### CUBA

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

### THE PHILIPPINES

Rev. George C. Bartter.

[Unless otherwise indicated, appointments to be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

# Personal Mention

THE REV. ALBERT AUNE has resigned St. James', Bedford, Pa., and has accepted a call to Trinity Church, Steelton, Pa. He will take charge there on Whitsunday.

THE REV. ROBERT Y. BARBER, rector of St. John's Church, San Antonio, Texas, has sent in his application to join the Civilian Military Training Camp, which will be held at Fort Sam Houston, San Antonio, June 12 to July 8, 1916.

THE REV. E. G. BURGESS BROWNE, assistant at St. Simon's Church, Toronto, has been appointed chaplain of the Q. O. R., One Hundred and Sixty-sixth Battalion, C. E. F. He has been granted leave of absence from his parish.

THE REV. ALWYN E. BUTCHER has become assistant and a minor canon at the Cathedral of St. Paul, Erie, Pa.

RUSSELL CARTER, organist and choirmaster of St. Ann's Church, Amsterdam, N. Y., is to give two courses in public school music at the summer session of the University of California.

THE REV. W. C. CHARLTON has resigned St. John's, Bellefonte, Pa., to take effect June 1st. He has accepted a call to Jacksonville, Fla.

THE REV. JOHN FAIRBURN has resigned his charge of the Church of the Atonement, Carnegie, Pa., to take effect on July 1st, and will spend the months of July and August taking a much needed rest.

THE REV. THOMAS FAULKNER has accepted a call to St. Paul's Church, Salem, Va., and assumes charge September 1st.

UNTIL September 15th the Rev. FRANCIS J. HALL, D.D., should be addressed at Onkama, Mich.

THE REV. PERCY FOSTER HALL, rector of the Church of the Epiphany in Washington, D. C., delivered the commencement sermon to the graduating class of the Tome School, Fort Deposit, Md., on Sunday afternoon, June 4th.

THE street address of the Rev. H. B. JEFFERSON is changed to 4033 McGee street, Kansas City, Mo.

THE REV. JOHN JOHNSON has been transferred from All Saints', Round Lake, and St. John's, East Line, diocese of Albany, to take charge of Christ Church, Coxsackie, N. Y., in the same diocese.

## WHITSUNDAY

St. John 14:26—"The Comforter."

The Son the Father for the Spirit prays.  
 How great the Gift with such dread force invok'd!  
 Saviour, accept our own petition yok'd  
 With Thine; accept our grateful praise.  
 Come, Spirit, source of order, life and light  
 When Chaos travail'd with the birth of Time;  
 Of prophet's vision, psalmist's sacred rhyme,  
 Solomon's wisdom and of Samson's might.

Come, be the Fire and all our chaff consume,  
 The Wind to purge, the Solace of our woe;  
 Come, be the Strength all ill to overthrow,  
 Unction to cheer and Light our minds t' illumine.  
 O Paraclete, be near, our cause to plead;  
 Within us, for us, ever intercede.

HERBERT H. GOWEN.

THE REV. W. L. KINSOLVING of New York took Mrs. Kinsolving to Richmond, Va., on Saturday, May 12th, for an operation. Mrs. Kinsolving is a Richmond girl.

THE REV. JOHN T. LEWIS, rector of St. Mark's, Palatka, Fla., has resigned and will shortly leave for England where he will be assigned to a chaplaincy in the army of the allies at the front. Mr. Lewis is a Welshman.

THE new address of the Rev. EDWARD PORTER LITTLE is at Washington, Mass., not Worthington, as stated in THE LIVING CHURCH of last week.

CLERGY expecting to spend the summer in the diocese of Western Michigan, and willing to conduct services or to preach, are requested to communicate with BISHOP McCORMICK, St. Mark's Parish House, Grand Rapids, Mich.

ON June 1st the Rev. CHARLES T. MURPHY assumed the rectorship of the Church of the Holy Trinity, Covina, Cal.

THE REV. C. P. PARKER of Hertford, N. C., who has been assisting Bishop Winchester for the past month, has accepted the call to Christ Church, Little Rock, diocese of Arkansas, and will assume charge early in June.

THE REV. HENRY C. PARKMAN has accepted the rectorship of the Church of the Transfiguration, West Arlington, Baltimore county, Maryland. His address is 4102 Ridgewood avenue, Baltimore.

THE address of the Rev. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Mass., from June 15th to September 30th will be Box 55, Nahant, Mass. He will officiate at 10:30 A. M. every Sunday during the summer in his parish.

THE REV. JOHN R. PICKELLS has resigned his position as first assistant at Trinity Church, Pittsburgh, Pa., and has taken up work in the city of Chicago.

THE REV. H. F. ROCKWELL, curate at Holy Rood Church, New York, should be addressed at 715 West One Hundred and Seventy-ninth street.

THE REV. WILLIAM T. SHERWOOD of Cuba, N. Y., has accepted a call to become curate to the Rev. Z. S. Farland of Christ Church, Corning, and will take up his duties July 15th.

THE REV. JOSEPH H. SPEARING has severed his connection, as superintendent and chaplain, with the Columbia Military Academy, Columbia, Tenn., and expects to return to parochial work.

BISHOP TUTTLE'S address for the three summer months will be Wequetonsing, Mich.

THE resignation of the Rev. C. K. WELLER, as rector of the Church of St. Michael and All Angels, Anniston, Ala., noted in this column two weeks since, takes effect September 1st. During his three years incumbency at Anniston Mr. Weller has held nine hundred and ninety-six services and baptized seventy-five persons, besides caring for a mission church and establishing a successful school for the children of working people.

THE REV. I. H. WEBBER-THOMPSON, curate of St. John's Church, Jacksonville, Fla., has been quite ill for the past two weeks.

THE REV. DR. WILLIAM COPLEY WINSLOW of Boston has gone to Mattapoisett (on Buzzard's Bay), Mass., for four months, and all archaeological and other correspondence should be so addressed.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

## ORDINATIONS

### DEACONS

MILWAUKEE.—At Nashotah chapel, on Rogation Sunday, RALPH ERSKINE GENTLE, by the Bishop of Milwaukee. The candidate was presented by the Very Rev. Dean Larrabee and the sermon preached by the Rev. Professor Ackerman. Mr. Gentle will have charge of missions at Hartland and Okauchee, Wis.

MINNESOTA.—On Thursday, June 1st, it being the Feast of the Ascension, in the Cathedral of Our Merciful Saviour, Faribault, Minn., Bishop Edsall ordained to the diaconate the following candidates from the diocese of Minnesota: GUY CLIFTON MENEFFER, KENNETH DION MARTIN, OLOF GILLIS OLSON, EDWIN CLARE ATKINSON, and ALBERT NICOLAY GILBERTSON, Ph.D.; and at the same time and place, at the request of the Bishop of Kansas, Bishop Edsall ordained to the diaconate FRANCIS ERSKINE ANTHONY and JAMES BERESFORD SMITH, from the diocese of Kansas. At the same time and place the Rt. Rev. Dr. Paul Matthews, Bishop of New Jersey, ordained as deacon BENJAMIN D. DAGWELL, candidate of the diocese of New Jersey. The sermon was preached by the Bishop of New Jersey; the candidates were presented by the Rev. Dr. F. F. Kramer, warden of Seabury Divinity School; the Litany was read by the Very Rev. Frank Zoubek, Dean of the Cathedral; and the Epistle was read by the Rt. Rev. Dr. S. M. Griswold, Bishop of Salina.

MISSOURI.—On Ascension Day in Christ Church Cathedral, St. Louis, the Bishop of Missouri ordained to the diaconate Mr. HENRY NELSON O'CONNOR and Mr. FREDERICK LOUIS GRATIOT. Mr. O'CONNOR was presented by the Rev. H. W. Mizner, priest in charge of St. Stephen's Mission; Mr. Gratiot by the Rev. Arthur Brittain, rector of St. John's Church. The sermon was preached by the Rev. Ze Barney T. Phillips, D.D., rector of St. Peter's Church. The Rev. George F. Taylor, priest in charge of Holy Cross Mission, and the Very Rev. Carroll M. Davis also participated. Students from General and Western Theological Seminaries acted as servers. Mr. O'CONNOR has just graduated from the General Theological Seminary of New York, and is to be an assistant minister of Christ Church Cathedral, St. Louis, and pastor of St. Alban's Chapel. Mr. Gratiot has just graduated from the Western Theological Seminary of Chicago, and plans to take one year of post-graduate work there.

MISSOURI.—On the Sunday after Ascension, June 4th, Bishop Tuttle of Missouri ordained to the diaconate Mr. RICHARD ALLEN HATCH, in the Church of the Holy Innocents, St. Louis, Mo., Rev. J. W. Higson presenting the candidate and the Bishop preaching. Mr. Hatch is a graduate of the last class of the General Theological Seminary, and is to be the minister of Trinity Church, St. Charles, Mo.

NEW YORK.—On Ascension Day, June 1st, JOHN WILLIAM ROBERT HERITAGE, of the General Theological Seminary, was ordained to the diaconate by the Rt. Rev. Dr. Burch, at the request of the Bishop of Kansas, in Ascension Memorial

Church, New York City. The candidate was presented by the Rev. Professor Shepard. The Rev. Dr. John F. Steen, rector of the parish, preached the sermon.

NEW YORK.—On Friday, May 19th, Mr. OLIVER JAMES HART, of the General Theological Seminary, was ordained to the diaconate by the Rt. Rev. Dr. Burch, at the request of the Bishop of South Carolina, in the Chapel of the Good Shepherd, Greenwood Lake, N. Y. The candidate was presented by the Rev. William M. Pickslay. The Rev. Professor Shepard preached the sermon.

## PRIESTS

OHIO.—In St. Paul's Church, Norwalk, Ohio, on Tuesday, May 30th, Bishop Du Moulin ordained to the priesthood the Rev. JOHN ERNEST CARHARTT and the Rev. FREDERICK GEORGE HARKNESS. The candidates were presented by the Rev. D. F. Davies of Bexley Hall, Gambier, and the Rev. George Walton of Wooster. The Rev. Franklyn Cole Sherman of St. Paul's Church, Akron, was the preacher. Other clergy present were the Rev. Messrs. E. G. Mapes, L. E. Daniels, E. B. Redhead, E. F. Bigler, R. J. Riblet, A. I. E. Boss, H. J. Buxton, R. S. Chalmers, J. S. Carrie, H. W. Willard-Jones, A. T. Reasoner, W. H. Rogers. Mr. Carhartt is secretary to Bishop Du Moulin and priest in charge of St. Andrew's Mission, Toledo. Mr. Harkness is curate at St. Paul's Church, Akron.

SOUTHERN OHIO.—On Ascension Day, in St. Paul's Cathedral, Cincinnati, Bishop Vincent and Bishop Coadjutor Reese acted in the ordination to the priesthood of the Rev. T. W. ATTRIDGE and the Rev. H. L. ABLEWHITE. Bishop Reese preached the sermon. The Rev. F. H. Nelson was the presenter and with Dean Purves and Canon Reade assisted in the ordination.

SOUTHERN VIRGINIA.—Tuesday, May 23rd, in St. Paul's Memorial Chapel, Lawrenceville, Va., the Rev. J. ALVIN RUSSELL was advanced to the priesthood by Bishop Coadjutor Tucker of Southern Virginia. The Rev. Mr. Russell is the eldest son of the Ven. James S. Russell, Archdeacon for Colored Work of the diocese of Southern Virginia and Principal of St. Paul Normal and Industrial School, the largest missionary and educational work for negroes under the auspices of the Church. The services began at 10:30 A. M., and the Creed and prayers by the Rev. W. B. Sutherland, Jr., of Hartford, Conn., followed. The sermon was preached by the Rev. Giles B. Cooke, rector of All Saints' Church, Portsmouth, Va., a pioneer worker in the negro work of the Church and the only surviving member of the staff of Gen. Robert E. Lee. A fact of interest in connection with the Rev. Mr. Cooke's officiating in the service was that he had presented both the Archdeacon and his wife for confirmation and later the Archdeacon for ordination. He was the Archdeacon's teacher and was largely responsible for moulding and shaping his character for his present career of usefulness. The candidate was presented to the Bishop by his father, Archdeacon Russell, and the laying on of hands was by the Bishop and eight priests present.

## DIED

DAY.—At the Emergency Hospital, Carbondale, Pa., on May 25th, the Rev. SAMUEL D. DAY, at the age of 82. Burial at Clifford, May 27th, the Rev. G. C. Graham officiating.

MACDOUGAL.—At Milton, Fla., on May 25th, the Rev. C. E. MACDOUGAL, M.D., aged 86 years. Funeral on May 26th, Bishop Weed officiating, assisted by the Ven. John H. Brown and the Rev. John C. Skottowe.

May his soul rest in peace, and light perpetual shine on him.

MANSFIELD.—Entered into rest at his residence, 467 Bard avenue, West New Brighton, Staten Island, N. Y., May 29, 1916, the Rev. ROMAIN STILES MANSFIELD, rector emeritus of Christ Church, Suffern, in the seventy-third year of his age. The funeral service was held in Trinity Church, New York, on Friday morning, June 2nd.

ONDERDONK.—Mrs. MARY ELIZABETH, mother of Adrian H. Onderdonk, headmaster of St. James' School, died May 29th, near Hagerstown, Md., aged 79 years. Burial in Baltimore.

ROSE.—At Brunswick, Ga., on May 28th, Mr. HENRY WILLIAM ROSE, a faithful lay reader and mission worker in the diocese of Georgia. R. I. P.

TODD.—At St. Margaret's Home, Montreal, Canada, on Tuesday, May 9th, the Rev. GEORGE S. TODD, in his seventy-fifth year.

VANDIVER.—At his cottage at Blue Ridge Summit, Pa., on May 23rd, aged 71 years, Gen. MURRAY VANDIVER, a vestryman of St. John's Church, Havre-de-Grace, Maryland, where the funeral services were held May 26th, Bishop Murray officiating, assisted by the rector, the Rev. L. B. Browne.

## MEMORIAL

GEORGE WATTSON HEWITT, A.M.

The laity of the American Church have parted with one of their brightest ornaments, in the sudden death, in Philadelphia, on May 12, 1916, of GEORGE WATTSON HEWITT of Burlington, N. J.

Mr. Hewitt was born in Philadelphia, in 1843, but his family, removing soon afterward to Burlington, have ever since been outstanding figures in that dear center of Church life. His father, George Washington Hewitt, is remembered by many Burlington students, as organist and choir-master of St. Mary's Church, and Professor of Music in St. Mary's Hall. Professor Hewitt was the father of nine sons and one daughter. The daughter and two sons died in infancy, and seven sons, all men of brilliant personality, grew to manhood. The subject of this notice was educated at Burlington College and the University of Pennsylvania, and adopted architecture as his profession. He was a pupil of Notman, famous sixty years since as the architect of several of our most notable churches, St. Mark's and Holy Trinity, Philadelphia, and others.

Mr. Hewitt, locating in Philadelphia, rose rapidly to distinction. Some of the most important buildings in Philadelphia and elsewhere are his creations, and many beautiful churches throughout the United States are of his designing. His taste as a Church architect was correct and Catholic, formed on a study of the best models. A fine specimen of his work is to be seen in St. James' Church, Twenty-second and Walnut streets, Philadelphia, of which he was the associate and consulting architect for many years. Much of the costly interior work in this beautiful church is his. But the crowning glory and enduring monument of Mr. Hewitt's reputation in connection with St. James' is the superb and splendid tower, in memory of Mr. Henry C. Gibson, a bold and unusual design, bearing on the four sides, at its base, colossal sculptured figures depicting incidents from the life of St. James, hewn out of solid stone.

Mr. Hewitt was a man of many accomplishments. He was the ideal architect, combining knowledge of the various arts and crafts allied with and kindred to his calling. Music, painting, metal work and wood carving, photography, astronomy, and other studies, were lines in which he wrought. As an instance of his versatility and skill, it is interesting to mention his most unusual achievement of constructing, grinding, and polishing by hand, a nine-inch astronomical objective of perfect color and definition.

In the historic parish of St. Mary, Burlington, Mr. Hewitt, as a devout and thorough Churchman, found the most congenial field for his genius and devotion. The buildings of this venerable parish were the objects of his unceasing care and solicitude. No one visits Burlington with a soul to feel it all, no one surveys the lovely cruciform church, the lofty, solid stone tower and spire, the green, exquisite garden of "them that are asleep," none hears floating above this "haunt of ancient peace" the melody of the sweetest chimes in America, who does not perceive the touch of Mr. Hewitt's hand and feel that a real ecclesiologist has been at work. Few churches surpass St. Mary's, Burlington, in captivating charm, and Mr. Hewitt, for two generations, has been a vigilant and intensely appreciative guardian of its treasures and traditions.

Gentle and cultivated, simple, sincere, and unaffected, a kindly humorist and a scintillating conversationalist, Mr. Hewitt was one of the choicest and most delightful of companions, and one of the most loyal of friends. For years he has been the "first citizen" of his home town, the chief in many interests, the leader in many enterprises. Nor should we forget, here, his wonderful devotion to the parish of St. Barnabas', Burlington, which Mr. Hewitt's counsel and generosity have actively helped to preserve as a living memorial to its founder, Bishop William Crosswell Doane, and to the faithful priests who followed him.

Lord, keep green the memory of this Thy servant, and "remember unto him, O my God, for good all that he hath done for this people."

GEORGE MCCLELLAN FISKE.

## RETREATS AND QUIET DAYS

SEWANEE, TENN.—The retreat at St. Mary's, Sewanee, Tenn., for associates C. S. M. and other Church women will begin on June 9th and close on the 13th. The Rev. Fr. Burton, S.S.J.E., will conduct the retreat.

SWANSEA, MASS.—A retreat for the clergy will be held at Christ Church, Swansea, Mass., beginning Monday evening, September 18th, and closing Thursday morning. Conductor, the Rev. Father Huntington, O.H.C. Those desiring to attend should apply for accommodation at Rest House, Swansea, to Mr. Clarence H. Poor, 45 Bromfield street, Boston, Mass. Charges \$3, or \$1 per day, if application is made for only part of the time. Further information can be obtained from Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I.

BOSTON, MASS.—There will a retreat for associates and friends of St. Margaret's Convent,

17 Louisburg square, beginning with Vespers, June 16th, and closing with the Holy Eucharist on June 19th. Conductor, the Rev. Charles C. Edmunds, D.D., General Theological Seminary, New York. Address the MOTHER SUPERIOR.

KENOSHA, WIS.—The annual retreat for associates and other ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers June 13th, and close with the Holy Eucharist, June 17th. Conductor, the Rev. Professor I. P. Johnson, D.D., Faribault, Minn. Address the MOTHER SUPERIOR.

## WANTED

POSITIONS OFFERED—CLERICAL

**PRIEST WANTED** for a parish in the South. Mission and institutional work. Young or middle-aged man with small family or independent means preferred, high Churchman, not extreme. Magnificent church, rectory, parish buildings, beautiful large grounds. Information from the clergy or laity that will aid in locating a priest for this work will be appreciated, if sent to SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

**PARISH** wanted by energetic, hard-working priest; sound, conservative Churchman; married (no children); exceptionally good reader and speaker; college and seminary training; moderate salary accepted. Address CAPABLE, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** desires duty, June and July preferably. Preaches short summer sermons, and can take choral services. "Parochial Mission Service" Sunday night if desired. Address CELEBRANT, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, single, wants parish or mission for last Sunday in July and all August. Musical. Remuneration, collections only. Address CYD, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, experienced, good preacher, would accept L. T. for the month of August in city church near lake or sea. Apply CURATE, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN** desires curacy in city parish. Preaches on Gospel for the Day. Systematic visitor. Address PRAYER BOOK CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** desires duty part July and August or whole of August. Married; earnest; capable. East preferred. A. J. R. G., care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN** who will spend July in Philadelphia will be glad to take Sunday supply work in the vicinity. Address ARION, care LIVING CHURCH, Milwaukee, Wis.

**MARRIED PRIEST** desires correspondence with parish or bishop. Catholic, energetic, musical. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN** desires temporary work in a disordered parish. Address ELDER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER** wanted, by September 1st, for Church of 1,400 communicants in a large city of the Mid-West. Good salary offered to the right man. Must have best of references. Church located in best residential section of the city. Choir of fifty voices. Address DREW, care LIVING CHURCH, Milwaukee, Wis.

**HOUSEMOTHER WANTED**, 35 or over, for Holiday House Chicago Branch Girls' Friendly Society, at Glenn, Mich. Address M. KEARSEY, 2978 Prairie avenue, Chicago.

**TWO MASTERS WANTED**; Catholic, single laymen preferred, college or normal graduates. Address ST. ANDREW'S SCHOOL, St. Andrew's Post Office, Franklin county, Tennessee.

POSITIONS WANTED—MISCELLANEOUS

**ORGANIST - CHOIRMASTER**, experienced, A.R.C.O. (examined by late Sir George Martin, St. Paul's Cathedral, London), desires change of position September 1st. Ambitious, artistic; choirtrainer, recitalist, Churchman. Address DIAPASON, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST** and choirmaster, F.A.G.O., Churchman, college graduate, accompanist, and successful in recitals, desires position. Excellent references. Address H. S. D., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST - CHOIRMASTER** seeks reengagement. Experience with both boy and mixed choirs. Good organist. Church preferred having full musical service. Address KASEL, care LIVING CHURCH, Milwaukee, Wis.

**MIDDLE-AGED CHURCHWOMAN**, with fifteen-year-old daughter, would like position as housekeeper in widower's or bachelor's home. References exchanged. **HOUSEKEEPER**, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position in September. Excellent references from two priests. Vocal specialist; communicant; young. Must have good organ. Salary \$600. Address Box 25, Essex, N. Y.

**EXPERIENCED Organist-Choirmaster** desires change. Boy voice specialist. Highest references. English diplomas. Good Churchman. Address **CANTORIS**, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG MAN** offers services at parish or missions, for summer. Experienced worker. Clear reader. Studying for Holy Orders. Address **VOCATION**, care LIVING CHURCH, Milwaukee, Wis.

**PUBLIC SCHOOL TEACHER** desires to travel or go to shore for summer. Services as tutor to child in exchange for expenses. Address **ROLF**, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position. European experience. Boy voice specialist. Churchman. Highest references. Address **OPUS**, care LIVING CHURCH, Milwaukee, Wis.

**GRADUATE NURSE** desires position as companion to invalid. Address **CHURCHWOMAN**, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST and Choirmaster** desires post. Salary to begin no object. Address **DARE**, care LIVING CHURCH, Milwaukee, Wis.

**PARISH AND CHURCH**

**UNISON TUNE BOOK** of the American Revival. Thirty-four evangelistic Hymns and Tunes, such as the following: "O Jesu, Lord most merciful," "O Lamb of God, still keep me," "When morning gilds the skies," "Blow ye the trumpet," "What a Friend we have in Jesus," "Holy God, we praise Thy Name," "Pass me not, O gentle Saviour," "Souls of men! why will ye scatter." An appendix with Directions and Programme of the "Parochial Mission Service" for week-night meetings. American Revival Tune Book, Patriotic binding. Also Popular Hymns and Chants, in Unison. Cloth bound. Either of the above, 10 cents, postpaid. Evening Prayer and Popular Hymns in Unison, \$5.00 per 100. Or copies of all three 25 cents, postpaid. Address **REV. J. M. RICH**, West Newton, Mass.

**AUSTIN ORGANS**.—The **CHOROPHONE** is a complete and ideal pipe organ for Sunday school rooms, halls, and smaller churches, having generous combination pistons, complete and modern electric system, concave radiating pedals, and at moderate cost. It answers a demand long experienced for complete flexible organ at a figure very attractive. **AUSTIN ORGAN CO.**, Woodland street, 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. BENTLEY**, 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.

**SMALL PIPE ORGAN** in good condition wanted for use in our school chapel. Please write stating particulars and price desired to the **REV. EDGAR H. GOOLD**, St. Augustine's School, Raleigh, N. C.

**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.

**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.

**CHURCH DECORATIONS**, ornaments, altar frontals, vestments, etc., at moderate cost. **THOMAS RAYMOND BALL**, 61 West Forty-sixth street, New York City.

**CHURCH EMBROIDERIES** of every description. Stoles a specialty. Send for price list. **CLARA CROOK**, 128 West Ninety-first street, New York.

**GUILD OF THE HOLY GHOST**. A devotional guild for communicants. Particulars, **REV. F. J. BARWELL-WALKER**, Murphysboro, Ill.

**POST CARDS** of Churches, Cathedrals, and Missions. Send for catalogues. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

**UNLEAVENED BREAD—INCENSE**

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

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

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

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

**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.

**BOARDING—NEW JERSEY**

**SOUTHLAND**.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. 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**.

**FOR RENT—NEW YORK**

**EXCEPTIONAL opportunity**—rectory to rent. —Rector of parish about thirty miles from New York City would be glad to rent his rectory of nine rooms, bath, steam heat, water, with barn and grounds, on easy terms, to married Churchman, with whom the rector could board. R. R. station, three minutes walk; high healthy location, attractive scenery. Full particulars on application to "A. T.," care **LIVING CHURCH**, Milwaukee, Wis.

**WANTED—MISCELLANEOUS**

**CONGENIAL partner** wanted for part of summer by bachelor owning very attractive summer cottage. Excellent piano. College man preferred. Address Box 328, Cent. Sta., Toledo, Ohio.

**FOR SALE—MISCELLANEOUS**

**BARGAIN!** **VIOPTICAN**, complete with electric and carbide attachment, screen, etc.; also 180 colored slides and hymns; packed in neat black case; sacrificed for \$60. Address, **RECTOR**, Rochdale, Mass.

**HEALTH RESORTS**

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**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**

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

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

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

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

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

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

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

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

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

**LOANS, GIFTS, AND GRANTS**

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

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The Conference for Church Work meets at Cambridge, Mass., June 23rd to July 8, 1916. For registration, programmes, or further information, apply to the secretary, **MISS MARIAN DEC. WARD**, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

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

## BOOKS RECEIVED

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

## Dodd, Mead &amp; Co. New York.

*Feminism: Its Fallacies and Follies.* By Mr. and Mrs. John Martin. \$1.50.

*New Wars for Old.* Being a Statement of Radical Pacifism in terms of Force versus Non-Resistance, with special reference to the Facts and Problems of the Great War. By John Haynes Holmes. \$1.50 net.

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

*Phases of Early Christianity.* Six Lectures by J. Estlin Carpenter, D.Litt., Wilde Reader in Natural and Comparative Religion in the University of Oxford, and Late Principal of Manchester College. American Lectures on the History of Religion. \$2.00 net.

*If Ye Fulfil the Royal Law.* By A. H. W. (Canada), Author of *He Restoreth My Soul*; *Which Temple Ye Are*, etc. \$1.50 net.

## George H. Doran Co. New York.

*Is Preparedness for War Unchristian?* By Rev. Len G. Broughton, D.D., Author of *Christianity and the Commonplace*; *Second Coming of Christ*; *The Soul Winning Church*; *Table Talks of Jesus*; *The Prayers of Jesus*, etc. \$1.00 net.

## St. Mary's Convent. Peekskill, N. Y.

*The Order of Matins* According to the Use of the Community of Saint Mary together with Lauds of Tenebrae, Lauds of the Dead, the Gradual Psalms, and the Litany.

## Edwin S. Gorham. New York.

*The Server's Manual.* By Robert Frederick Lau, M.A., B.D. 30 cts. net.

## Albro Society. 181 Lexington avenue, New York.

*Tobacco Habit Easily Conquered.* How to do it Agreeably and Without Drugs. By M. MacLevy, Author of *Back to Life* and *The MacLevy System of Dumbbell Training*. Compiler of Special Courses in Physical Culture for Numerous Institutions. Expert in Physical Efficiency. \$1.25 net.

## E. P. Dutton &amp; Co. New York.

*The Way of All Flesh.* By Samuel Butler, Author of *Erewhon*; *Erewhon Revisited*. With an Introduction by William Lyon Phelps, Lampson Professor of English Literature at Yale. \$1.50 net.

## University of Chicago Press. Chicago, Ill.

*A History of the University of Chicago* Founded by John D. Rockefeller. The First Quarter-Century. By Thomas Wakefield Goodspeed. \$3.00 net.

## PAMPHLETS

## General Theological Seminary. New York.

*The Bulletin of the General Theological Seminary.* Vol. II., No. 3. May, 1916.

## From the Author.

*The Holy Communion.* A Study in the Christ-Life. By the Rev. Royden Keith Yerkes, M.A., S.T.D., Instructor in the History of Religions in the Divinity School of the Protestant Episcopal Church in Philadelphia.

*The By-Products of the Modern College.* By Lyman P. Powell, President of Hobart College, Geneva, N. Y. The Annual Address before the Phi Beta Kappa Society at Cornell University.

## Edwin S. Gorham. New York.

*The Revision of the Prayer Book.* By the Rev. John P. Peters, D.D., Rector of St. Michael's Church, New York.

## Milwaukee County School of Agriculture and Domestic Economy. Wauwatosa, Wis.

*Report of a Survey made for the Milwaukee Taxpayers' League.* By Walter Matscheck, Director of the Wisconsin Efficiency Bureau, Madison, Wis., May, 1916.

## World Peace Foundation. Boston, Mass.

*The Outlook for International Law.* With Letter Commending the League to Enforce Peace. By Elihu Root. World Peace Foundation Pamphlet Series, Vol. VI., No. 3, June, 1916. Single copies free. Price in quantities on application.

## American Committee for Armenian and Syrian Relief. 70 Fifth avenue, New York.

*Latest News Concerning the Armenian and Syrian Sufferers.* Bulletin No. 5, May 24, 1916.

## American Association for International Conciliation. New York.

*Official Documents Bearing upon the European War, Series XII.* Statement of Measures Adopted to Intercept the Seaborne Commerce of Germany, Presented to Both House of Parliament by Command of His Majesty, January, 1916. Great Britain's Measures Against German Trade. A Speech Delivered by the Rt. Hon. Sir E. Grey, Secretary of State for Foreign Affairs, in the House of Commons, on the 26th of January, 1916. April, 1916, No. 101.

## Kenyon College. Gambier, Ohio.

*The President's Letter to the Alumni.* Kenyon College Bulletin No. 49, May, 1916.

## General Education Board. 61 Broadway, New York.

*Report of the Secretary 1914-1915.* Sent on request.

## Associated Press. New York City.

*Religious Interviews: Significance, Principles, Methods.* A Summary of Experience Based on a Study Made by a Commission of the Religious Work Secretaries' Association.

## CHURCH MUSIC

## Boston Music Co. Boston.

*Church and University Hymns for Mixed Voices.* With Additional Harmonization, Throughout, for Men's Voices or Women's Voices. Edited by Edward John Smith, Organist of the Amasa Stone Memorial Chapel, Western Reserve University. Assisting editors, Alex. S. Gibson and Arthur H. Ryder. With an Introduction and the Responsive Service Edited by Charles Franklin Thwing, President of Western Reserve University.

## YEAR BOOKS

*Year Book of St. Paul's Parish, Peoria, Ill., 1915.* Journal of Sixty-Eighth Annual Parish Meeting, Tuesday, December 7, 1915.

"DID YOUR playmate enjoy her visit?" said a mother to her small daughter, who had just bidden adieu to a little friend.

"Why, yes, mother, I think she did," replied the child. "I called her 'my dear' very often, in that dressy tone you use when you have company."—*Youth's Companion.*

## INSPECTING HUMAN MACHINERY

MILWAUKEE has a manufacturing plant which is one of a series of three operated in different parts of the country by the same owners. The present manager of the Milwaukee factory has managed each of the other two. Under his management each factory in turn has been made to produce more and at a lower cost than its rivals. Nothing pleases this man so much as to place one factory at the top of the list and then go to one of the other two and make his new shop beat his previous one.

A brief consideration of his methods would seem to promise profit to other managers and owners and to be in place here because his success, according to his explanation, depends entirely upon the time and attention he gives to the health and physical welfare of the factory workers.

"While other managers are giving their main attention to the condition of their machines and to the inspection of the product, I study the operatives," he told me in the course of a discussion of his business. "By observing the girls at work, rather than the product of the work itself, I can form a more correct estimate of what our output is and will be than by any other method of inspection. To illustrate: A few days ago I spent several minutes watching a girl at a process which calls for especially good eyesight. I observed that every few minutes she moved her head or wrinkled her brow in a manner which indicated defective eyesight.

"When I considerably asked her about her eyes she told me with some surprise that they were perfectly good. I urged her to visit an oculist for an examination. She protested that this was unnecessary. Nevertheless, upon my insistence she went to the eye specialist we retain by the year. He told me that the condition was very bad. When the glasses were ready the doctor took the girl to the window, raised the shade, and asked her to look out. She gave a little cry of happy amazement. For the first time in her life she was really seeing the beauties of the world about her. I'm not worrying now about the amount and quality of the output of her bench.

"Another girl showed evidence of headaches. By a little kindly questioning, I found she was coming to work on a breakfast of coffee and a little piece of bread or toast. The addition of a couple of eggs to that girl's breakfast has made her a crackerjack operator.

"Now we're working upon the condition of the air. This presents some difficulties because of the nature of our product and manufacturing processes. But we're getting it. Every hour the welfare worker takes record of atmospheric temperature and moisture. By attention we're bringing down the heat and increasing the humidity with the result that the workers feel better and do more and better work than when they tire out too early in the workday.

"Of course, it's a bigger job to keep human machines in fine running order than it is the iron and steel ones. Perhaps that's why so many owners and managers neglect them. My company, however, pays me to do the things most important to make their business profitable. It's some personal satisfaction to me to know that aside from profits and my own increasing salary checks, I'm doing something to make the employees healthier, happier, and more prosperous than they are in the plants of our competitors."

He chuckled gleefully at this point in his talk. "Besides," he said, "I'm getting the cream of the workers."—*Wisconsin Health Bulletin.*

HE WHO cannot smile ought not to keep a shop.—*Chinese Proverb.*



## ANNUAL CONVENTIONS

## SUMMARY

ATLANTA accepted the pension system, endorsed the plan to free Sewanee from debt, and instituted plans to secure more candidates for the ministry.—BETHLEHEM provided for a committee on pensions, and refused to make the see city the permanent convention city.—ERIE adopted a canon making the Cathedral a part of the diocese. A canon limiting communicant lists was also adopted, and a petition to General Convention that it permit annual meetings of provincial synods.—FLORIDA'S work was chiefly routine.—In KANSAS, Bishop Millsbaugh withdrew his request for episcopal assistance. The New York pension canon was adopted.—KENTUCKY admitted women to the diocesan committee on apportionment.—LEXINGTON, intensively prosperous, planned extensive missionary work, and promised hearty cooperation with the Bishop's plans.—OREGON reports strong advance. A diocesan Church club was formed.—SOUTHERN VIRGINIA reported much missionary enterprise. It created a board of religious education; approved the One Day's Income Plan; changed its date of meeting to the third Wednesday in November; and expressed its opposition to a racial episcopate.—NORTH DAKOTA will continue the preaching mission, and endorses the Pension Fund. Growth appears on nearly all lines.—OKLAHOMA left the matter of clergy pensions in the hands of a commission.—SPOKANE'S convocation was the largest in its history. A committee was instructed to endeavor to rectify errors in the teaching of Church History in the public schools. Endorsement was given to the pension system.—WESTERN NEBRASKA accomplished its routine work.

## ATLANTA

BISHOP NELSON was the celebrant at the opening service of the council in St. Peter's Church, Rome (Rev. H. Fields Saumenig, rector), on May 24th. Nearly all the clergy were present, with a full lay representation from all the parishes and missions.

In place of the sermon the Bishop delivered his address. He made extended reference to the marked increase of vigor throughout the diocese, due in part to the impulse given by the Nation-wide Preaching Mission. He urged upon the clergy a strict and willing compliance with the rubrics of the Prayer Book, declaring unlawful any subtractions from or additions to the Prayer Book order except as provided by rubric, making particular mention of the omission of either lesson in Morning or Evening Prayer, the substitution of a hymn for a canticle, in the same offices, and the singing of the *Benedictus Qui Venit* in the Communion service, also the Bridal chorus from Lohengrin as a processional or otherwise at the solemnization of a marriage. The custom of blessing the wedding ring he also declared unlawful, as the Prayer Book makes no provision for it. Special prayers, other than those of the Prayer Book, and all special orders of service he declared to be in the discretion of the Ordinary and not of the priest. It is also unlawful, he said, to use any version of the Scriptures in reading the Epistle and Gospel at Holy Communion, other than that printed in the Prayer Book. The close of his address was devoted to a feeling commemoration of the late Thomas Eggleston of Atlanta.

The council unanimously adopted a resolution pledging the diocese to accept the Church Pension Fund system whenever it shall go into effect, and appointing a committee to secure the raising of Atlanta's share of the \$5,000,000 fund necessary to make the system effective. A committee was also ap-

pointed to prepare for presentation to the next council the necessary canonical legislation to enable the diocese to apply the income of certain funds to the payment of annual premiums in behalf of beneficiaries of the Church Pension Fund in this diocese.

In the report of the standing committee on the state of the Church, the Rev. Charles H. Lee, chairman, showed throughout the entire diocese a general increase of activity and zeal. The benefit to the clergy themselves from their participation in the Nation-wide Preaching Mission has been great, and the spiritual life in the parishes and missions has been quickened. Debts are being paid off, improvements undertaken, and new responsibilities assumed. Confirmations have been more numerous the past year. The general missionary, the Rev. Thomas Duck, is meeting with much more success in his difficult task, so much so that the board of missions contemplates putting another general missionary in the field this year.

The priest in charge of the colored work of the diocese, the Rev. A. E. Day, reported the best year since he first began his work fourteen years ago. At the La Grange Settlement the work is growing so steadily that need is felt for an additional clergyman, a deacon, whose support will be provided by the Woman's Auxiliary.

The report of the Woman's Auxiliary showed a financial total of \$18,000, representing the work of the women of the Church in various lines of endeavor, an increase over last year of \$3,000.

The council was remarkable for its hopeful, enthusiastic outlook and the entire absence of party spirit either in the elections or at any other time.

The report of the committee on the University of the South, at Sewanee, Tenn., showed better conditions than for a number of years. The council unanimously endorsed the movement to free the university from debt, urging Church people to send their sons to this, their own institution of learning.

More than usual interest was shown in the matter of securing candidates for the sacred ministry. This subject was presented by the Rev. John M. Walker, Jr., of Cordele, Ga., fraternal delegate from the diocese of Georgia, with the result that a committee on Candidates for the Ministry was elected by the house. The Rev. Mr. Walker also introduced the subject of cooperating with the diocese of Georgia in supporting special work at the University of Georgia and at the State Farm at Milledgeville, and a committee was appointed to confer with a similar committee of the diocese of Georgia and report to the next annual council.

On the Standing Committee C. L. Pettigrew of Atlanta succeeds Mr. T. Eggleston, deceased.

Deputies to General Convention—Clerical: The Rev. Messrs. C. B. Wilmer, D.D., Atlanta; Troy Beatty, Athens; S. A. Wragg, Columbus; Henry D. Phillips, chaplain, University of the South, Sewanee, Tenn. Lay: Messrs. Z. D. Harrison, Robert C. Alston, Atlanta; Chambers L. Bunting, Macon; Seaton Grantland, Griffin.

Provisional deputies—Clerical: The Rev. Messrs. H. Fields Saumenig, Rome; L. B. Richards, Atlanta; R. K. Smith, Atlanta; C. L. Wells, Ph.D., Macon. Lay: Messrs. T. H. Nickerson, Athens; T. E. Berry, Columbus; H. L. Parry, Decatur; R. W. Graves, Rome.

## BETHLEHEM

AT EVENING PRAYER on Tuesday, May 16th, in Trinity Church, Easton, Pa., the rector, the Rev. Archibald H. Bradshaw, welcomed the members of the forty-fifth annual

convention, and Bishop Talbot delivered his annual charge.

The Bishop expressed satisfaction over the meeting of the diocesan apportionment for General Missions last year and the regular payment of the apportionment for religious education, and hoped that the convention would likewise place upon its budget the apportionment for social service, amounting to \$204.38, or one per cent. of the apportionment for General Missions; made a plea for greater support of the Bishop's Church Extension Fund, each of the four annual calls now bringing in about \$1,350 toward purchasing lots or building new churches, rectories, and parish houses; and told in detail the progress of the Church Pension Fund and the endowment of Leonard Hall. One pledge of \$50,000 had already been made in the diocese for the Church Pension Fund, and a pledge of \$10,000 and a gift of \$1,000 had during the year increased the endowment of Leonard Hall, no diocese in the Church now having a larger number of men in course of preparation for the ministry than the diocese of Bethlehem.

After the service the business session of the convention opened with the roll-call. The Rev. Frederick Alexander MacMillen, chairman of the Church Pension Fund Committee, introduced a canon providing for a committee of three clergymen and three laymen, to be known as the committee on the Church Pension Fund. As finally passed the canon provided that the members of this committee should be appointed by the Bishop. An amendment to the constitution, providing that the convention meet every year in the see city, South Bethlehem, was proposed, but was defeated on the second day.

Nearly all the officers and committees were reelected. David J. Pearsall, Esq., of Mauch Chunk, was reelected secretary, and Mr. P. Redington Stetson, of Reading, was reelected treasurer.

At the Tuesday morning session the report of the finance committee showed that on April 30th the deficit of the diocese amounted to \$1,956.19, a decrease of \$2,168.90 from the preceding year. The report was amended so as to include the full apportionment of \$406 for religious education, instead of reducing the amount to \$300, in the budget of expenses for the coming year, and the amount of \$204.38 was added for social service, these being the amounts asked for by the General Board of Religious Education and the Joint Commission on Social Service, respectively. The estimated expenses for the coming year thus amount to \$10,869.38.

The amount of \$11,000 was adopted as the apportionment for diocesan missions for the coming year, an increase of \$1,000. The Rev. Edward Monroe Frear, the Church's chaplain resident at State College, representing all the Pennsylvania dioceses, made a brief address concerning his work, and appealed for greater interest and stronger financial support. The Rev. Howard W. Diller reported for the diocesan board of religious education and the Rev. R. P. Kreidler for the diocesan board of missions and the committee on social service. The Rev. Wallace Martin, for the committee on admission of new parishes and organized missions, recommended the admission of Calvary Church, Wilkes-Barre, as a parish, and St. David's, Bangor, as an organized mission, the recommendation being adopted. The Rev. F. W. Beekman reported for the central missionary committee, announcing that the services of the Rev. R. W. Patton had been secured for a missionary campaign to take place in the archdeaconry of Scranton next fall.

Mr. Monell Sayre, who had delivered a detailed address the preceding afternoon, was given the floor for fifteen minutes to speak

of the Church Pension Fund. He told of the individual pledge of \$50,000 from the diocese of Bethlehem, and of the completion of the half of the Five Million Dollar Fund in cash and pledges. He also explained that in the twenty-four hours immediately preceding the Fund had grown by \$90,000.

The balloting resulted in the reelection of the Standing Committee.

Deputies to General Convention—Clerical: The Rev. Messrs. Howard W. Diller, Pottsville; Archibald H. Bradshaw, Easton; William B. Beach, Scranton; F. W. Sterrett, Wilkes-Barre. Lay: Messrs. Rodney A. Mercur, Towanda; William R. Butler, Mauch Chunk; Albert N. Cleaver, South Bethlehem; Leonard Peckitt, Catasauqua.

Alternates—Clerical: The Rev. Messrs. Frederick Alexander MacMillen, Reading; Walter Coe Roberts, Mauch Chunk; W. N. Weir, Sayre; Robert P. Kreidler, Scranton. Lay: Messrs. J. W. Coddling, Towanda; A. S. Maurice, Athens; V. H. Everhart, Easton; Cornelius Comegys, Scranton.

The convention adjourned to meet next year at the Church of the Good Shepherd, Scranton.

## ERIE

THE CONVENTION met in the parish house of the Church of the Ascension in Bradford, Tuesday and Wednesday, May 23rd and 24th. Tuesday morning, at a second celebration, the church was filled with delegates to the Woman's Auxiliary, parishioners, and others who were present to worship and to hear the Bishop's annual address.

After tenderly recalling the names of those in the Church and diocese who had departed this life since the last convention and praying for their repose and growth in grace, the Bishop recounted the work of the past year. It was a record of large confirmation classes made larger by Protestant and Roman Catholic converts. It was a year too of material building and betterment in all parts of the diocese and most significant both of material and spiritual growth was an increase of fifteen per cent. in all missionary stipends and the raising of the clerical salary in five more of the self-supporting parishes.

Tuesday evening the church was again filled to hear the new provincial secretary, the Rev. Wm. C. Hicks of Washington, who spoke of the work of the Province, and the Rev. David L. Ferris, rector of Christ Church, Rochester, N. Y., on the subject of Religious Education, who told the story of the wonderful Dr. Doty Bible classes for men in that city and of the equally wonderful Jane Marsh Parker Bible classes for women.

The chief work of the convention was the adoption of the proposed canon making the Erie Cathedral part of the Church and diocese. The Rev. Martin Aigner, D.D., the Rev. George F. Potter, the Ven. R. S. Radcliffe, and the Rev. John E. Reilly were elected clerical members of the Standing Committee, and the lay members were all re-elected. The committee organized with the Rev. Dr. Aigner as president and Mr. E. R. Shepard as secretary.

Deputies to General Convention—Clerical: The Rev. Martin Aigner, D.D., the Rev. W. H. Overs, Ph.D., of Bradford; the Rev. Edward J. Owen of Sharon; the Rev. W. E. Van Dyke of Smethport. Lay: Mr. T. W. Shacklett of the Cathedral, Erie; the Hon. Harry A. Hall, of Ridgway; Col. E. V. Selden, of Oil City; and Mr. Severn P. Ker, of Sharon.

Alternates—Clerical: The Rev. Harry L. Taylor, Ph.D., Erie; the Rev. M. L. Tate, Emporium; the Rev. G. H. Sharpley, of Corry; the Rev. W. H. Jones, Warren. Lay: Messrs. J. W. Reynolds, Erie; J. H. Alexander, Warren; Guy B. Mayo, Smethport; and Josiah Howard, Emporium.

A canon was adopted permitting only those who have communicated in the three years last past to be counted for purpose of

assessment. The convention resolved to raise \$25,000 toward the Church Pension Fund, and petitioned General Convention to permit the provincial synods to meet annually.

## KANSAS

BISHOP MILLSPAUGH presided at all sessions with more vigor than for the past few years when the convention met in Grace Church, Winfield (Rev. C. E. Snowden, rector), on May 24th and 25th. He was celebrant at the opening service, being assisted by Dean J. P. DeB. Kaye and the Rev. C. E. Snowden. The Grace Church vested choir rendered a splendid musical service. The Bishop in his annual address showed his official acts and at the close reported his health better and withdrew his request for assistance until such time as ample provision should be made for the salary.

Nearly all the clergy of the diocese were present, but rather a small representation of the laity, and the Woman's Auxiliary.

The Rev. E. A. Edwards was reelected secretary; Mr. D. W. Nellis, treasurer; the Rev. F. F. Busch, registrar and historiographer; the Hon. Charles Blood Smith, chancellor. Archdeacon Spencer was reappointed.

Mr. Nellis, the treasurer, read his report showing the diocese in good condition, all assessments paid, and some start made on the apportionment for general missions.

Deputies to the General Convention—Clerical: Rev. R. H. Mize, Rev. J. P. DeB. Kaye, Rev. Percy T. Fenn, D.D., Rev. R. K. Pooley. Lay: Mr. O. B. Hardcastle, Mr. G. A. Rockwell, Mr. J. N. McComb, Mr. Ranson Stevens.

The Standing Committee was reelected.

The Bishop nominated as Rural Deans the Rev. R. K. Pooley for northeast convocation; the Rev. Franklin Davis for southeast convocation; the Rev. J. E. Brodhead for northwest convocation, and the Rev. P. T. Fenn for the southwest convocation.

There were no long speeches or serious debates. A resolution of sympathy and prayer was passed for the President of the United States in these trying times, and also for the Rev. John Bennett, senior presbyter of the diocese, who was sick at his home in Kansas City, Kan. The editor of the *Kansas Churchman*, the Rev. W. R. B. Turrill, was highly complimented on his able and successful management of the paper and bidden God speed in his new field of labor at Astoria, Ore. Professor Crawford of the State University at Manhattan was elected editor for the next year, and the Rev. George M. Geisel, business manager.

Bishop Thurston of Eastern Oklahoma came before the convention and secured a resolution endorsing the pension plan. The New York canon was adopted.

On both days there was a vigorous meeting of the Woman's Auxiliary, presided over by Mrs. Millsbaugh. Deaconess Bedell made a deep impression by her address on work among the Indians of South Dakota.

## FLORIDA

COUNCIL was held in St. John's Church, Jacksonville, Wednesday and Thursday, May 17th and 18th. Little besides routine business was transacted and the old officers were all reelected. On the Standing Committee Mr. H. C. Birley of Lake City took the place of Mr. H. E. Dotterer of Fernandina, who is unable longer to serve, being very old and having recently become an invalid.

Deputies to General Convention—Clerical: Rev. V. W. Shields, Jacksonville; Rev. L. Fitz-James Hindry, St. Augustine, Ven. John H. Brown, Pensacola; Ven. William Wyllie, Jacksonville. Lay: Mr. W. W. Hampton, Gainesville; Mr. Frank P. Dear-

ing and Mr. John S. Bond, Jacksonville; Mr. W. M. Corry, Quincy.

Alternates—Clerical: Rev. Francis Yarnall, Tallahassee; Rev. Bernard Campbell, Gainesville; Ven. Curtis Grubb, Live Oak; Rev. L. W. Doud, Monticello. Lay: Mr. I. H. Aiken, Pensacola, Mr. J. G. Ruge, Apalachicola; Mr. J. D. Rahner, St. Augustine; Mr. W. A. Bours, Jacksonville.

Last year the council entered into the clergy pension scheme and instructed a special committee to prepare a canon to carry it into effect in the diocese. Such a canon was reported and after careful consideration was adopted, to become effective as soon as the \$5,000,000 are raised.

A great deal of interest was manifested in the effort being made to pay the debt off from the University of the South at Sewanee.

All clergy actively at work in the diocese were present at the council and nearly all parishes and missions had lay representatives.

The next council will meet in Christ Church, Pensacola, at which time the diocese is to celebrate the Bishop's thirtieth anniversary.

## KENTUCKY

THE FIRST evening of the council was given over to Religious Education. On Monday, May 22nd, in St. Mark's Church, Louisville, the Rev. F. W. Hardy, secretary of the diocesan board, presiding, addresses were delivered by the Rev. Harry S. Musson on general work and Mr. William E. Pilcher on work in the diocese. Especial mention was made of the successful school conducted last year in the Cathedral House.

The second evening was devoted to Missions, addresses being made on general and on diocesan missions by the Rev. Harris Malinckrodt, rector of Calvary Church, and by the Rev. Harry S. Musson, rector of the Church of the Advent.

The Bishop delivered his annual address in place of the sermon at the celebration of the Holy Communion Tuesday morning. At the business session which followed that morning and afternoon, and on Wednesday morning, nothing of special importance was done outside of routine work.

Practically all of the committees were reappointed, the only changes being in the case of removals from the diocese. The Standing Committee was reelected, as were also most of the other officers and committees.

Bishop Woodcock read a communication received from the Woman's Auxiliary stating that at a recent meeting of their executive board a resolution was unanimously passed asking that "in the interests of greater efficiency and cooperation, and in accordance with the precedent established in the diocesan social service commission and the diocesan board of religious education, the Bishop appoint on the diocesan committee on apportionment three women, members of the Woman's Auxiliary," the request being signed by all the diocesan officers and other members of the board. The Bishop referred the matter to the council and several clergymen speaking in favor of it, the resolution to comply with the request was unanimously adopted. The Bishop accordingly added to the apportionment committee the names of Miss L. L. Robinson, Miss Nannie Hite Winston, and Mrs. Harry S. Musson, all prominently identified with the Auxiliary and all diocesan officers.

Four ballots were required to elect the deputies to General Convention and doubtless many more would have been except for a resolution providing for the dropping of all but the two names receiving the highest number of votes.

Clerical Deputies: Rev. Messrs. Richard L. McCready, Charles Ewell Craik, D.D., George C. Abbitt, and Lloyd E. Johnston.

Lay: Messrs. William A. Robinson, John G. Saunders, R. W. Covington, and Charles S. Grubbs.

Alternates—Clerical: Rev. Messrs. C. S. Quin, Harris Mallinckrodt, F. W. Hardy, and Harry S. Musson. Lay: Messrs. E. S. McDonald, James E. Rankin, D. A. Kellar, Alexander Galt Robinson.

### LEXINGTON

THE BISHOP read his annual address immediately after the organization of the council in the Church of the Ascension, Frankfort, Tuesday afternoon, May 23rd. The past year had been one of progress and improvement in almost every place where the Church is established. All diocesan indebtedness has been wiped out; several of the congregations have been freed from debt and many improvements made upon their properties; several churches have been enriched by beautiful and valuable gifts and memorials; one commodious, well appointed church has been added to the number of church buildings; the two chief educational institutions have outgrown their equipments and enlargements have been made in one and about \$12,000 raised for enlargements in the other; in only one year has the number of confirmations exceeded that of last year; the diocese has a loyal, united, efficient corps of clergy; the men and women actively engaged in parochial and diocesan enterprises are increasing in number, efficiency, and loyalty; and several congregations are reporting larger attendance at the services. The Bishop spoke with gratitude of this loyal service and intensive growth, but the time has now arrived when the diocese must aim at extensive growth. He laid before the council a thorough analysis of diocesan statistics and of existing conditions, together with a study of the conditions of extensive growth in the Apostolic Church, and called both clergy and laity to make this in future more definitely and pressingly an object of their work, not merely for the sake of numerical increase, but for the salvation of men.

The Bishop dealt at some length and forcefully with the subject of Church Order, urging both clergy and laity to know more clearly their own minds in this matter which is becoming increasingly more important.

This portion of the address will be printed later in THE LIVING CHURCH.

The address was apportioned to committees and the action called for by the Bishop was heartily given. Carefully chosen committees are to press a canvass for pupils for Margaret College at Versailles and for scholarships in St. John's Collegiate Institute and Training School at Corbin. The interests of the University of the South are to be looked after by a committee with a view to enlisting as early as practicable the interest and aid of every congregation in the diocese. The diocese by conciliar action a year ago entered into the Church Pension system and this year it determined to do all in its power for the Fund for accrued liabilities.

Tuesday night there was a service in the interest of religious education in the diocese. The board of religious education through its chairman, the Rev. J. M. Maxon, made a full report upon the whole subject and urged a more aggressive and united programme in the Sunday schools. The report, which was adopted, called for the formation of teacher training classes, adult Bible classes, and, so far as is practicable, the adoption of a uniform system of instruction. At the same service reports were received from the educational institutions of the diocese.

Wednesday morning there was a joint corporate Holy Communion for the members of the council and of the Woman's Auxiliary, administered by the Bishop, assisted by the rector of the parish, the Rev. J. J. Gravatt, Jr., and the Rev. Alexander Patterson, the senior presbyter. At night there was a service of intercession for missionary and social

service workers, after which the Bishop presented the Rev. H. P. Manning, general missionary-elect of the diocese. Other speakers were Dean Hullihen of the University of the South, presenting the appeal of the university; Mr. W. L. Settle on Mountain Missionary Work; the Rev. A. H. Marshall on Suburban Missionary Work; Dean Massie presented the report of the social service commission; and Miss Linda Neville spoke on the Prevention of Blindness among Children.

A few of the activities of the social service commission may be not improperly mentioned. The work of the vice commission in Lexington and the closing of the segregated district; aiding in securing the passage of the anti-pandering bill at Frankfort; aiding in the opening of a house of refuge for fallen women in Lexington; aiding in the cause of temperance and equal suffrage in this state; aiding in the organization of a men's federation in Lexington; aiding in the work of prison reform; the prevention of blindness among children; are some of the lines along which excellent work has been done.

All the diocesan bodies, including the Standing Committee, and general officers, were reelected.

Deputies to General Convention—Clerical: Very Rev. R. K. Massie, D.D., Rev. J. M. Maxon, Rev. J. J. Gravatt, Jr., Rev. J. H. Gibbons. Lay: Messrs. Henry Higgin, J. T. Shelby, W. D. Spalding, and A. D. Cole.

Alternates—Clerical: Rev. G. H. Harris, Rev. L. L. Riley, Rev. J. H. Fielding, Rev. J. E. Thompson. Lay: Messrs. C. M. Harbison and W. E. Swift, Prof. F. L. Rainey, and Dr. J. R. Cowan.

The business of the council was greatly expedited by the coöperation of two committees—unfinished business and despatch of business—and a well arranged programme, the business being completed in a day and a half.

The council requested the Bishop to consider the advisability of publishing in book form the conciliar charges which he had delivered during the twenty years of his episcopate. Many feel that they possess permanent value and deserve more than the obscurity to which the diocesan journal consigns them.

### MICHIGAN CITY

THE SUPPLEMENTARY lay delegates to General Convention from the diocese of Michigan City were incorrectly reported last week. They are: W. A. Weed, South Bend; A. H. Lord, Elkhart; Archie Price, Marion; and Guy Baker, Plymouth, Ind.

### OREGON

SOLID ACHIEVEMENT marked the twenty-eighth annual convention, held in the Pro-Cathedral of St. Stephen the Martyr, Portland, Wednesday and Thursday, May 24th and 25th.

The opening service was held Wednesday morning. Bishop Sumner delivered his annual address at this time and it showed a general bracing and strengthening of the work of the Church in the diocese during the first convention year of his episcopate. A most satisfactory increase in baptisms and confirmations was noted, as well as a general toning up of the spiritual life and stimulation of effort among clergy and their congregations.

Delegates to General Convention—Clerical: The Rev. Thomas Jenkins, the Very Rev. H. M. Ramsey, the Rev. J. E. H. Simpson, Portland; and the Rev. R. S. Gill, Salem. Lay: Mr. R. L. Glisan, Mr. H. D. Ransdell, and Dr. S. E. Joseph of Portland, and Mr. Frank Spittle of Astoria.

In the Standing Committee, the Rev. Thomas Jenkins, the Rev. R. S. Gill and the Very Rev. H. M. Ramsey are the clerical members. All lay members were reelected.

Mr. Roger W. Hastings was elected treasurer; Judge W. T. Slater, chancellor, and the Rev. W. A. M. Breck, registrar.

An enthusiastic laymen's dinner was held at a Portland hotel on the eve of convention, and a Church Club was launched. Strong addresses were made by the Bishop and others, and there was an almost unanimous signing of applications for membership by the laymen present. About two hundred, including the clerical guests of the laymen, were present.

### SOUTHERN VIRGINIA

THE ANNUAL council was held in Trinity Church, Staunton, May 30th to June 1st. The Rev. W. Q. Hullihen and his congregation were the hosts, though the Rev. W. G. McDowell and his congregation and many others assisted in giving beautiful hospitality.

The addresses of the Bishops were timely in their utterances on the great need of spiritual unity and missionary enterprise. On the afternoon of Tuesday the council attended a reception at Stuart Hall, the diocesan school for girls, and inspected the institution. The work of the board and Miss Howard, the efficient principal, were highly commended. Later in the council the status and prospects of the school were ably presented by Mr. Alex F. Robertson and the Rev. R. C. Jett, followed by this resolution by Rev. R. B. Nelson: "Resolved, That the council of this diocese most heartily endorse the present management of Stuart Hall and pledge its earnest support and coöperation in guaranteeing to the future generation of the Church this most valuable asset to the mental and spiritual welfare of the daughters of the Church."

The diocesan board of missions, by the secretary, Rev. A. C. Thomson, D. D., showed how large was the missionary enterprise in this diocese. Forty-two clergy were aided by this board, and seven lay workers at a total cost of \$17,000. As the work had grown the apportionment on the parishes would be much increased over last year. The list of apportionments for diocesan missions based on 6 per cent. current expenses and 40 cents for each communicant was read and after some corrections was approved and the following recommendation was adopted: "In submitting to the council the apportionment for diocesan missions for 1916-17, as required by canon, the board feels that the time has come for a determined effort on the part of this diocese to lessen the burden by a systematic development of our very great and largely untouched resources, and the consequent withdrawal or substantial lessening of the appeals for aid. As a practical step in this direction the board recommends the adoption of the duplex system of church offering in connection with an every-member canvass in all churches now receiving, or hereafter applying for, appropriations."

The following were elected clerical deputies to the General Convention: The Rev. J. B. Dunn, D. D.; the Rev. C. Braxton Bryan, D. D.; the Rev. A. C. Thomson, D. D.; and the Rev. C. O. Pruden. Alternates: Rev. D. W. Howard, D. D.; Rev. R. C. Jett, D.D.; Rev. W. A. Brown and the Rev. E. R. Dandridge. Lay deputies elected were Col. W. A. Anderson, Judge T. H. Willcox, Judge E. W. Saunders, and Judge Leigh R. Watts. Alternates: Messrs. C. S. Hutter, F. W. Darling, W. E. Mingea and W. W. Old, Jr.

Diocesan board of religious education: The Bishop; the Bishop Coadjutor; Rev. R. C. Jett, D.D., Rev. F. G. Ribble, Rev. E. P. Dandridge, Rev. S. R. Carter, Rev. G. Otis Mead, Rev. Thomas Semmes, Messrs. Mayo C. Brown, E. W. Maupin, T. Y. Sydnor.

The Standing Committee: The Rev. J. C. Hall, Rev. E. R. Carter, Rev. J. B. Dunn,

Mr. J. C. Randolph, Mr. D. A. Payne, Mr. C. S. Hutter.

The social service commission made a splendid report. During the past year the work has been confined to study of the conditions and needs of jails and alms houses within the diocese. The report was a full one and discussed in executive session. The council was deeply impressed and will no doubt be moved to activity in these lines.

The committee on clerical support pointed out the inadequacy of clerical salaries and urged that vestries consider seriously this matter. The use of the duplex envelopes, after thorough preparation and canvass, was strongly recommended.

The Sunday school commission in making its report stated progress in that department of Church work and urged the clergy and laity to cooperate with the work of institutes and summer normal schools as most helpful; and recommended that the commission be abolished and a diocesan board of religious education be established by canon. This was done, the canon enacted, and board elected as noted above.

The report for the Industrial Farm and Home for Homeless Boys was made by its founder and president, the Rev. Geo. Floyd Rogers. The institution is doing splendidly. Goodly sums of money have been contributed for permanent buildings to take the place of temporary quarters where 74 boys are now cared for. There are several hundred on the waiting list and when adequate buildings are provided the blessings and benefits to great numbers of boys will be inestimable.

The Rev. D. W. Howard reported for the general missionary work that the diocese is determined to pay its apportionment in full; that we approve the "one day's income thank offering" plan of the General Board; that the men be organized in the several parishes to carry on this work; and that a man in each parish be appointed by the rector to cooperate with the diocesan Board of Missions in all mission enterprises.

It is to be noted that the diocesan board of missions, the committees on the missionary budget and on clerical support unite in urging the adoption of the every-member canvass and use of the duplex envelopes.

The Rev. C. Braxton Bryan introduced a resolution to change the constitution as to the time of meeting of the annual council from the last Tuesday in May to the Third Wednesday in November, which was adopted by vote by orders.

A resolution was adopted, expressing opposition to a racial episcopate and the deputies to the General Convention were instructed to govern themselves accordingly.

The Rev. W. C. Hicks, secretary of the province of Washington, was received and made an address; also the Rev. S. U. Mitman, Ph. D., the field secretary of the Provincial Board of Religious Education, and the Rev. Frederick Gardner, D. D., secretary for work among colleges within the province.

The missionary services were inspiring. On Tuesday night Mr. D. H. Brown, executive secretary of the Layman's Missionary Commission, spoke on his work in the state of Virginia and Dr. Randolph Teusler, head of St. Luke's Hospital, Tokyo, told of the great things which have been and may be accomplished in that institution. On Wednesday night the missionary addresses were diocesan in their scope. Mr. W. D. Tyler of Dante, Va., spoke of the work of the Archdeaconry of Southwest Virginia, Rev. J. T. Russell of the work among the colored people, and two students from the University, Messrs. Sharp & Dimmock, presented the great need of building an adequate church in place of the present small and temporary St. Paul's Church at the State University.

#### NORTH DAKOTA

THE CLERICUS of the district met on Saturday evening preceding convocation. Dr. J. K. Burleson was elected president for the ensuing year, and Dickinson was selected as the place of the next meeting.

Sunday morning a splendid service was rendered, Bishop Tyler celebrating the Holy Communion, with Dean H. F. Kloman and Dr. J. K. Burleson assisting. The Rev. J. S. Brayfield of Jamestown preached a missionary sermon.

At the Sunday school service in the afternoon, addresses were made by the Rev. R. F. Blackford of Minnewaukan and the Rev. J. N. MacKenzie of Minot. The secretary of the Sunday school commission, the Rev. J. S. Brayfield, read his annual report. There was a falling off in Lenten offerings, owing partly to the late date of Easter, so that complete reports were not at hand. The Valley City school again made the largest per capita contribution.

At the evening service, the Bishop read his annual report. Commending the Advent Preaching Mission throughout the district last December, he suggested that a committee be appointed to prepare for similar work next year, and also a committee on Evangelization to reach and minister to the isolated membership throughout the district. Later in the session these recommendations were adopted.

Immediately after this service, the Bishop called the convocation to order for preliminary organization. The roll call showed only three of the clergy absent. The Rev. L. G. Moultrie was elected secretary.

When convocation re-assembled next morning, roll showed seventy-two clerical and lay delegates. Dr. Burleson read the report of the committee on Clergy Pension Fund, which was unanimously adopted. The report included a proposed canon, which was accepted the next day, and referred to the House of Bishops for ratification.

The report of the commission on social service, read by Professor G. O. Libby of the State University at Grand Forks, made many practical suggestions. The Rev. L. G. Moultrie reported that the Church Hall in Valley City was prospering in spite of many handicaps. Certain repairs were recommended, and the Bishop and two generous laymen at once came to the rescue with the necessary funds, the former donating a dozen rocking-chairs.

The report of the editor of the *Sheaf* showed that the district paper was caring for itself financially and meeting the needs of the district in a splendid way.

The Woman's Auxiliary met in the Cathedral, and heard inspiring reports. The Guild of St. Peter's, Williston, reported a marvelous work in raising funds for the new rectory. Mrs. D. B. Holt read the report of the committee for mission study.

The laymen's banquet, to which the clergy were invited, was a delightful function, presided over by Judge Barnett.

The Bishop and Mrs. Tyler received the delegates and members of the parish at their hospitable home, with the special purpose of presenting the new Dean and his wife, the Rev. and Mrs. H. F. Kloman.

At the morning session on Tuesday, Mr. D. C. Lord was re-elected district treasurer. Other officers elected or appointed were: registrar, Dean H. F. Kloman; chancellor, D. B. Holt.

Clerical delegate to General Convention: Dr. J. K. Burleson, with the Rev. J. S. Brayfield alternate; lay delegate, Mr. J. S. Frame; alternate, Mr. C. D. Lord.

The committee on the State of the Church reported growth along nearly all lines, the communicating membership increasing 232 and contributions for local purposes more than \$13,000 over last year.

The convocation received and accepted an invitation to meet with the Church of the Advent (Rev. F. H. Oehler, rector), Devils Lake, next year.

#### NORTH TEXAS

THE CONVOCATION, meeting in Emmanuel parish, San Angelo, on May 14th, was largely attended by both clerical and lay delegates.

A report was presented favoring entry into the pension system. The Rev. W. T. Allen preached the convocation sermon, a convincing plea for foreign missions.

#### OKLAHOMA

ON THE EVENING of Tuesday, May 23rd, the opening service of convocation was held at St. Philip's Church, Ardmore (Rev. F. W. Golden-Howes, rector), the Rt. Rev. Theodore Payne Thurston, Bishop of Eastern Oklahoma, being the preacher. On Wednesday, the Holy Communion was celebrated at nine o'clock by the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma. In the chancel assisting were Bishop Thurston and the Rev. A. B. Nicholas, the senior presbyter. The Bishop gave his annual address and immediately afterwards the convention organized. On Thursday, the Holy Communion was celebrated by the Very Rev. F. J. Bate, assisted by the Rev. V. C. Griffith. Morning Prayer was said at nine o'clock. The Woman's Auxiliary met in the afternoon of both days, receiving its usual reports and making its customary pledges. On Wednesday night the Rev. E. H. Eckel preached. The closing service on Thursday night was made memorable by the strong sermon by the Very Rev. F. J. Bate and the farewell words of Bishop Brooke.

Bishop Thurston instructed the delegates and their friends in regard to the Church Pension Fund, explaining its various features. The convocation left the matter in the hands of a commission composed of the Bishop, the council of advice, and the committee on the state of the Church, owing to the lateness of the hour when the matter came before it for consideration.

The expansion of the work among the students at the State University received consideration.

The committee on finance included in the budget small appropriations for the General Board of Religious Education and the Social Service Commission.

The Bishop especially commended the work of the preaching mission, and advised its enlargement and continuation. Also he stressed the importance of the Sunday school, and urged his men to more vigorous effort with the children and young people.

On the council of advice, the clerical members remain, and Messrs. E. H. Eckford and H. H. Sayre are the laymen.

Delegates to General Convention: Rev. J. Caughey, Mr. C. O. Bunn of Ardmore.

Alternates: Rev. V. C. Griffith, Mr. J. P. White of Oklahoma City.

It is interesting to note that the clerical delegates to the General Convention from both districts in Oklahoma were close friends in England before taking orders, and have had all their experience as priests in Oklahoma.

#### SPOKANE

THE CONVOCATION held its opening session on Sunday, May 21st, in All Saints' Cathedral, Spokane. The sermon was preached by the Rev. J. G. Robinson of St. James' Church, Pullman. The Bishop delivered his charge at the evening service.

Business sessions opened on Monday morning. The Bishop read his annual report, in which among other things he told of his own work for the district both within and without its bounds, including his tour in behalf of the Clergy Pension Fund. The Bishop proceeded to show he disliked the thought of this additional absence from his district but that one of the compelling motives was the fact that nearly all his clergy were to be beneficiaries of this \$5,000,000 and that by work-

ing for this fund he was working for greater efficiency in his own field. He then went on to say: "Despite my several and long absences from the district I have been able to visit most of our parishes and missions within the year. Since the last convention I have visited all points at which we have organized missions with but two or three exceptions." His official acts included "153 services of the Church. I have attended 248 meetings or conferences, of which 189 were in the district. I have delivered 235 addresses or sermons, 119 in the district, 61 in the East in behalf of missionary work, and 23 for the Pension Fund." He stressed the matter of religious education, showing that the educative process must underlie the training of people in worship, in an appreciation of the Church, and in giving.

The Rev. J. G. Robinson was elected secretary, and Mr. A. W. Lindsay, treasurer.

The Bishop appointed as his council of advice the Very Rev. W. C. Hicks, the Rev. Alfred Lockwood, the Rev. F. J. Mynard, and Messrs. G. S. Brooke, E. H. Knight, and W. L. Stirling.

The Rev. J. G. Robinson was elected clerical delegate to General Convention and the Rev. C. E. Tuke, alternate. J. H. Pellitier

is the lay delegate and W. L. Stirling the alternate.

Among the more important items of business transacted was the unanimous endorsement of the Clergy Pension Fund, pledging the cordial and undivided support of the district to it, and providing for a commission consisting of the Bishop and three clerical and three lay members to cooperate with the national board. A telegram to this effect was ordered sent Bishop Lawrence.

The committee on religious education was instructed to use every effort to have eliminated from the schools those histories which teach directly or by implication that the Church of England began with Henry VIII.

The convocation was the most largely attended of any in the history of the district. Every clergyman actively at work was present and many parishes and missions had strong lay representation. A spirit of harmony and unity prevailed and the feeling was prevalent that the district had entered upon an era of growth and development.

The social features of the convocation were a largely attended reception given by Bishop and Mrs. Page at the episcopal residence on Monday evening and the dinner given by the Bishop to the clergy on Tuesday evening.

Wednesday was given over to the work of the Woman's Auxiliary. A corporate Communion was held in Trinity Church, addresses being delivered by the Bishop and the Rev. Alfred Lockwood. Reports given showed a great variety of work undertaken during the past year. The United Offering was received at the opening service and amounted to \$260. Mrs. Wilson Johnston was elected president and Mrs. W. H. Farnham secretary for the ensuing year.

WESTERN NEBRASKA

CONVOCATION met in Grace Church, Chadron, Wednesday, Thursday, and Friday, May 10th to 12th. The Bishop read his annual address Wednesday morning. At the business session following the Rev. William C. Shaw of Alliance was elected secretary.

The convocation sermon was preached by the Rev. Norman Hutton of Chicago on Wednesday evening, the opera house being used instead of the church, a large choir and the clergy occupying the stage.

The usual routine business was transacted, and the Rev. W. W. Wells was elected clerical deputy to General Convention, with Mr. Charles Tully of Alliance as lay deputy.

THE CHURCH AT WORK

LEAGUE TO ENFORCE PEACE

AT THE GREAT MEETING of the League to Enforce Peace held in Washington on May 26th and 27th, ex-President Taft presiding, Bishop Darlington of Harrisburg gave the opening invocation. At the luncheon which followed afterwards in the New Willard Hotel, the Rev. Canon George William Douglas said grace at the outset.

CHURCH PENSION FUND

SINCE THE last report in these columns, the following eight dioceses and four missionary districts have entered the pension system: Albany, East Carolina, Indianapolis, Kansas, Los Angeles, Michigan City, Minnesota, Nebraska, New Mexico, Salina, Spokane, and Western Colorado.

This makes a total of sixty dioceses and five districts committed formally to the plan. Twenty of these took this action during the month of May.

In practically all of the recent annual diocesan gatherings the Pension Fund was a leading topic of discussion; that they might enter the Fund, adopt the canon, or raise their share of the reserve fund. Bishop Lawrence, Bishop Thurston, Secretary Monell Sayre, and Professor Herty were the representatives of the Fund at many of these conventions.

The Bishop of a distant mission field sends this message of appreciation to Bishop Lawrence:

"The news of the progress the fund is making brings gladness to every clergyman, but I believe especially to those who have left home to go out and plant the Church in distant places. Out here at the advance posts we are ministering among people whose income does not enable them to pay more than the current expense of the work, nothing for salaries, and there is no hope of their being able to provide anything for those dependent on the minister, when misfortune overtakes him.

"We do not pose as making sacrifices in the mission field, but it is cheering, to say the least, to feel that our loved ones are to be provided for when we are no longer able to fulfil that responsibility."

The Cathedral Church of St. Paul, Boston,

through its parish committee of sixteen laymen, has sent out a letter to the congregation, setting forth the Church Pension project with great clearness and force. A part of this communication reads:

"The Episcopal Church to-day is waging a campaign which is one of the greatest reforms that the Church has ever advocated. The Church has long recognized the moral claim of her clergy upon her, and she is now endeavoring to solve the problem by the establishment of a Pension Fund."

Dean Rousmaniere adds his endorsement and says: "The subject deserves our very careful and intelligent consideration, and I believe that the more seriously we think of the benefits which this Fund will assure to the Church the more generous we shall be."

LARGE BEQUESTS TO ALBANY PARISH

BY THE WILL of Jesse W. Potts, many years a vestryman, St. Peter's Church, Albany, New York, is made the immediate or the residuary legatee of all except \$55,000 of a \$500,000 estate. An outright bequest of \$60,000 is made for a guild house on the church property adjoining the rectory on the west, the new building to conform in architecture to the rectory, the gift of Mr. Potts and his sister, Miss Sarah Potts, in 1897. In case the church does not accept this bequest within a year the amount is to be divided equally between the Albany Hospital and the Home for Aged Men at Menands, an Albany suburb. For the upkeep, repairs, taxes, and insurance on the Potts memorial rectory before mentioned a trust of \$25,000 is created.

For the endowment of a free pew in St. Peter's in the names of Mr. Potts' parents, Jesse Charles Potts and Eunice Walker Potts, \$5,000 is left in trust.

About \$45,000 is left in trust to provide four annuities, which amount will go to the parish at the death of the annuitants. The Albany Hospital, the Home for Aged Men, and the Albany Historical and Art Society receive \$10,000 each.

The balance of the estate, conservatively estimated at more than \$300,000, is to be made a trust fund, the income of which is

to be used by the corporation of St. Peter's for the work of the Church according to their discretion.

To his cousins Mr. Potts gives \$55,000 outright in various amounts.

Miss Sarah Potts died at the Potts home on State street in Albany on May 4th of this year, leaving her estate of \$200,000 to her brother, who three days later added the codicils to his will, making St. Peter's the beneficiary, in place of his sister, deceased, of the bulk of both estates. Three days later Mr. Potts himself died, and his will was probated on the first of June.

Mr. Potts and his sister lived for many years somewhat apart from the activities of the capital as neither of them had robust health. They centered their interest in the work and charities of old St. Peter's, of which they were faithful communicants.

When in the early nineties the termination of the lease upon the lot on Lodge street where the old rectory stood made necessary an appeal for funds for the erection of a new home for the rector on the Payne lot above the church, which had been recently acquired, it was a surprise as well as a great delight when Mr. and Miss Potts offered to build the new house as a memorial. From that day to this the rectory they built has had the constant care of the devoted brother and sister, whose work for the Church they loved will now go on in perpetuity.

"INNOCENT VICTIM OF SOME INGENIOUS ROMANCER"

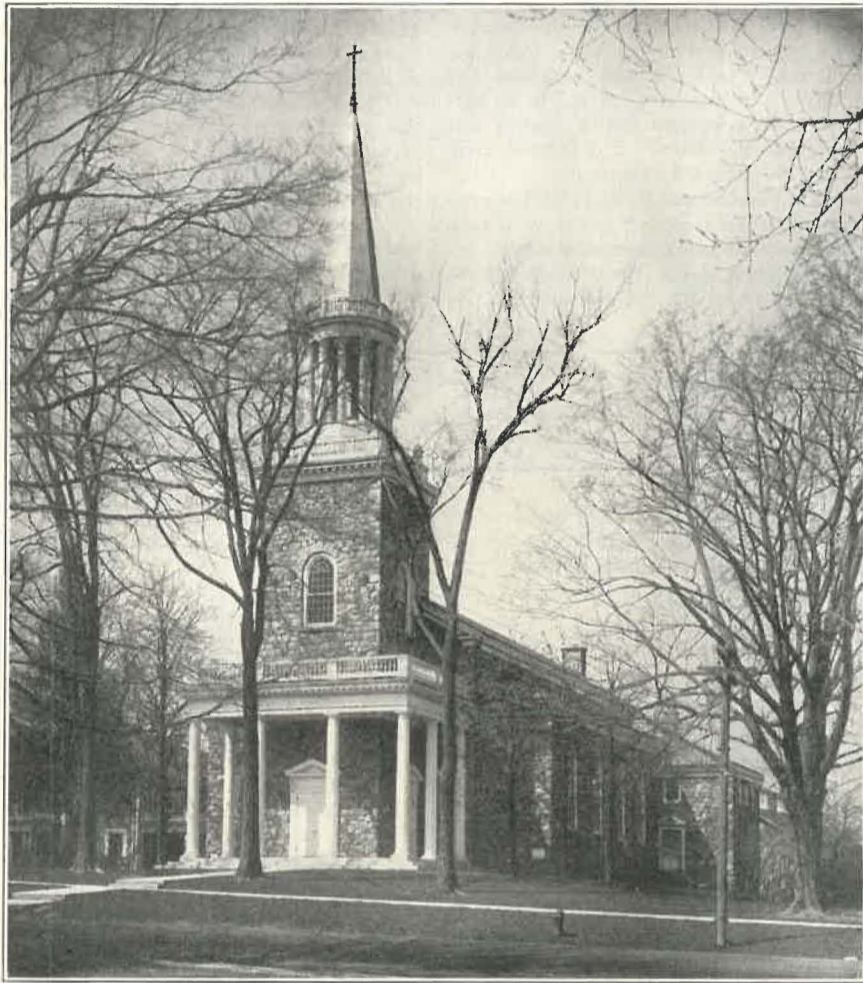
REFERRING to a report printed in THE LIVING CHURCH concerning an English priest who was visiting in this country, the London Church Times says:

"The Living Church announces that a London priest who has lately been preaching in Brooklyn has a congregation of eleven thousand, and that his parish 'takes in practically the entire northern section of the city' of London. Our contemporary is the innocent victim of some ingenious romancer. The church in which this wonderful congregation is said to assemble holds, in fact, seven hundred; the parish is included in an archdeaconry with 171 other parishes, and even the

archdeaconry does not cover the entire northern section of London."

### CONNECTICUT CHURCH CONSECRATED

THE NEW St. Stephen's Church, Ridgefield, Conn. (Rev. William B. Lusk, rector), is a fine example of Colonial architecture, conveying the impression of dignity, simplicity, and beauty, those rare old virtues that we regard as characteristic of the early New England days. Occupying a commanding position on the historic old village street, it challenges the eye and compels admiration.



ST. STEPHEN'S CHURCH, RIDGEFIELD, N. J.

Though built only a year ago the architect has produced the feeling of hoary antiquity by the use of old Connecticut field stone, weathered by the suns and rains of centuries.

The tower is a work of beauty by reason of its combination of strength and delicacy, while the spire crowns a work that will long be an ornament to the town. The interior is equally pleasing to the eye. On entering the church one is impressed with its stately proportions—the spacious chancel, the massive columns, the rich red tiling of the floors, and the snow-white pews with their mahogany trimmings—all produce an effect of stateliness and simplicity.

The marble altar is a memorial to the Riggs-Cheesman family. The stained glass altar window, Christ Blessing Little Children, is a memorial to Clara Alsop and Samuel Wadsworth Lewis, and the pulpit is a memorial to the Stebbins-Clark families.

The new church was consecrated by Bishop Brewster Tuesday, May 30th. Many of the clergy from neighboring parishes and from adjoining dioceses took part in the service and the music was sung by part of the choir of the Cathedral of St. John the Divine, New York, under the direction of Miles Farrow, Mus. Bac., M.A., organist and master of the choristers.

Out of courtesy to the Bishop and in

honor of the occasion the annual Decoration Day parade was abandoned and the whole town attended the service, many failing to gain admission. Forty-seven candidates were presented for the rite of Confirmation, the majority being adults, men and women of standing in the community.

Besides consecrating the edifice the Bishop blessed the chancel window, a gift from Mrs. Frederic E. Lewis in memory of her father and mother. The Rev. Robert H. Neide, D.D., read Morning Prayer and the Lessons were read by the Rev. Charles A. Marks and the Rev. Roland S. Nichols.

The Rev. John M. Ericsson of St. John's,

to have the opportunity of worshipping God in that way." The first church building was erected in 1740 upon a site which was granted by the proprietors of the town, January 4, 1739. During the Revolutionary war it was taken as a building in which to deposit the public stores, and in April, 1777, it was set on fire by the British forces in their retreat from Danbury. Though not consumed it was rendered unfit for divine service. When in 1785 it was voted to erect a second building the people were so impoverished on account of the war that it was not completed until 1791. This church was not consecrated until 1831, forty years after its completion, the consecrator being the Rt. Rev. T. C. Brownell, D.D., then Bishop of Connecticut.

As late as 1820, the General Assembly was petitioned to indemnify the parish for the loss it sustained by the burning of the first church. The application, however, proved unsuccessful. The parish was organized in 1839 under the name of St. Stephen's and in 1841, as the congregation had outgrown the old building, a new edifice, the third structure, was begun. This was completed in 1842 and it was consecrated by Bishop Brownell on September 20th of that year. Confirmation was first administered in the church at Ridgefield in 1809, when Bishop Jarvis visited the parish and confirmed eighty-six persons. Thirty-six clergymen have officiated in the church as missionaries or rectors, pictures of all of whom are in the possession of the parish. The architect of the new church was W. Kerr Rainsford.

### DEATH OF REV. S. D. DAY

THE REV. SAMUEL D. DAY, whose last ministry was at Christ Church, Forest City, Pa., passed away at the Emergency Hospital, Carbondale, on May 25th, at the age of eighty-two years. He had been in poor health for several months. The Rev. Mr. Day, a native of Connecticut, was ordained by Bishop Alonzo Potter in 1862, according to a newspaper account, but the *Journal* of the diocese of Bethlehem gives the dates of his ordination to the diaconate and the priesthood as 1861 and 1865, respectively. Part of his ministry was spent as assistant at St. Luke's Church, Scranton, and part at the Church of the Good Shepherd, Binghamton. He served also in Iowa, Illinois, Florida, and Georgia. He has been canonically connected with the diocese of Bethlehem since 1909, having been in charge of Christ Church, Forest City, until five years ago. After his retirement he resided at Clifford. The burial service was read at Dundoff by the Rev. G. C. Graham of Carbondale on Saturday, May 27th. Mrs. Day died a year ago, and since her death he has lived practically alone at the family home.

### THE EPISCOPATE OF WESTERN COLORADO

ON MAY 31st, the Presiding Bishop accepted the resignation of the Rt. Rev. Dr. Brewster, Bishop of Maine, as Bishop in charge of the missionary district of Western Colorado, and appointed the Rt. Rev. Dr. Jones, Bishop of Utah, as Bishop in said charge.

### DEATH OF REV. GEORGE S. TODD

THE DEATH of the Rev. George S. Todd, an aged priest who had lived in retirement in recent years with the priests of the Society of St. John the Evangelist, occurred at St. Margaret's Home, Montreal, on Tuesday, May 9th.

Mr. Todd was graduated at Nashotah in 1873, in which year he was ordained deacon by Bishop Whitehouse, being advanced to the priesthood two years later by Bishop Edward R. Welles of Wisconsin. His earlier work was at the Cathedral in Milwaukee, with which he

Yonkers, read the Lesson in the Confirmation office, the Rev. John H. Chapman read the Epistle, and the Rev. James H. George the Gospel. The Rev. Roland T. Mulford, Ph.D., attended as Bishop's chaplain.

Owing to the length of the service, the sermon was omitted, but Bishop Brewster made a brief address congratulating the rector and the parish on the result of their labors and showing the analogy between the consecration of the beautiful church building and the consecration to God's service of the forty-seven candidates on whom he had laid hands.

The chancel and church were banked with dogwood and the moss roses on the altar were given by Mrs. Lewis as a memorial.

After service over two hundred guests sat down to a luncheon provided by St. Stephen's Guild in the parish house. The Bishop made a happy speech congratulating the parish and the rector.

The parish was founded as a mission in 1725 by the Rev. Samuel Johnson, D.D., of Stratford, Conn., who often officiated until 1727. Despite its early struggles and vicissitudes the Church in Ridgefield maintained a steady growth, the records showing that in 1735 there were "twenty families of a very serious and religious people who had a just esteem of the Church of England and desired

was connected for a number of years, having, during a portion of the time, the charge of St. Mark's Church, South Milwaukee, in addition. He was afterward an assistant at the Cathedral in Chicago and then at the Church of St. John the Evangelist, Boston, but retained his canonical connection with the diocese of Milwaukee until the end. Fr. Todd will be remembered with much affection by many of the older generation of Church people in Wisconsin.

**DEATH OF REV. H. H. BARBER**

THE REV. HUBERT HOUGH BARBER, rector of Trinity Church, Fredericksburg, Va., died quite suddenly at the Johns Hopkins Hospital, Baltimore, on April 24th. The funeral was held on Wednesday the 26th, the Rev. Herbert Mayers officiating. The Rev. Mr. Barber was a graduate of St. Augustine's College, Canterbury, in the class of 1874. He was made deacon in 1876 and priest in 1879 at the hands of the Bishop of Frederickton. His first work was at St. Stephen's Church, McKeesport, Pa.

**CHURCH WORK AMONG THE DEAF**

THE MISSIONARIES of the deaf in the Province of Washington have organized the Society for the Promotion of Church Work among the Deaf. The Rev. C. Orvis Dantzer, rector of All Souls' Church for the Deaf, Philadelphia, Pa., is president; the Rev. Franklin C. Smielau, missionary in the dioceses of Harrisburg, Bethlehem, Pittsburgh, and Erie, is vice-president, and the Rev. Oliver J. Whildin, missionary in the diocese of Maryland, is secretary-treasurer. The society has the endorsement of Bishop Murray, president of the synod, and of the Rev. Dr. Arthur Chilton Powell, secretary of the Committee on Church Work among the Deaf, which was appointed at the primary synod in Pittsburgh and continued in office at the second synod held in Richmond, Va., November 16-18, 1915. The society recently issued an appeal for funds to enable it to carry on its work and to provide for the education and training of missionaries.

**DEATH OF REV. C. E. MACDOUGAL**

ON THURSDAY, May 25th, the Rev. C. E. MacDougal, M.D., for many years the rector of St. Mary's Church, Milton, Florida, died at the age of eighty-six. The funeral and interment took place Friday afternoon, Bishop Weed officiating, assisted by the Ven. John H. Brown, rector of Christ Church, Pensacola, and the Rev. John C. Skottowe, rector of St. Katherine's Church, Pensacola. Only three months ago Dr. MacDougal's wife was laid to rest. They had been married sixty-two years. Dr. MacDougal was for some fifty years the village physician in Milton. In his early days in Milton services were held in the Masonic Hall. At a time when there was no priest in charge Mr. MacDougal acted as lay reader. Later he was ordained deacon, still continuing his practice of medicine. Later he was ordained priest and still continued to attend to the medical needs of the people until at last for the past two or three years he has been unable to attend to his duties either as priest or physician. He was greatly beloved by the people of Milton.

**DR. POWELL RESTORED TO HEALTH**

IT IS A PLEASURE to learn that the president of Hobart College, the Rev. Dr. Lyman P. Powell, is practically restored to health, although he has not yet returned to office routine. He has recently visited a number of colleges, studying methods of raising endowments, in order to assist Hobart College to launch its campaign on June 1st for an increase of \$200,000 in its endowment fund, with \$58,000 pledged in advance.

**DROWNING OF REV. GUY BURLESON**

THE SHOCKING NEWS of the drowning of the Rev. Guy P. Burleson, rector of St. John's Church, Auburn, N. Y., together with a companion, John Heal, 17 years of age, will bring distress to large numbers of Churchmen to whom Mr. Burleson and his four brothers in the ministry are personally known. The accident occurred on Owasco Lake, near Auburn, during the forenoon of Memorial day, but there were no witnesses to it, and precisely the time and place are unknown. The bodies had not yet been recovered on Monday night, though the lake had been dragged for several days. Next Saturday, June 10th, at 10:30, the funeral service will be held in St. John's Church, Auburn, without the interment, unless the bodies

D. D., and the Rev. Edward W. Burleson are in the background.

The Rev. Guy P. Burleson, the youngest of the brothers, was a graduate of St. Paul's School, Hobart College, and the General Seminary, where he finished in 1904, going directly to the mission field of North Dakota. He was married in 1907 to Miss Pauline R. Palmer at Geneva. In 1910 he accepted a call to St. John's Church, Auburn, N. Y., of which since that time he has been the rector. His wife and two young sons survive him. He was born in 1879. He was a member of Phi Beta Kappa, and during his college course at Hobart won for the college one of the intercollegiate prizes offered to the junior classes.

A touching incident occurred last Sun-



THE LATE REV. GUY P. BURLESON (IN CENTER) AND HIS FOUR BROTHERS

should be recovered in the meantime. Interment of Mr. Burleson's body will be made at Geneva when it is found.

Mr. Burleson and the young man started in a canoe on the lake at about eight o'clock of that morning, intending to paddle to a camp site eight miles away. Shortly after nine o'clock the wind shifted and a gale blew up. A heavy storm resulted. The canoe, with its occupants, was not seen after that storm by any persons who have been discovered. In the early afternoon the canoe and some of its furnishings drifted to shore and inquiries developed the certainty that the occupants had been drowned.

The Rev. Guy P. Burleson was one of five brothers in the ministry, and their father, the Rev. Solomon S. Burleson, was a veteran missionary in Minnesota and Wisconsin before them. The accompanying illustration, which was first published in THE LIVING CHURCH at the time of the ordination of the deceased priest in 1904, shows the five brothers, the Rev. Guy P. Burleson being the central figure in the front row. At his right is the Rev. Allan L. Burleson, who has pluckily kept at his parish work in the City of Mexico during these troubled years, while on his left is the Rev. Hugh L. Burleson, D. D., one of the secretaries at the Church Missions House. The Rev. John K. Burleson,

day when, at the request of prisoners in Auburn prison, among whom Mr. Burleson had made many visits and from which number he had presented nine for confirmation at Easter, a memorial service was held, in which large numbers of the prisoners showed their deep sympathy.

**COMMENCEMENT DAY AT NASHOTAH**

MAY 31ST this year was the realization of all that May at its best can be in the Lake country of southern Wisconsin, and accorded well with the inspiring services which always mark the closing day of Nashotah.

Celebrations of the Holy Eucharist early in the morning were taken by the Bishop of Milwaukee in the Seminary Chapel, by the Bishop of Fond du Lac in St. Mary's Oratory in White Hall, and by the Bishop of Springfield in St. Francis' Oratory in Lewis Hall.

At the Solemn Eucharist at 10:30 all three Bishops were present in cope and mitre, the Bishop of Milwaukee pontificating.

Preceding this service the bidding prayer was said by the Bishop of Milwaukee, and this was followed by the giving of the diplomas of the house to the members of the graduating class: the Rev. Carl William Bothe of the diocese of Springfield, the Rev. Percy Robert Deacon, the Rev. Lorenzo Di Sano,

and the Rev. George Trowbridge Gruman of the diocese of Fond du Lac, and the Rev. Vivian Albertus Peterson of the diocese of Milwaukee.

The degree of Bachelor of Divinity was then conferred upon the Rev. George Morrill Babcock of Chicago and the Rev. George Carlton Story of Fond du Lac in course, and upon the Rev. A. Parker Curtiss of Fond du Lac.

The alumni prizes, \$25 each in gold to the three students best in intellectual work in the junior, middle, and senior classes, respectively, were awarded for the first time this year, and were given to the Rev. Carl W. Bothe of the senior, Mr. Arnold Gordon Fowkes of the middlers, and Mr. John Edward Bailey of the junior class.

The celebrant was Dean Larrabee, assisted by the Rev. A. E. Johnstone as deacon, and the Rev. A. E. Pflaum as subdeacon. The plainsong *Missa Marialis* was sung, the student body forming the choir, and with the visiting alumni and other clergy in surplices filling all available space in the choir, and overflowing into the Blessed Sacrament Chapel. Many other visitors were present, filling the space outside the rood screen.

The sermon by Bishop Weller, on the text, "He gave gifts unto men," was on the duties of the pastoral office, a most earnest plea for those qualities of the pastor which are only possible as he draws his inspiration and help from the love of the Good Shepherd Himself, and which he must manifest in his zeal for the vast number of sheep that are scattered abroad, in his individual care, and personal love and sympathy for each soul under his care, and in his fidelity to his stewardship to teach, line upon line imparting the whole counsel of God.

At the annual meeting of the board of trustees the new arrangement for the preparatory department was presented, and formal consent was given to the removal of this department to Racine College under the newly elected warden of the institution. By this plan it is hoped that an extended and more thorough course of preparatory study can be given than was practical in the two years' course at Nashotah, and that students entering the seminary from Racine will come with better foundation for theological studies. Archdeacon Blossom of Milwaukee was elected to the board and the Rev. George M. Babcock was chosen as alumni trustee.

The treasurer's report showed a good financial condition, the year ending with a small balance to be turned over to the endowment fund. This gratifying showing could not have been, but for the generous response to appeals made during the past year for assistance in carrying the large number of students for whom scholarships have to be provided.

### ONE DAY'S INCOME

FOLLOWING the lead of the diocese of Bethlehem, clergy throughout the United States are preparing to present the One Day's Income plan to their congregations on Whitsunday. Many of them have found that this plan transforms the apportionment from a seemingly uninteresting assessment into a personal free-will offering. Its definiteness and democracy enlist many who formerly were apathetic, and rectors are being surprised at the financial ability and willingness of their parishes.

Even if the whole Church should give the apportionment in full, this would enable the work to do little more than stand still. It should be realized that the apportionment is not a maximum requirement, but only a minimum standard of giving in order to maintain present work. Unless the Church goes beyond it her missionaries will never be able to seize the manifold opportunities which daily present themselves.

A faithful laborer among the Indians in South Dakota writes concerning a donor to the Fund: "Mrs. Red Horse She was Widow Ten years. When I come to Pine Ridge in 1880 Mr. Red Horse Is One of the First With his family they come in to the church and they were Baptize. He was sick 18 years on the bed. He was Wonderful Remembrance of Prayer Book. He could say without book All in the Morning and Evening Prayer, also in the whole in Holy week Lessons. Mrs. red horse she do not know Where she would make earn money Though always Glad to do offering. I Thought it time for me to speak of these good Indians."

### MEMORIALS AND GIFTS

THE ALTAR GUILD of all Saints' Chapel, New Haven, Conn., has recently presented the Church with a fine new altar book.

IN EMMANUEL CHURCH, Rapid City, S. D., lilies were furnished for the altar on Easter Day by friends in loving memory of Dean Sparling.

ST. PAUL'S MISSION, Plainfield, Conn., through its lay reader, Mr. Sidney Bard, has been presented with a beautiful Prayer Book for the altar, and a handsome brass alms bason, both being memorial gifts.

A SWEET-TONED sanctus bell has been given to St. Stephen's parish, Peoria, Ill. (Rev. G. S. A. Moore, priest in charge), by the Sunday school, to commemorate the parochial mission recently held by the Rev. S. A. Chapman, of Galesburg, Ill.

THERE WAS unveiled in All Saints' Church, Brooklyn (Rev. E. S. Harper, D.D., rector), on Sunday, May 28th, a memorial window, given by Mrs. Justin McCarthy in memory of her husband. The subject is "Sir Galahad" and is executed in blue, white, and golden tones. The inscription which is contained on a panel below the window is as follows: "To the Glory of God and in Loving Memory of Justin McCarthy, 1871-1915."

THE CHAPEL of Christ Church, Troy, N. Y. (Rev. George Carleton Wadsworth, rector), has been enriched of late by the gift of a handsome Cluny lace frontal for the altar, a cut-glass and silver bread box, and twenty-five handsomely bound Prayer Books and Hymnals. The frontal and the bread box were given by the altar guild, while the Prayer Books and Hymnals were presented by Mrs. Washington Akin. Christ Church Chapel is now complete in every detail and will comfortably seat about forty people.

A VERY BEAUTIFUL pulpit has recently been erected in St. James' Church, Rochester, N. Y., as a loving memorial to the Rev. James Hogarth Dennis, for twenty-five years its rector. The base of the pulpit is constructed of black walnut and the gallery and reading-desk are of brass. On the hand-rail is engraved the following inscription:

"Erected by the members of the Church of St. James the Greater, Almira St., To the Glory of God and in loving memory of JAMES HOGARTH DENNIS, Rector 1876-1901. Entered into rest May, 1914. R. I. P. Epiphany, 1916."

Several improvements have been made to the church property during the present rectorship of the Rev. J. C. Gairdner, among the latest being a red Wilton carpet laid throughout the church.

ON LOW SUNDAY in St. Luke's Cathedral, Orlando, a rose window above the altar was dedicated to the memory of Mrs. William Crane Gray. After the brief, impressive dedication, "To the glory of God, and in loving memory of Fanny Campbell Gray," a memorial address was given by Rev. A. A. Rickert, then Dean Remsen gave an interpretation of the window, its general topic be-

ing "angels." That as angels are God's servants, ever speeding at His bidding on errands of mercy and of love, these fitly typify Mrs. Gray's constant ministries of help and cheer. The angels with harps mean praise, those with golden censers, prayer; that throughout her life combined praise and prayer were offered. In the center of the window are the Greek letters for "Christ": so was Christ held as the center of her life, her days marked by deep love to Him and to all mankind, by a complete faith and trust in His guidance.

ON EASTER DAY a completely new chancel was blessed in Christ Church, Pensacola, Fla. A reinforced concrete floor on which is laid grey Tennessee marble tiles, two very handsome Eucharistic lights, and an altar service book were given in memory of the Rev. Percival Hanahan Whaley, D.D., rector of Christ Church from 1890 to 1908. A massive Caen stone altar, a quartered oak reredos, and wainscot, given in memory of the Rev. John Jackson Scott, D.D., rector of Christ Church from 1848 to 1889. A bishop's chair was put in in memory of Chandler C. Yonge, "for many years a vestryman of Christ Church and chancellor of the diocese," and a rector's chair to the memory of Julia A. Yonge, "for fifty-one years a devoted member of Christ Church." Two handsome brass vases were put in in memory of Philip Keyes Yonge and Ethel Wilmer Yonge, infant children of Mr. and Mrs. P. K. Yonge. There have been only three rectors in this parish since 1848 and all of them were born in South Carolina.

### ALBANY

R. H. NELSON, D.D., Bishop  
Dedication and Consecration Services

ON THE Fifth Sunday after Easter Bishop Nelson dedicated the remodelled Christ Church at Morristown, which was damaged by fire in February. A number of changes have been made in the interior of the church, including the addition of a recess chancel and vesting rooms for the choir and clergy. A Gothic ceiling and handsome entrance vestibule have also been added, with memorial windows and a brass altar rail. On the following morning Bishop Nelson consecrated the new church at Herman.

### ATLANTA

C. K. NELSON, D.D., Bishop  
Annual Meeting of Auxiliary

THE DIOCESAN BRANCH of the Woman's Auxiliary met at the same time as the council holding its sessions in the chapel of St. Peter's Church, Rome. The meeting was well attended and enthusiastic. In addition to routine business the Auxiliary pledged the sum of \$600 towards the Bishop's colored work and an equal sum for the salary of a deacon to aid in the work among the mill operatives at La Grange. The Auxiliary meeting closed with a quiet hour conducted by Very Rev. Thos. H. Johnston, Dean of St. Philip's Cathedral.

### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
E. C. ACHESON, D.D., Bp. Suff.  
Mission House for Italians—Brotherhood of St. Andrew—Pre-Convention Meeting

REPRESENTATIVES from all city parishes met on Wednesday afternoon, May 24th, in Christ Church parish house, Hartford, to consider raising \$20,000 to erect a Church building for St. Paul's Mission in the Italian quarter.

IT IS INTERESTING to note in connection with some recent anniversaries in the diocese that of the consecration of the first St. Alban's Church, Danielson, on Thursday, April 28th, fifty years ago. This building was formerly an academy under Congregational



auspices. It was bought by Churchmen, and under the indefatigable efforts of the Rev. Mr. Adams, the missionary in charge, was converted into a plain but comfortable, pleasant, and well-appointed house of worship.

LAST NOVEMBER completed the third year of the formation of the senior chapter of the Brotherhood of St. Andrew in Trinity parish, New Haven. Each member of the chapter is engaged in taking part in some one or more of the various organizations of the church. Seven are teaching boys' classes in the Sunday school, seven are aiding in conducting services in the wards of the New Haven Hospital, six are serving as ushers in the church, one is chorister, and one is a scoutmaster of the parish Boy Scout troop. Recently a voluntary request was made by fifteen young boys of the parish for the formation of a junior chapter.

THE FOURTH ANNUAL diocesan dinner will be held on the evening of the first day of the convention, Tuesday, June 13th, in the Yale University dining hall. The speakers will be the Hon. E. L. Steele, Judge of the Police Court in Hartford, who will speak on The County Jail Sytem, and the Rev. Percy S. Grant of New York City, whose subject will be The Church and Social Reconstruction.

ON TUESDAY morning, preceding the opening of the convention, a diocesan missionary conference will be held in Trinity Church, New Haven.

EASTON

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

THE NORTHERN CONVOCATION met in Trinity parish, Elkton (Rev. William Schouler, rector), on May 23rd and 24th. The subject of Missions was presented by the Dean, the Very Rev. Sewell L. Hepburn, the Rev. Dr. Martin and the Rev. Mr. Stauffer. When the Woman's Auxiliary of Cecil county met on the second day, an address was delivered by Dr. William H. Jefferys. At the closing session of convocation, the Rev. Dr. Frederic Gardiner, representing the educational department of the Province of Washington, and the Dean, spoke on The Christian Teaching and Training of Our Youth. The present Dean was re-nominated to the Bishop for the ensuing year.

ERIE

ROGERS ISRAEL, D.D., Bishop  
Convention Happenings

A FEATURE of the convention week was the meeting of the diocesan Church Club on the previous Monday afternoon. Mr. Severn P. Ker was re-elected president. In the evening the members held their annual banquet in the Bradford Country Club, and delegates to the convention were invited. About one hundred sat down to dinner. Afterwards the president introduced Mr. John Powell, secretary of the Church Club of the diocese of Pittsburgh, who told the methods which have made for the success of that club. He was followed by the Rev. Augustine Elmendorf, secretary of the social service commission of the diocese of Newark, who delivered a remarkable address on Social Service. The speeches closed with an earnest plea by Mr. Leo Hunt of Philadelphia for the Church Pension Fund.

ANOTHER FEATURE was the annual meeting of the Woman's Auxiliary of the diocese in the rooms of the Bradford Literary Club, and the dinner in the Armory of their delegates with the delegates to the convention, and the social hour which followed. The Auxiliary was in attendance at the second celebration of the convention Tuesday morning and then assembled in the Literary Club rooms. It was a sad meeting for Mrs. Israel, who has been the honorary president and the inspiration of the Auxiliary ever since she came to

the diocese six years ago, passed away on Good Friday. The first thing which the members did upon assembling was to recall her work and character and to join in prayer that God would have her in His grace and keeping. Mrs. Arthur Krouse of Sharon was elected to be organizing secretary in place of Mrs. McKee, resigned. The new provincial secretary was present and addressed the members. The treasurer of the United Offering reported its amount as \$3,300.46. It was resolved to make the offering \$3,500 in honor of Mrs. Israel, who had desired that it should amount to that this year.

FLORIDA

EDWIN GARDNER WEED, D.D., Bishop  
Delayed Vacation—Church Plant at Cedar Key Burned

AFTER SIX years of very hard work, the Ven. John H. Brown, the present rector, has been requested by the vestry of Christ Church, Pensacola, to take a three months' vacation on full salary. A supply has also been provided for that time. Mr. Brown expects to spend these months in the mountains of North Carolina. During these six years, of which four have been years of serious financial depression, the debt of Christ Church has been reduced from over \$38,000 to \$26,000, besides paying out over \$15,000 in interest. There are over a thousand baptized people in this parish and they are widely scattered, so that the work has been particularly hard and the rest is greatly needed by the rector.

ON THE LAST day in March, Christ Church and rectory, Cedar Key, were completely destroyed by fire. There was no insurance at all on either building. As Cedar Key is a very small place with only a handful of communicants living there it will be a difficult matter for them to rebuild without outside help.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.  
Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held in connection with the dioc-

esan council in St. Mark's Church, Thursday, May 25th. After the corporate communion at which the Bishop delivered a brief address, the rest of the morning and part of the afternoon was devoted to business, reports and elections. The United Offering Fund now amounts to \$1,851.44 and the total value of the year's work is considerably over \$1,500, not including the work of the special committee for St. Luke's Hospital, Tokyo, done largely by officers and members of the Auxiliary, which would raise the total value of this year's work considerably over \$3,000. The officers were re-elected, except in case of resignations.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop  
A Resuscitated Parish

THREE YEARS AGO the parish of St. James in Brooklyn was in dire straits, and the members seriously considered turning it over to the diocese. On the fifth Sunday after Easter the rector, the Rev. Edgar M. Thompson, reported to the congregation that this past year the parish has raised \$24,000, reducing its debt by twenty-five per cent and making the largest Easter offering in its history, \$6,695.

MARYLAND

JOHN G. MURRAY, D.D., Bishop  
Memorial Eucharist at Naval Academy—Woman's Auxiliary—Deaths

DECORATION DAY was marked by a memorial celebration of the Holy Communion in the chapel of the United States Naval Academy at Annapolis. This significant departure from precedent upon the part of the chaplain, the Rev. S. R. Evans, U. S. N., coming in the midst of "June Week," cannot fail to be an influential witness to the faith.

THE ANNUAL business meeting of the Maryland branch of the Woman's Auxiliary was held at the Pro-Cathedral, Baltimore, on the afternoon of May 30th. The president, Mrs. A. L. Sioussat, presided. Reports of the year's work in the several departments were presented. Mrs. Sioussat was re-elected president and Miss S. R. Carter, secretary. The

## A Distinctive Reason

What is the chief reason for the superiority of Dr. Price's Cream Baking Powder?

There are several good reasons, but there is one which distinguishes Dr. Price's from other baking powders.

This reason, which every woman should know, is that Dr. Price's Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in

### DR. PRICE'S CREAM BAKING POWDER

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total number of parish branches is now sixty-six, and three "Section B" branches have been organized during the past year. During the year the Auxiliary has raised \$3,697.67 for domestic missions and \$1,190.21 for foreign missions, and has also paid \$664.94 to Bishop Murray for his fund for building parish houses. Bishop Murray was present and spoke of the importance of earnest efforts to meet the diocesan apportionment for General Missions.

GENERAL MURRAY VANDIVER, chairman of the democratic state central committee and treasurer of Maryland for eight terms, died May 23rd, at his cottage at Blue Ridge Summit, Pa., aged 71 years. He was a vestryman of St. John's Church, Havre-de-Grace, Harford county, where the funeral services were held on May 26th. Bishop Murray, assisted by the rector, the Rev. L. B. Browne, officiating.

MRS. MARY ELIZABETH ONDERDONK died May 29th at the home of her son, Adrian H. Onderdonk, head master of St. James' School, the diocesan school for boys, near Hagerstown, aged 79 years. She was the widow of Henry Onderdonk, who conducted St. James' School for many years and was greatly beloved by all the pupils who came under her influence. She was a devoted Church woman. After services in the school chapel on May 31st her body was brought to Baltimore for interment.

MILWAUKEE

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

Annual Meeting of Girls' Friendly Society

THE FOURTH annual meeting of the Milwaukee diocesan council of the Girls' Friendly Society was held in St. James' parish house on May 20th. Business was transacted and officers elected. Mrs. Guy D. Goff is the new president, and the secretary is Mrs. O. W. Greenslade.

MINNESOTA

S. C. EDSALL, D.D., Bishop  
FRANK A. McELWAIN, D.D., Bp. Suffr.

Bishop Edsall's Address

IN HIS ADDRESS at the diocesan council Bishop Edsall spoke of the need for both loyalty and tolerance in a comprehensive Church, urging the importance of the *via media* not simply because it is the middle way, but rather because it is absolutely right and true. He spoke encouragingly of the Nation-wide Preaching Mission and discussed various subjects that would be brought before General Convention. He told of the great need for an increased endowment fund for the diocesan episcopate, recognizing that it might be impracticable to take up the matter until after the general Clergy Pension Fund, but presenting it as among the necessities of the near future.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

Convocation—Social Service—A Garden Party

THE NEW BRUNSWICK convocation held its spring meeting in St. Luke's Church, Roselle, on Tuesday, May 22nd. About thirty members were present. The Rev. Ralph E. Urban of Trenton was elected secretary at the business session. The afternoon session was devoted to "Diocesan Institutional work" with Canon Wells of the Pro-Cathedral leading.

THE NEW YORK and New Jersey provincial social service commission held a conference on the Church and the Immigrant in St. John's parish house, Elizabeth, on Wednesday, May 24th. Bishop Matthews presided. A number of addresses were made.

ON MONDAY, May 21st, the Bishop and Mrs. Matthews entertained the clergy and their wives at a garden party in Princeton.

About one hundred and fifty guests were present. The lunch was served on the lawn in front of the episcopal residence and the day was spent in games. Many of the clergy availed themselves of the tennis court.

CHRIST CHURCH, New Brunswick, one of the most important churches in the diocese, has called to its rectorship the Rev. Herbert Parrish, for two years diocesan missionary for Maryland. Mr. Parrish, who has spent the last year in New Jersey conducting missions, will still continue this work in a limited way.

DURING THE Easter season the Rev. Alfred B. Baker, D.D., rector emeritus of Trinity Church, Princeton, one of the most beloved priests in the diocese, issued to his friends an Easter prayer on the fiftieth anniversary of his ordination: "May the risen Lord grant each member of his redeemed flock the Peace of His Cross, the Joy of His Resurrection, and the strength and cheer of His abiding presence in all the future way: And when the end is reached may He present each one faultless before the presence of His glory with exceeding joy."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
Church of the Ascension, Pittsburgh—Removal of Church Rooms

ON ASCENSION DAY, June 1st, the Church of the Ascension, Pittsburgh, held its annual festival service. The sermon was preached by the Rev. T. A. Cheatham of Calvary Church, who was a classmate of the Rev. Dr. Brown, the rector; and the Holy Communion was celebrated by the Bishop. Including Bishop Whitehead, there were fourteen clergymen in the procession, and others not vested were present in the congregation. The new memorials being placed in the church were not completed, so their dedication has been postponed until Whitsunday.

THE DIOCESAN offices and Church rooms have been removed from the First National Bank Building to the Jenkins Arcade, where much more commodious quarters have been secured. There is now a large assembly room where meetings of the Clerical Union, Woman's Auxiliary, Daughters of the King, and other diocesan organizations can be held. The address is Church Rooms, 317 Jenkins Arcade.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop  
Girls' Friendly Society—St. Stephen's Church, Providence—A Triple Function

A GREAT COMPANY of girls gathered at St. Paul's Church, Pawtucket (Rev. Marion Law, rector), on Saturday, May 20th, for the annual service of the Girls' Friendly Society. Several hundred girls took part in the service and the Bishop with a number of the clergy who have branches of the society in their parishes occupied seats in the chancel. The Rev. Ernest J. Dennen, Archdeacon of Boston, preached the sermon. Supper was served in the parish house after the service.

St. AUGUSTINE'S GUILD of St. Stephen's Church, Providence (Rev. Geo. McFiske, D.D., rector), commemorated its thirty-first anniversary on Sunday, May 21st with a service in the evening which was very well attended by its members, the men of the parish, and the public, when a very able sermon explaining the Catholic position of the Church was preached by the Rev. Charles L. Gomph, rector of Grace Church, Newark, N. J.

St. PAUL'S CHURCH, Pawtucket, has been holding a very remarkable celebration, it being the one hundredth anniversary of the parish, the twentieth anniversary of the rectorship of the Rev. Marion Law, and the occasion of the dedication of a fine parish house. The centennial observance began on Sunday

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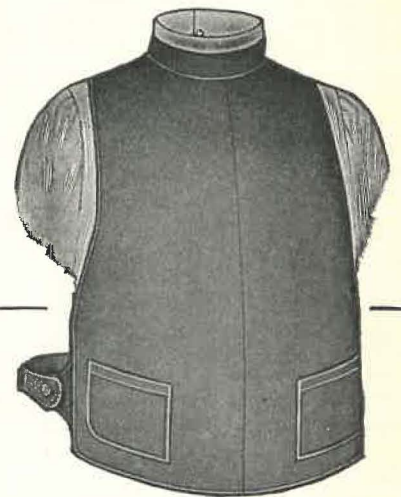
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morning, May 21st, with a Thanksgiving Eucharist. At the late service the rector preached an historical sermon reviewing his work of twenty years. The Sunday school and children of the parish held an afternoon service at which addresses were made by the Rev. Marion Law and three former Sunday school superintendents. In the evening after short Evensong, Gaul's *Holy City* was sung by the choir supplemented by a chorus of one hundred voices. On Tuesday evening the history of the parish was reviewed by the much beloved former rector, the Rev. Emery H. Porter, D. D., now rector of Emmanuel Church, Newport, and the Rev. E. H. Randall of Poultney, Vt., who was from 1866 to 1869 assistant to the late Rev. George Taft, D. D. The great event of Wednesday the 24th was the dedication of the new parish house by the Rt. Rev. James DeWolf Perry, D.D. This brick building, adjoining the church at the rear and of costly material, contains committee rooms, men's club room, amusement rooms and hall, also the vesting rooms for the choir and an office for the rector. A general reception was tendered the Rev. and Mrs. Marion Law in the parish house on Thursday evening. St. Paul's was founded in 1815 and the first rector was the Rev. John L. Blake, who served until 1820. In the one hundred years of its history there have been but five rectors: the Rev. John L. Blake, 1815-1820; the Rev. George Taft, D. D., 1820-1869; Rev. Emery H. Porter, D. D., 1870-1891; the Rev. Theodore B. Foster, 1891-1896; and the Rev. Marion Law. The Rev. Dr. Taft had associated with him at one time the Rev. James DeWolf Perry, D. D., father of the present Bishop of Rhode Island; and this fact was noted with pleasure in the anniversary addresses.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

Sunday School Service

ON THE Sunday after Easter, the Sunday schools of Roanoke assembled at St. John's Church for a united Easter service. The combined choirs of St. John, Christ Church, and St. Peter's Chapel, numbering sixty-five children under the direction of Mr. Gordon Baker, rendered the music. The service was conducted by the Rev. J. W. C. Johnson and the address was made by the Rev. G. Otis Mead. The total Lenten offerings amounted to \$553.45, which far exceeded any previous year. The splendid meeting was the second of its kind and has become an annual event.

**UTAH**

PAUL JONES, Miss. Bp.

Woman's Auxiliary—Sunday School Service—  
Death of Mrs. M. J. Hersey

THE FIRST annual meeting of the Utah Woman's Auxiliary was held in the Cathedral on May 24th. Bishop Jones delivered an address of congratulation on progress made, and asking for yet greater efforts the coming year. Reports were heard, officers re-elected, and additional departmental secretaries appointed. Representatives were present from each parochial branch and many guilds.

THE FIRST annual presentation of the Sunday schools' Lenten offering was held in the Cathedral on the Fourth Sunday after Easter. Half of our Sunday schools were represented by members, and the balance by proxies. All but two of the schools sent in their funds, which made a united offering nearly double that of last year, and this with an increase of not more than ten per cent. in the enrollment. The children present resolved to add another hundred dollars next year, so as to bring Utah up from "the cellar" of the Board's classification.

THE DISTRICT joins with the Rev. M. J. Hersey in mourning the death of Mrs. Hersey,

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who died recently after a long illness. The funeral was held from the Cathedral by Bishop Jones, with the clergy of the district in attendance. Pall-bearers were furnished by the vestries of the Salt Lake parishes. When Mr. and Mrs. Hersey first went to the Uintah Reservation there were hardly any other whites, and Mrs. Hersey was the only one who would minister to the bodily needs of the Indian women. As the character of the population changed, she became a leader in other work, and to-day much of the Church's work among women and children stands as her monument. Burial was at Randlett.

#### WASHINGTON

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

#### Dr. McKim's Fiftieth Anniversary

THE FIFTH Sunday after Easter marked the fiftieth anniversary of the ordination of the Rev. Dr. Randolph H. McKim, rector of the Church of the Epiphany. The occasion was celebrated with special services in the morning. Afterward Dr. McKim informally received the throngs of his parishioners, who felicitated him upon the attainment of his golden jubilee as a priest in the Church. The tribute that most touched Dr. McKim was the bestowal by two little girls of the Sunday school of two big bouquets of flowers. The two children were Doris Milburn and Ida May Eddins, who could barely manage the masses of flowers.

#### WESTERN NEW YORK


WM. D. WALKER, D.D., LL.D., D.C. L., Bishop

#### Knights Visit Church Home—Woman's Auxiliary


ON SUNDAY afternoon, May 28th, the Hugh de Payens Commandery, Knights Templar, and part of the Lake Erie Commandery paid its annual visit to the Church Home, Buffalo. The Knights attended service in the Hutchinson Memorial Chapel when the Rev. Charles D. Broughton officiated and the Rev. Charles A. Jessup, D.D., delivered the address of welcome. A letter from Bishop Walker, president of the board of managers, regretting his inability to greet the Sir Knights in person was read by George T. Thurston. After the service in the chapel the Knights marched out upon the grounds and the children of the Home sang for them. The visitors then formed in two files and the children, marching between, presented to each a carnation. In addition to the box of candy which each child received, this year the Knights' gift to the Home took the form of concreting a large surface of the grounds for roller skating and other sports which require a pavement. The space thus improved is to be the rear of the orphanage and away from the rooms occupied by the older family at the Home.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of Western New York was held at St. Peter's Church, Westfield (Rev. F. W. Burge, rector), on Wednesday and Thursday of last week. Conferences of the Juniors and also of the Senior department on Mission Study, United Offering, and the Box Work were held on Wednesday afternoon. At that time also the pageant, *Appeal of the Nations*, was presented by the Jamestown Juniors. On Wednesday evening at the missionary service the speakers were the Bishop and the Bishop of Cuba. A reception at the Patterson Library followed this service. On Ascension Day, after the Holy Communion celebrated by Bishop Walker, assisted by the rector of the parish and the Rev. James H. Herendeen, the delegates to General Convention were elected. Luncheon was served in the parlors of the Presbyterian church, which were loaned for the occasion, and the business was continued until the hour of adjournment.

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CANADA

Notes of War and Peace

Diocese of Calgary

THERE WAS a good attendance at the meeting of the diocesan Sunday school association in St. Stephen's parish hall, Calgary, May 8th. A paper was read by the Rev. H. G. Harker.

Diocese of Keewatin

THE ANNUAL MEETING of the diocesan Woman's Auxiliary will be held in the parish room of St. Alban's, Kenora, June 6th, 7th, and 8th.—THE DIOCESAN SYNOD meets June 13th. Some matters to come before the synod are women's right to vote at vestry meetings, and making the close of the financial year for vestries to be December 31st. Making provision for payment of railway expenses of delegates is also to be taken up.

Diocese of Ontario

AT THE meeting of the rural deanery at Sydenham, May 9th, it was announced that Canon Fitzgerald, vicar of St. Paul's Church, Kingston, had been appointed rector of the parish, succeeding the late Archdeacon Casey.—THE REV. A. F. WHALLEY has been raised to the position of priest-vicar of St. George's Cathedral, Kingston.—THE DUPLEX ENVELOPE system was unanimously adopted at the vestry meeting of St. Alban's, Adolphustown.—A LARGE number of clergy were present at the meeting of the Bay of Quinte Clerical Union in the beginning of May. Both Bishop Bidwell of Kingston and Bishop Roper of Ottawa were present. The latter conducted a conference on the devotional life for the clergy and also preached at the public service in the Church of St. Mary Magdalene, Napanee, where the Union met. Bishop Bidwell also gave addresses to the clergy on several matters of importance.

Diocese of Ottawa

IT WAS decided at the vestry meeting of St. John's Church, Ottawa, May 11th, that the memorial to Canon Pollard, former rector, should be in the form of a new organ.—THE SUNDAY school contributions for the past year were the largest in the history of All Saints', Ottawa. A resolution of thanks for his services in the parish during the last sixteen years was passed to the rector, the Ven. Archdeacon Mackay.—THE ROLL of honor for members of the congregation at the front, for All Saints', reaches nearly one hundred.—AT THE vestry meeting of St. Bartholomew's, Ottawa, votes of thanks were given to the Duke and Duchess of Connaught for the flowers for the church which they have sent during the year and for their interest in the Sunday school.—IN THE work reported at the May meeting of the diocesan board of the Woman's Auxiliary it was mentioned that church furnishings had been sent to Honan, China, as well as to more than one of the dioceses in the Canadian Northwest.

Diocese of Qu' Appelle

BISHOP HARDING, speaking at a meeting of the S. P. G. in London, England, urged that war memorials could be fittingly bestowed by building prairie churches. He said that the diocese of Qu' Appelle alone would appreciate fifty. Seven thousand Churchmen from his diocese had enlisted; twelve of his clergy were serving as army chaplains, and out of thirty divinity students twenty-eight were fighting at the front.

Diocese of Quebec

THE PREACHER at the opening service of the diocesan synod, which meets in Quebec June 6th, is the Rt. Rev. Dr. Bliss, Bishop Coadjutor of Vermont.—THE WIFE of the Rev. Canon Scott, rector of St. Matthew's, Quebec, has been presented with the "Badge of Honor" by the Daughters of the Empire, for having given her husband and three sons to the cause of the Empire. Canon Scott is

still at the front, where he has been since the beginning of the war.

Diocese of Rupertisland

THE WORK done during the past year by the Ladies' Aid Society of All Saints' parish, Winnipeg, is very creditable. A new reredos, lectern, and prayer desk for the chapel, their gift, were dedicated at a special service the second week in May. Besides this a new system of electric lighting has been installed in the parish house, which has all been redecorated. The society presented two beautiful flags, which were dedicated by the rector.—THE ANNUAL service for the Boy Scouts was held in St. Matthew's Church, Winnipeg, May 7th. A number of distinguished citizens in-

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terested in the Boy Scout movement were present, including the Lieutenant Governor of the province. The scoutmasters of St. George's and St. Patrick's troops read the Lessons, in their uniforms.—ARCHBISHOP MATHESON has been holding confirmations in the city parishes in Winnipeg during the month of May.

*Diocese of Toronto*

THE MAY meeting of the deanery of Northumberland and Peterborough, held at Norwood, was a very successful session. The devotional address was on The Value of the Holy Communion. An interesting paper was given by Canon Cornish on The Present Situation of the Church in the West." Canon Davidson spoke about Religious Work among Soldiers, making a strong plea that more still should be done for them, both now and when they should return from the war.—THE CEREMONY of induction of the new rector of St. James' Church, Fenelon Falls, the Rev. H. J. Kingston, was performed by Archdeacon Warren, May 8th.—AT THE memorial service in All Saints' Church, Toronto, May 7th, for Private Parker, killed in action at St. Eloi recently, seats were reserved for the troops of Boy Scouts who attended the service. Mr. Parker was a scoutmaster, much beloved. He was about to enter as a student for holy orders, when he enlisted for active service instead. He had three brothers at the front.

**Educational**

ST. AUGUSTINE'S SCHOOL of Raleigh, N. C., held its forty-ninth annual commencement from May 28th to 31st. The Rev. Robert I. Johnson preached the baccalaureate sermon on Sunday.

THE COMMENCEMENT exercises of Kenyon College will cover five days, beginning Friday, June 16th, and closing the following Tuesday. The exercises proper will be held on Monday. The president, the Rev. William F. Peirce, L.H.D., has addressed a letter to the alumni giving much interesting information in regard to the work of the college year. The registry of students has been the largest in the history of the college, 151. The present capacity of Kenyon buildings is 150, and for an increase of students a science building and an additional dormitory are indispensable. The fourth formal course of lectures on the Larwill Foundation was delivered by Professor John W. Burgess on The Administration of President Hayes, in connection with which Colonel and Mrs. Webb C. Hayes presented the college with a portrait in oil of President Hayes. Four members of the Board of trustees, Messrs. Samuel Mather, David Z. Norton, James H. Dempsey, and W. G. Mather, provided last summer for the improvement and enlargement of the commons building, now organized on the basis of a college club. Nearly all the men in college board at the commons, and the building has become one of the centers of Kenyon social life. Secretary Lansing of Washington has accepted an invitation to be present at the commencement exercises and the alumni dinner. Commencement will be followed on Wednesday, Thursday, and Friday by the seventh annual session of the Gambier Summer School.

DESPITE lowering skies, the twenty-eighth annual commencement exercises of the St. Paul Normal and Industrial School at Lawrenceville, Va., were splendidly attended. Bishop Tucker, vice-president of the board of trustees, presided. On the platform with him were the trustees of the school, division superintendent of schools in Brunswick county, and many of the most prominent business and professional men of the town. The attendance of white friends of the school was record-breaking this year. The school has the hearty endorsement of the whites on account of the splendid work it is doing and the safe and

sane character of the influence it exercises on the negro people of the community and county. Commencement week began Sunday afternoon, with the preaching of the baccalaureate sermon by the Rev. W. B. Suthern, rector of St. Monica's Church, Hartford, Conn., a former student of the school. The other events of commencement week were the anniversaries of the religious and literary societies, the primary school, the oratorical contest, and the class-day exercises. The commencement programme was varied and interesting, consisting of choruses, jubilee songs, and practical papers and demonstrations in the various trades and industries taught. The salutatorian was Ruth Hester Lewis of Newport News; valedictorian, Julia May Pollard, Louisburg, N. C.

THE COMMENCEMENT exercises at St. Mary's School, Knoxville, Ill., occurred on the week beginning May 31st. There was a tennis tournament on Thursday and the annual concert.

The 4th of June was baccalaureate Sunday, when there was a sermon by the rector in the morning and a social hour and a sacred concert in the evening. There was a graduating recital on Monday, with a studio exhibition. Numerous doings on Tuesday included class-day exercises, a meeting of the trustees, and Miss Kober's recital. The final exercises were held on Wednesday, June 7th, and consisted of the graduating exercises proper,

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presentation of diplomas by the Bishop of Quincy, an address to the graduating class, and the graduates' reception.

THE EASTER session of the Kansas Theological School has just been completed with the usual number of students in attendance. The entire faculty was present, the place of the Rev. P. B. Peabody who has been transferred to Iowa being taken by the Rev. George H. Mueller of Chanute, Kansas. Six students passed their examinations for deacon's orders, four from Kansas and two from Oklahoma. The candidates for Kansas will be ordained to the diaconate by Bishop Millsbaugh on Whit-sunday in the Cathedral at Topeka.

BISHOP CHARLES S. BURCH and a number of other prominent clergymen and laymen will take part in the commencement programme at St. Stephen's College, Annandale-on-Hudson, New York. The festivities will cover four days beginning Sunday and ending with a commencement luncheon on Wednesday afternoon, June 14th. The commencement programme includes addresses by the Rev. Dr. Selden P. Delany and the Rev. Arthur H. Judge, of New York, the Rev. Dr. Charles A. Jessup, of Buffalo, and Bishop Burch, in addition to those who will speak informally at this luncheon. This year marks the first Commencement performance of St. Stephen's Dramatic Club, which will present on next Monday night on the College campus Wilde's *The Importance of Being Earnest*.

THE GRADUATION service of the students of the Church Training and Deaconess House of the diocese of Pennsylvania was held in the chapel of the Church House, Tuesday, May 23rd. The chapel was well filled, and the singing of the hymns and chants was a fitting prelude to the inspiring address given by Bishop Rhinelander. He told the students that the two essentials for their work were humility and hope. "These are the twin pillars needed for God's work to rest upon. If there ever was a time when the human will seemed bent on setting itself up against God it is now. How many servants of the Lord would be willing to serve Him, if their service rendered was only known to God?" At the close of this address the warden of the school, the Rev. James DeWolf Perry, D.D., presented the students to the Bishop, who gave them their diplomas. This service was followed by a luncheon for the students and the guests, among whom was Bishop Hall of Vermont. At the close of luncheon, Bishop Rhinelander announced that four students are going this summer to Alaska, one to Japan, one to the Southern Mountains, one to her own diocese of Ohio, and two to China.

AN ILLUSTRATED CHANT

NOT LONG ago, in a small Iowa town where the one service held on Sunday is Even-song, the choir received unusual support from one of the wee, small members of the congregation during the singing of the *Magnificat*. The small and somewhat unruly daughter of the organist was sitting with her Sunday school teacher during the service. Feeling more in need of physical than of spiritual refreshment she stole quietly out the open door during a prayer. As she lived but a step from the church she went home and secured from an indulgent maid a large slice of bread and jelly. Returning to the church she walked serenely up the aisle to her mother at the organ and offered her a bite. Gently her mother pushed her away, as she was playing a chant. Turning about the little one faced the congregation with a countenance well smeared with butter and jelly and contentedly munched while the choir sang, "He hath filled the hungry with good things." The junior warden on the front seat chuckled in a most undignified manner and speculated on the possibilities of appealing to the eye as well as to the ear in the Church service.

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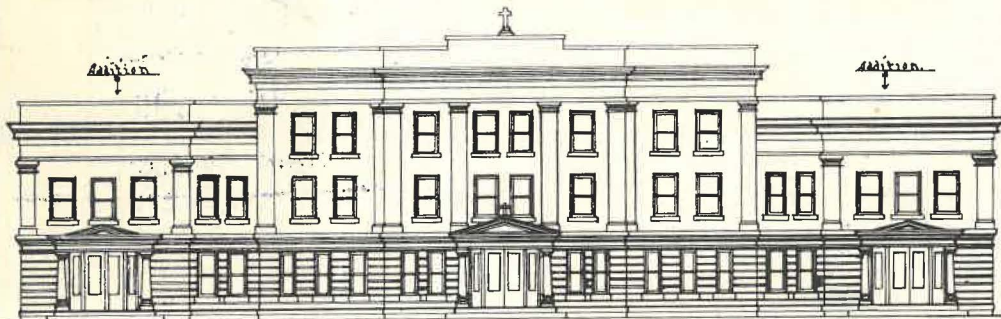
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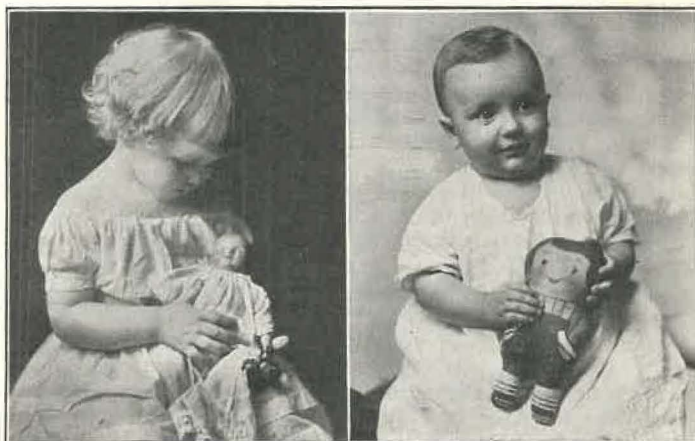


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