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The Living Church

VOL. LV

MILWAUKEE, WISCONSIN.—JULY 8, 1916

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THE LIVING CHURCH

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BETTER to have the poet's heart than brain,
Feeling than song; but better far than both,
To be a song, a music of God's making.
—George MacDonald.



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VOL. LV

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 8, 1916

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Lines of Demarcation

WITHIN our own Church," said the Bishop of Lexington in his charge on *The Church's Order*, printed in *THE LIVING CHURCH* of June 24th, "the line of demarcation between those who call themselves Catholics and reject the appellation of Protestant, on the one hand, and those of us who claim that we are, and consistently can be, both Catholic and Protestant, on the other hand, is along the matter of the Church's Order." "I feel that every bishop should contribute something toward the healing of the breaches that have been recently gaping more widely than for years past between the schools of thought in the Church. The wisest contribution, it seems to me, is to urge that the time has come when all of us must study into the subject of the organization of the Church and know a little more intelligently what we are talking about and insisting upon." "We must, as a Church, try to get together on this subject. Bishop Gore has said that there is in the Anglican Communion an absence of a corporate mind on the subject of Church organization; and the great masses of people, that are the jury on all such vital questions, will bring in their verdict."

We feel that Bishop Burton has written very wisely in these words. It is our duty "as a Church [to] try to get together."

If all Churchmen were animated by the large mind and the depth of charity which the Bishop of Lexington always shows, there would be no friction in the Church; for, though there would be differences, there would always be mutual consideration for varying points of view.

If there is a desire to "get together," we must confer frankly as to the removal of the things that have thrust Churchmen apart. We could wish that Bishop Burton, and men like him, had tried a year ago to prevent the most recent and most serious breach. When it became evident that the policy of the missionary administration was certain to divide the Church, such men could have performed a splendid service by seeking to prevent it. The Bishop of Newark tried; but he found few to support him.

Panama was only the "last straw." There had been a flood of bitter Protestant polemics in periodicals and pamphlets for the past six years—since the failure of the effort to establish permanent harmony through the Round Table of 1910. The sober, *via media* type of Churchmanship has not sufficiently asserted itself during these years of propaganda. We had put up with very much from the polemic wing of the Church, but when our missionary work was invaded, and the policy of Pan-Protestantism was officially promoted, very many of us determined that the time for easy-going drifting was at an end. The complicity of our several Panama representatives in compromising "regional conferences," in spite of assurances given, is a continuing cause for disaffection. It is not past; it is present. If the Bishop of Lexington will help to remove that present cause for disunity and will assist in putting the missionary administration upon a foundation whereby a like disturbance cannot be made again, a long step will have been taken toward healing those "breaches" which, quite rightly, he deplors. We cannot forfeit confidence

and disrupt unity and also have them. The next General Convention must either make permanent our division in the mission field or else find a way to restore confidence and unity. Those Churchmen for whom *THE LIVING CHURCH* is able to give expression have at all times been terribly in earnest in this matter. We will not support Pan-Protestantism in the mission field. There cannot be "getting together" until the *status quo* has been restored and until sufficient safeguards have been established to prevent compromising alliances in the future.

So let us each be perfectly frank. We shall be able to come together very much more easily if we understand each other. *THE LIVING CHURCH* will try at all times to make perfectly clear where it stands, as it has done at all times in the past.

BISHOP BURTON speaks of "the line of demarcation between those who call themselves Catholics and reject the appellation of Protestant, on the one hand, and those of us who claim that we are, and consistently can be, both Catholic and Protestant, on the other hand."

We doubt whether the line of demarcation is quite that. There are Protestant Churchmen who are not "consistently" "both Catholic and Protestant." We shall not enter into personalities, but one familiar with our polemic literature will readily recall instances. And though there are many Churchmen who deplore the use of the appellation Protestant, as applied to the Church, they do so because it is misleading in its inferences, and not because they reject what the term is meant to imply. Nowhere in Anglican Christendom, we believe, on any scale worth considering, are there men who would restore the ecclesiastical condition of the early sixteenth or the fifteenth century. The Reformation is thoroughly accepted by all of us; we are confident that the Bishop of Lexington has no doubt of that.

But the term Protestant so generally implies those religious systems that broke off from organic relationship with the Catholic Church, that many of us see only continued misunderstanding in its continued use. This is largely a question of words, and those who object to the name are, for the most part, ready to wait until other Churchmen are willing to put partisanship aside and examine the question on its merits; there is little danger that a "change of name" will occur until the reasons for the change are very generally accepted. What the Bishop of Lexington understands the name to mean, in connection with the Church, all of us would desire to conserve. The real question is whether the word *Protestant* adequately defines the Anglican system, being chiefly and primarily used to designate the Lutheran and Calvinistic systems. When we are all able, in a spirit of comity and thoughtfulness, to lay prepossessions and partisanship aside, this question will be examined on its merits, and we are confident that the word will then be dropped from our formularies. But it will not be dropped with the view of making the Anglican communion something different from what it is now, but rather for the sake of more adequate description. It

will not be dropped in a spirit of partisanship. It will not be "repudiated."

The constant misunderstanding of the Church position on the part of the Christian world generally, "Catholic" and "Protestant," seems, to us, sufficient cause for changing a title that appears chiefly responsible for the misunderstanding. We can "get together" on this also when Churchmen have the desire for unity.

In the meantime those who think of themselves as Catholic Churchmen would agree with the Bishop "that we are, and consistently can be, both Catholic and Protestant," though with a non-natural interpretation to the latter term that ought not to be pressed upon it. Catholicity is of the essence of the Church; it is nineteen hundred years old and not susceptible of revision. That which is termed Protestant is a particular relationship to mediaeval abuses, which relationship must last as long as the abuses last, but which, nevertheless, is not of the essence of the Church. Sweep all the abuses out of every part of the Church, and what would be left would be perfectly *Catholic*; nobody would think of applying the term *Protestant* to it. So, many of us like to think of the Church in terms that denote her perfection rather than her mistakes.

And then we must remind the Bishop that, after all is said, there is very much preached as Protestantism, even within the Church, that is distinctly and intentionally anti-Catholic. The gravity of the issue is greatly increased by the fact that when we lay little stress upon Catholic authority, and much stress upon Protestant individualism, we are making easy those lapses into unbelief toward which Protestantism so often tends. Too much of the opposition to the Catholic name proceeds from men who deliberately repudiate some part of the Catholic Faith and take refuge, in their unbelief, in the vagueness of Protestantism. Much of this is evident in the polemic literature to which we have already alluded, and it is not difficult to find even more pronounced examples. Thus in his Preface to the *Year Book of Trinity Church*, New York, for the present year, the rector, the Rev. Dr. William T. Manning, says:

"It is the Christian Faith, the Gospel itself, which is in question, and which is being undermined by the insidious teaching that all matters of doctrine and belief are of minor importance. On all hands, in our own Communion, as well as elsewhere, we see denials, more or less open, of the facts contained in the Apostles' Creed. A well-known layman of this Church declares publicly that the article of the Creed, 'I believe in the holy Catholic Church' is known to be 'a pious fraud.' The rector of a leading parish asserts that 'no one of intelligence longer accepts seriously the ridiculous Apostles' Creed.' Another declares at a public meeting that 'the Sacraments are dead—dead—dead.' And these are not instances which stand alone.

"It is plain that within this Church there are two distinct influences at work, one making in the direction of unbelief, rejecting more and more all that is supernatural and miraculous in the Gospel, the other contending for full belief in the Gospel as a religion, miraculously revealed to us in Jesus Christ."

Of the "two distinct influences at work" in the Church, will not the Bishop of Lexington agree with us, that the latter, which tends toward solid, constructive Churchmanship, is, in the main, that which is commonly called Catholic, and the former, which tends toward denial of the Faith and coldness toward the Sacraments is, in the main, that which is commonly called Protestant?

WE AGREE with Bishop Burton that there is "necessity for a corporate mind on the subject of Church order." But we believe that these concrete issues that we have mentioned are a larger factor in producing "the breaches that have been recently gaping more widely than for years past between the schools of thought in the Church" and that it only requires that men like he should give their attention to them, in order that they may be solved. The vast majority in the Church desires peace and harmony.

Churchmen too often misunderstand each other. If we have been blunt in any part of what we have written in this paper, it is in the earnest desire that we be not misunderstood; it is with no desire to wound the feelings of any.

There has been in the Church too much contempt for the views of other men.

It is a happy augury that men of the character of the Bishop of Lexington desire something better than mere partisan victories. There are "breaches" among Churchmen, created unnecessarily and made permanent in defiance, it would seem to us, of ordinary common sense. It is well that, at length, one from what we may call the middle school of Churchmanship has arisen who desires that the breaches be healed.

WHEN we are wondering at the strange perversity of Carranza and of Mexico in general it is well to realize that we in this country have some responsibility for producing this condition. The following sensible paragraph is taken from *The Public* of June 23rd:

Mexico and
the Responsibility

"The long-continued publication in Mexican papers of editorials from American papers has had the inevitable result. When the editor of a great metropolitan journal ponderously proves that President Wilson is a sissy, that he would not resent any imposition, and that even if he wished to do so the country is absolutely unprepared to resist so much as an army from Haiti, we smile, and reflect upon the methods of politicians. But these editorials when translated—freely—into Spanish, and properly emphasized with large type, are taken seriously by their Mexican readers. Is it any wonder they think they can whip the United States, and wish to try?"

When one recalls the violence of the attacks upon President Wilson's administration that have been made by respectable organs of thought in this country, and then realizes that these are sedulously reprinted in Mexico, and very likely in other foreign countries as well, one begins to see how it can be possible for an uprising such as we have witnessed, and for some other of our international difficulties, to occur.

The liberty of free speech and a free press is one that Americans rightly value to the utmost degree. Especially is this true of criticism of our national administration, which ought to be full and free. But it is a liberty that carries a serious responsibility with it, and the unwise exercise of that liberty is undoubtedly, as *The Public* suggests, a large factor in producing the present disturbance.

THE table of deputies to General Convention will hardly be selected as reading matter of absorbing interest and yet it is interesting notwithstanding.

The use of italics to designate members of the previous Convention will show how great a number of deputies are new to their work—though some few had participated in previous Conventions. The first half, and more, of every session is used for the discussions. Those are the days in which the legislative "rookies" are being educated in the questions before the Church. Then comes the legislation, vote following vote. Much needed legislation that is proposed will die by reason of disagreement between the two Houses, much because differences arise that prove irreconcilable in the short time remaining, much by sheer failure to get it whipped into proper shape for concurrent action. A great deal of what fails in these ways will then be referred to the next Convention.

But the next Convention will also have the same problem of being composed in large part of new men. Thus continuity of legislation becomes almost impossible. Instead of one Convention beginning where its predecessors left off, each one must begin at the kindergarten stage for the benefit of new members, many of whom never read a Church paper and have only the vaguest conception of what are the issues involved in any proposed legislation.

That is why General Convention is probably the most conservative legislative body in the United States.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, July 3rd:

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Mrs. H. K. Hatfield, Hanover, Mass.¶	25.00
Anon., Albany, N. Y.	2.00
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* For relief of Belgian children.

† For Belgian relief.

‡ For relief of French orphans.

¶ For work in Paris.

[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. THE LIVING CHURCH is ready also to receive and forward contributions for other relief funds.]

BLUE MONDAY MUSINGS

By Presbyterian Ignotus



THE Zemstvo of Jaroslav, Russia, has officially set forth some of the results of prohibition in Russia. I quote the introduction to the report:

"At the very beginning of the war an event took place, which is of special importance in its effect upon the life of Russia. This was the prohibition of the sale of

alcoholic beverages all over Russia—an event which brought inestimable blessings to the Russian people.

"Under the influence of this measure, the prompt and orderly response to the call to colors exceeded all expectations. Quietly and soberly, the Russian troops marched to the battlefields. This was the main object, and it was splendidly attained. But this is not all.

"The measure has resulted in a general improvement in the sanitary conditions of the nation and, consequently, in an increase of its productive vigor. The benefits of sobriety, since the inauguration of the measure six months ago, have been generally recognized; indeed, these benefits are so obvious that it can and must be said that return to the past is impossible.

"And this was acknowledged by the whole of Russia: it stimulated an ardent desire to end once for all the use of alcoholic drinks. From the capitals and the smallest villages of the immense Russian empire came petitions for a complete and permanent prohibition of the sale of alcoholic drinks.

"Whatever aspect of the nation's life we observe, we are confronted with the favorable results of general sobriety; family relations and community life have been improved; the drunkard has disappeared from the city street and the village; the reign of drunkenness in many families has suddenly been replaced by peace and visible comfort; the number of crimes, according to authoritative reports, has decreased noticeably; the number of cases of illness, as results of over-use of alcohol, has been considerably reduced; the number of so-called 'accidents' has grown smaller; 'hooliganism' has disappeared almost entirely; with the closing of the liquor shops, according to the statements of owners of manufactories and industrial institutions, the number of days passed in idleness has been reduced; the intensiveness and productivity of labor have been increased, and a peaceful, industrious life has become the rule."

Don't you wish all that could be said of our country? Set over against it this statement by Professor Hahnel of Germany:

"Among Bavarians, the greatest beer-drinking people in the world, 300 out of every 1,000 babies are born dead. Each year 69,000 infants die before they are twelve months old. Norwegian mothers had as many dead-born babies as Bavarian mothers until they were taught not to drink alcoholic liquors. Now they lose but 80 or 90 out of 1,000 babies."

Here is something to think about, surely.

SEVERAL CORRESPONDENTS have taken me to task for advocating prohibition, on the ground that it is a condemnation of our blessed Lord, who made wine and drank wine. I do not mean to attempt an elaborate answer to this criticism. It rests upon an entire misapprehension of the line we take. There is no evil in alcohol itself—or, in any other material thing. Evil is associated with personality. Nor do we declare that it is sinful, *per se*, to drink wine. It is a question of expediency; and the community can determine what is expedient, under changed conditions, without any impairment of true freedom. Let me offer a rough parallel. Christ and His Apostles went barefoot, as was the custom of the time. But in parts of our country it has been discovered that the pernicious hook-worm gains entrance to the body by piercing the skin between the toes. It is therefore important that people should not go barefoot out of doors for fear of being smitten by the disease the hook-worm causes. If, under these conditions, a regulation should be adopted prohibiting the practice of going barefoot, could that fairly be called a condemnation of our Lord and the Twelve?

But observe! Every state in the Union has prohibition now, in one form or another: prohibition of sale on Sundays, or to minors, or after eleven o'clock at night, or without a license. If it is granted that part-prohibition is lawful, the

whole principle is conceded; and since "the safety of the people is the highest law," it becomes a question of expediency.

SPEAKING OF CONCEDED PRINCIPLES, I remember one of glorious Bishop Seymour's shrewdest exposures of folly in that connection. Some ingenuous parson had published a tirade against the use of the titles *Ven.* and *Very Rev.* for Archdeacon and Deans; and the Bishop demonstrated that if one used the titles *Rev.* and *Rt. Rev.* he had granted the whole system of hierarchical prefixes. One very secular priest of my acquaintance refuses to put *Rev.* on his visiting-card, but carefully describes himself as *Mr.* —, which is absurd, isn't it?

Now and then one finds somebody quoting our Lord's "Call no man your father upon earth" as prohibiting the use of the title *Father* for the clergy. But in that case "Call no man your master upon earth" forbids *Mr.* too, and we shall have to fall back upon *elder* or (translating) *old man!*

A NOTABLE SPEECH was delivered on May 28th, in a Roman Catholic parish in Cambridge, Mass., by Judge Thomas P. Riley of Boston, dealing with the recent Sinn Fein revolution in Ireland. I quote some passages as illuminating and as expressing the thoughtful judgment of sober, loyal Irishmen who desire Home Rule and are not frenzied by hate of England:

"The revolt itself is deeply deplorable in that it seriously and adversely affected the whole tried and splendidly proved policy of constitutional statesmanship, under which Ireland has steadily and surely won everything for which she has striven, including the hope of self-government itself, and has pushed back from the very moment of realization to the very brink of impossibility the hopes of that self government for which hope the participants in the revolt were willing to die.

"Every enemy of Ireland is rejoicing in this unfortunate revolt and its hideous consequences, for every enemy of Ireland is in opposition to Home Rule or any other measure of self-government in Ireland, as is evidenced by the fact that, under Carson, Orange Ulster organized to resist Home Rule with force of arms.

"Irishmen cannot be so blind as not to see that in opposing Redmond and Home Rule and constitutional statesmanship they are playing directly into the hands of all Ireland's traditional enemies, particularly the Orangemen of Carson and the Tories of England."

The raging instigators of the futile uprising, at this safe distance, threaten to stir up another. Let them be warned: they are Ireland's worst enemies, repudiated by sane Irishmen and despised by those who purchase their aid for plans in which a self-governing Ireland has no place.

SOME WEEKS AGO, I reported here a Pennsylvania court decision of importance, confirming an award of damages to a widow against the liquor-sellers whose whiskey had shortened her husband's life. The appellate division of the New York State Supreme court has just awarded \$3,000 damages to the mother of a young man ruined by the use of heroin bought from an Amsterdam chemist. Judge W. O. Howard, in the opinion, says:

"During the time in which these defendants were supplying this drug to the young man he became a vagabond, an idler, a drug fiend and a criminal; undutiful to his mother, worthless to himself, and dangerous to the community. The jury was right in concluding that all this was the result of the illicit traffic carried on by these defendants and they should be punished for their reckless disregard for the rights and welfare of this boy and his mother."

The victim is now a prisoner in the Elmira State Reformatory. Why not the chemist too? And is it any worse to be wrecked by heroin than by alcohol? If not, why is one traffic "illicit" and the other legalized? I pause for a reply.

ONE OF OUR pacifist clergy is circulating a magazine among his friends to convert them to his views on the use of force. I gather from this cheerful sheet that it is the legitimate descendant of *Exodus* and *Acts*, and is the only *free* paper in America. From its pages one learns that religion is futile, the Church played out, marriage a failure, "birth-control" necessary despite the law, and all those who favor preparedness are hirelings of the munitions trust. Myself, I don't fancy that kind of guidance on any subject; but tastes differ.

ANNUAL REPORT OF ENGLISH CHURCH UNION

Summarizes Growth and Discusses
Important Movements

DEATH OF MR. W. J. BIRKBECK

The Living Church News Bureau }
London, June 12, 1916 }

AS usual before the anniversary the president and council of the English Church Union present to the members and associates their annual report, 1915-16. During the twelve months ending May 31st there has been an increase of 2,565 members and associates, of whom 197 are in holy orders, and 2,368 are lay communicants. Those who have joined as enrolled associates are to the number 1,453, of whom 122 were gained by the affiliation of five parochial guilds. A member of the Union has been consecrated to the episcopate in the person of the Very Rev. Francis R. Phelps, Dean of Grahamstown, who is now Bishop of Grahamstown. The president and council are glad to know that an increasing number of district unions and branches have year by year arranged for the celebration of requiems for departed members. They will carefully watch all proposed alterations of the Prayer Book; and they urge once more that the full use of it, and the putting in practice of all that it teaches, implicitly as well as explicitly, "is the surest way of promoting a better understanding of its merits and defects, and of securing that revision at some future time shall be on sound lines."

It is pointed out that the position of the Church in Wales is very grave. What is particularly serious is the effect which the Disestablishment Act may have on the future government of the Church (in the event of no possible repeal of the Act):

"It is of the first importance that the Welsh dioceses should not follow the unhappy example of the Irish Church, which after its disestablishment decided to be governed by a mixed body of bishops, clergy, and laity, a body the constitution of which is in direct antagonism with the tradition of the Church."

The war has to some extent affected the work of the Union. Several hundreds of lay members and associates are serving with his Majesty's forces, and many clerical members are serving as chaplains. The assistant secretary of the Union, Mr. Ingram, and three clerks in the office, are also serving with the forces, and others will shortly be called up. Nevertheless the work of the office has been kept going in full vigor, and the work of the Union throughout the branches and district unions has been well sustained. With regard to religious ministrations in the army, the president and council are convinced of the necessity of a sweeping reform in the present organization of the chaplains' department, placing army chaplains on the same footing as the chaplains of the Royal Navy. The E. C. U. authorities say, in conclusion, that the general experience of the last two years has justified the action of the Union during the fifty-seven years of its existence:

"That action has been to insist that the only true conception of the Church is the Catholic conception, and that Protestantism when put to test in any supreme crisis fails. These truths are making their way in unexpected places. There are those in authority who are not only beginning to see this, but to say that the work of the Church of England, as a result of these awakenings, must be conducted more in accordance with the obligations incumbent on it as a part of the whole Catholic Church of Christ."

The startling news of the passing away from this world of Mr. W. J. Birkbeck has only come to Churchmen in this country, so far as I am aware, in to-day's *Times* through its Petrograd correspondent, in a telegram dispatched yesterday.

He says that the news has caused a profound shock among Mr. Birkbeck's innumerable friends and admirers in Russia. Continuing, this special correspondent says:

"Only a fortnight ago he was in Petrograd on his way home after one of his periodical pilgrimages from his beautiful residence, Stratton Strawless Hall, near Norwich, to Moscow and other centers of religious thought in Russia. During the past twenty-seven years Mr. Birkbeck was a close student of Russian ecclesiastical and political affairs. Few Englishmen know this country, its people, and language so well, and none has endeared himself more deeply in Russian hearts. Ivan Vasilievich, as he was affectionately known here, is entitled to a foremost place among the select band of Englishmen who prepared the way for the friendship now uniting Russia and Great Britain. His translations from Russian and Slavonic form an imperishable contribution to Church literature."

If it be true (as I suppose it must be) that this accomplished and eminent and devoted English Churchman has departed this life,

surely the Catholic cause for which we are fighting in England, as well as the cause of union between the Eastern Orthodox and Anglican communions, has lost in this world one of its leading and most able and valuable supporters. May he rest in peace!

Our glorious alliance with Russia in the war seems to be tending more and more to friendly relations between the Churches of the two countries. A Reuter telegram says that Bishop Bury, accompanied by the English chaplain in Petrograd (the Rev. B. S. Lombard), who is acting as chaplain to the British submarine flotilla in the Baltic, visited the flotilla on Sunday week. A service was held on a Russian cruiser, which dressed ship for the occasion, and there was a large muster of officers and men. After the service the chaplain married a member of the crew of one of the submarines to a Russian bride. The Bishop and chaplain lunched on board the Russian cruiser.

At a reunion of the old students of Bishops' College, Cheshunt, the theological college for the dioceses of London, Southwark, and St. Alban's, held last week, a sermon was preached in the parish church by Father Velimirovitch, the Serbian monk and Belgrade theological professor who has become so well known to us by his temporary sojourn in our midst and by his public utterances.

He opened with a striking illustration from a Serbian priest's prayer during the retreat of the Serbian army through Albania, contrasting the pathos and tragedy of the Oriental outlook with the brightness and optimism characteristic of the West. On this contrast the eloquent preacher based a powerful plea for reunion between the Eastern and Western Churches, joy and sorrow being the contribution which each can bring into the other's life. Anglicans and Easterners alike, he said, recognize that those living in the body and those departed this life are in each Church one. Both recognize that in the other world the departed have found, in closer union with our Lord, in truer thinking and in nobler living, the essential unity of the whole Church in the One Mystical Body; and it is for us to acknowledge that such a unity can only be hindered by our divisions and makes them wholly illogical. Addressing his hearers as young priests and ordinands, he appealed to them to throw their whole strength into the cause of union.

Father Velimirovitch's sermon concluded with an impressive consideration of the relation of the priest's life to patriotism. He illustrated the devotion of the clergy to their own national life from the history alike of Eastern and Western Christendom, while also showing how the love of country, if it became stronger than the love of Christ, must lead to ruin, war, and crime.

At the lunch in the College Hall, at which the Bishop of London presided, Father Velimirovitch, in speaking for the visitors, dwelt on the life of Serbia as one long day, or rather night, of sorrow for the five hundred years since the disaster of Kossovo, and looked forward to the closer intercourse that must come after the war between the Serbian and English Churches.

In his speech at the annual meeting of the Oxford Mission to Calcutta, held at the Church House, Westminster, the Bishop of Madras (Dr. Whitehead), formerly the head of the mission, spoke very strongly on the want of zeal on the part of the English Church as a whole for the missionary cause in India.

He hoped that when the war was over there would be a great outburst of such zeal as the Church had never yet seen. Hitherto, the missionary work of the Church had been carried on by enthusiasts such as those who supported the Oxford Mission, but it had not been shared by Church people as a body. They were, he was sure, face to face in India with a great movement towards Christianity, far greater and with more imperative claims upon English Churchmen than anything they had known in the past. He believed that the great ferment of thought and feeling that the war had created would, when it was over, give an enormous impetus to the progress of the Christian community. He hoped the English Church would take its missionary work in India seriously and rise to the wonderful opportunity which God is now giving it.

The Church Army has received the following message from the Archbishop of Canterbury, after his visit to France, in praise of their huts for our soldiers:

Appreciation of Church Army "No one who has knowledge of the work done in the Church Army huts in England and France can fail to have been impressed with the thoroughness and efficiency of what is therein done. They are in the true sense recreative, involving something much more than mere amusement, and they offer religious opportunities under wise direction exercised by chaplains to the forces and others. I have personally made myself acquainted with the work both in England and France, and I can speak without hesitation."

The *Cornhill* magazine for June contains a singularly vivid

and interesting account by the Rev. Dr. Dearmer of his recent visit to Ypres. That now ruined and solitary city was "haven of peace" the day when he, in company with a colonel, reached it on horseback—"peace and such utter desolation as surely has been never seen before."

Dr. Dearmer
Visits Ypres

Dr. Dearmer has seen villages in Macedonia that had been burnt out five or six years ago when the Turk ruled over that unhappy land; "but here was a whole city—a compact, self-contained little city, mediaevally established within its own ramparts, and now ground into such ruins as no vandals of old time could ever have accomplished." He thought of all the clever people before the war who said that religion was played out, and that science was about to accomplish all the things which the prophets and philosophers had failed to do, as he stood among these pitiable ruins, with "the noises of hell affronting the sky." He thinks that when the war is over Ypres, when rebuilt, will at first be kept a guarded sanctuary within its moated battlements for all the world to see. And "all America," he says, "will go to visit it, and all the neutral peoples, and they will realize what we fought for and why the fate of Christendom depended upon our conquering."

Yesterday, Whitsunday, St. Paul's was crowded on the afternoon at Evensong, and many present had to stand throughout the two hours. After the service the *Te Deum* was sung in thanksgiving for the naval victory in the North Sea, and also for what God had done for us in the war through Lord Kitchener.

A Service of
Thanksgiving

The volume of the singing was remarkable, the whole vast congregation joining in. Many officers of both services were present and a large number of the worshippers were in mourning. The following was previously issued from Fulham Palace:

"The Bishop of London hopes that the *Te Deum* may be sung, or some other special act of thanksgiving offered, next Sunday in every church throughout the diocese, with special reference to the deliverance from great peril granted to us through the courage and splendid devotion of our Navy, and also to render thanks for the gift to the nation in the devoted life and supreme achievements of Lord Kitchener."

Messrs. Methuen have in the press a study of the great seventeenth century French Bishop Bossuet, by the Rev. Dr. J. Neville Figgis, C.R. Dr. Figgis has already treated a part of the subject in a course of lectures at Oxford.

Biographical
Study

J. G. HALL.

AN ACT OF REPARATION

FROM the British headquarters in France, says the (London) *Church Times*, comes a report of a most interesting function in the Cathedral Church of Aire. The occasion was the commemoration of the Blessed Jeanne d'Arc with High Mass, at which some two hundred British soldiers of all ranks from general officers to privates assisted. The Bishop in his sermon again and again addressed himself to *Messieurs les Anglais*, reminding them that the spirit of the Maid is now equally shed over the two great armies fighting side by side in splendid brotherhood for the liberties of Europe. He also laid frequent emphasis on the debt which France owes to English succor in her hour of need, and entreated his hearers to do all in their power to strengthen the fraternity now so happily existing between the two peoples. After the service the English National Anthem was played. This happy union of French and English in an act of reparation, as it were, to the Blessed Maid, of whose death the ancestors of both were once guilty, was the more striking that it should have been exhibited before the background of war.

THE MIRROR OF THE HEART

FROM FAR-AWAY Siam comes a remarkable testimony to the value of the Word of God, given by a native preacher, Nai Soot, in that country. He mentions seven ways in which the Scriptures are of the greatest value to him and then adds that the Scriptures might be likened to a mirror of the heart: "The manner of its use is nearly the same as that of a face mirror. When anyone doubts if his face is clean, he takes the mirror and looks to see how his face is dirty and then takes soap and water to wash it clean. In the same way, when anyone doubts that he has sinned and his heart is defiled, he should take this glass and consider in order that he may behold his sinfulness."—*Christian Observer*.

HALF THE DUTY of a Christian in this life consists in the exercise of passive graces.—*Jeremy Taylor*.

SUFFERING AND NEEDS OF ASSYRIAN CHRISTIANS

FOR thirty years the Archbishop of Canterbury's mission has been at work among the Assyrian (Syrian) Christians in Northwestern Persia and Kurdistan. These Nestorians, who have lived near the borders of Turkey and Persia for centuries, have been overwhelmed since October, 1914, by the suffering of dwellers in a war zone.

The Assyrian Christians are divided into three groups, which have met fates varying with their geographical location. From those on the upper reaches of the Tigris near Mosul, very little has been heard; and the most recent news tells of the massacre of most of those living in the Bohtan region. The second group, inhabiting the plain of Urumia, Persia, has suffered terribly as the tides of war ebbed back and forth over the plain, and many have died through disease, starvation, and massacre. The plight of the third main group, which under the leadership of the Assyrian Patriarch, Mar Shimun, fled with great difficulty from the mountains of Kurdistan, and crossed the Persian border to the Plain of Salmas in the autumn of 1915, is even more desperate. In answer to an appeal of the Archbishop of Canterbury published in the *London Times* of the 10th of November, 1915, some assistance has been sent from England. Through the American Committee for Armenian and Syrian Relief, with which the Persian War Relief Committee has merged, there has been sent since last November the sum of \$115,110. Included in this amount are generous contributions from the Rockefeller Foundation.

It is now increasingly evident that previous efforts at relief have been inadequate. Last autumn in Persia, ten thousand dollars, sent by the American Committee for Armenian and Syrian Relief, kept ten thousand persons alive for a month, but this meant rations of bread and salt only.

The latest information from missionary sources and from Mr. Paul Shimmon, personal representative of the Assyrian Patriarch, shows that, in spite of all that has been done, exposure, disease, and starvation have cost the lives of a large proportion of the refugees. Thus it is reported in March, 1916, from one locality, that "out of 3,200 refugees in this village, 1,000 had already died and there were many who were ill."

Funds are needed at once for clothing and more and better food, also to assist the refugees to render their ruined homes habitable, and to plant and harvest crops.

Since the Russian occupation of the region where most of the Assyrians now are, relief work has been surer and easier. Funds may be safely transferred by cable and will be distributed with the coöperation of American consuls, of missionaries, and of the Assyrian Patriarch.

The plight of the Assyrian Christians is peculiarly difficult as they have no wealthy brethren in Persia or in the Caucasus to whom they can appeal. Therefore the Church in America should rally to the support of this ancient communion of Oriental Christians.

Contributions may be sent to Woodbury G. Langdon, Esq., Treasurer of the Assyrian Relief Fund, 59 East 59th street, New York City, or directly to Charles R. Crane, Treasurer of the American Committee for Armenian and Syrian Relief, 70 Fifth avenue, New York (marked for the Assyrian Christians).

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| DAVID H. GREER,
<i>Bishop of New York.</i> | W. R. STEARLY,
<i>Suffragan Bishop of Newark.</i> |
| CHARLES S. BURCH,
<i>Suffragan Bishop of New York.</i> | WILLIAM A. LEONARD,
<i>Bishop of Ohio.</i> |
| EDWIN S. LINES,
<i>Bishop of Newark.</i> | CHARLES T. OLMSTED,
<i>Bishop of Central New York.</i> |
| JAMES DEWOLF PERRY,
<i>Bishop of Rhode Island.</i> | RICHARD H. NELSON,
<i>Bishop of Albany.</i> |
| WILLIAM LAWRENCE,
<i>Bishop of Massachusetts,</i> | PAUL MATTHEWS,
<i>Bishop of New Jersey.</i> |
| SAMUEL G. BABCOCK,
<i>Suffragan Bishop of Massachusetts.</i> | CHAUNCEY B. BREWSTER,
<i>Bishop of Connecticut.</i> |
| FREDERICK BURGESS,
<i>Bishop of Long Island.</i> | THOS. F. DAVIES,
<i>Bishop of Western Massachusetts.</i> |
| PHILIP M. RHINELANDER,
<i>Bishop of Pennsylvania.</i> | WILLIAM T. MANNING,
<i>Rector of Trinity Parish,
New York.</i> |
| THOMAS J. GARLAND,
<i>Suffragan Bishop of Pennsylvania.</i> | |

RELIGIOUS PREPAREDNESS IN NEW YORK

Unusual Number of Adults Baptized and Confirmed

MORE NOTES OF PARISH ANNIVERSARIES

Year Book of Trinity Parish

A BI-LINGUAL CONFIRMATION SERVICE

New York Office of The Living Church }
11 West 45th Street }
New York, July 3, 1916 }

THE call of the Commander-in-Chief of the Army and Navy of the United States for the mobilization of the militia of the several states has been uppermost in the minds of people generally. The response to the call has affected social, business, and family life in every community.



REV. WALTER WHITE REID

In all that has been said and written it is gratifying to observe the note of solemnity; that preparedness means more than a high resolve to obey the Ten Commandments of chivalry; that it must include obedience and respect for the command of the prophet Amos: "Prepare to meet thy God." Preparedness is the keynote of the Christian religion.

In the last fortnight there has been an unusual number of baptisms and confirmations of adults in the chapels of the Cathedral, some candidates being soldiers in uniform. Doubtless there have been similar special services in parish churches due to the grim chances of war.

When St. John's parish, Monticello, Sullivan county, began the observation of its patronal festival, with an early Communion, on June 24th, two cruets were consecrated, the gift of St. Cellia's Guild. The most largely attended service was at 10: 30, when a class of sixteen, including twelve adults, was confirmed. This class included five former Methodists, one Presbyterian, and one Roman Catholic. At the Eucharist which followed, the Rev. Frank Heartfield was epistoler and Archdeacon Pott gospeller, while Bishop Burch preached the centenary sermon.

In the evening, at a parish dinner, all the ministers of the town were present as guests. Addresses were made by the oldest member of the parish, Major John Waller, the senior warden, as well as by Bishop Burch, Bishop Lloyd, Archdeacon Mott, and the ministers of the Methodist and Presbyterian churches.

St. John's Church was founded in 1816 when Sullivan county was a wilderness. It owes its being to the missionary efforts of the Rev. John Brown, rector of St. George's Church, Newburgh, who every three months came through the wilderness on horseback to give the services of the Church to the settlers. Among its rectors have been the Rev. Edward Keaton Fowler, who remained as rector for forty-three years; the Rev. George Dent Silliman, the Rev. Charles F. Canedy, now of New Rochelle; the Rev. Messrs. Gustave E. Perucker, George W. West, George H. Anderson, John M. Windsor, S. H. S. Gallaudet, William F. Dickinson, David T. Howell, John A. Milbank, now of Freehold, New Jersey; Stephen Van Rennselaer, now of Washington; and Walter I. Stecher.

The present rector, the Rev. Walter White Reid, is a graduate of the Virginia Theological Seminary. He spent his diaconate as curate of St. Thomas' Church, Washington, D. C., going afterwards as rector of Grace Church, Sheldon, Vermont. He came to Monticello in 1914, and since then has built up a flourishing parish. Most notable has been his influence with the liquor interests of the town. He was successful in getting their coöperation in the formulation of a jag list whereby drunkenness has disappeared from the streets, and the jail has been practically empty.

On Monday evening, June 26th, during the anniversary celebration at the Church of the Good Shepherd, Newburgh, a handsome lov-

Good Shepherd
Newburgh

ing cup was presented to the rector, the Rev. John Marshall Chew, by the congregation, at a general reception, held in the parish house. Recent gifts to the parish were announced, including a complete steam heating plant for the church and parish house by the vestry, new pavement for the chancel and choir by the Girls' Friendly Society, a bronze insert for the chancel by a friend, and a new vestibule pavement by two members.

Defining his position as Catholic and not Protestant, and asserting that "modern Protestantism opposes and rejects not only that which is Roman, but also a large part of that which is Catholic and Apostolic," the Rev. Dr. William T. Manning, rector of Trinity Church, in the year book of his parish issued last week, deals at length with the controversy in the Board of Missions over the Panama Congress. He opens the subject with the statement that no one in the Church was interested in the Panama Congress, which was organized to antagonize the Roman Catholic Church in South America, until the Board made it a subject of discussion, and proceeds:

"It is plain that this Church could not officially identify herself with such movement without departure from her historic position and compromise of her principles. We have our deep and real differences with Rome which cannot be minimized or disregarded. Those teachings of the Roman Catholic Church which are modern and un-Catholic this Church has always firmly opposed. But this Church stands, and has always stood, for that which is ancient and Apostolic and truly Catholic.

"Modern Protestantism opposes and rejects not only that which is Roman, but also a large part of that which is Catholic and Apostolic.

"If this Church should officially align herself with that confused mass of beliefs and disbeliefs included under the name Modern Protestantism and join a combined Protestant movement in opposition to the Roman Catholic Church she would thereby justify all that Rome has ever asserted in regard to her position; she would be untrue to the faith as it has come down to her through the ages; she would separate herself from the rest of the Anglican Communion of which she is a part, and she would forfeit that relation to the whole Catholic world. East as well as West, which especially constitutes her opportunity to serve the cause of Christian unity."

After stating six objections to the action of the board, Dr. Manning comes to The Supreme Issue, and says:

"The real issue to-day is not any secondary matter of policy, or of ritual, of High Church or Low Church. The issue now is between Church and No-Church.

"The question to-day is: Do we believe that Jesus Christ is God? All other questions are of small importance in comparison with this one. This is an issue which must stir the souls of all who do believe in Him. It should draw near together Churchmen who call themselves Evangelicals, and Churchmen who call themselves Catholics."

Bi-Lingual Service at All Saints'

Bishop Burch held an interesting confirmation service in All Saints' Church, Scammel and Henry streets, on Wednesday evening, June 28th. As a number of candidates were Italians, unable to understand English, the whole service was said in two languages, even the benediction. The Rev. Sisto Noce, of San-Salvatore Chapel, was present and made an address in Italian. Bishop Burch made an address and the rector, the Rev. Kenneth S. Guthrie, spoke in the two languages. Seventeen persons were confirmed. A large congregation was present.

In Grace Church, Bishop Lloyd will be the special preacher for July, Bishop Gailor in August, and Bishop Brent in September.

SOME MEN can recite a canto of a poem, or a good part of a speech, after once reading it, but have no head for dates. Others have great capacity for the vocabulary of languages, but recollect nothing of the small occurrences of the day or year. Others never forget any statement which they have read, and can give volume and page, but have no memory for faces. I have known those who could, without effort, run through the succession of days on which Easter fell for years back; or could say where they were, or what they were doing, on a given day, in a given year; or could recollect accurately the Christian names of friends and strangers; or could enumerate in exact order the names on all the shops from Hyde Park Corner to the Bank; or had so mastered the University Calendar as to be able to bear an examination in the academical history of any M.A. taken at random. And I believe in most of these cases the talent, in its exceptional character, did not extend beyond several classes of subjects. There are a hundred memories, as there are a hundred virtues.—Newman.



ST. JOHN'S CHURCH, MONTICELLO, N. Y.

BOSTON PARISH COMPLETES CENTENNIAL OBSERVANCE

Is Now Ministering Largely to Immigrants

PROGRESS IN RAISING PENSION FUND

The Living Church News Bureau }
Boston, July 3, 1916 }

DURING the week of June 18th, St. Matthew's Church, South Boston, the Rev. James Sheerin, rector, had the concluding observances of its extended centennial celebration. On Trinity Sunday a sermon was preached by the Rev. William J. Cordick, of the diocese of Michigan City, on Boys Who Went into the Ministry from St. Matthew's. An outstanding fact in the history of this parish is that it was the first church of the Anglican rite established in Boston—perhaps in all New England—after the Revolution. It has, possibly on this account and also because of its central situation, always had a remarkable influence in that section of Boston. The parish has always prided itself on its strong American spirit.

It was not contrary to this "American spirit" that St. Matthew's people endeavored to preserve some of the picturesque features of old world parish churches. They saw no reason to assume that all of England's parochial attractions should be eliminated in an American church. Therefore, when they built in 1817, it was decided to have not only proprietary pews, but tombs under and about the little brick church. While not architecturally imposing, it thus suggested more than any church in the neighborhood of Boston an English village church. But it paid the penalty of this aspiration by constant friction between proprietors and members, as well as an agitation to have the tombs forever closed, which did not end until, in what seemed a spirit of disgust, it was decided to abandon the older and more attractive building for a wooden and more "American" building erected on the other side of Broadway in 1860. This building, enlarged in 1866, is still in use, and was not only the solution of the tomb problem, but has eliminated the pew question by the modern method of personal pledges.

American as St. Matthew's was, it has never been afraid to seek a scholarly and a learned ministry. Half of its ten rectors have kept up the Anglican tradition of clergy who write and publish books. Its first rector, the Rev. J. L. Blake, issued works on science that became school textbooks. The Rev. Joseph H. Clinch, rector from 1838 to 1860, was a poet of no mean quality, and the rector of 1874-1887, the Rev. John Wright, who preaches the anniversary sermon to-morrow, is the recognized authority on Early American Prayer Books and Bibles.

A new problem besetting many downtown churches takes it back to the post-Revolutionary debates of American versus foreign population. Prosperous as long as South Boston promised to be the so-called "court end" of the city of Boston, it saw its original families gradually move into the Back Bay or other newer residential districts and a new and poorer people pour in, many of them driven from the Fort Hill section by the great fire in 1872.

So far as the work of St. Matthew's is concerned, it is trying to realize that there are more people than ever who are of its legitimate field of religious work, and not less so because they are materially much poorer than those of a former generation. It is also trying to do its share in making the whole community a better and happier dwelling place for the men and women and children who are Americans in intention and potentiality, no matter how alien they may seem to some in blood or religion. Its new problem is, therefore, how best to help all the new-comers to realize their part of the national inheritance without pride or prejudice. The Irish, the Lithuanians, and the Poles have their own churches, and no intrusion in their spheres is tolerable, but it will not harm them ecclesiastically to have near by a church that by its very presence may be able to contribute something from the American past not undesirable as an element in the American life of the future.

The celebration came to a close on Saturday, June 24th, St. John Baptist's Day, with various services and addresses and a luncheon to which all the clergy of the diocese were invited.

This diocese now has secured toward the Church Pension Fund \$310,000, including a gift of \$25,000 made within the last few days. It is hoped to raise a total of half a million, and, although not much will be done during the summer, in the autumn the campaign will be renewed with fresh vigor.

Reviewing the season just passed the Rev. D. B. Matthews, rector of St. Paul's Church, Brockton, says that "it was the banner year for enthusiastic interest manifested, not only in church attendance but also in the active work of the Church. We certainly have had the largest congregations during the present rectorate." Mr. Matthews preached the baccalaureate sermon to the graduating class of the Howard Seminary on Pentecost. The subject was The Utilization of Personal Resources.

**St. Paul's,
Brockton**
J. H. CABOT.

ADVERTISING CLUBS MEET IN PHILADELPHIA

Much Time Devoted to Religious and Church Phases

PREPARATION FOR WAR AND ITS CONSEQUENCES

The Living Church News Bureau }
Philadelphia, July 3, 1916 }

DURING the past week the annual convention of the Associated Advertising Clubs of the World has been held in this city. On Monday and Thursday evenings out-door demonstrations were made. In the mornings and afternoons the business of the convention was done in the buildings connected with the University of Pennsylvania. The parade on Broad street on Monday evening was particularly notable; every kind of advertising scheme being shown on floats. A feature of the week was the time devoted to religious and Church advertising. Many of the delegates were speakers at the services held in different parts of the city, while many of our own clergy, at the request of the leaders of the convention, adapted their discourses to the subject of advertising. Some of the parishes featured this side of Church work by large ads in the Saturday papers. On Tuesday afternoon, among the conferences was one on religious advertising in general and another on Church advertising in particular. Prominent ministers from outside the city were among the leaders. Several of the clergy of the various bodies from within the city also entered the discussion, and led in some of the conferences. Emphasis was laid on the fact that the Church must fall into line with the business of the world if it is to meet modern conditions. Reference was made to the marvelous growth of some of the Churches where this method of bringing the Church before the people in a large way is used. The speakers denied the statement that Church advertising means sensationalism, but said that it is now a legitimate way of reaching the people and telling them what the Church has to give. On Thursday afternoon President Wilson was the speaker at a large mass meeting, and in the evening the convention was closed with a river exhibition and fire works.

In common with the rest of the country, Philadelphia is largely given over to the military spirit. Recruits from this city have been called to Mount Gretna and from there will be sent to the border. Meanwhile the women of the city and the men who remain at home are interesting themselves in means to relieve the wounded and suffering should actual battle take place. Several prominent families have offered their houses to the government to be used for office or hospital work if necessary. First among these were Mr. E. T. Stotesberry and wife, who are prominent in Church and social life. Their handsome mansion has been offered and accepted for use as an office. An appeal from the mayor of the city has been made to all the Churches for collections to help the families of the men going to the front. Already many such cases have been reported.

It has been announced that a property on the southwest corner of Broad and South streets has been bought by the trustees of the diocese for the proposed diocesan Church of St. Mary for which provision was made in the will of the late Mrs. Watson. The property occupies a lot twenty feet by sixty-five feet and five inches. It adjoins the present Church of the Ascension.

The 216th anniversary of Gloria Dei (Old Swedes') Church was marked by the unveiling of a tablet to the late rector, the Rev. Snyder B. Simes. A memorial sermon relating to many of the details of the life and services of Mr. Simes was preached by the minister in charge, the Rev. George C. Foley, D.D., at the morning service.

The rector of St. Martin's Church, Oak Lane, the Rev. Walter Jordon, observed his twenty-fifth anniversary on Wednesday evening, June 21st. There was a large gathering of the former and present members in the parish house, at which time the rector was presented with a handsomely bound volume, in which the signatures of all the men and women, boys and girls were inscribed. A purse containing \$860 was also presented to the rector by his parishioners. At the close of the presentation Mrs. Jordon, who has been very successful chiefly in the primary department of the Sunday school, was presented with a diamond and pearl brooch. After letters from many of the former members of the parish who could not be present were read the evening was devoted to music and entertainment, and refreshments were served. Mr. Jordon has been unusually successful in this parish and with his wife is greatly beloved.

**St. Martin's,
Oak Lane**
EDWARD JAMES MCHENRY.

OPENING OF NEW HOME FOR AGED PERSONS

Chicago Church Institution Dedicated

ANOTHER GENEROUS GIFT TO
ST. LUKE'S HOSPITAL

The Living Church News Bureau }
Chicago, July 3, 1916 }

THE beautiful new Home for Aged Persons, at 5435 Ingleside avenue, was formally opened and dedicated on Monday afternoon, June 26th. The Rev. John H. Edwards, president of the Standing Committee of the diocese, presided in the absence of the Bishop, who has not been well lately and is at his summer home at Phelps, Wisconsin. The opening began with a report of the admissions committee to the executive committee. This was followed by the formal consecration of the chapel, which is on the top floor of the new buildings. The service was conducted by the Rev. Mr. Edwards. After the consecration services, adjournment was made to the reception room on the main floor, where five minute speeches were made by the president of the board of trustees, by the president of the board of managers, by the architect, by the Rev. George Craig Stewart, L.H.D., by the Rev. John Henry Hopkins, D.D., by Mr. Isham Randolph, member of the board of managers, and by the treasurer, Mr. F. F. Ainsworth. Afterwards the Home was open for inspection.

The Church Home for the Aged is one of the most worthy of our diocesan institutions, and well deserves the good fortune that has come to it of late from the Wells estate, and from the Hobart Williams estate. The Home has been supported in the past by income from investments, amounting to \$1,500; dues of managers and of boarders, \$1,000; contributions from parish organizations, \$900; individual contributions, \$1,000; from the general public, \$2,400. The estimated cost of maintenance of the new Home is \$15,000 a year, which is secured by an income from investments of \$1,500; by the income from the Williams trust, \$5,600; by solicitations, contributions, \$3,500; leaving an additional income of \$4,400 yearly required. The sum of \$5,400 is still needed to complete the building, and to maintain the Home there should be an increase in the endowment fund of \$150,000.

On Thursday, June 29th, it was announced that a gift of \$100,000 had been made to the building fund of St. Luke's Hospital by Mrs. George M. Pullman. With the exception of the first \$100,000 given by J. Ogden Armour, this is the largest gift to the fund. A united effort is being made to raise \$1,000,000 to build a large fourteen story addition to the present hospital on the Indiana avenue side, which will more than double the capacity of the hospital, at present about 320 patients. Mr. W. J. Bryson, president of the board of trustees, has announced that after three months \$400,000 has been raised. The trustees of the hospital made up \$100,000; Mr. Armour gave \$100,000; Mrs. Henry Walker, \$50,000; Mr. Robert W. Roleson gave \$30,000, and there have been other smaller gifts. And now Mrs. Pullman has given her \$100,000.

Mr. Bryson, in an interview said: "One ward in the present hospital has for a long time been supported by an endowment given by Mrs. Pullman's late husband. In the new building, of course, there will be suitable memorials to the larger donors of the present fund. The chief feature of the new building will be a large number of small rooms for persons of moderate incomes who cannot afford an expensive private room, but who do not like to go into a ward. The hospitals of Chicago are entirely without such arrangements. These rooms will cost from \$10 to \$15 a week, including all hospital service, of course. We hope to begin the actual building this fall, but perhaps it will be spring before we get under way."

The diocesan Board of Religious Education held their regular summer school for Sunday school workers in the Church Club rooms on Tuesday, Wednesday, and Thursday, June 27th, 28th, and 29th. The morning sessions were for the primary teachers, the afternoon

for senior and for junior teachers, and the evening sessions for general teaching. The Rev. Dr. Gardner, General Secretary of the General Board of Religious Education, was the conductor of the school. Dr. Gardner took as his general subject The Revised Christian Nurture Courses for the Junior Grades in the Sunday school, which have been put out in tentative form by the General Board. After a year's trial in many schools, the courses have been extensively revised. They are now in more permanent form, together with primary courses and senior courses. It is claimed that these courses represent "the last word" in Sunday school curricula. Dr. Gardner was assisted at the afternoon and evening sessions by Miss Murray, Miss Parker, Miss Fellows, Miss Long, and Mrs. C. M. McWhorter. At the general meetings in the evenings, Dr. Gardner spoke as follows: Tuesday, The School Organization Necessary for the Christian Nurture Course. Wednesday, The Place of Missions in the Christian Nurture Course.

Thursday, The Parish Teachers' Meeting and the Christian Nurture Course. The total registration at the school for the three days was over one hundred.

The annual union service of the Girls' Friendly Society was held in Christ Church, Winnetka, on Sunday afternoon, June 25th. More than three hundred members from different parishes were present. The Rev. George Craig Stewart, L.H.D., took the service, and preached an impressive sermon on St. John the Baptist. After the service, the members adjourned to the beautiful gardens of Mrs. Hermon Butler, Mrs. Houghteling, Mrs. Peabody, and Mrs. Crowell. Supper was served in the parish house, and the members were addressed by Mrs. R. Gregory, and by Miss Mack, the superintendent of the new G. F. S. Lodge in Chicago.

The Sunday Evening Club has just closed another most successful year. The Club has met in Orchestra Hall every Sunday evening from October to June, and has been termed by a recent speaker there "the most interesting assemblage in the United States." The attendance for the Club's entire past season has been 81,000, or an average of over 2,300 every Sunday night. Of the thirty-five speakers, only one came from outside the United States; the Rev. J. A. Macdonald, the editor of the *Toronto Globe*. Fourteen men addressed the club for the first time. The Bishop of Chicago is among the preachers who have addressed the Club more than once. The only woman to address the Club this year was Mary Antin of New York.

On the Eve of Ascension Day the vested choir of St. Luke's Church, Dixon, Illinois, held its nineteenth anniversary. Evening service was held in the church, and the Rev. John C. Sage, a former rector of St. Luke's Church, and now of Keokuk, Iowa, was the preacher.

H. B. GWIN.

A WARTIME LEGEND FOR CHURCHMEN

Round the city for many a day
The close-drawn Russian leaguer lay;
Foot by foot the trench crept on,
Till the fort must fall with the rising sun,
And the stormers mustered, each by each,
With the dawn of day to rush the breach.

Whose was the fault that, as day broke fair,
Ladder nor fascine nor plank was there?
Whose was the fault that they stood at loss
With the yawning moat and the wall to cross?
But never a craven cheek that bleached,
Never a heart for a beat that flinched!
Down in the moat the front rank sprung,
Rank upon rank their bodies flung;
Rank upon rank they flung them down
That the storming column might reach the town!

Over them, dead, their comrades passed
Till the batter'd wall was reached at last;
And what should withstand the ranks in gray?
For the dead men headed the charge that day,
And borne along in the dead men's power
They swept the wall from tower to tower,
Till the rising sun smote full and free
On the eagles waving in victory!

You of the ancient faith that read,
Find you no lesson in that brave deed?
Owe you nought to the days long fled
And the valiant deeds of the faithful dead?

Down in the dark their lives they laid
That you might march on undismayed;
By them you pass to the high emprise,
You win by their self-sacrifice;
Free as the winds they gave their all
To have yon forts of folly fall;
And shall such dead be triply dead,
Uncared for, unremembered?
Their long'd for triumph unenjoyed,
Their lives cast out as waste to the void?

Oh, onward, onward! till at last
The highest battlements be past,
And worthy sons of the Blessed Rood
Ye stand where your fathers fain had stood—
Before you the reeling ranks of fight,
And your faces lit with the new day's light!

H. BUCHANAN RYLEY.

LET US live as though we had to live for ever; let us not live as though we had to die in order to confine all our cares to this life: think of that life which is eternally reserved for us before God, and for God. Therefore let us henceforth begin to live for Him, since it is for Him that we must live in eternity. Let us live for Him and love Him with all our hearts.—Bossuet.

The New St. Alban's Church, Olney, Philadelphia

ST. ALBAN'S CHURCH, Olney, Philadelphia, which was consecrated last June by the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac (acting by consent of the Bishop of Pennsylvania), is now entirely completed and is a notable building in many ways. In some respects it is like a bit of the old world transplanted to Olney and it quite carries out the ancient and mediæval idea of being a church for the people, for with all seats free it presents a building unusually rich and inspiring, surrounded almost entirely by the houses of the working class.



THE BELFRY TOWER
St. Alban's, Olney, Philadelphia

ripe old age of eighty, full of years and of good works.

He had always been most interested in St. Alban's Church, where his son, the Rev. Archibald Campbell Knowles, has been since 1899 developing the little mission into a prosperous parish, along the most definite lines, as an exponent of Catholic faith and practice.

The new church is very beautiful. It has a distinction all

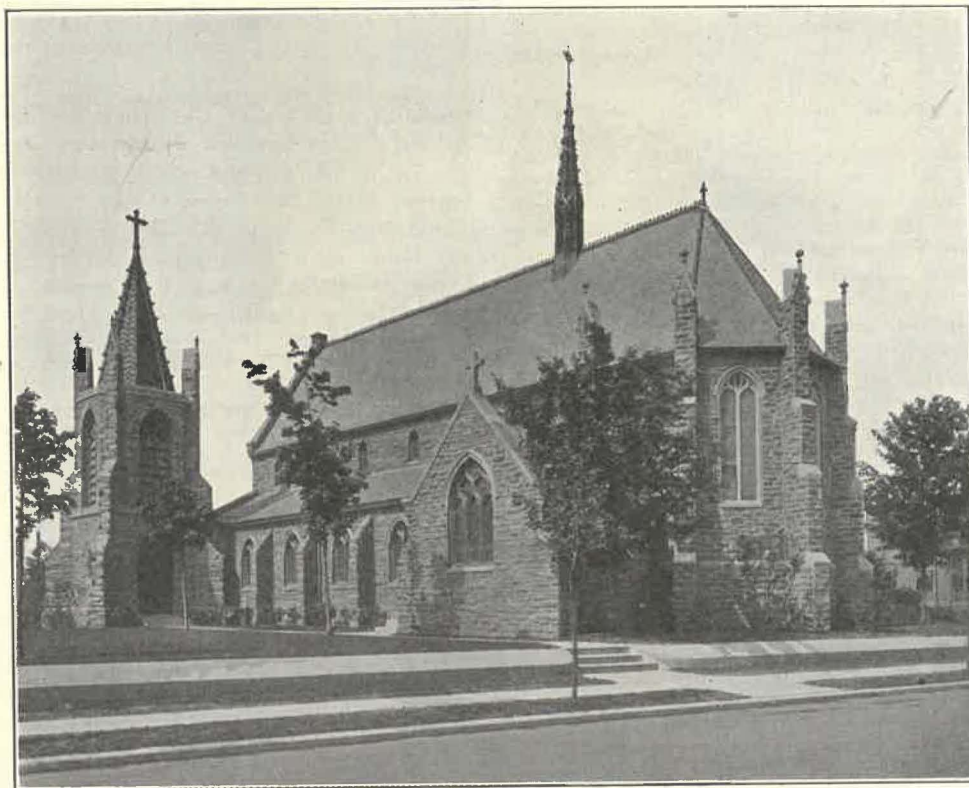
the beauty of the interior, all of Indiana limestone, where the lofty apse of the church, the exquisite altar, reredos, and windows of the sanctuary, the gold and color of the lady chapel, the high, graceful arches, pier arcade and carving of the nave, make one deeply impressed with the loveliness of all and of the pervading atmosphere of reverence and devotion.

There is no chancel arch. Following the French way, the roof-line extends to the end of the apse. Consequently the choir and sanctuary are very high, more so by many feet than most of even our largest churches. The effect is most inspiring. One looks from the dark rood screen with its Calvary up to the shadowy roof and then down along the lines of the high altar and reredos of white marble, richly carved and wonderfully lace like, true to the spirit of French decorated Gothic.

It is safe to say that for beauty and purity the equal would be hard to find. Four lovely panels of the altar show the grape vine with clusters of grapes (which is the main motif of the church and appears in the marble sanctuary rail, the pulpit, the memorial tablet, etc.). The steps of the retablo have at either end the figure of an adoring angel. The reredos is divided into



A STATION OF THE CROSS
St. Alban's, Olney, Philadelphia



EXTERIOR OF ST. ALBAN'S CHURCH
Olney, Philadelphia

its own. It is largely copied after French churches in the style of decorated Gothic. Its special characteristic is height, which from the outside makes the church seem smaller than it is. The "Flèche," surmounting the roof, is a copy of part of that on La Sainte-Chapelle, Paris. The belfry is modeled from a Gothic tower in Spain. The apse is reminiscent of France. All of the lines of the church are characteristic.

The simple and dignified exterior, however, gives no idea of

arches and is surmounted by elaborate cresting. The central panel, rising under a canopied spire twenty-two feet high, is a representation of Christ in benediction, vested as a priest. The figure stands upon the globe, rising in the clouds, and is surrounded by an aureole of angels. It was made after designs and studies of the rector, and has a suggestion of *Le Bon Dieu* of Amiens.

The sanctuary rail and floor are white marble. Most of the

work was done by the Whitman Studios and the Vermont Marble Company.

The three apse windows, in the general style of the fourteenth century, were made by Heaton, Butler, and Bayne of London. They are very rich in coloring, illustrating the Annunciation, the Visitation, the Adoration of the Wise Men, the Flight into Egypt, the Entrance into Jerusalem, the Agony, the Resurrection, the Ascension, and the Worship in Heaven. These are memorials to John Clements Stocker, Katherine Myers Hall Stocker, and Almy Stocker Purves.



THE PULPIT
St. Alban's, Olney, Philadelphia

The lady chapel, one of the loveliest parts of the church, is seen through the carved screen to the right of the chancel, but is best viewed through the arch opening to the aisle. The altar and reredos here are beautiful in gold and color and are quite mediaeval in treatment. In the central panel of the reredos is a lovely copy of one of Murillo's Madonnas, brought from Florence by the rector. In canopied niches on either side are figures of angels, with censers or musical instruments or engaged in devotion. These figures, as all other

carved woodwork, came from Mr. John Barber.

The sacring bell in the flèche, the carved stone pulpit, and a number of other memorials, are all worthy of note, but the most interesting and beautiful of all are the fourteen Stations of the Cross, done in stone and set in canopied niches in the walls of the nave. They are most artistic and most devotional.

On the rear wall of the interior of the Church is a beautifully carved memorial tablet with the following inscription:

"This Church
is erected to
The Glory of God
and
In Loving Memory
of
GEORGE LAMBERT KNOWLES
for
the praise and worship of
Almighty God
According to the use of the
One, Holy, Catholic and Apostolic Church



The Lord is in His Holy Temple.
Speak Softly: Walk quietly: Act reverently
and when there is no service let all the
earth keep *Silence* before Him."

Around this and enclosing the Gothic archway and panels is the grapevine with its clusters of grapes.

Connected by a little corridor with the church but not part of the same memorial is the belfry tower. This was the gift of Mrs. Samuel M. Elliot (one of the most generous benefactors of the parish) as a memorial to her husband. Graceful, heavily buttressed, with ornate copper spire, ball, and cross, this tower is not only a memory of Europe but is also most unique and picturesque. It is hoped some day to add a stone balustrade. Mrs. Elliot also gave the bell as a memorial to her brother, Joseph Alfred Jones.

St. Alban's is one of the so-called "advanced" parishes. It aims to set forth the full measure of Catholic faith and practice, absolutely loyal to the teaching and traditions of the Church.

The architect of St. Alban's was Mr. George T. Pearson, acting in collaboration with the rector and carrying out his ideas. The result of these plans has been most happy.

THE DAY IS THINE, Thou Lord of all who toil, for all eternity belongeth unto Thee; Thou hast but loaned it unto me. Master Craftsman, who kneest on earth the sweetness of earning Thy daily bread, help me to use this day worthily; until the tasks that come from Thy hands are done and Thou biddest me lay aside my tools, take up my pilgrim's staff, and fare forth on the journey that leadeth to Thee. *Amen.*

YEAR BOOK OF TRINITY CHURCH, NEW YORK

THE newly published Year Book of Trinity Church, New York, is a volume of nearly 500 pages, crowded full with information pertaining to the active work of that enormous parish. The very great volume of pages bears witness to the extent of the activities thus described. In addition to detailed statements of the work of the ten churches embraced in the parish, this year's report contains accounts of the management of Trinity's dwelling houses, day and night schools, the fresh air work, the dispensary for the sick, the Home for the Aged, and the Sunday schools. The number of communicants in the parish shows a growth to 9,191, which is the largest number in its history.

Concerning the financial statement, which again shows a large deficit for the year, Dr. Manning says:

"The difficulty is one that is obvious enough. The income of the parish is large, but the needs and opportunities which press upon us are larger, and the sum expended during the year in carrying on our religious, educational, and charitable work very considerably exceeded our entire net income."

The free-will offerings of the people of the parish amounted to \$118,418, which is nearly \$9,000 more than last year. Among the items in the long list of expenditures shown are \$368,730 for maintenance of churches and schools and \$31,146 for special gifts and allowances to churches outside the parish. The assessed valuation upon Trinity's productive property upon which taxes are paid is \$15,881,850. The parish liability for notes payable has increased almost half a million in the past year and now amounts to \$4,450,000, incurred mainly for the erection of new buildings and improvements. The pews are free except in three churches where they are rented in part only.

Perhaps the most interesting portion of the book is that which relates the experience of Trinity parish as a landlord. There are now 365 dwelling houses owned by the parish which are rented at surprisingly low figures, and the report of Miss Emily Wayland Dinwiddie, for several years assisting in the supervision of these houses, says:

"Trinity Church Corporation now owns 365 dwelling houses, while only 90 dwellings on the Corporation's land still belong to other owners holding ground leases.

"The houses have some advantages which are rare in lower Manhattan. They have as a rule large yards, which are used as playgrounds for the children and commonly also as flower gardens or flower and vegetable gardens. There are no rear tenements on any of the lots. There is abundant light for the back rooms as well as the front ones.

"Not only are no saloons, gambling places, or immoral resorts permitted in the houses owned by Trinity, but there are also no rag shops, junk shops, stables, or bakeries."

In his preface, the rector, the Rev. Dr. Manning, reviews matters within the Church at large as well as matters parochial. He laments the issue "forced upon the Church by the action of our Board of Missions committing us officially to participation in the gathering known as the Panama Congress."

"This action on the part of the Board," he says, "was, to say the least, unnecessary. There was no desire on the part of the clergy or people of the Church for participation in this Congress. No one was concerned about it, or interested in it, until after it was brought up by the officers of the board and made the subject of discussion."

The controversy is reviewed in a careful way, and the objections to the action of the Board are quite fully stated. In conclusion he says:

"It now remains for the General Convention to pass its judgment upon the matter, and to say clearly whether the sole responsibility of the Board of Missions is to foster and direct the missionary work of this Church, or whether, on the other hand, the Board is intended to be practically the Executive Committee of the Church, a majority of which, consisting possibly of only twenty-six men, is to have power to originate, shape, or change the policy of this Church in regard to Christian Unity, Federation with Protestant Communions, or other matters involving the essentials of her faith and life."

Finally Dr. Manning says:

"The question to-day is: Do we believe that Jesus Christ is God? All other questions are of small importance in comparison with this one. This is an issue which must stir the souls of all who do believe in Him. It should knit into close fellowship loyal Churchmen of every sort. It should draw near together Churchmen who call themselves Evangelicals, and Churchmen who call themselves Catholics. The bonds between them should far outweigh their differences."

WHAT CAN WAR achieve? It is no remedy for the disease it is intended to cure. It merely creates new conditions for another war.
—J. L. Dickinson.

The Ministry of Healing

A Presentation and An Appeal

By the Rev. HENRY B. WILSON

Director of the Society of the Nazarene

THE PRESENTATION

THE steady increase in the interest of Christians in all parts of the country in the ministry of healing marks one of the most deeply important religious movements of the present generation. In certain quarters the subject may appear to be of little moment; but that is due partly to the fact that the Church has worked off her first excitement attendant upon the phenomenal rise of Christian Science, and partly because there is a waning of the early popularity of the effort made, within the Church, to offset Christian Science by counter attractions in the form of psycho-therapy. The attacks made upon Christian Science, while perhaps theologically satisfying, have had no results in quenching the desire of Christians for a healing ministry. More especially is this true in that, after such attacks were made, nothing was offered in their place, and the hearers found themselves where they were when they started, *i. e.*, without a healing ministry. They were told that Christian Science was "all wrong," but they were not told what was "all right." Nothing from nothing does not leave very much.

Thus the Christian Science sect and the healing cults had a free field with their religion of health, and their steady record of drugless cures; while the orthodox Christian Church member was left with a theology which not only connected the hand of God with every illness, but also attached to it some mysterious purpose, said to be in accordance with His divine will.

It is little wonder that under these circumstances the healing cults were able to draw their recruits most largely from those who were born and reared in the Churches. It is estimated that fully nine-tenths of the members of these sects to-day were formerly members of Christian bodies from which they departed because of the total neglect or the erroneous presentation of this aspect of religion. The greater part of the increasing membership is still being drawn from the same source. The missionary work that is being carried on by these cults everywhere is most devoted and persistent, and the propaganda most lavish. Friends and former Church members are adept at introducing the subject, and a call is invariably followed by the receipt of several very attractive pieces of literature. Thousands of copies of the article, *Must Protestantism Adopt Christian Science?*, by a clergyman of the Church, have been circulated gratis in the homes of all Christians, but most largely of course among those of the Church's faith.

The losses in some congregations are by no means a small matter. Many rectors are astonished to learn that some one has gone into Christian Science, when they did not suspect the person was even interested in the subject. An investigation shows that the work and study and influence has been going on for a year or more, and that it is too late to reclaim the departing one. If any clergyman seeks solace with the comment that "the person was, after all, a very weak and rather useless Church member," he may find himself pursuing a phantom consolation. He would be surprised, perhaps, to know that the one whom he had looked upon as "dead wood," for a year or two, had, under a different environment, taken on a new life; had risen to higher levels in daily living, had become an enthusiastic worker, was a regular attendant at the mid-week services in addition to the regular Sunday services of the new sect, and was contributing more money in a month than he or she had given in a year while a member of his Church.

I do not present this in extenuation of the departing Church member. I write it as a fact, and it is worth serious thought. It is not the exception. It is a picture of the average case.

One cannot, of course, blame the clergy for all the deflections from the Church, but when one considers that the majority of these people leave because they are longing for an aspect of religion which Christ taught, and which the apostles practised, and which pervades the New Testament, it is sufficiently serious to cause one to question whether the clergy are really presenting the *whole Gospel* and also whether they are practising it.

Even among Christians who are so strongly rooted in the faith that they could not desert their communion for the attractions of Christian Science, there is the deep longing for the

ministry the Church fails to provide. I have many touching letters from devout saints who are almost in despair over the deadness of the Churches generally on this subject. It is a sad revelation of the distance many Christians have drifted from their original anchorage. In not a few instances, suffering ones who desired prayers, with the laying on of hands or anointing, have written that their clergyman did not know how to go about it. Others, who asked for help in overcoming some nervous depression or habit, had been referred to some Church that was "interested in psycho-therapy."

One young woman, living in a town in the Middle West where there was no church, wrote that she believed she would be healed if she were anointed. She had been a sufferer for several years and, although she had been attended by three physicians, had received no benefit. She named the nearest city, saying she would go there if I could arrange to have a priest anoint her. I wrote to four clergymen before I could find one who would consent to perform this ministry for her. It took nearly two months to grant the request of this young Christian woman, born in the Church, faithful and devout, and earnestly desiring the gift our Lord bestowed upon the Church.

In another town, in New England, a Churchwoman wrote me she earnestly desired anointing, but that the minister did not believe in it and would not perform it for her. There were two other congregations in this town. I wrote first to one clergyman and then to the other, explaining the case and asking each if he would anoint the woman. Neither has replied. This Churchwoman still remains without this ministry.

In the Middle South, a priest was secured to go to a certain town to anoint a young woman who had asked for it. Soon afterward, the sister of the patient wrote me that the incident was a most unhappy one, and that she feared it was not going to prove beneficial to her sister. She stated that the clergyman, when he entered the room, told the patient he never had anointed anyone before and that he really didn't know much about it. He also added that she must not be discouraged if she didn't improve, as perhaps "it might be God's will that she should not get well." The writer concluded by stating that her sister was much depressed by the visit.

It is hardly necessary to comment upon these cases. They speak for themselves and reveal a very unhappy condition in the Church, and they cry aloud for remedy. Unfortunately, they are not special cases, confined to a particular locality or characteristic of one type of Churchmanship. They are general and represent many other incidents of a similar nature which could be recorded.

There is another side to the picture, however, and it is full of encouragement. A Churchwoman from the South was rushed to a certain northern city to undergo a serious operation. She had just read the book, *The Revival of the Gift of Healing*, and she wrote me to send her the name of a priest who would anoint her before the operation, as she believed she would be helped. The time was so short that arrangements had to be made by wire. The first priest I notified of the case, although a stranger to me personally, responded and anointed her at once. The whole character of the disease changed within a few hours. The specialists were mystified, and only a very slight operation was performed. This also is but characteristic of many similar incidents, reported from all over the country, where patients, who have asked for laying on of hands and the prayers of the faithful, have recovered very rapidly, much to the astonishment of physicians. In one instance, a Christian physician said, "God has done easily what I could not accomplish." Other physicians have said, "It is strange. I must have been mistaken in my diagnosis."

As a matter of common duty, every clergyman in our Church should be ready, at a moment's notice, to go to the bedside of a patient and pray a prayer of faith in our Lord's Name, and with belief in His power to heal, accompanied by laying on of hands; or, when requested, to anoint the patient, with a view toward restoring health, not preparing the soul for its passing.

To pray without faith is a mockery, and to use laying on

of hands, or anointing, without faith, is to reduce this sacred ministry of a living Christ to the low level of mesmerism and elementary magic. The vital current cannot be imparted without faith. "Because of your unbelief," was our Lord's reply to His apostles when they inquired of Him the reason for their failure.

THE APPEAL

Until that time arrives, however, when all ministers of God everywhere will be ready to perform this work in full faith, I appeal to the clergy *who do believe* in this ministry to enroll themselves as active believers and workers, so that, when Christians in their city or locality ask for this spiritual service, one may be enabled to direct them, without delay, to a shepherd who will exercise it for them.

The movement to revive this ministry, represented by the Society of the Nazarene, is not a party movement with a view toward stressing the anointing of the sick as a sacrament. In the first place, the anointing is never stressed; nor is it used unless it is especially desired. Our people should be taught to ask for it in faith. It is the custom of believing ones to "send for the elders," as they did in the apostolic days. In the second place, the apostolic character of the act is retained. This means that it possesses a power, and imparts a grace, different from that to be found in the modern abuse of the sacrament of Unction, which is so altered in character that it is reserved largely for patients on their death-bed, and is administered as a means of comfort for the dying, not as an act designed solely for the recovery of the sick person. Our aim is to restore the anointing to the Church in its true apostolic character.

Nor is it a movement organized with a view toward setting up a "healing cult," with bodily health, mental ease, and physical comfort as the *sine qua non* of religious belief.

Nor, finally, is it a "healing movement," in which courses in psychology are an introductory requirement; which practises one of the innumerable branches of psycho-therapy in a pathetically experimental way, and which, in every step, is limited by the diagnosis of medical men, and their opinion as to the possibility of benefit resulting from the "treatment." The only real faith visible in such a movement is unbounded faith in the infallibility of Science. By Science I mean those branches which embrace the medical and psychological departments. Its devotees seem to ignore the fact that psychology is quite the newest of all the branches of Science, and that so little is still known about the body that great specialists and surgeons daily disagree with each other as to the cause of a disease and the treatment of a patient.

The Society of the Nazarene represents a movement to revive and quicken simple faith in Christians in every locality and in every Christian congregation. It is founded on the belief in our Lord's continued interest in the health of the body as well as the salvation of the soul; and for the purpose of bringing about a restoration of the gift of healing universally practised in the early Church. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession.

An earnest appeal is made, therefore, for at least two clergymen in each city, who will be willing to extend such ministry, sympathetically and *in faith*, as it may be sought by the faithful who appeal for it. There are lambs and sheep of the flock desiring to be fed. What can be said when the shepherd's hands are empty?

The fact that a society is actively engaged in reviving this ministry of healing is, in itself, a matter worthy of serious notice. Bishop Brent touches upon the principle in his recent book, *The Revelation of Discovery*, when he says: "Guilds and societies in the Church are an admission of weakness not less than a means of strength. They are a declaration that the family character of the parish is incomplete and must be supplemented by artificial aids; and the many are failing to recognize a general duty, which is thus thrust upon a few." So this principle may be applied to the Church at large with respect to the ministry of healing. It is therefore a matter of deep import that, at this time, clergy should become identified with the movement, and actively interested in its extension.

There are many devout Christians who are not at all sure as to their rector's view or belief, and where this does exist it should be known with no element of uncertainty whatsoever. Faithful ministers thus interested would not only increase the value of their service to their people ten-fold, but would have a very marked effect upon their brother clergy, who were indifferent on the subject.

When the majority of all God's ministers are converted to

this ministry, then the Society of the Nazarene will automatically cease to exist. Until such time it must go forward in its work of restoring the complete ministry of the Master, and showing forth the undying character of His commission to heal all manner of sickness in His Name, that the Father may be glorified in the Son.

ST. DAMIAN'S NEAR ASSISI

Near Assisi stood a chapel left by men to time's decay,
Half in ruins, silent witness that the world had ceased to pray.

Built in honor of St. Damian, now unvisited it stood
Just a stone's throw from the City, sheltered by the silent wood.

As a grave long since forgotten with the passing of the years,
Where once loving hands placed flowers and sad eyes wept silent tears,

Is by human hands neglected as the seasons come and go;
None to draw the weeds in summer, or in winter move the snow:

Yet wild flowers grow untended round the stone that marks the head,
And in spring the birds returning sing of love above the dead,

So St. Damian's, left in ruins, served by one poor, lonely priest,
Knew the glory of the Spring-tide, Nature's eucharistic feast,

Knew the beauty of the Summer, knew the sadness of the Fall,
Saw cold Winter all the forest cover gently with his pall:

Saw, and felt its day was over, all its glory passed away,
Dreamed not of the Spirit's might to stem the forces of decay.

Felt as men who feel that Matter is the Mother of all things,
Matter that is ruled by Spirit more than slaves are ruled by kings.

True, St. Damian's, thou art mortal, as the flesh and blood of men,
But like theirs thy body ruined shall take on new life again!

Not because thy stones have value, or themselves have power to stay,
But because the Spirit needs thee comes thy resurrection day.

Thou shalt see the Spirit's power to remould a human soul,
And the power of the Spirit by His hands shall make thee whole.

Raise thy head then, proud St. Damian's, for the part thou still must play:
When the sunlight shines from Heaven thou shalt glory in its ray!

As the poor and patient Mary, meekest of the maids of earth,
Was the chosen of Jehovah—human means of Jesus' birth—

Or as that poor cave, unknown until the Lord of Lords was born,
Knows a glory now surpassing heaven's at the break of morn.

So shalt thou, despised St. Damian's, bathe in glory evermore,
For the knees of good St. Francis knelt upon thy barren floor.

Thou shalt be rebuilt in splendor, fair without and fair within,
As the human face takes beauty when the heart is purged of sin!

Shouldst thou fall again to pieces till there stand not stone on stone,
Men will love thy very memory for the light that from thee shone.

Pilgrim feet will hasten gladly there to tread the earth unshod
Where a life, erst weak, drew purpose, strength, and love from faith in God!

JOHN H. YATES.

BISHOP BRENT TELLS OF MORO PROGRESS

BISHOP BRENT, who has been carrying on for the past three years a non-sectarian social service work among the Moros, the only Mohammedans under the American flag, declares there have been gratifying results from the efforts to bring these proud pagans, who have lived isolated lives, in contact with the entire world.

"When we started our Moro work," Dr. Brent said, "we aimed to get the people together and train head, hands, and heart at the same time and inculcate Christian motives, ideals, and influences. Our method of approach was by earnest endeavor to live the Christian life among the people rather than that of doctrinal propaganda. Our experience has been adequate to demonstrate that our method of approach was the right one and the Moro now at least respects and in considerable measure emulates the Christian's conduct, citizenship, and virtues."

On January 12th last an agricultural school was opened on the island of Jolo, described as one of the most beautiful islands in the world. More than 750 Moros, representing every class of society and including princesses and the Sultan's representatives, attended the ceremonies. The attendance was important, as it showed the Moros' confidence in the work.

"We propose in connection with the agricultural school," Bishop Brent said, "to have groups of Moro families in model houses, rent free. They will work the land and stock farm under wise direction and their children will go into boarding schools. The girls will be taught how to be good housekeepers and mothers. The boys will learn agriculture, carpentry, mechanics, etc. There will be playgrounds and the Moros will be taught to amuse themselves. We now have forty boys in the agricultural school from all classes of Moro society."—*New York Sun*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

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

A CANADIAN BUREAU OF SOCIAL RESEARCH

A BUREAU of Social Research has recently been organized under the joint control of the provincial governments of Manitoba, Saskatchewan, and Alberta. The three prairie provinces have much in common, and have already been coöperating in the provision of institutional care for the various classes of dependents and delinquents. This bureau represents the response of the governments to an appeal on the part of social workers and the public for a more careful consideration of the general social welfare than has hitherto been given by any existing government department or public institution.

As yet the field is rather undefined and it has been felt that the bureau should be allowed to develop its policy and organization as it attempts to meet the outstanding needs. Its purpose is, in general, to make a practical study of community problems with a view to (a) promoting a more general interest in social welfare, (b) providing expert advice and assistance to any community desirous of organizing its forces for more efficient citizenship, (c) securing data which will form the basis for sound and progressive legislation.

Its functions are two-fold: First, to secure information through coöperation with public departments, with private agencies, and by special investigation; second, to disseminate such information by means of reports, bulletins, the public press, lectures, correspondence, etc.

Two kinds of investigation will be carried on during the first year: (1) The care of immigrants, with special reference to the Ruthenians who are settled in large numbers in the rural districts of all three provinces. (2) A preliminary inquiry with regard to the feeble-minded, for whom as yet there is no proper institutional care.

The director is J. S. Woodsworth, who for a number of years has been devoting his time to social work in Canada.

A MINNESOTA FARMING COMMUNITY FINDS ITSELF

About six miles north of Moorhead, Minn., there is a small country community called Oak Mound. It derives its name from a cemetery located at that place. The members of the community are wealthy farmers of Swedish, Norwegian, Scotch, English, and German extraction. Although they have acquired wealth, they scarcely know one another, because of the great extent of their farms. This is especially true of the women members of their respective families.

There is a small country church in the community. Its pastor is the Rev. E. C. Ford, a former newspaper man. He decided that the people should "get together," and accordingly organized a "Singing Society." At first it was thought that no one could sing, but, according to Professor Elmer of the Agricultural College at Fargo, soon talent began to be found and more and more difficult anthems were sung. Finally a cantata of considerable difficulty was attempted. The people of the entire community became interested, and when it was rendered the church would not hold the crowd. They then went to the schoolhouse and that was too small for the crowd.

The work of the society opened the eyes of the community to its own possibilities. The people found themselves. The Singing Society has been permanently organized. Practically every farmer has purchased a piano. A music teacher has come to the community and has three days of solid work. The community has been bound together more solidly than it was ever imagined it could be. There is now a large Farmers' Club meeting every two weeks, at which meetings experts from the Universities of Minnesota and North Dakota, from Fargo College, and other places give them lectures on topics ranging from Soil Improvement to Sociology—all as an outgrowth of the Oak Mound Singing Society.

CHICAGO SOCIAL AGENCIES UNITED FOR EFFICIENCY

The Central Council of Social Agencies of Chicago is composed of about two hundred separate and distinct charitable and philanthropic organizations. Each organization delegates two of its members, preferably a board director and an executive

head, officially to represent their organization. Other members of each constituent body attend by invitation. The first meeting of the central council was held at the headquarters of the Association of Commerce on May 27, 1914, and its progress has been followed with keen interest by the Subscriptions Investigating Committee.

This central council, through an executive committee of twenty-five of the leading experts in social work in Chicago, and through numerous sub-committees, is working out practical problems looking to the elimination of duplication in this work in the city. At the present time the council has committees at work endeavoring to introduce improved methods of record keeping for all forms of philanthropic activities; also coöperative plans for bringing together numerous agencies that may be interested in some particular distressed family or individual.

What Some Parishes are Doing for Their Communities: a Stereopticon Lecture, is the title of a very suggestive pamphlet just issued by the Joint Commission on Social Service (281 Fourth avenue, New York City). Among the parishes mentioned are Trinity, New York; Emmanuel, Boston; Holy Trinity, Brooklyn; and St. Luke's, Evanston. Emmanuel represents what is designated as an institutional church; Trinity is mentioned because of its social survey; Holy Trinity is described as a city parish organized for community service; and St. Luke's as a suburban parish organized for the same end.

ENGLISH LITANY TO CONTAIN PETITION FOR THOSE WHO LABOR

The Upper House of Convocation of the Church of England has voted to insert the following petition in the Litany:

"That it may please Thee to bless and protect all who serve mankind by learning, labor, and industry."

Upon this the *Labor Call* (Melbourne) comments: "This addition to the Church of England Litany cannot but be regarded as a forward movement, as the newly drafted intercessory prayer forms a positive (if tardy) acknowledgment that should and must be allotted to the toilers."

What Our Cities Do Not Know is the title of a very striking pamphlet just issued by the National Housing Association (New York) giving a very considerable amount of information about housing matters. A particularly interesting feature of the pamphlet is the list of official commissions or departments, state and municipal, dealing with the subject and of the volunteer housing associations or committees.

A VERY INTERESTING hospital chaplain service is being carried on by a social service committee in Brooklyn. The clergy appoint as lay associates in this work three or more known persons of physical and moral health, whose duty it is to "follow up," "watch out for," and "visit" in the homes of individuals designated by the chaplains, and one of the group is expected regularly to report about this work.

THE PROBLEM of idle negroes is a considerable one in Philadelphia and the social service commission of the diocese of Pennsylvania has accordingly called a conference of the persons interested in this question to meet with its sub-committee on special work. At this conference the representatives of various organizations working for the uplift of the negro will be invited to attend.

THE SOCIAL SERVICE DEPARTMENT of the Massachusetts General Hospital was a pioneer in this work and its annual report, usually prefaced by a statement from Dr. Richard C. Cabot, is a real contribution to the literature of social service. The current report is no exception.

HE WHO WAITS to do a great deal of good at once will never do anything.—*Samuel Johnson*.



CORRESPONDENCE

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

MAINTENANCE OF THE EASTWARD POSITION

To the Editor of *The Living Church*:

THE discussion of the position of the celebrant during the reading of the Epistle and the Holy Gospel opens up the whole question of postures and positions at the altar. The rubric in the English Prayer Book which mentions the turning of the reader so that he may be "heard of all such as are present" is scarcely germane. And the charge that priests who continue the eastward position during the Epistle are simply following slavishly and unintelligently a modern Roman custom is as futile as most of the charges of Romanistic proclivities. There is no direction as to what position the celebrant shall adopt during the reading of either the Epistle or the Holy Gospel. And I have been at some pains to discover the reason why, and the time when, the custom arose of turning to the people for their rendition. So far I have not been able to place the beginning of the usage. But the reasons for *not* turning are perfectly plain. The Eucharistic Scriptures are not Lessons, in the sense that the Scriptures read at the Offices are Lessons.

The point so well taken in this week's editorial on Mumbling has an application here. The people have not their books for the Lessons in the Offices. But they have (or should have) their books for the Epistle and the Holy Gospel. The ungracefulness of the priest turning with a large Missal in his hands to read the Epistle mars the quiet simplicity of a low celebration, and if the people cannot hear him read the Epistle, turned from them, how much more important it would be that he should turn to them for the Prayer for the Church and the Consecration. In passing may I remind those who are interested in this matter, that the proper position of the priest in reading the Holy Gospel is not towards the East but towards the North, which should remove all difficulty in the hearing of him, as well as the difficulty about the book, which remains on its stand. At a Solemn Eucharist of course the whole matter assumes a different aspect, and both these Scriptures are read by the sacred ministers in such positions as to be readily heard. If the good old custom of having the Epistle read by "the clerk" could be revived the difficulty which some seem to feel would be resolved in the best possible way. The late Bishop Potter of New York sometimes asked the lay reader who served him at a low celebration to read the Epistle.

The whole matter would seem to be one of custom: a comparatively new custom, of turning to the people for the reading, versus a much older custom of retaining the eastward position for the Epistle, and the northward for the Holy Gospel. Fortunately the rubrics are silent here, although in other places, which have a direct historical bearing on the "change of language," they are most plain. It would seem that priests who do not turn for the Epistle and Gospel at a low celebration cannot be faulted for retaining the ancient customs, while those who do turn may possibly lay themselves open to a charge of innovation.

The deeper and more important aspect of this matter lies in the *non sequiturs* of those who confound the conditions of to-day, when practically all the people can read, and practically every Church provides Prayer Books in the seats, with the conditions of the time when few could read, and Prayer Books were not so easily come at. That the services of the Church should be rendered intelligibly, no one would dispute. But that they must be *elocuted*, or *preached*, and every word spoken so that every worshipper can hear, would seem to imply that the genius of the Anglican services is directed to the edification of the congregation rather than the worship of God. The services were put into the vernacular in order that the people might understand and take part in them and for no other reason.

Where the positions of the celebrant are not rubrically directed they rest on good liturgical and ceremonial foundations of ancient usage which should not lightly be set aside. The position of the priest during the reading of the Eucharistic Scriptures is determined by precisely the same rules as his position during the Canon and the Collects. In the wide-spread restoration of ancient and Catholic usages going on amongst us it is well not to forget these unrepealed authorities.

ANDREW CHAPMAN.

Galesburg, Ills., June 23, 1916.

To the Editor of *The Living Church*:

YOUR correspondent of June 24th asks why the priest faces the altar when reading the Epistle and Gospel.

The priest in reality faces the liturgical east at the Epistle and the liturgical north at the Gospel. This is not a Roman custom, as he suggests, any more than the Eucharist itself is a Roman custom; but comes down to us from ancient authority. It happens to be a ceremonial practice in both Anglican and Roman Churches alike.

As to the meaning: The reading of the Epistle recalls to us the mission confided to the prophets and disciples of preparing the world for our Lord's preaching the Gospel. It was for this end that the divine Master sent before Him some of His chosen ones before He came to preach. Among those sent there is one greater than all the others; he came like the dawn, proclaiming the rising of the Sun of Righteousness, and it is he whom the Church especially has in view in the ceremonies which accompany the reading of the Epistle. St. John the Baptist always had his eyes fixed upon the Messiah, whom the Scriptures and the Church style "the true Orient."

The Gospel is read or sung facing the north. The preaching of the Gospel is the invincible weapon which God has always used to conquer the demon; it is this which the Church desires to teach in her priests' facing the north in reading the Gospel. On that side the rebel angel has established his throne, says Isaiah. And Jeremiah adds in verse 14 of chapter 1: "From the north an evil shall break forth upon all the inhabitants of the land."

The only thing that can stem the venom which Satan pours forth upon the world is the Word of God.

If we will study more deeply into the Catholicity of the Church we will find that her ceremonies are purely Catholic, and not necessarily Roman, because Rome possesses the same ceremonials as the Church does. It is impossible to distinguish between purely Roman and purely Anglican ceremonials because they are the same in most instances. What we need do is to pray God for His grace to prosper His work of unity within the Church, and not quarrel over things we do not understand, and therefore call them Roman. If we will but look for them we will find reasons for everything the Church does.

JAMES O. LITTLETON.

Columbus, Ohio.

Feast of the Nativity of St. John the Baptist, 1916.

THE CHURCH MISSION OF HELP

To the Editor of *The Living Church*:

MY attention has been called to the report in your issue of June 3rd on an informal talk given by me at the house of Mrs. Francis in Indianapolis, at the Conference of Charities and Corrections held there in May. As I was not shown a memorandum of the talk, may I, in the interest of accuracy, correct a few of the statements attributed there to me?

The Church Mission of Help is not a Church Home as the writer indicates, but an agency receiving girls referred from institutions and private sources and helping them to shelters, to positions, and occupations. The Homes used are those on accredited lists, the certified boarding houses, working girls' shelters, and the various Church homes to which our girls are eligible. Again, the work of visiting the girls paroled from reformatories is coextensive with the length of their parole, lasting a few or many months as the institutions determine. Our visits, however, do not cease with the termination of the parole but continue as long as the girl is still under our care. The secretary visits every church in which groups have been formed for relief and cooperation in the work of the society, and reports on the needs of the organization. The purpose of these groups is to bring the resources of the parish to the assistance of the society and to spread an interest in its work.

Dr. William T. Manning, rector of Trinity Church, is the president of the Church Mission of Help; Bishop Greer, its honorary president; the two honorary vice-presidents are Bishop Burch and the Rev. J. O. S. Huntington of Holy Cross. The office of the society is at 37 East Twenty-eighth street, New York City, where information about its work can be obtained any day from the secretary.

Sincerely yours,

LAURETTE CUSTIS PEASE.

New York, June 23, 1916.

THE UNITIES

To the Editor of *The Living Church*:

SURELY it is a dream to think there is a time coming when the whole world will be an universal republic with a President Diaz or a President Wilson wielding universal power, as it is a dream to think of a "world wide" Holy Roman Empire with His Holiness the Pope wielding temporal and spiritual sway. At least we of the twentieth century must rest content with something less, viz., "nations." For example, Armenia through more than a thousand years of oppression has held to this one hope—that of "nationality" temporal and spiritual—and has continued as the first Christian Kingdom in

our era; and may she never be wholly destroyed. A man may love his country and his neighbor at the same time. Is it not better far for the sustenance of man on earth that we should have loaves of bread (nations) given to us over against an illimitable supply of wheat gathered within the granary of the world—so many grains of wheat and so great in number that no one man could superintend their distribution? We may well think in "terms of the whole," but nature compels us to take one step at a time to secure a sure footing. Neither Germany nor the United States as such is seeking a universal sway from an autocratic or a democratic standpoint. Some individuals indeed may dream such dreams but not the peoples as a whole.

(Rev.) C. A. FERENCH.

[This discussion is now at an end.—EDITOR L. C.]

RECOMMENDING A FORTHCOMING BOOK

[ABRIDGED]

To the Editor of *The Living Church*:

ABOUT September 1st, Dean Rousmaniere of St. Paul's, Boston, will publish a book of prayers and readings to be called *The Fruits of the Spirit*. The writer has used the Dean's two previous booklets and has found them good. Wherefore, without seeing the booklet, I would urge all isolated Churchmen and all who know isolated Churchmen to send their stray ten cent pieces to the secretary of St. Paul's Cathedral and get more real religion, more solid Prayer Book teaching, more food for thought, and more solid comfort than they ever got before for so small a sum. The Dean is "all wool and a yard wide" and his little books—"taste and see" and you'll come back for more just as the rest of us, his class in Personal Religion, always do.

GEORGE CLARK.

Waterport, N. Y., June 26, 1916.

HELP NEEDED AT ST. JOHN'S UNIVERSITY, SHANGHAI

To the Editor of *The Living Church*:

DR. POTT writes that St. John's University, Shanghai, urgently needs three men for its preparatory department. They should be recent graduates of American colleges or universities, competent to teach high school subjects. They should be unmarried. If one of them has had training in a military school so much the better. We must have more foreign teachers in our preparatory work. The demands are constantly growing. There is no limit to the work that St. John's can do and the influence it can exert if the Church at home will supply us with the right men.

Mr. John W. Wood, 281 Fourth avenue, New York, can give additional particulars. Will any readers of *THE LIVING CHURCH* who know of young men before whom such an opportunity for service might be laid communicate with Mr. Wood?

Sincerely yours,

JOHN W. WOOD.

New York, June 26, 1916.

THE OXFORD MOVEMENT

To the Editor of *The Living Church*:

THE most remarkable book on the Oxford Movement—as many of your readers already know, and from which I quoted freely in the four articles recently printed in your paper—is *A Short History of the Oxford Movement* by the Rev. Canon S. L. Ollard. The history of this great Movement has always had a special fascination for me, for forty years past. I want to ask everyone who is interested in this movement and who is ready to take a part in its "Second Spring" to get Canon's Ollard's book. It is full of information and careful detail, and I wish to express my deep personal indebtedness to Canon Ollard.

CHARLES MERCER HALL.

Asheville, N. C., June 28, 1916.

AN AGED CONVERT

To the Editor of *The Living Church*:

LAST Sunday I had the very great pleasure of receiving into our church a member on first confession of faith, ninety-two years old. This is so unusual that I am writing to find out if there have been any received as old, or older than this, at any time by other pastors.

Will you kindly put this in your correspondence column and invite letters from others that have had any similar experience?

Yours very cordially,

Brooklyn, N. Y.,
June 16, 1916.

WILLIAM CARTER,
Pastor Throop Avenue Presbyterian Church.

TWO GREAT hindrances to usefulness in those who think they wish to be useful, yet have never really tried to be, are pusillanimousness and ambition. They are twin sisters. To put it otherwise, there is the fault of not thinking it worth while to do a little because it is little, and of not caring to do something because it may not lead to much.—*Bishop Thorold*.



RELIGIOUS

Encyclopaedia of Religion and Ethics. Edited by James Hastings with the Assistance of John A. Selbie, D.D., and Louis H. Gray, Ph.D. Vol. VIII, Life and Death—Mulla. New York: Charles Scribner's Sons, 1916.

This largest of contemporary religious encyclopaedias pursues its stately progress in spite of the war. We have already stated our high estimate of its great value for sacred learning.

Among the articles in this volume which will prove most interesting and helpful to our clergy and laity are those on "Literature" (a series), "Logos," "Marriage" (series), "Mary" (on the cult of the B. V. M.), "Matter," "Meditation," "Messiah," "Ministry" (early Christian) by A. J. Maclean, "Miracles" by J. A. McCulloch, "Modernism" by A. L. Lilley, "Monism," "Moral Obligation," and "Moral Sense."

There is naturally a reduction of the number of German contributors, but no falling off in learning and some improvement, we think, in religious tone.

Dictionary of the Apostolic Church. Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Volume I. Aaron-Lystra. New York: Charles Scribner's Sons, 1916. Price \$6.00 per volume net.

Dr. Hastings is surely a prince of editors, having already been responsible for the *Dictionary of the Bible*, five volumes; *Dictionary of Christ and the Gospels*, two volumes; and *Encyclopaedia of Religion and Ethics*, of which eight volumes have appeared.

This work supplements the *Dictionary of Christ and the Gospels*, by dealing with the rest of the New Testament and the history of the Church to the end of the first century. Like the work which it thus completes, it is especially serviceable for preachers, affording information which they often fail to discover in works of reference heretofore available. The standpoints of the contributors are various and many articles require discrimination on the part of readers. This is true of the other works edited by Dr. Hastings. None the less, as a source of scholarly information not elsewhere so conveniently brought together, and as edited with conscious reference to practical use by the clergy, this work is to be reckoned among the indispensables.

F. J. H.

SOCIOLOGICAL

PROFESSOR JOHN R. COMMONS, of the University of Wisconsin, and Dr. John B. Andrews, secretary of the American Association for Labor Legislation, have been long-time students of the labor problems and they have given us in their joint volume, *Principles of Labor Legislation*, the results of their years of study and reflection. It is a comprehensive resumé which should have a place on the "near" shelves of social workers and students. The chapters, but nine in number, although the book contains 524 pages, deal with the basis of labor law, individual and collective bargaining, the minimum wage, hours of labor, unemployment, safety and health, social insurance, and, last but by no means least, administration. The whole subject of labor legislation, as the publishers point out, has rapidly grown to be of great and general interest. The last five years have brought, among other radical changes, the adoption of workmen's compensation for industrial accidents in two-thirds of the United States and eleven states have enacted minimum wage laws. Other protective regulations, far-reaching in their possibilities, have been the prohibition of the use of an industrial poison by the federal taxing power, the regulation in several states of seven-day labor, the beginning of effective prohibition of night work, maximum limits upon the length of the working day for women, and in several states the adoption of the industrial commission form of administration. With the increasing complexity of this legislation it is imperatively necessary to formulate fundamental principles; and this our authors have done in this the first volume in a new "Citizen's Series" edited by Prof. W. F. Willoughby. It is written from the standpoint of the citizen and the student, although both authors have had academic experience. It indicates the conditions which made laws necessary, compares methods, and shows to what extent enactments are adapted to the industrial and political situation. The principles of labor law, not the details, are emphasized. [Harper & Bros.]

SELECTED READINGS have long been recognized as effective instruments for teaching a subject, and Professor Samuel P. Orth of Cornell has admirably utilized them in his volume on *The Relation of Government to Property and Industry*, which has been prepared primarily for college classes, but will be equally valuable as a book of reference for men in active business. It brings together some of

the most significant of the recent discussions of this pressing and absorbing subject. Inasmuch as the question is principally one of constitutional and legal relations, the selections are largely of a legal nature, and many of them have been taken from a source hitherto largely neglected by the lay student—the law journals, the repositories of much careful research and concise thinking on the subject.

Among the subjects under which the material is organized are the following: The Changing Conceptions of Property Obligations and of Governmental functions; The Expanding Police Power, as Sanctioned by State and Federal Courts; The Control of Corporations; and The Development of Labor Laws. The volume includes the text of the new amendments to the Anti-Trust Law and of the new Federal Trade Commission Act, and selections from the testimony taken before the Senate Committee in the investigation which was a prelude to the framing of these laws. [Boston: Ginn & Co.]

DR. A. L. BOWLEY, who is the professor of statistics in the University of London, has prepared a most suggestive book on *The Nature and the Purpose of the Measurement of Social Phenomena*. In it he seeks to analyze the classification of the individuals and families which compose a nation or society by the process of placing them in order of economic prosperity. He then suggests methods of selecting families, in some cases typical of classes that could be adequately described, and in other cases occupying a numerical, defined position in the economic scale. This measurement is completed, in Professor Bowley's view of things, when the number of its members, classified by age, sex, and civil condition, is known, and the standard of living of the selected families is fully described. He has also proposed a secondary measurement on the basis of first defining a standard of living and then ascertaining what proportions of a society attain or fail to attain it; then he endeavors to determine how the progress of a whole nation or society can be measured. Those who are interested in such efforts will find this book decidedly suggestive. It is published by P. S. King & Company of Orchard House, London, and its price is 3s. 6d. net.

HENRY C. WRIGHT, who has been a settlement worker, the secretary of a city club, and now an official under Mayor Mitchel of New York, gives in 172 pages a very excellent summary of the principal municipal problems confronting us in America. His *American City* is very well designed to give the casual reader a good idea of the situation. It is published by A. C. McClurg & Co., Chicago. [50 cts.] C. R. W.

MISCELLANEOUS

Who's Who in America for 1916-1917. Vol. IX. Edited by Albert Nelson Marquis. A. N. Marquis & Co., Chicago, Ill. \$5.00 net.

It seems incredible that two years have elapsed since the last previous edition of *Who's Who in America* was noted in these columns, yet so it is. The new volume, being that for 1916-17, the ninth consecutive volume in the series, is at hand and is a work of something over 3,000 pages, containing nearly 22,000 biographical sketches. When it is remembered that the first edition published eighteen years ago consisted of 800 pages with 8,000 biographical sketches and was then considered—as indeed it was—a monument of biographical skill, it will readily be seen what advance has been made within that interval. In spite of the enormously increased number of pages, the use of the thin India paper in recent years has prevented the volume from reaching an unwieldy size.

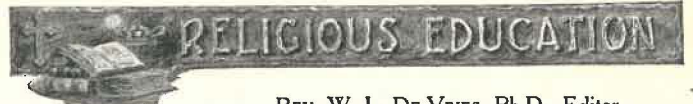
The book was founded in 1899 by Albert Nelson Marquis and has been under his editorial management all these years, growing steadily in reputation for accuracy and usefulness, and in popularity. It is everywhere regarded as the standard biographical reference book of this country. It is indispensable wherever one has occasion to discover quickly the facts concerning any person in the public eye.

STRAIGHT from the trenches and written with the fervor that comes from a first knowledge of conditions at the very "front of the front," the book of Ian Hay, *The First Hundred Thousand*, is among the most interesting of all the war books that have been issued. Most of these came from journalists who never saw the front. This comes from one, who, as captain of a company of Scotch Highlanders, has been at the front and writes from personal knowledge of what transpired. Very likely there is some degree of censorship whereby some things that might have been said are left unsaid. There is, however, enough in the written page to make the book what we have described it above.

Ian Hay is Captain Ian Hay Beith of the Argyll and Southern Highland Highlanders; and by his pen name of Ian Hay is well known for a considerable list of fiction, all of which well illustrates the proverb that truth is stranger than fiction. (Houghton Mifflin Co., Boston, \$1.50.)

WATCH WITH ME, Jesus, in my loneliness,
Though others say me nay, yet say Thou yes;
Though others pass me by, stop Thou to bless.

—Christina Rossetti.



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.

THE provincial system has long been needed in the American Church to secure greater correlation, coöperation, and efficiency in the work of missions, religious education, and social service. That in operation it is effective to these ends is shown, for example, in the more adequate organization of the deaf-mute work in the Province of Washington, and most astonishingly in the very first year of the existence of the Synod of this Province, when it voted to make it its aim to raise a million for missions (diocesan, domestic, and foreign) in the said year, and did it, and much more than did it, so that the missionary contributions from the dioceses of the Province were more than double what they had ever been before. But the most signal concrete instance of the value of the provincial system is the record of the achievements of the Province of Washington in behalf of religious education since the sessions of the primary synod in November, 1914, and the organization of the Provincial Board of Religious Education on its third day of meeting. From that very day this Province has maintained a field secretary for seminary and school work; and he travels each year thousands of miles all over the Province of Washington, visiting and stimulating the Sunday schools, the teachers' meetings and conferences, institutes and other organizations for the promotion of religious education. Especially in backward and rural neighborhoods where there is little outlook and less knowledge of the modern facilities and methods of religious instruction have the activities of the field secretary been particularly fruitful.

For the help of the work of religious education in the Province and throughout the Church the field secretary has taken over the editorship of the *American Church Sunday School Magazine* and, as pointed out in these columns some months ago, this magazine has been made a most valuable instrument for the stimulus and development of the work of religious education in the United States. The field secretary and editor is, of course, the Rev. S. U. Mitman, Ph.D.

Within a short time Dr. Mitman has been appointed instructor in religious pedagogy in the Philadelphia Divinity School, and will give twenty-five lectures on this subject next term to the students, thus bringing them into direct contact not only with the theory of religious education but also with the points of his observations and deductions fresh from the field. Thus theological education in the Province is being linked up with the practical Christian instruction of the people of the Church, and made so much the more vital and practical.

THEOLOGICAL EDUCATION is also receiving special attention through the activities of this Province, for, as already noted in THE LIVING CHURCH, the examining chaplains of the Province have been organized, have met in conference several times, have made considerable progress in surveying, systematizing, and standardizing the canonical tests of theological students, and have published a pamphlet embodying their conclusions thus far, a pamphlet which has evoked both commendation and interest from one end of the land to the other.

SCHOOLS AND COLLEGE WORK and the religious education and guidance of students is another very grave matter, for, as a rule, our Church boys and girls are very much neglected in this critical period of their developing lives. To meet this situation, at the second session of the Provincial Synod in Richmond, November, 1915, the Washington Provincial Board of Religious Education appointed the Rev. Frederick Gardiner, L.H.D., formerly headmaster of Yeates School, Lancaster, Pa., to the position of secretary for schools and colleges. Dr. Gardiner has already been extremely active in surveys and investigations as chairman of the Provincial Committee for Church Institutions, and, in the eighteen months since the organization of the Provincial Board, has gone up and down, and around and about, and in and out, among the Church and other schools and colleges of this section of the country until he has gathered a

vast deal of valuable, illuminating, and sometimes distressing information as to the Church's neglect of her children in schools and colleges.

He has already effected an organization of the heads of schools under Church influence in the Province of Washington and is at work upon a similar organization for the colleges. The results of his observations and suggestions for the remedy of abuses and for the proper shepherding of students will be published from time to time in the official bulletins of the Provincial Board of Religious Education.

AND THIS BRINGS us to another and newly founded institution of this Province. In the *American Church Sunday School Magazine* the Provincial Board will publish bulletins on timely topics in the field of religious education, and afterwards these will be issued in pamphlet form and distributed broadcast for the instruction and help of the clergy, parents, Sunday school teachers, and others in the great responsibilities committed to them. Correspondence in regard to these bulletins should be addressed to the Rev. Frederick Gardiner, L.H.D., Church House, Twelfth and Walnut streets, Philadelphia, Pa.

The summer schools of this Province, seven in number, covering every section of this field, are another remarkable achievement in behalf of religious education in the Province of Washington. They have been already mentioned in this department. Half of the summer schools conducted by the Church in the United States are located within and maintained by this Province.

These achievements of the Province of Washington have been mentioned with some hesitation because the editor of this department is also Secretary of the Board of Religious Education of the Province, and he has feared that it would not seem modest to bring before the Church the work of a board of which he is a member. But the testimony of the staff of the General Board, and of other leaders in religious education in other provinces, has led the editor to believe that the work in hand in the Province of Washington is such that it will cheer the Church throughout the land, and show what can and should be done through these provincial agencies recently brought into being by the action of the General Convention. It is hoped that the beginnings here made will serve to advance the cause of religious education in every section of our country, and will also demonstrate the practical benefits of the provincial system.

PHARISEE AND PHILANTHROPIST

THE PHARISEE'S attitude is the professional attitude in the sense that any man who gives himself up to thorough preparation for a calling dealing specifically with mankind, professing the service of mankind, is in great danger of falling into it. And since the ministry of the various Christian Churches is par excellence the calling that professes such service I make no difficulty in saying that the ministry is the vocation that is most desperately liable to this danger. But it is not characteristic of the Christian Church; one classic example is of the Jewish Church, and you may find it outside of churches altogether. In the strange, detached, sublimated neo-Hebraism of "ethical culture" you will find the professional attitude fully developed. And I think you will find it especially where science lays a hand on philanthropy.

I have always had a sort of dread, for this reason, of trained sociologists, of anthropologists, with a turn for practical benevolence, of political economists, of psychological pedagogues and graduates in similar subjects. With their experimental laboratories, their card indexes and filing cabinets, their tabulations of statistics, their reduction of people to categories; with that last glorious achievement of theirs, the plotting of a curve, they are always in danger of evacuating the human personal element out of their work and thinking of men and women in algebraic formulas. Some of them lay tribes and races as ruthlessly under the tyranny of curves as the mediaeval popes laid the natives of Christendom under interdicts.

As soon as philanthropy becomes professionalized it takes to itself a marvellous change; it no longer evokes gratitude, it provokes antagonism, and we are almost at once confronted with the sarcasm about

"Organized charity, carefully iced,
In the name of a cautious, statistical Christ."

The relief granted may be just as real, just as necessary, but the whole spirit is different, the whole attitude is changed; any sort of warm human sympathy seems destroyed and the obligation presses intolerably upon the sensitive recipient.—*Hudson Stuck*.

NEVER SWEAR; say: "That is"; "that is not."—*Bossuet*.

THE UNITED OFFERING OF 1916

By MRS. MALLORY TAYLOR,
Custodian of the Diocese of Atlanta

ANOTHER Triennial will soon be upon us.
Are we ready?

Only a short summer remains for us to prepare for it—we, who think we love the little blue box and all it stands for. Are we ready? Have we made all the sacrifices we could for the United Offering since 1913, or do we look back on expenditures for our own pleasures and sacrifices made by the box and not for it?

We all desire to be thought liberal and unselfish. What a difference there would be in the United Offering if we remembered and acted on Socrates' motto: "Be the thing that you would seem to be." And yet how often we not only expect to fool our neighbor but even the good Lord Himself. We are worth what we deny ourselves to give. The money we could give and do not is the price for which we, in these latter days, sell the dear Lord.

"Still as of old
Man by himself is priced;
For thirty pieces
Judas sold himself, not Christ."

Have you ever thought what it will mean if the United Offering falls back or does not increase at this Triennial—of the women and girls who should be taught the tenderness and love of the Saviour, "through your neglect" groping through a dark life, without the help of God or man? The dollar which looms so large from your end of the line, how do you think it looks from theirs, representing to them, as it does to us, all that makes life livable? How do we ever confess: "We have left undone the things we ought to have done" and not apply it to the United Offering?

And now the hot weather has arrived. Most of us are arranging for our summer vacation. Alas! for how many of us it is a vacation from Church duties as well as household cares. We take the money God has indulged us with and fly to cooler fields with never a thought of our substitute, doing our work in the heat of the Philippines or some adjacent country.

Why do we not always take the little blue box with us? Why does not the United Offering nestle so close to our hearts that we are obliged to bring it into our conversations with other women, wherever we find ourselves? Just imagine what an awakening there would be, if every Churchwoman who "goes off" this summer talked of it and every Churchwoman who stayed at home wrote of it! And yet, instead, we let the "idle word" fill our conversation and our letters.

There is something that comes to us as freely and surrounds us as continually as the sunshine, something we have never been without in our whole lives; the love, consolation, and sympathy of the dear Lord. We absorb all of it that we need, but how much do we put in the little blue box, to pass it on to other women and children who have never even heard of it?

Take the case of the poor heathen mother who loses her baby—as many of our friends will do this hot summer—what has she left? To what consolation can she turn? When at the last we give an account of the deeds done in the body, what excuse can we offer her?

"A heathen baby, that is all,
A woman's lips that wildly plead:
Poor lips that never learned to call
On Christ, in woman's time of need.

"Poor lips that never did repeat
Through quiet tears, 'Thy will be done';
That never knew the story sweet
Of Mary, and the Infant Son.

"An emptied cradle, and a grave,
A little grave—cut through the sod;
O Jesus, pitiful to save,
Make known to her the Mother's God!"

SYMPATHY is feeling *with* others, and is quite a distinct thing from feeling *for* them. The latter is more of a quick and evanescent sentiment, good as far as it goes, but not often going far; laudable as long as it lasts, but not always lasting over the hour. Sympathy is a *habit*, or *temper of mind*, which means prayer and effort and sacrifice, and a sense of the common lot, with firmness and discrimination, and, best of all, "the mind of Christ."—*Bishop Thorold*.

EVERY NOBLE LIFE leaves the fibre of it forever interwoven in the world's work.—*Ruskin*.

Deputies and Alternates to General Convention

[NOTE. Those named in *italics* were members of the General Convention of 1913]

CLERICAL DEPUTIES		LAY DEPUTIES		ALABAMA		CLERICAL ALTERNATES		LAY ALTERNATES	
<p><i>Rev. Stewart McQueen</i>, Montgomery. <i>Rev. Matthew Brewster, D.D.</i>, Mobile. <i>Rev. Edward E. Cobbs</i>, Montgomery. <i>Rev. E. W. Gamble</i>, Selma.</p>		<p>Mr. John E. Mitchell, 609 Government St., Mobile. <i>Mr. Robert Jemison, Sr.</i>, Birmingham. Mr. C. D. Walker, Faunsdale. Mr. Wm. B. Hall, Selma.</p>		<p>Rev. A. G. Richards, Mobile. Rev. W. A. Claybrook, Birmingham. <i>Rev. E. A. Penick</i>, Tuscaloosa. Rev. M. S. Barnwell, Birmingham.</p>		<p>Mr. R. H. Mabry, Selma. Mr. W. F. Garth, Huntsville. Mr. Forney Johnston, Birmingham. Hon. H. T. Toulmin, Toulminville.</p>			
<p><i>Rev. W. W. Battorshall</i>, 31 Lodge St., Albany, N. Y. <i>Rev. Dr. Edgar A. Enos</i>, 52 3rd St., Troy, N. Y. <i>Archd. Ralph Birdsall</i>, Cooperstown, N. Y. Archd. Walter H. Larom, Saranac Lake, N. Y.</p>		<p><i>Mr. Robt. C. Pruyn</i>, Albany. <i>Mr. Henry Griffing</i>, Warrensburg. Mr. Harris L. Cooke, Cooperstown. Mr. Levi Hasbrouck, Ogdensburgh.</p>		<p>ALBANY</p> <p>Rev. Geo. H. P. Grout, Catskill. Rev. D. Chas. White, Ogdensburgh. <i>Rev. H. P. LeF. Grabau</i>, Saratoga Springs. Rev. Oliver S. Newell, Glens Falls.</p>		<p>Mr. Robt. Selden, M.D., Catskill. Mr. James M. Ide, Troy. Mr. Abraham B. Cox, Cherry Valley.</p>			
<p><i>Rev. H. A. Stowell</i>, 800 W. 2nd Ave., Pine Bluff. Rev. J. W. Thompson, Van Buren. Rev. E. W. Saphore, Fayetteville. Rev. M. W. Lockhart, Batesville.</p>		<p>ARKANSAS</p> <p>Mr. J. W. Ferrill. <i>Mr. F. B. T. Hollenberg</i>. Mr. R. B. Bancroft. Mr. W. H. Barlow.</p>		<p>Rev. R. W. Emerson, Hope. Rev. C. C. Burke, Marianna. <i>Rev. A. R. Lloyd</i>, Hot Springs. Rev. E. T. Mabley, Winslow.</p>		<p>Mr. George Cracroft. Mr. R. E. Waite. Mr. Theodore Treadway. Mr. F. N. Burke.</p>			
<p><i>Rev. C. B. Wilmer, D.D.</i>, 412 Courtland St., Atlanta, Ga. <i>Rev. Troy Beatty</i>, Atlanta. Rev. S. A. Wragg, Columbus. Rev. Henry D. Phillips, Sewanee, Tenn.</p>		<p>ATLANTA</p> <p><i>Col. Z. D. Harrison</i>, State Capitol, Atlanta. Mr. Robt. C. Alston, Esq., Wind Nat'l Bank Bldg., Atlanta. Mr. Chambers L. Bunting, Macon, Ga. <i>Mr. Seaton Grantland</i>, Griffin.</p>		<p>Rev. H. Fields Saumenig, Rome, Ga. Rev. L. B. Richards, 254 Gordon St., Atlanta. Rev. Russell K. Smith, 30 McLendon St., Atlanta. Rev. Chas. L. Wells, Ph.D., Macon.</p>		<p><i>Mr. Thos. H. Nickerson</i>, Athens. Mr. Turner E. Berry, Columbus. Mr. H. L. Parry, Fulton Co. Courthouse, Atlanta. Mr. R. W. Graves, Rome.</p>			
<p><i>Rev. Howard W. Diller</i>, Pottsville, Penn. Rev. Archibald H. Bradshaw, Easton, Penn. Rev. Wm. B. Beach, Scranton, Penn. Rev. F. W. Sterrett, Wilkes-Barre, Penn.</p>		<p>BETHLEHEM</p> <p><i>Mr. Rodney A. Mercur</i>, Towanda. <i>Mr. Wm. R. Butler</i>, Mauch Chunk. <i>Mr. Albert N. Cleaver</i>, So. Bethlehem. Mr. Leonard Peckitt, Catasauqua.</p>		<p><i>Rev. Fred'k Alex. MacMillen</i>, Reading. <i>Rev. Walter Coe Roberts</i>, Mauch Chunk. Rev. W. N. Weir, Sayre. Rev. Robt. P. Kreidler, Scranton.</p>		<p>Mr. J. W. Coddling, Towanda. Mr. A. S. Maurice, Athens. Mr. V. H. Everhart, Easton. Mr. Cornelius Comegys, Scranton.</p>			
<p><i>Ven. John A. Emery</i>, 1215 Sacramento St., San Francisco. Rev. E. L. Parsons, D.D., 2732 Durant Ave., Berkeley. <i>Rev. H. H. Powell, D.D.</i>, 1051 Taylor St., San Francisco. Rev. Halsey Werlein, Jr., 81 N. 2nd St., San Jose.</p>		<p>CALIFORNIA</p> <p><i>Mr. A. C. Kains</i>, care Federal Reserve Bk., New Montgomery St., San Francisco. <i>Mr. L. F. Monteagle</i>, 2516 Pacific Ave., San Francisco. <i>Mr. W. W. Crocker</i>, Crocker Nat'l Bk., San Francisco. Mr. H. C. Wyckoff, Watsonville.</p>		<p>Rev. Clifton Macon, 487 29th St., Oakland. Rev. E. F. Gee, 5589 Taft Ave., Oakland. Rev. W. R. H. Hodgkin, 1431 Spruce St., Berkeley. Rev. Alex. Allen, 310 Park View Terrace, Oakland.</p>		<p>Mr. Ed. Beylard, San Mateo, Calif. Mr. A. S. Bacon, San Jose, Calif. <i>Mr. Vincent Neale</i>, San Rafael, Calif. Mr. Geo. B. Scott, Metropolitan Life Ins. Co., Pine and Stockton Sts., San Francisco.</p>			
<p><i>Rev. A. R. B. Hegeman, D.D.</i>, Binghamton. <i>Rev. Herbert G. Coddington, D.D.</i>, Syracuse. <i>Rev. Octavius Applegate</i>, Utica. Rev. Arthur B. Rudd, Grace Ch., Elmira.</p>		<p>CENTRAL NEW YORK</p> <p><i>Hon. Chas. Andrews</i>, Syracuse. <i>Mr. Thomas R. Proctor</i>, Utica. <i>Mr. Franklin Lyman</i>, Syracuse. Mr. H. L. Preston, Jordan.</p>		<p><i>Rev. Wm. Bours Clarke, D.D.</i>, Seneca Falls. Rev. Wm. R. McKim, Oneida. Rev. R. H. Gesner, D.D., Oswego. Rev. Henry E. Hubbard, Waterloo.</p>		<p>Mr. Geo. Underwood, Auburn. Mr. Fred J. Bowne, Utica. Prof. Henry N. Ogden, Ithaca. <i>Mr. Lewis H. Leonard</i>, Elmira.</p>			
<p>Rev. Dr. Wm. C. DeWitt, 2716 Wash. Blvd., Chicago. Rev. F. R. Godolphin, 130 So. Kenilworth Ave., Oak Park. Rev. Dr. Geo. Craig Stewart, 404 Lee St., Evanston. <i>Rev. Chas. H. Young</i>, 6451 Woodlawn Ave., Chicago.</p>		<p>CHICAGO</p> <p><i>Mr. E. P. Bailey</i>, 7 West Madison St., Chicago. Mr. C. L. Fitts, 708 Irving Park Boul., Chicago. Mr. Geo. Higginson, Jr., Winnetka, Ill. Judge Jesse Holdom, 4932 Lake Ave., Chicago.</p>		<p>Rev. Canon Moore, Batavia, Ill. Rev. J. M. Johnson, Elgin, Ill. Rev. F. G. Budlong, Winnetka. Rev. Dr. Arthur Rogers, Evanston.</p>		<p><i>Mr. Chas. Chenoweth</i>, Oak Park, Ill. Mr. H. C. Smith, 1350 No. State St., Chicago. Mr. W. L. Calkins, Freeport. Mr. H. N. Cooper, 1804 Heyworth Bldg., Chicago.</p>			
<p><i>Rev. Canon B. W. Bonell</i>, Greeley. Rev. Thos. Casady, 215 W. 12th St., Pueblo. Rev. C. H. Shutt, Fort Collins. Rev. E. A. C. Lehman, 1404 Spruce St., Pueblo.</p>		<p>COLORADO</p> <p><i>Mr. A. D. Parker</i>, 1020 Logan St., Denver. <i>Mr. Wm. C. Sturgis</i>, 1131 N. Cascade Ave., Colorado Spgs. Mr. Thos. S. Rattle, 801 17th St., Denver. Mr. Arthur Ponsford, 424 E. and C. Bldg., Denver.</p>		<p><i>Ven. T. A. Schofield</i>, 2011 Glenarm Pl., Denver. <i>Rev. Frank H. Towret</i>, 816 N. Nevada Ave., Colorado Spgs. Rev. H. M. Walters, Boulder. Rev. T. A. Stansfield, 65 Acoma St., Denver.</p>		<p>Mr. F. S. Titsworth, 404 Equitable Bldg., Denver. Mr. W. H. Fraser, 331 Railway Exchange Bldg., Denver. Mr. E. E. Nichols, Manitou, Colo. Mr. J. H. Denison, 1006 Olive St., Denver.</p>			
<p>Rev. James Goodwin, D.D., Hartford. Rev. John N. Lewis, Waterbury. <i>Rev. J. C. Linsley, D.D.</i>, Torrington. <i>Rev. E. De F. Miel, D.D.</i>, Hartford.</p>		<p>CONNECTICUT</p> <p>Judge Gardiner Greene, Norwich. <i>Mr. Harry H. Hemingway</i>, Watertown. <i>Mr. Burton Mansfield</i>, New Haven. <i>Mr. Charles A. Pease</i>, Hartford.</p>		<p>Rev. John F. Plumb, New Milford. Rev. Wm. A. Beardsley, New Haven. Rev. Chas. M. Addison, Stamford. Rev. Philip S. Irwin, Pomfret.</p>		<p>Mr. Henry C. Rees, Hartford. Judge E. Wheaton Robertson, New Haven. Mr. Edw. B. L. Carter, Stamford. Mr. Chas. H. Nettleton, Derby.</p>			
<p>Rev. Edwin Weary, Texarkana, Texas. Rev. John Power, Brownwood, Texas. <i>Rev. H. T. Moore</i>, Dallas, Texas. Rev. H. G. Hennessey, Denison, Texas.</p>		<p>DALLAS</p> <p><i>Mr. R. Haddoway</i>, Fort Worth, Texas. Mr. E. A. Belsterling, Dallas, Texas. Mr. Geo. Beggs, Jr., Dallas, Texas. Mr. F. W. Oppenhauser, Texarkana, Texas.</p>		<p><i>Ven. T. A. Schofield</i>, 2011 Glenarm Pl., Denver. <i>Rev. Frank H. Towret</i>, 816 N. Nevada Ave., Colorado Spgs. Rev. H. M. Walters, Boulder. Rev. T. A. Stansfield, 65 Acoma St., Denver.</p>		<p>Mr. F. S. Titsworth, 404 Equitable Bldg., Denver. Mr. W. H. Fraser, 331 Railway Exchange Bldg., Denver. Mr. E. E. Nichols, Manitou, Colo. Mr. J. H. Denison, 1006 Olive St., Denver.</p>			
<p>Rev. Alban Richey, D.D., Wilmington. <i>Rev. B. F. Thompson</i>, Dover. Rev. P. L. Donaghay, Middletown. Rev. E. H. J. Andrews, Milford.</p>		<p>DELAWARE</p> <p><i>Hon. Edw. G. Bradford</i>, Wilmington. Geo. A. Elliott, Esq., Wilmington. <i>Dr. Wm. P. Orr</i>, Lewes. Mr. Jefferson B. Foard, Middletown.</p>		<p><i>Rev. Frederick M. Kirkus</i>, Wilmington. Rev. Thomas G. Hill, Smyrna. Rev. A. E. Clattenburg, Wilmington. Rev. S. D. Van Loan, Georgetown.</p>		<p>Mr. John S. Grohe, Wilmington. Mr. Frederick Bringhurst, Wilmington. Mr. Edward H. Ford, Wilmington. Hon. Richard S. Rodney, New Castle.</p>			
<p><i>Rev. A. W. Ryan, D.D.</i>, 1523 E. 1st St., Duluth, Minn. <i>Rev. J. G. Ward, D.D.</i>, Cloquet, Minn. <i>Rev. F. C. Coolbaugh, D.D.</i>, Hibbing, Minn. Rev. E. S. Murphy, Wadena, Minn.</p>		<p>DULUTH</p> <p><i>Mr. Jas. A. Brown</i>, Fergus Falls, Minn. <i>Mr. Thos. S. Wood</i>, Duluth, Minn. <i>Mr. T. W. Paine</i>, Duluth, Minn. <i>Mr. Geo. H. Crosby</i>, Duluth, Minn.</p>		<p>Rev. S. J. Hedelund, Fergus Falls, Minn. <i>Rev. A. Carswell</i>, Royalton, Minn. Rev. T. C. Hudson, Paynesville, Minn. Rev. W. E. Harman, 113 N. 28th Ave., West Duluth.</p>		<p>Mr. W. E. Magner, Duluth. Mr. J. M. Benson, St. Cloud. Mr. O. H. Griggs, Virginia. Mr. C. E. Dickerman, Duluth.</p>			
<p><i>Rev. R. B. Drane, D.D.</i>, Edenton, N. C. <i>Rev. W. H. Milton, D.D.</i>, Wilmington, N. C. <i>Rev. John H. Griffith</i>, Kinston. <i>Rev. Wm. E. Coz</i>, Wilmington.</p>		<p>EAST CAROLINA</p> <p><i>Mr. Wilson G. Lamb</i>, Williamston. <i>Mr. Benj. R. Huske</i>, Fayetteville. Mr. Geo. C. Rovall, Goldsboro. Mr. Geo. B. Elliott, Wilmington.</p>		<p>Rev. C. A. Ashby, Elizabeth City, N. C. Rev. B. F. Huske, New Bern. Rev. T. P. Noe, Wilmington. Rev. J. S. Moody, Fayetteville.</p>		<p>Dr. R. W. Smith, Hertford, N. C. Mr. E. K. Bishop, New Bern. Mr. Theo. Patrick, Jr., Clinton. Mr. R. R. Colton, Greenville.</p>			

EASTON

CLERICAL DEPUTIES

Rev. Henry B. Martin, D.D., Chestertown, Md.
 Rev. Harry Davies, Easton, Md.
 Rev. S. S. Hepburn, Kennedyville, Md.
 Rev. W. Y. Beaven, Easton, Md.

LAY DEPUTIES

Col. W. H. Gibson, Centerville, Md.
 Mr. E. S. Valiant, Church Hill, Md.
 Mr. E. W. McMaster, Pocomoke City.
 Mr. M. U. Brewington, Salisbury.

CLERICAL ALTERNATES

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 Rev. J. B. Harding, 4668 Penn St., Frankford.
 Rev. Floyd W. Tomkins, D.D., 1904 Walnut St., Philadelphia.

Mr. F. A. Lewis, Franklin Bldg., Philadelphia.
 Mr. R. S. Morris, Land Title Bldg., Philadelphia.
 Mr. A. E. Newbold, Philadelphia.
 Mr. Geo. Wharton Pepper, Land Title Bldg., Philadelphia.

Rev. N. V. P. Levis, 110 W. Coulter St., Philadelphia.
 Rev. L. C. Washburn, 317 So. 11th St., Philadelphia.

Mr. Wm. Drayton, Land Title Bldg., Philadelphia.
 Mr. F. S. Edmonds, 7818 Lincoln Ave., Chestnut Hill, Philadelphia.

PITTSBURGH

Rev. James H. McIlvaine, D.D., Pittsburgh.
 Rev. John Dows Hills, D.D., Bellevue.
 Rev. Geo. B. Richards, Emmanuel Ch., Pittsburgh.
 Rev. Alex. Vance, D.D., Pittsburgh.

Mr. Geo. C. Burgwin, Pittsburgh.
 Mr. H. D. W. English, Pittsburgh.
 Mr. C. S. Shoemaker, Pittsburgh.
 Mr. Edwin S. Craig, Sewickley.

Rev. Joseph Speers, Wilkinsburg.
 Rev. E. S. Travers, Pittsburgh.
 Rev. C. M. Young, Oakmont.
 Rev. L. F. Cole, Pittsburgh.

Mr. Wm. A. Cornelius, McKeesport.
 Mr. Geo. H. Danmer, Pittsburgh.
 Mr. Marcellin C. Adams, Pittsburgh.
 Mr. W. W. McCandless, Pittsburgh.

QUINCY

Rev. C. W. Leffingwell, D.D., Knoxville, Ill.
 Rev. G. H. Sherwood, Rock Island, Ill.
 Rev. George Long, Warsaw, Ill.
 Rev. H. L. Bowen, Peoria, Ill.

Mr. H. J. Woodward, Peoria, Ill.
 Mr. A. J. Lindstrom, Rock Island, Ill.
 Mr. T. R. Stokes, Kewanee, Ill.
 Mr. W. T. Oliver, Tiskilwa, Ill.

Rev. A. G. Musson, Moline, Ill.
 Rev. W. E. Mann, Kewanee, Ill.
 Rev. J. M. D. Davidson, D.D., 502 N. Randolph St., Macomb.
 Rev. H. A. Burgess, Canton, Ill.

Mr. J. C. Paddock, Peoria, Ill.
 Mr. T. A. Brown, Quincy, Ill.
 Mr. L. McC. Boggess, Peoria, Ill.
 Dr. H. N. Hefflin, Kewanee, Ill.

RHODE ISLAND

Rev. Arthur M. Aucock, D.D., 65 Franklin St., Providence.
 Rev. Albert M. Hilliker, Lonsdale.
 Rev. Frederick J. Bassett, D.D., 166 Prospect St., Providence.
 Rev. Stanley C. Hughes, Trinity Church, Newport.

Mr. Geo. Gordon King, Newport.
 Mr. Rathbone Gardner, 1511 Turk's Head Bldg., Providence.
 Mr. Chas. T. Dorrance, Market Square, Providence.
 Mr. James A. Price, 1511 Turk's Head Bldg., Providence.

Rev. Samuel M. Dorrance, Central Falls.
 Rev. Emery H. Porter, D.D., 5 Bellevue Ct., Newport.
 Rev. Geo. McC. Fiske, D.D., 166 George St., Providence.
 Rev. Frank Appleton, Pawtucket.

Mr. John P. Farmsworth, 1104 Prospect St., Providence.
 Mr. Charles C. Mumford, Industr. Trade Bldg., Providence.
 Mr. Albert Babcock, Grosvenor Bldg., Providence.
 Mr. Charles A. Tompkins, 419 Lloyd Ave., Providence.

SACRAMENTO

Rev. Mark Rifenbark, Marysville, Calif.
 Rev. I. E. Baxter, Napa.
 Rev. Jas. T. MacGovern, Loomis.
 Rev. Chas. E. Farrar, Sacramento.

Mr. W. W. Lyman, St. Helena.
 Mr. E. D. Seaton, Santa Rosa.
 Mr. N. P. Chipman, Sacramento.
 Mr. R. D. Dunlop, Applegate.

Rev. Philip G. Snow, Woodland.
 Rev. W. S. Short, Benicia.
 Rev. N. Dodd, Petaluma.
 Rev. Harry Perks, Sacramento.

SOUTH CAROLINA

Rev. John Kershaw, D.D., Charleston.
 Rev. A. R. Mitchell, Charleston.
 Rev. A. S. Thomas, Cheraw.
 Rev. K. G. Finley, Columbia.

Hon. R. J. Manning, Sumter.
 Mr. T. W. Bacon, Charleston.
 Mr. J. P. Thomas, Jr., Columbia.
 Mr. H. P. Duvall, Cheraw.

Rev. Wm. Way, Charleston.
 Rev. O. T. Purcher, Darlington.
 Rev. L. G. Wood, Charleston.
 Rev. W. H. K. Pendleton, Spartanburg.

Mr. J. N. Frierson, Columbia.
 Mr. W. C. Bissell, Charleston.
 Mr. P. T. Hayne, Greenville.
 Mr. Walter Hazard, Georgetown.

SOUTHERN OHIO

Rev. Chas. E. Byrer, Springfield.
 Very Rev. S. B. Purves, Cincinnati.
 Rev. Frank H. Nelson, D.D., Cincinnati.
 Rev. F. L. Finchbaugh, D.D., Cincinnati.

Mr. Mortimer Matthews, Glendale.
 Hon. Gideon C. Wilson, Cincinnati.
 Mr. Wm. M. Allen, Glendale.
 Mr. W. O. Frohock, Columbus.

Rev. L. P. Franklin, Newark.
 Rev. Arthur Dumper, Dayton.
 Rev. E. F. Chauncey, Columbus.
 Rev. E. A. Powell, Portsmouth.

Mr. E. L. Sternberger, Cincinnati.
 Mr. Wm. Cooper Proctor, Cincinnati.
 Mr. Chandler Robbins, Springfield.
 Mr. D. H. Sowers, Columbus.

SOUTHERN VIRGINIA

Rev. J. B. Dunn, D.D., Lynchburg, Va.
 Rev. C. Braxton Bryan, D.D., Petersburg, Va.
 Rev. A. C. Thomson, D.D., Portsmouth.
 Rev. C. O. Pruden, Chatham, Va.

Col. W. A. Anderson, Lexington, Va.
 Judge T. H. Willcox, Norfolk, Va.
 Judge E. W. Saunders, Rocky Mount.
 Judge Leigh R. Watts, Portsmouth.

Rev. D. W. Howard, D.D., Norfolk, Va.
 Rev. R. C. Jett, D.D., Staunton, Va.
 Rev. W. A. Brown, Portsmouth.
 Rev. E. R. Dandridge, Petersburg.

Mr. C. S. Hutter, Lynchburg, Va.
 Mr. F. W. Darling, Hampton, Va.
 Mr. W. E. Mingea, Abingdon.
 Mr. W. W. Old, Jr., Norfolk, Va.

SPRINGFIELD

Rev. John Chanler White, Springfield, Ill.
 Rev. John Mitchell Page, Champaign, Ill.
 Rev. Geo. C. Dunlop, Springfield, Ill.
 Ven. Edw. J. Haughton, Springfield, Ill.

Hon. Miles F. Gilbert, Cairo, Ill.
 Hon. Bluford Wilson, Springfield, Ill.
 Mr. F. W. Potter, Albion, Ill.
 Mr. John F. Calwallader, Springfield, Ill.

Rev. Wm. Baker, Bloomington, Ill.
 Rev. Geo. P. Hoster, D.D., Champaign, Ill.
 Rev. Henry M. Chittenden, Salem, Ill.
 Rev. W. H. Tomlins, Granite City, Ill.

Mr. H. M. Andre, Jacksonville, Ill.
 Prof. D. K. Dodge, Champaign, Ill.
 Mr. B. W. Cooper, Danville, Ill.
 Dr. E. E. Hägler, Springfield, Ill.

TENNESSEE

Rev. Dr. W. C. Whitaker, Knoxville.
 Rev. H. J. Mikell, Nashville.
 Rev. Loaring Clark, D.D., Chattanooga.
 Rev. Walter D. Buckner, Calvary Ch., Memphis.

Mr. Geo. M. Darrow, Murfreesboro.
 Mr. John Howe Payton, Nashville.
 Mr. Walter Hulihan, Ph.D., Sewanee.
 Mr. Willard Warner, Chattanooga.

Rev. Dr. J. C. Morris, 715 Poplar St., Memphis.
 Rev. P. A. Pugh, Box 311, Memphis.
 Rev. W. B. Capers, Columbia.
 Rev. W. C. Robertson, 729 Douglas St., Chattanooga.

Mr. James Maynard, Knoxville.
 Mr. E. M. Elsworth, Chattanooga.
 Mr. John Shortridge, Memphis.
 Mr. C. S. Martin, Nashville.

TEXAS

Rev. S. Moylan Bird, Brenham.
 Rev. John Sloan, Bay City.
 Rev. M. R. Worsham, Austin.
 Rev. George B. Norton, D.D., Beaumont.

Dr. Wm. J. Battle, Univ. of Texas, Austin. No Alternates elected.
 Mr. A. L. Cleveland, Houston.
 Mr. Rufus Cage, Houston.
 Mr. C. J. Dossett, Waco.

VERMONT

Rev. Walter C. Bernard, Newport.
 Rev. Alfred C. Wilson, Bellows Falls.
 Rev. T. Barnby Leach, Montpelier.
 Rev. Henry P. Scratchley, Poultney.

Mr. Spencer W. Hinde, Burlington.
 Mr. Marville C. Webber, Rutland.
 Mr. Frank G. Howland, Barre.
 Dr. Edmund L. Wyman, Manchester Centre.

Rev. Alfred Poole Grint, St. Johnsbury.
 Rev. Edw. S. Stone, Swanton.
 Rev. Thornton F. Turner, Bennington.
 Rev. Nelson Kellogg, Brattleboro.

Mr. Elisha May, St. Johnsbury.
 Mr. Kittridge Haskins, Brattleboro.
 Mr. Ralph Denny, Montpelier.
 Mr. Lyman F. Abbott, Bennington.

VIRGINIA

Rev. E. L. Goodwin, D.D., Ashland.
 Rev. Angus Crawford, D.D., Theol. Sem., Alexandria.
 Rev. W. D. Smith, D.D., Winchester.
 Rev. J. J. Gravatt, D.D., Richmond.

Mr. P. H. Mayo, Richmond.
 Judge J. K. Norton, Alexandria.
 Mr. Roswell Page, Richmond.
 Mr. J. Stewart Bryan, Richmond.

Rev. W. R. Bowie, D.D., 107 N. 5th St., Richmond.
 Rev. B. Green, D.D., Theol Sem., Alexandria.
 Rev. W. J. Morton, Alexandria.
 Rev. J. W. Morris, D.D., Richmond.

Judge R. Carter Scott, Richmond.
 Mr. L. C. Williams, Richmond.
 Mr. R. E. Lee, Jr., Fairfax.
 Mr. R. Beverley, Caret, Essex Co.

WASHINGTON

Rev. Randolph H. McKim, D.D., 1623 K St., N. W.
 Rev. C. Ernest Smith, D.D., 2019 N. St., N. W., Wash., D. C.
 Rev. R. C. Stetson, 301 A St., S.E., Washington, D. C.
 Rev. Robert Talbot, 920 23rd St., N. W., Washington, D. C.

Mr. Arthur S. Browne, Chevy Chase, Md.
 Mr. Henry L. Rust, 36th and Macomb Sts., N. W., Washington, D. C.
 Mr. Byron S. Adams, 18th and Park Rd., N. W.
 Dr. Wm. C. Rives, 1702 Rhode Island Ave., N. W.

Rev. Geo. F. Dudley, 1410 Girard St., N. W., Washington, D. C.
 Rev. Chas. E. Buck, Rock Creek Rectory, Washington, D. C.
 Rev. Wm. L. De Vries, Ph.D., 3515 Woodley Rd., Mt. St. Alban, Wash.
 Rev. Geo. H. McGrew, D.D., Silver Spring, Mont. Co., Md.

Hon. Henry P. Blair, Colorado Bldg., Washington, D. C.
 Mr. Stephen E. Kramer, 1725 Kilbourne Place.
 Mr. J. Miller Kenyon, Evans Bldg.
 Mr. John L. Weaver, 3725 Jenifer St., Chevy Chase, Md.

WESTERN MASSACHUSETTS

Archdeacon C. J. Sniffen, South Lee.
 Rev. Robt. K. Smith, Westfield.
 Rev. Lewis G. Morris, D.D. Worcester.
 Rev. Arthur J. Gammack, Fitchburg.

Mr. Geo. B. Inches, North Grafton.
 Mr. W. A. Gallup, North Adams.
 Dr. Chas. L. Nichols, 38 Cedar St., Worcester.
 Mr. Henry H. Skinner, 423 Main St., Springfield.

Rev. F. M. DeForest, Ph.D., Chicopee.
 Rev. Walton S. Danker, Worcester.
 Rev. Joseph R. Lynes, Great Barrington.
 Rev. John W. Nolan, Springfield.

Mr. F. H. Keith, Greenfield, Mass.
 Mr. F. I. Sears, Webster.
 Mr. John W. Mawby, 1 Einhorn Rd.
 Mr. Edward H. Moore, 25 Catharine St., Worcester.

WESTERN MICHIGAN

CLERICAL DEPUTIES

Very Rev. Frank S. White, St. Mark's Parish House, Grand Rapids.
 Rev. Dr. James E. Wilkinson, Manistee.
 Rev. Walter J. Lockton, Battle Creek.
 Rev. G. P. T. Sargent, 306 State St., S. E., Grand Rapids.

LAY DEPUTIES

Hon. Jacob Kleinbans, 246 Jefferson Ave. S. E., Grand Rapids.
 Mr. Wm. Hatton, Grand Haven.
 Dr. Chas. E. Hooker, Metz Bldg., Grand Ave., S. E., Grand Rapids.
 Mr. Harry C. Angell, 511 Terrace Ave., S. E., Grand Rapids.

CLERICAL ALTERNATES

Rev. F. O. Granniss, St. Joseph.
 Rev. John Hewitt, Coldwater.
 Rev. B. F. P. Ivins, Kalamazoo.
 Rev. Frederick A. Patterson, Sturgis.

LAY ALTERNATES

Mr. A. A. Anderson, Hastings.
 Mr. Thomas Hume, Muskegon.
 Mr. Edgar W. Hunting, 254 College Ave., S. E., Grand Rapids.
 Mr. George L. Hall, Dowagiac.

WEST MISSOURI

Rev. C. Hely-Molony, St. Joseph, Mo.
 Rev. R. N. Spencer, 2710 Olive St., Kansas City, Mo.
 Rev. Dr. J. D. Ritchey, 3923 Warwick Blvd., K. C., Mo.
 Rev. E. J. Craft, St. George's Church, K. C., Mo.

Mr. A. C. Stowell, Kansas City, Mo.
 Mr. L. T. Golding, St. Joseph, Mo.
 Mr. F. A. H. Garlicks, St. Joseph, Mo.
 Mr. Phil R. Toll, Kansas City, Mo.

Rev. C. A. Weed, 29 E. 53rd St., Kansas City, Mo.
 Rev. C. R. Taylor, 525 Kensington Ave., Kansas City, Mo.
 Rev. L. A. C. Pitcaithley, St. Mark's Church, Kansas City, Mo.
 Rev. E. H. Eckel, Jr., Warrensburg, Mo.

Mr. B. C. Howard, Elsmere Hotel, Kansas City, Mo.
 Mr. P. A. Simonds, Kansas City, Mo.
 Mr. F. B. Mertsheimer, Kansas City, Mo.
 Mr. W. F. Eves, Joplin, Mo.

WESTERN NEW YORK

Rev. P. W. Mosher, Niagara Falls.
 Rev. C. A. Jessup, D.D., Buffalo.
 Rev. D. L. Ferris, Rochester.
 Rev. C. M. Sills, D.D., Trinity Church, Geneva.

Mr. John Lord O'Brian, Buffalo.
 Mr. A. B. Houghton, Corning.
 Mr. J. M. Prophet, Mt. Morris.
 Mr. De Lancey Rochester, M.D., Buffalo.

Rev. P. Cushing, Le Roy.
 Rev. C. M. Davis, Buffalo.
 Rev. J. B. Hubbs, Geneva.
 Rev. E. P. Hart, Rochester.

Mr. W. A. Williams, Lockport.
 Mr. DeLancey Rankine, Niagara Falls.
 Hon. Geo. A. Davis, Lancaster.
 Mr. Louis Stockton, Buffalo.

WEST TEXAS

WEST VIRGINIA

Rev. Dr. S. S. Moore, Parkersburg.
 Rev. Dr. R. D. Roller, Charleston.
 Rev. Dr. Jacob Brittingham, Wheeling.
 Archd. W. P. Chrisman, Hansford.

Mr. C. A. Miller, Martinsburg.
 Dr. G. A. Aschman, Wheeling.
 Mr. J. C. Brady, Wheeling.
 Judge Frank Beckwith, Charles Town.

Rev. J. S. Alfriend, Charles Town.
 Rev. J. S. Douglas, Huntington.
 Rev. C. B. Mitchell, Clarksburg.
 Rev. R. E. L. Strider, Wheeling.

Mr. R. E. McCabe, Charleston.
 Mr. C. L. Thompson, Huntington.
 Mr. W. C. Gardner, Clover Lick.
 Mr. H. C. Page, Charles Town.

Delegates from Missionary Districts

ALASKA

ASHEVILLE

Rev. Rodney R. Swope, D.D., Biltmore, N. C.

Mr. Haywood Parker, Asheville, N. C.

Mr. Michael Schenck, Hendersonville, N. C.

ARIZONA

Rev. W. J. Dixon, Grace Ch., Tucson.

Judge J. J. Hawkins, Prescott.

Rev. H. H. Shires, St. Luke's Church, Prescott.

Mr. James S. Douglas, Douglas.

EASTERN OKLAHOMA

Rev. Wm. Metcalf, Bartlesville.

Mr. E. T. Noble, Okmulgee.

Rev. C. V. Kling, Tulsa.

Hon. J. B. Campbell, Muskogee.

EASTERN OREGON

Rev. O. F. Jones, Baker, Ore.

Otis Patterson, Esq.

Rev. C. H. Powell, Cove, Ore.

J. T. Slater, Esq.

HONOLULU

Rev. J. Knox Bodell, Hilo, Hawaii.

Mr. John E. Baird, Honolulu, T. H.

Rev. Wm. Ault, 1416 Alexander St., Honolulu, T. H.

Mr. John Guild, Honolulu, T. H.

IDAHO

Rev. D. J. W. Somerville, Lewiston.

Mr. George H. Hackett, Boise.

Rev. Alward Chamberlain, Boise.

Mr. R. M. Davidson, Boise.

NEVADA

Ven. A. Lester Hazlett, Reno.

Hon. Geo. S. Brown, Reno.

Rev. Samuel Unsworth, Reno.

Charles Henderson, Esq., Elko.

NEW MEXICO

Rev. Henry Easter, El Paso, Texas.

Hon. L. Bradford Prince, Santa Fe, New Mexico.

Rev. E. N. Bullock, Albuquerque, N. M.

Mr. David McKnight, El Paso, Texas.

NORTH DAKOTA

Rev. J. K. Burleson, Grand Forks.

Mr. J. S. Frame, Fargo.

Rev. J. S. Brayfield, Jamestown.

Mr. C. D. Lord, Park River.

NORTH TEXAS

Rev. E. C. Seaman, Amarillo, Texas.

Judge Arthur Yonge, Snyder, Texas.

Rev. A. D. Ellis, Abilene.

Mr. J. C. Prude, Colorado.

OKLAHOMA

Rev. J. Caughey, Pawnee.

Mr. C. O. Bunn, Ardmore.

Rev. V. C. Griffith, Norman.

Mr. J. P. White, Oklahoma City.

PHILIPPINE ISLANDS

Rev. John A. Staunton, Jr., care Church Missions House, New York City.

Hon. Newton W. Gilbert, care Mrs. A. J. Detzer, Fort Wayne, Ind.

Rev. G. C. Bartter, Sagada, Mountain Province, P. I.

Mr. W. H. Burt.

PORTO RICO

Rev. Paul R. R. Reinhardt, Fajardo.

Hon. Jose R. F. Savage, San Juan.

Rev. Samuel Sutcliffe, San Juan.

Mr. Ralph S. Swiggett, San Juan.

SALINA

Very Rev. Geo. B. Kinkead, Salina.

Mr. L. C. Staples, Salina, Kansas.

Rev. Richard Cox, Ellsworth.

Mr. A. B. Adamson, Beloit.

SAN JOAQUIN

SOUTH DAKOTA

Rev. Dr. Edw. Ashley, Aberdeen.

Hon. J. H. Gates, Pierre, S. D.

Rev. W. A. Cash, Spearfield.

Mr. Joseph Estes.

SOUTHERN FLORIDA

SPOKANE

Rev. J. G. Robinson, Pullman, Wash.

Mr. J. H. Pellitier, 1307 Maxwell Ave., Spokane.

Rev. C. E. Tuke, Walla Walla, Wash.

Mr. W. L. Stirling, Walla Walla, Wash.

UTAH

WESTERN COLORADO

Rev. W. B. Magnan, Ouray, Colo.

Mr. W. C. Holman, Olathe.

Rev. Benj. Bean, Steamboat Springs.

Mr. F. A. Metcalf.

WESTERN NEBRASKA

Rev. W. W. Wells, Valentine.

Mr. Chas. Tully, Alliance.

WYOMING

Very Rev. D. W. Thornberry, Laramie.

Mr. Arthur C. Jones, Laramie.

Rev. S. Arthur Huston, Cheyenne.

Mr. Geo. A. Bible, Rawlins.

LIBERIA

SHANGHAI

HANKOW

ANKING

TOKYO

KYOTO

CUBA

Rev. C. B. Frazer, Ensenada de Mora, Cuba.

Mr. E. G. Harris.

Rev. J. M. Lopez-Guillen, Santa Cruz del Norte, Cuba.

Mr. Frank Harvey.

MEXICO

SOUTHERN BRAZIL

HAITI

EUROPE

Church Kalendar



- July 1—Saturday.
- " 2—Second Sunday after Trinity.
- " 9—Third Sunday after Trinity.
- " 16—Fourth Sunday after Trinity.
- " 23—Fifth Sunday after Trinity.
- " 25—Tuesday. St. James.
- " 30—Sixth Sunday after Trinity.
- " 31—Monday.

Personal Mention

THE REV. CEDRIC CHARLES BENTLEY on July 1st entered upon his duties as a member of the staff of Grace Church, New York City.

AT the annual convocation of Wyoming, June 16th to 19th, the Rev. HIRAM KEESE BULLIS of Evanston was elected secretary, and he appointed the Rev. Paul B. James of Cheyenne, Wyo., as his assistant.

THE REV. CAROLL M. DAVIS, Dean of Christ Church Cathedral, St. Louis, is about recovered from an operation performed at St. Luke's Hospital, and has resumed his duties at the Cathedral.

THE REV. E. H. ECKEL, JR., rector of Christ Church, Warrensburg, Mo., recently preached the baccalaureate sermon to the graduating class of the Warrensburg high school, and was the orator at the Warrensburg cemetery on Decoration Day.

THE REV. R. J. LONG, formerly rector of St. Paul's Church, Palmyra, diocese of Missouri, has accepted the office of Archdeacon of the diocese of Michigan City, made vacant by the resignation of the Rev. James A. Boynton, who has accepted the rectorship of Trinity Church, Peru, Ind.

ALL communications for the *Church Times* of the diocese of Milwaukee should be addressed care Rev. ROBERT D. VINTER, Box 264, Lake Geneva, Wisconsin, instead of 222 Juneau avenue, Milwaukee, as formerly.

THE REV. A. OSMOND WORTHING has resigned the group of missions he has held for the past eighteen months. His address will be Fergus Falls, Minnesota.

Summer Addresses

THE REV. MORGAN ASHLEY, rector of Christ Church, Bordentown, N. J., is in charge of St. Mary's-by-the-Sea, at Stone Harbor, New Jersey, for the month of July.

ARCHDEACON AYRES of Buffalo, N. Y., will conduct services during the season in the Chapel of the Good Shepherd, Chautauqua Assembly, Chautauqua, N. Y.

THE REV. and Mrs. JOHN GRAINGER of Durant, Okla., after a few days rest at Manitou, Colo., will spend the rest of the month of July at Santa Barbara, Cal.

THE REV. J. D. HERRON of Cincinnati, Ohio, and Mrs. Herron will spend the months of July and August at Trenton, N. J., and vicinity. Address 107 Greenwood avenue.

THE address of the Rev. G. H. HILLS for July and August is The Oakwood, Green Lake, Wis.

DURING July and August, the address of the BISHOP of INDIANAPOLIS will be St. Mary's Rectory, R. F. D. No. 4, Portland, Maine.

THE REV. GEORGE T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Conn., and Mrs. Linsley will spend three months at Conway, N. H. Mrs. Linsley, who has been ill for over a year, is slightly better and it is hoped that the long stay in the bracing air of the White Mountains will prove very beneficial to her.

THE REV. ARTHUR H. MARSH should be addressed at 315 South Thirty-first street, Omaha, Neb.

FROM July 1st to September 1st, the Rev. GEORGE L. PAYNE should be addressed at Sutton, Maine.

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 rec-

THIRD SUNDAY AFTER TRINITY

St. Luke 15: 4—"Until He find it."

Long is the way, the night is dark, and far
Astray the lost one. Yet, behold, the light
That onward ever marches, fiercely bright,
Of Love and Hope and Faith the triple star!
Oh, patient heart of God, thus manifest
In Love's persistence, end divinely sure;
E'en to the desert's verge Thou wilt endure,
And finding fold us trembling to Thy breast.

Oh, weary Shepherd, Thou wilt satisfy
Thy spirit's travail, in Creation's pangs
Rejoice, wilt vindicate the Love that hangs
On Calvary, the Spirit's strivings justify;
Safe home at last each wandering lamb wilt bring,
While all the heavenly hosts their welcome sing.

HERBERT H. GOWEN.

tors, 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

GEORGIA.—On Thursday, June 29th, the Feast of St. Peter, Mr. WILLIAM WORTHINGTON WEBSTER was made deacon in St. Andrew's Church, Douglas, Georgia, by Bishop Reese. The Bishop preached the sermon. The candidate was presented by the Rev. James B. Lawrence, the Epistle being read by the Rev. Julius W. Bleker of Fitzgerald. This was the first ordination service ever held in St. Andrew's Church and made a deep impression on the congregation. The Rev. Mr. Webster is in charge of St. Andrew's, Douglas, and of St. Anne's Church, Tifton.

SOUTHERN OHIO.—On Trinity Sunday at Kenyon College, Gambier, Ohio, the following were ordained to the diaconate by Bishop Vincent: DAVID WILLIAM BARRIE, WILLIAM JOHN BARRETT, FRANKLIN EDGAR HAUCK, DONALD WONDERS. Bishop Vincent preached the sermon.

SPRINGFIELD.—On St. Peter's Day, Thursday, June 29th, the Bishop of Springfield, the Rt. Rev. Edward William Osborne, D.D., ordered two deacons, Mr. RAYMOND MATAACK GREENE of Bloomington, Ill., and Mr. HENRY HERBERT FIRTH of Springfield. The candidates were presented by the Rev. John C. White, Archdeacon, and the sermon was preached by the Rev. William Baker of Bloomington. The service took place in St. Paul's Church, Springfield. Six of the clergy of the diocese were present. Mr. Greene is still a student at Nashotah Seminary. Mr. Firth will have charge of the work at Virden and Thayer for the present. After the service the clergy were the guests of the Bishop at luncheon.

TENNESSEE.—In a small pavilion under the trees at St. Raphael's, Monterey, Tenn., Bishop Gailor ordered to the diaconate Mr. G. IRVINE HILLER, a graduate of the Berkeley Divinity School. Mr. Hiller was presented by Archdeacon Windiate. The Bishop preached the sermon. The new deacon will immediately take charge of St. Peter's Church, Nashville.

DEACONS AND PRIESTS

WESTERN MASSACHUSETTS.—On Sunday, June 25, 1916, in St. John's Church, Williamstown, Massachusetts, the Bishop of Western Massachusetts ordained to the priesthood the Rev. ROBERT RADCLIFFE CARMICHAEL; and to the diaconate, Mr. CHARLES MYRON TUBBS and Mr. WALTER LEARNED BECKWITH. The Rev. Kinsley Blodgett, rector of St. Mark's, Worcester, was the preacher.

PRIESTS

WESTERN NEBRASKA.—On the First Sunday after Trinity, June 25th, the Rev. POMEROY H. HARTMAN, deacon, was ordained to the priesthood by Bishop Beecher, in St. Elizabeth's Church, Holdrege. Mr. Hartman, recently from Oklahoma, will have charge of Holdrege, Arapahoe, and adjacent stations. The sermon was preached by the Rev. Wm. C. Shaw of Alliance. The candidate was presented by Dean Young of Hastings, and the Rev. J. M. Bates united with these two in the laying on of hands.

DEGREES CONFERRED

ST. JOHN'S COLLEGE, ANNAPOLIS, MD.—At its recent commencement on June 21st, the degree of Doctor of Divinity upon the Rev. JAMES MITCHELL MAGRUDER of Hockley Hall.

HARVARD UNIVERSITY.—At annual commencement, the degree of Doctor of Divinity upon the

Very Rev. GEORGE HODGES, D.D., Dean of the Episcopal Theological School at Cambridge, Mass.

SYRACUSE UNIVERSITY.—The degree of Doctor of Divinity upon the Rev. JOHN W. GREENWOOD, rector emeritus of Trinity Church, Oshkosh, Wis.

WESLEYAN UNIVERSITY.—At its commencement exercises in Middletown, Conn., on June 19th, the degree of Doctor of Divinity upon the Rt. Rev. E. CAMPION ACHESON, Suffragan Bishop of Connecticut.

MARRIED

BAXTER-WILKINSON.—On Monday, June 26th, the Rev. T. M. BAXTER of St. Elizabeth's and St. Matthew's Missions, Chicago, and Miss ELIZA J. WILKINSON, of the same city, were united in Holy Matrimony at St. Margaret's Church, Chicago. The Rev. Hugh J. Spencer, priest in charge of St. Margaret's, officiated, and celebrated the Eucharist, assisted by the Very Rev. W. S. Pond and the Rev. E. S. White.

DIED

PALMER.—Entered into life eternal, June 13, 1916, SYLVESTER RUNDLE PALMER, beloved son of George E. and Louisa Palmer of Atlantic City. Aged 16 years.

WEED.—At his home in Shelburne, Vt., June 17, 1916, WALTER A. WEED, senior warden of Trinity Church, in his eighty-third year.

WILLIAMS.—Passed away, Sunday, June 25th, at 3425 Newark street, Washington, D. C., Mrs. LAURA A. WILLIAMS, widow of Mr. Francis W. Williams of New York, and mother of Canon Richard P. Williams of Washington, D. C.

MEMORIALS

MRS. FRANCES ENWRIGHT MOSELEY

On Whitsunday there passed away from earth at Manchester Center, Vt., one whose life in a singular degree manifested the fruits of the Spirit's indwelling presence. Mrs. FRANCES ENWRIGHT (Bosworth) MOSELEY was born seventy-six years ago in Troy, N. Y. There she spent the ten years of her married life, her husband, Charles William Moseley, being for a number of years a vestryman and at one time junior warden of Christ Church.

Three little sons, as well as their father, were taken from Mrs. Moseley; but then, as later, amid all suffering and sorrows her faith never faltered and her Christian life was developed in patience and gentleness. At Poulton, Vt., where with her daughter she made her home for several years, Mrs. Moseley was an active and valued member of the parish; but perhaps it was at Raleigh, N. C., in later years, that the beauty of her character and its quiet, gracious influence were most conspicuous. While Miss Grace Moseley gave her services in the library and other departments of St. Augustine's School, her mother lived for nearly fourteen years in a cottage with various members of the staff, loved and venerated by all, pupils and teachers. She gave freely of her time in Sunday school work, and classes with the older girls. Her presence with its refining influence, her love for all things beautiful, and her quick sympathy, was a benediction to the institution, distinctly missed when through failing health she was obliged to leave. The prayer in the old hymn to the Holy Ghost—

"Inflame with perfect love each sense,
That other souls may kindle thence,"

was indeed realized in her life.

The burial was at Troy on Tuesday in Whit-sun-week.

May the blessed Spirit in the quiet Retreat

of Paradise perfect the work which He had so markedly wrought in this chosen soul on earth!
A. C. A. H.

WALTER A. WEED

The rector and vestry of Trinity Church, personally and on behalf of the members of the congregation, desire to express the sense of their deep loss in the removal from their number of their senior warden, Mr. WALTER ANSON WEED, who for nearly half a century has been an active and zealous promoter of the interests of Trinity parish.

The tie severed by the passing of Mr. Weed to his rest has been a peculiarly strong one, because of the fact that he was the first and only senior warden in the history of the parish.

Mr. Weed was also a member of the building committee when the present church was erected and was an active promoter of the enterprise.

His strong personality, his wise counsels, his devotion to the best ideals, his friendliness and generous spirit, have made him a valued co-worker during all these years spent in the responsible office which he has held with honor and fidelity.

The tribute we gladly pay to his service as a Churchman is none the less a tribute to his usefulness as a citizen, his public spirit, his estimable qualities as a friend, and his exemplary life as a husband and father.

To his bereaved family we beg leave to extend the assurance of our deepest sympathy and our prayers that they may receive the rich consolations of God.

GEORGE ROBERT BRUSH,
IRVING H. DEYETT,

Committee of the Vestry of Trinity Church,
Shelburne, Vt., Tuesday, June 20, 1916.

WANTED

POSITIONS WANTED—CLERICAL

ASSISTANT-PRIEST or Priest-Organist: position desired by Christmas. Graduate in honors two universities; exceptional preacher, lecturer, musician, and athlete. Choir-training and boys' clubs specially desired. Single. California or other western diocese preferred. Highest references. Moderate Churchman. Rector, Hotel Walton, De Funiak Springs, Fla.

PRIEST in the missionary field with first-class credentials wishes to obtain work for the later end of July and month of August. Change of climate is necessary for him. Address LEIGH, care LIVING CHURCH, Milwaukee, Wis.

PARISH wanted by energetic priest; conservative Churchman; married (no children); exceptionally good speaker; college and seminary training; small salary acceptable. ABILITY, care LIVING CHURCH, Milwaukee, Wis.

CLERIC (56) in Anglican orders, capable, well recommended, seeks temporary or permanent sphere about August. Rev. R. NAGEL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, active, experienced, desires parish or temporary duty. Address B. A. B., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—COLLEGE GRADUATE who will enter theological school in the fall, to instruct in Preparatory Greek. Attractive offer. State qualifications. Address the Rev. FREDERICK F. KRAMER, Faribault, Minn.

ORGANIST AND CHOIRMASTER wanted for Trinity Church, Miami, Florida. Good field for teaching; full particulars from the Rev. JAMES COPE, rector.

POSITIONS WANTED—MISCELLANEOUS

AN ENGLISH LADY of wide experience in foreign mission work in India—in deaconess and parish activities and in organization of missionary branches—desires to find position in the United States as assistant to a clergyman or in other definite Christian work. Address Z. Y. X., MISSIONARY, Post Office, London, Ontario.

YOUNG MAN, Churchman, Trinity College senior, recommended by professors, desires summer work as tutor. Has specialized in English, French, and German, could also teach history, algebra, elementary Latin. Experienced in tutoring. Address G. STORRS, Box 28, New Britain, Conn.

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.

CHURCHWOMAN wishes engagement in private family or institution. Capable taking full charge. Cheerful, experienced with children. Reference. Address MATRON, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires appointment. Ten years' experience in choral service. Churchman. Please address DORIAN, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED organist and choirmaster seeks engagement. Best references to well-known rectors in New York. Address F. S., care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN desires position as companion or housekeeper; highest references. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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.

YOU CAN AFFORD One Hundred Church Hymns with Music for Sunday School, Mission, or Summer Chapel. 10 cts. a copy; 50 copies for \$3. Makes hearty singing. PARISH PRESS, Fort Wayne, Ind.

THE WOMAN'S GUILD of the Church of the Ascension, Chicago, will be prepared to make inexpensive vestments after September 15th. Address Miss E. L. LARRABEE, 1133 N. La Salle street, Chicago.

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.

ECCLESIASTICAL EMBROIDERY of every description made to order. Fair lines a specialty. Prices moderate. C. HUBBARD, Baldwin Place, Westchester county, N. Y.

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

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

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.

SAINT 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. For particulars of the Special (Oxford) light weight Cassock and Surplice see displayed advertisement on another page. 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.

BOARDING—PENNSYLVANIA

COUNTRY PLACE, vicinity Philadelphia. Intelligent care, healthful environment may be found for several children. Churchman's home. Lady will superintend schooling. Reference. Address Mrs. ANNE STERN, care LIVING CHURCH, Milwaukee, Wis.

FOR RENT—CANADA

ISLAND AND COTTAGE in Muskoka Lake, Canada. Two miles from Bala. Steamboat wharf. REV. J. D. HERRON, 107 Greenwood avenue, Trenton, N. J.

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.

HEALTH RESORTS

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

SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address "SUMMER BOARD," The Mission, Nashotah, Wis.

EDUCATIONAL

THE VEN. ERNEST N. BULLOCK and his wife, AMY H. W. BULLOCK, A.M., Ph.D., will receive into their home in Albuquerque, New Mexico, a limited number of girls over fourteen years of age, to tutor and care for. Instruction in high school and college subjects combined with the advantages of home life and the winter climate of the Southwest. Mrs. Bullock may be seen by appointment in New York until June 1st, and in Boston until July 1st. Address Mrs. E. N. BULLOCK, Church Missions House, 281 Fourth avenue, New York, or College Club, 40 Commonwealth avenue, Boston.

LITERARY

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

MUSIC

WRITE US for particulars regarding renting choral works. We purchase and rent used scores of Cantatas, Oratorios, and Operettas, WESTERN MUSIC LIBRARY, Room 7, 334 Wabash avenue, Chicago.

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.

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.

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.

APPEALS

PHONOGRAPH NEEDED

A used phonograph is wanted for a mission priest in a lonely island in the Bahamas, diocese of Nassau. Would be extremely useful in his work amongst the poor blacks. Who can spare an old phonograph? The undersigned will pay carriage to Bahamas. REV. DR. SMITH, Governor's Island, New York.

TO REPAIR OLD CHURCH IN VIRGINIA

Old Brick Church, Isle of Wight county, Va., built in 1632, needs a new roof immediately. It is a pity to let this old historic building fall again into decay, after so much money has already been spent on it. It is of the same value and should be of the same interest to people all over the state and, in fact, in many parts of the United States, as it is to the people living in Smithfield, Va. It is only fair that a share of the responsibility in keeping it in repair should be shouldered by those living in other sections, who are interested in the preservation of historical landmarks.

There are two men in this section who stand ready to guarantee over half of the cost of a new roof, if the balance can be raised elsewhere. There is thus lacking from \$150 to \$200. It is exceedingly important to raise this in a short time.

Send your check to Mr. J. P. ANDREWS, Smithfield, Va.

INFORMATION AND PURCHASING BUREAU

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

The Information Bureau is placed at the dis-

posal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
 Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
 R. W. Crothers, 122 East 19th St.
 M. J. Whaley, 430 Fifth Ave.
 Brentano's, Fifth Ave., above Madison Sq.
 Church Literature Press, 2 Bible House.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
 A. C. Lane, 57 and 59 Charles St.
 Smith and McCance, 38 Bromfield St.

SOMMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1628 Chestnut St.
 John Wanamaker.
 Broad Street Railway Station.
 Strawbridge & Clothier.
 M. M. Getz, 1405 Columbus Ave.
 A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F. St., N. W.
 Woodward & Lothrop.

BALTIMORE:

Lycett, 317 North Charles St.

STAUNTON, VA.:

Beverly Book Co.

ROCHESTER, N. Y.:

Seranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
 H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bld.
 Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH, branch office, 19 S. La Salle St.
 The Cathedral, 117 Peoria St.
 Church of the Redeemer, 56th St. and Blackstone Blvd.

A. C. McClurg & Co., 222 S. Wabash Ave.
 Morris Co., 104 S. Wabash Ave.
 A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST LOUIS:

Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

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.]

Henry Holt & Co. New York.

Alcohol and Society. By John Koren. \$1.25 net.

PAMPHLETS

The Igoroi Press. Sagada, P. I.

A Proof of Progress. Letters received by Father Staunton in February and March, 1916, relating to the proposed High School in Sagada.

Joint Commission on Social Service. Church Missions House, New York City.

What Some Parishes Are Doing for Their Communities. A Stereoptican Lecture.

What is Social Service? Social Study Series, No. 1.

An Outline of Social Study. With References.

From the Author.

The Rainbow and Chasing Foxes. Two sermons by Wyatt Brown, Litt.D., Rector, the Church of the Ascension, Pittsburgh, Pa.

Order of St. Vincent National Guild for Acolytes. First Paper, Easter, 1916.

ALMANACS

General Council Publication Board. Philadelphia.

The Lutheran Church Almanac for 1916. Issued under the auspices of the General Council of the Evangelical Lutheran Church in North America. Edited by the Rev. W. M. Koppenhaver, A.M., Macungie, Pa.

YEAR BOOKS

Year Book and Register of the Parish of Trinity Church in the City of New York, A. D. 1915.

ANNUAL CONVENTIONS

SUMMARY

ASHEVILLE adopted pension canons necessary for entering the system. It requested the Bishop to call a convention looking toward the erection of the district into a diocese.—CUBA's work was chiefly routine, except that courses of lectures were provided for the clergy.—EASTERN OREGON adopted the pension plan, and a commission was appointed to canvass the district in its behalf.

ASHEVILLE

GOOD ATTENDANCE, both clerical and lay, marked the twenty-second annual convocation of the district of Asheville, in Trinity Church, Asheville, N. C., June 21st and 22nd.

The greater part of the time was taken up with the report of the committee appointed at the last convention to devise ways and means and report a plan for erecting the missionary district into a diocese. After a discussion extending into the second day, a resolution was unanimously passed, requesting the Bishop to call a primary convention within the next sixty days, to consider, and, if possible, take final action looking to the formation of a dio-

cese at the next meeting of General Convention.

The clergy pension scheme was entered into and necessary canons were adopted. Beyond these measures only routine business was transacted.

Delegates to General Convention: The Rev. R. R. Swope, D.D., and Mr. Haywood Parker. Alternates: The Rev. H. Norwood Bowne and the Hon. Michael Schenck.

The Woman's Auxiliary met at the same time and place in its twentieth annual session. On the evening before, the Bishop gave an address in which he felicitated the Auxiliary upon the very excellent work done during its twenty years of organization, and urged upon the women a still larger vision and a still greater effort in this time of wonderful opportunities. Historical papers were read and addresses made at the daily session.

The convention will meet next year at Tryon.

CUBA

BISHOP HULSE was celebrant at the opening service of the tenth annual convocation, held in Havana on June 14th and 15th in the

Cathedral. The Very Rev. G. B. Myers, Dean of the Cathedral, read the Epistle, and the Ven. W. W. Steel the Gospel.

Business sessions were held in the Cathedral school building, in the Vedado, a suburb of the city. The entire time was devoted to routine work, but the most important matter was Religious Education. The great lack of literature in Spanish was emphasized, together with the desirability of more and better parish schools, and particularly of boarding schools. The lack of literature was said to be due not to the lack of capable men but of the means necessary to pay them so that they might dedicate all their time to this work; and to print the literature when prepared.

Various memorial resolutions were presented, and among the names of those commemorated were those of Archbishop Enos Nuttall, of the British West Indies, and Bishop Cabrera of Spain.

Practically all officers and committees of the previous year were reappointed, the only exceptions being on account of sickness, absence, or death.

Council of Advice: Ven. W. W. Steel, Ven. C. M. Sturges, Rev. Francisco Diaz-Volero;

Messrs. T. H. Harris, W. L. Platt, and H. A. Himely.

Secretary of Convocation: Rev. H. B. Gibbons; assistant, Rev. E. Planas.

Treasurer: Mr. T. H. Harris.

Chancellor: Mr. Albert Wright.

Registrar: Mr. E. G. Harris.

Historiographer: Ven. W. W. Steel.

Deputies to General Convention: Rev. C. B. Frazer and Mr. E. G. Harris. Alternates: Rev. J. M. Lopez-Guillen and Mr. Frank Harvey.

As most of the native clergy have had no opportunities for college or seminary education, and have no literature in Spanish to study, Bishop Hulse thought well to invite two eminent clergymen, each an authority in his own department, to visit Havana and give a course of lectures for the benefit of the clergy. As a result, the Rev. C. L. Wells, Ph.D., rector of Christ Church, Macon, Ga., delivered a course upon Church History, and the Rev. Loring W. Batten, D.D., Ph.D., of the General Seminary, upon The Literature and Interpretation of the Bible. The clergy were profoundly interested in these lectures, and at their conclusion expressed their appreciation to the professors and to the Bishop.

During the week the Bishop held two conferences with the clergy, instructing them in the practical duties and the spiritual life of the ministry.

EASTERN OREGON

THE DISTRICT held its annual convocation in St. Stephen's Church, Baker, Wednesday, June 21st. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Charles Quinney and the Rev. O. F. Jones. The Bishop preached and gave some account of conditions in the district.

The Rev. B. A. Warren was reelected secretary.

In the afternoon the Rev. Upton H. Gibbs read a paper on The Atonement. This was followed by a paper on The Influence of the Episcopal Church on the History of the United States, and by another on The Sunday School, by the Hon. William Smith and the Rev. B. A. Warren respectively. Reports from rectors and general missionaries followed.

In the evening the Rev. Dr. A. A. Morrison, rector of Trinity Church, Portland, gave an address on The Mysteries of the Kingdom.

After the service a reception in honor of the Bishop and delegates was held in the rectory.

After Morning Prayer on Thursday the convocation reconvened for business, the house of Churchwomen meeting separately at the same hour.

It was voted to adopt the clergy pension plan, and a commission was appointed to canvass the district in the endeavor to raise our proportion of the fund.

The Rev. O. F. Jones was elected clerical delegate to General Convention, with the Rev. C. H. Powell as alternate. Otis Patterson, Esq., and J. T. Slater, Esq., are the lay delegate and alternate respectively.

The members of the council of advice were reappointed, and other routine business was attended to.

Late in the afternoon, at a joint session of convocation and the house of Churchwomen, addresses were made by Miss Galbraith, principal of St. Paul's School, Walla Walla, Wash., on The Education of Our Girls, and by Deaconess Alice J. Knight on The Order of Deaconesses. The convocation came to a close in the evening with a confirmation service and an address by the Rev. G. B. Van Waters on Unity.

THE CHURCH AT WORK

CHURCH CONSECRATED IN DIOCESE OF EASTON

St. PHILIP'S CHURCH, Quantico, Spring Hill parish, Wicomico county, Md. (Rev. R. Bancroft Whipple, rector), was consecrated by the Bishop on Thursday, June 8th.

Quantico is a small and secluded village at the center of a good farming country, and several miles from any railroad. The new church is built upon the site of another where constant worship had been carried on from colonial times. It is a very beautiful and churchly building, whose cost in money was about \$3,000, although the generous gifts of labor, worth at least \$2,000 more, make it a \$5,000 structure.

The sermon was preached by the Rev. W. H. Darbie, a former rector. The Holy Communion was celebrated by the Bishop, assisted by the Rev. S. A. Potter and the Rev. D. Howard, rector of St. Peter's Church, Salisbury.

In the same parish, work will soon be begun on a new church at Mardella Springs.

FINAL EXAMINATION OF PENSION SYSTEM COMPLETED

THE CHURCH PENSION FUND is able to announce that a scientific examination of the vital statistics covering 98½ per cent. of all the clergy of the Church has now been completed.

This examination was made by Mr. Robert Henderson, actuary of the Equitable Life Assurance Society and vice-president of the Actuarial Society of America. This is the first time that any pension system, previous to its inception, has been subjected to such a critical test.

Taking the present clergy of the Church and applying to their present ages the life expectancy developed in the mortality tables of the ministers of the Presbyterian Church of Scotland, Mr. Henderson finds that the sum of \$5,064,000 will be sufficient as a reserve fund to carry the minimum pension benefits for all the active clergy and their families.

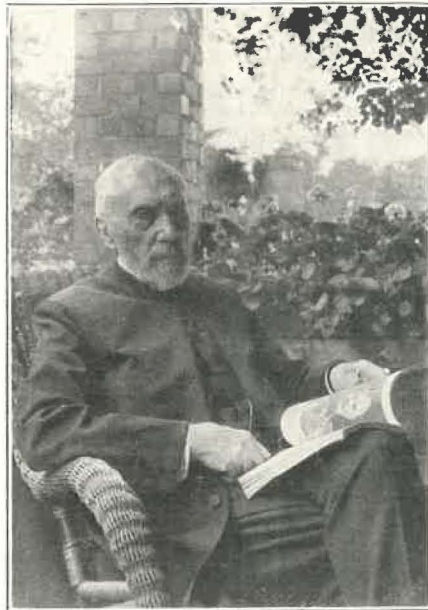
Once the plan is instituted, Mr. Henderson finds, the system can be supported through an additional annual payment of 7.4 per cent. of current salaries.

Thus, the preliminary estimates of the Church Pension Fund are thoroughly verified,

and there can be no further doubt that under the plan adopted, and now soon to be instituted, all the clergy of this Church will be definitely assured that in their old age both they and their families will be cared for—not as charity, but because the Church will then have arranged to pay what it owes.

SIXTY YEARS IN THE MINISTRY

THE REV. JOHN H. EGAR, D.D., a retired priest of the diocese of Milwaukee, preached



REV. JOHN H. EGAR, D.D.

in St. James' Church of that city on Sunday evening, June 25th, in commemoration of the sixtieth anniversary of his first sermon after his ordination. Dr. Eggar preached his first sermon in the same church sixty years ago. Ordained by Bishop Kemper on June 18, 1856, and advanced to the priesthood the following year, Dr. Eggar's earlier work was as missionary in Wisconsin, Illinois, and Kansas, and then from 1872 to 1881 as professor of ecclesiastical history at Nashotah, and from 1881 to 1903 as rector of Zion Church, Rome, N. Y. He has been during many years a valued con-

tributor to THE LIVING CHURCH and to other periodicals of the Church, and has several published volumes to his credit. He has been deputy to eight General Conventions between 1865 and 1901, and was a member of the Commission that revised the Prayer Book, 1886-92, and of the Commission that revised the Constitution, 1895-1901. He was also a member of the American committee of revision of the Bible. Dr. Eggar is now living a retired life at the age of 84 in Milwaukee, having retired from active work in 1910.

AMERICAN SOLDIERS IN CHINA

SOLDIERS of the Fifteenth United States Infantry, now in Tientsin, China, have started the publication of a regimental paper, the *Sentinel*, the first issue of which contains the report of a sale and entertainment given by the Children's Club of the regiment for the benefit of St. Luke's Hospital, China. Adding the Easter offering for the same purpose, which was about \$100, a total of \$500 is to be sent to Bishop Graves for the hospital. The chaplain of the regiment, the Rev. Wallace H. Watts, is editor of the paper, and he and his wife supervised the sale given by the Children's Club.

A COUNTY THAT MAY BECOME A PARISH

A NOVEL missionary meeting of Churchwomen was held in Mesilla Park, New Mexico (Rev. Hunter Lewis, missionary in charge), on the 7th of June. At first merely a "get-together meeting," it developed into and took the name of a "Convocation of Churchwomen of Dona Ana County." Forty-one women represented the organized missions in the county, namely, St. James', Mesilla Park; St. Andrew's, Las Cruces; St. Luke's, La Union (P. O., Canutillo, Texas); St. Augustine's, Organ; and St. John's, La Mesa; Mrs. George Routledge of El Paso, diocesan president of the Woman's Auxiliary, presiding. At a corporate Communion in the morning a short address was made by the Rev. Mr. Lewis. At the afternoon session, "a real missionary meeting," an important feature was an instructive explanation of the scope and methods of work of the Woman's Auxiliary.

A permanent organization was effected for

mission study and county missionary work, to meet twice a year. The next meeting will be at La Union in November.

The Rev. Mr. Lewis is the missionary of the entire county—about seventy by sixty miles in extent—and ministers regularly to the five missions named, besides holding services at San Marcial and Rincon, thus serving along the Rio Grande valley for about 150 miles. He hopes to create eventually a single self-supporting parish embracing the churches of Dona Ana county, with Mesilla Park as the center. This town, though a very small place of only a few hundred inhabitants, is the seat of a state agricultural and mechanical college, and contains an exceptionally beautiful and well-appointed yellow-brick church, a parish house, and a rectory. Mr. Lewis has long exercised an unusual personal influence upon the student body. The vested choir is composed largely of young men from the college, many of whom have been led to confirmation.

The recent extension of missionary activity in the county is due to the gift of an automobile to the missionary by personal friends in the East. He calls his machine "the mission car." After two Sunday services in Mesilla Park, he is able now to go to Organ, a little mining town at the foot of the Organ mountains, eighteen miles away, now being operated by the Phelps-Dodge Copper Co., where he has a congregation of seventy-five people in the afternoon, and then returns for night service in Mesilla Park. The services of the Church, the only public worship in the town, at present are held in a public school house. Although the town has been in existence fifteen years, its first Communion service was held on Low Sunday. By a recent social event the people have raised \$12 towards a church building—the first money in hand for the object—which they turned over to the missionary on June 7th, the date of the "Convocation of Churchwomen."

At La Union a lot has been given and about \$500 towards the erection of a church to cost \$1,300.

The development of this unique rural parish, embracing a single county twice the size of the state of Delaware or the diocese of Pennsylvania, is an exceptionally interesting example of a courageous and wisely planned missionary enterprise.

THE CHURCH IN CHINA

ON MAY 4th the Board of Missions of the Chung Hua Sheng Kung Hui met at Jessfield, Shanghai, with eight members present, the Rt. Rev. F. R. Graves, D.D., acting as president. The unsettled state of China made it impossible to secure a meeting of all the members.

It was resolved to begin active work in Shensi Province at Hsi-an. The Board begins this work with \$2,000 Mex. in hand and a good prospect of raising \$7,000 during 1916, which is a very favorable showing financially, the funds being entirely from Chinese sources. Bishop Norris, in whose diocese Shensi forms a part, will have episcopal oversight of the mission in place of Bishop White, who gave temporary assistance during the period of investigation of the field. The General Secretary, the Rev. S. C. Huang, resigned on account of his health and the place was filled by the election of the Rev. Lindel Tseg, of Anking diocese. The Rev. T. F. Tseng, of Trinity Church, Wuchang, was elected to begin the work, and the Rev. H. Z. Phoo, at present working in Wusih, who had volunteered to go to Shensi, was also accepted. Both these clergymen are members of American dioceses. It will naturally be gratifying to the Church at home, no less than to the bishops and missionaries in the field, that the men trained in the American dioceses are not only found to be the right men for this important step on the part of the Chinese Church, but are also the men willing to give themselves to it. It

is a signal honor to the Chinese clergy of the American dioceses and convincing evidence of the effectiveness of the work that has been done by the American Church in theological training.

On May 10th Bishop Graves consecrated the Church of the Holy Cross, Wusih. This has been given as a memorial of their children by Mr. and Mrs. George Zabriskie of Calvary parish, New York. Unfortunately the day was a very rainy one and much that had been planned outside the church had to be given up, but the service itself was inspiring and the church was completely filled, entirely with our own Christians, who came not only from Wusih, but from other stations. Large numbers went up on the morning train from Shanghai and Soochow. Bishop Huntington of Anking was present, and thirty-three Chinese and foreign clergy. The preacher was the Rev. P. N. Tsu, who began the work at Wusih with Mr. Mosher. The church itself is not only a noble building in its design and proportions, but the workmanship is of the best class. It is a worthy crown to the many years of faithful work done by the Rev. Gouverneur Frank Mosher and those who have worked with him at Wusih. The station was effectively opened as recently as 1902 by means of a portion of the United Offering of the Woman's Auxiliary, presented at the General Convention in San Francisco the preceding year.

At a service on the afternoon of May 10th, ten of the Wusih Christians were baptized and twenty-eight confirmed. The classes would have been larger if the weather had not prevented others coming in from the out stations in the country. This year the confirmation classes in the district of Shanghai are larger than ever before.

OUR MISSIONARIES IN MEXICO

A TELEGRAM received at the Church Missions House on June 28th from Archdeacon Mellen in Mexico City announces that Miss McKnight, Deaconess Whittaker, and himself are well and everything is quiet in the city. Hooker School has been temporarily closed. Miss M. C. Peters of Guadalajara has come to Mexico City and was leaving June 28th for Vera Cruz and the United States.

A telegram from the Rev. Allen Burlson in Guadalajara announces the departure of the Bishop for the United States *via* Manzanillo. Mr. Burlson expects to remain in Guadalajara for the present at least.

CHURCH CONSECRATED IN LEXINGTON, KY.

THE CHURCH OF THE GOOD SHEPHERD, Lexington, Ky., was consecrated by Bishop Burton on the Sunday after Ascension. The church was originally erected in a section of the city which is now largely occupied by tobacco warehouses. About ten years ago, during Dean Capers' rectorship of the Cathedral, it was removed to its present location, an attractive and rapidly growing residence section of Lexington. Six years later it was separated from the Cathedral parish and organized as a mission. From the very beginning in its new location, the work has been most promising. The Rev. Dr. Richard Wilkinson, who has recently come into the Church from the Methodist denomination, is in charge. The church is crowded every Sunday, all the organizations are flourishing, and with the hearty cooperation of his people he has freed the mission of a considerable debt.

REV. JOHN BENNETT KEEPS SEMI-CENTENNIAL

ST. PETER'S and St. Paul's Churches, Kansas City, Kan., united in a service at St. Paul's Church on Trinity Sunday to mark the fiftieth anniversary of the ordination of

the Rev. John Bennett, thirty-six years of the fifty having been spent in the diocese of Kansas. The Rev. R. H. Mize preached the sermon. On the following evening a reception was given by both parishes to Mr. and Mrs. Bennett, at which time a purse of \$125 in gold was presented. As Mr. Bennett is now rector of St. Peter's and some thirty years ago was rector of St. Paul's, he has many friends in the community who attended both the service and reception and offered their congratulations.

CHURCH SCHOOL FOR COLORED PEOPLE

"FOR TWENTY-EIGHT years," writes Archdeacon James S. Russell, principal and secretary of the St. Paul Normal and Industrial School of Lawrenceville, Va., "we have stood on the watch-tower scanning the horizon for opportunities to advance the quality and quantity of negro service, and during all these years this institution has enjoyed a steady growth, undoubtedly due to its popularity and ability to turn out trained and trustworthy servants—cooks, maids, housekeepers, nurses, seamstresses, dressmakers, etc. (to which our graduates in some of the best homes all over the country are living testimony), as well as school teachers, farmers, and craftsmen.

"The responses from our Church people to the school's needs, I am sorry to say, have been neither commensurate with its growth nor in proportion to its worth and usefulness. I sometimes wonder if our Church people are really aware of the moral and material magnitude of their plant and work here—the largest of its kind in our Church, and the third largest in this country for the industrial training of colored youth. When I consider the financial strength of some other industrial institutions (not of our Church), which has been made possible largely through the munificence of our Church people (and for which I am deeply grateful), I ask myself if the work and purpose of the St. Paul Normal and Industrial School can possibly be understood by the Church at large."

The location of the school, in the heart of the "Black Belt," is ideal. In Brunswick and surrounding counties there are 100,000 colored people. Brunswick itself is one of the counties having a preponderant negro population—11,000 blacks to 9,000 whites. When the school started twenty-eight years ago Brunswick was one of the least progressive in the state. To-day the negroes of the county are ranked among the most thrifty, progressive, and law abiding in the state. So competent an authority as Dr. Frissell of Hampton declares that Archdeacon Russell has well nigh revolutionized conditions in the county. The prosecuting officer of the county is authority for the statement that in his twenty-five years of service he has never prosecuted a single St. Paul student for crime or misdemeanor of any sort. The criminal expenses of the county rank among the lowest in the state, and the jail has been empty for six months at a time.

The school has been and is still doing a splendid work in furnishing ministers and teachers, besides the scores of artisans, domestics, and other workers. It deserves adequate support.

STUDENT CONFERENCES AT NORTHFIELD, MASS.

THIS YEAR a departure was made with reference to the Conference of Church Students in New England which has been an annual event for the past thirteen years. Instead of meeting at one of the college centers it was arranged to meet at Northfield, Mass., just before the Northfield Student Conference, which began on the evening of June 23rd and continued through July 2nd. Also for the first time the Church Conference was directed

by the College Committee of the provincial board of religious education of New England.

The Church Conference began with supper June 22nd, and the first session was held that evening. At a corporate Communion in Sage Chapel Friday morning, June 23rd, the Rev. Artley B. Parson, secretary of the college committee, and in charge of Church work at Harvard, was celebrant, assisted by the Rev. Stanley S. Kilbourne. There were sessions all day Friday and in addition to informal discussion there were addresses on The Relation of Church Societies to the General Student Movement, by the Rev. Paul Micou, and The National Aspect of Church Organization in Colleges, by the Rev. Stanley Kilbourne; also, a complete report by the secretary.

Mr. Robert H. Gardiner acted as chairman of the Conference and opened many of the discussions.

The report submitted by the Rev. A. B. Parson covered the work of the Church in New England colleges, so far as it could be ascertained. In securing the reports, blanks were sent to each college and the secretary endeavored to have a corresponding secretary in each institution.

Nineteen colleges and universities in New England have groups of Church students who in the language of science have a group consciousness. In several other institutions are individual Church students.

It was observed in the report that the American under-graduate Churchman does not to-day take the Church seriously. Less than one-tenth are consistent in the serious prosecution of their Church baptismal and confirmation vows. Attention was called to the great value, however, of one really devout Churchman in a college center, and emphasis was placed upon the challenge to the Church of the 2,914 students who are confirmed, out of the 16,000 men in the nineteen New England colleges.

The report directed the attention of the Conference to the chapter in *Church Ideals in Education*, dealing with the Church and the colleges, commending the work of the General Board of Religious Education in this field, and concluding with interesting surveys of the situation in each of the states of New England.

In the general conclusions of his report, Mr. Parson stressed the fact that at the present time we are in a state of transition. Our own contribution is to stress the inner life of the spirit, the gift of God to men in their personal life, the raising of standards of personal integrity and social morality by the building up of the Son of God within us. Men are starving for the Bread of Life. What answer shall we give? Shall we merely teach them to read English, or help them to enjoy an evening's entertainment, or shall we tell them of the living Christ?

The report was comprehensive and valuable.

At the General Student Conference which succeeded the Church Conference, there was a good representation of Churchmen, both of students and clergy. Father Sill and Mr. Kilbourne led the devotions at different sessions, and Bishop Roots preached twice in the Auditorium. Mr. Parson took an active interest, cooperating in many of the meetings. Under direction of the Bishop of Western Massachusetts, in whose diocese Northfield lies, the Rev. Stanley Kilbourne arranged for a daily celebration of the Holy Communion at seven o'clock in the morning. Mr. Kilbourne also arranged for two meetings of Churchmen at 9:40 each Sunday morning. At the first of these meetings there was a Prayer Book service and an address by Bishop Roots, who spoke on the China Mission, and an appeal by Mr. Ned Carter, General Secretary of the Association work in India, for men to teach in an Anglican college in Calcutta.

Of special value were the lectures in Apologetics given by Dean Brown of the Yale

School of Religion. The lectures were clear, sound, and of great help to men who needed constructive thinking.

Increasing interest in the Conference on the part of Churchmen was indicated by the large number of clergy in attendance.

BISHOP BEECHER GOES AS CHAPLAIN

BISHOP BEECHER of the diocese of Western Nebraska, who has been chaplain of the Nebraska National Guard for several years, has joined them at Lincoln, where they have been mobilizing to go to the front. His last service before leaving was at the ordination of the Rev. Percy H. Hartman at Holdrege.

MEMORIALS AND GIFTS

GOOD SHEPHERD MISSION, Paducah, Ky. (Rev. Clinton L. Quin, priest in charge), has been presented with a bell by Mr. Thomas G. Flournoy.

A HANDSOME Litany desk was dedicated on Low Sunday in St. Paul's Church, St. Joseph, Mich., to the memory of Miss Ann Genette Pixley. On Whitsunday a silver chalice spoon was blessed as part of the memorial.

A MEMORIAL window representing Phoebe the Deaconess has recently been placed in St. Andrew's-by-the-Sea, Rye Beach, N. H., in memory of Miss Mary Bronson Reed, who for thirty years was closely identified with this church. The window was unveiled and dedicated at a memorial service on the First Sunday after Trinity.

IN MEMORY of his wife, Sarah Mills Jones, Mr. C. Lucian Jones has recently presented a processional cross to the new vested choir of Christ Church, Savannah, Ga., of which parish the Rev. John Durham Wing is rector. With the coming of this organization, all the churches of Savannah now have vested choirs, and the boys are proud of their cross.

AMONG RECENT memorials in Kentucky is a handsomely carved bishop's chair of walnut, given to Christ Church, Bowling Green (Rev. E. W. Halleck, rector), in memory of Miss Mary Elizabeth Price, a faithful and devoted communicant, by the girls of Miss Lena Dulaney's Sunday school class. They were greatly assisted by the junior warden, Major R. Wells Covington.

ST. PAUL'S CHURCH, Louisville, Ky. (Rev. David Cady Wright, rector), has been enriched and beautified by the gift of two handsome memorial widows. One, the gift of Misses Mamie and Marjie Pellet in memory of their parents Charles R. Pellet and Hannah S. Pellet, has for its subject the Ascension, with the figure of Christ in the center and adoring angels on each side while above clouds surround the group. In the upper part are canopies and in the lower Gothic panels. The other window, by the baptistry, is in two panels, one depicting the Annunciation and the other the Presentation in the Temple. It is given by Mr. Benjamin O. Davis in memory of his parents. These windows are copies of two famous windows in the Cathedral of Munich, dating back to the 13th century. The baptistry of white marble with bronze railing and cover is also Mr. Davis' gift.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Archdeaconry—Opening of Norfolk Church—
Missions—Reception

THE HARTFORD ARCHDEACONRY met in annual session in Grace Church, Windsor (Rev. Frederick W. Harriman, D.D., rector), on Wednesday, June 28th. At the business meeting the Rev. Henry Swinton Harte, rec-

tor of Trinity Church, Wethersfield, was elected Archdeacon to succeed the Ven. William J. Brewster, resigned. The Rev. Edmund C. Thomas, rector of St. James' Church, Hartford, was elected secretary. Mr. George E. Buckley was elected lay delegate to the diocesan missionary society. A survey of work in the archdeaconry, particularly in respect to aided parishes and missions, was asked for and a committee was appointed. A resolution, asking the executive committee to ascertain if any clergymen of the archdeaconry receive annually from all sources less than \$1,000 or its equivalent, or in the case of married men less than \$1,000 and a house, and in such cases to take steps immediately to increase their incomes to that amount, was adopted. Arrangement has been made with the Hartford Hospital to endow with \$6,000, in perpetuity, a children's cot to be known as the "Hartford Archdeaconry Children's Cot." This money has been raised by the children of the Hartford archdeaconry with the help of a few outside friends, and the cot may be occupied by any child under the age of twelve years, after application to the parish clergy.

THE CHURCH OF THE TRANSFIGURATION, Norfolk, held its opening service Sunday, June 25th. The Rev. Charles P. Tinker of New York City was the preacher. On the following Sunday the Rev. Karl Reiland of St. George's Church, New York, officiated. Mr. N. H. Allen, one of the best-known organists and music teachers in the state, will be the organist during the summer.

THE SUFFRAGAN BISHOP has recently held preaching missions at Darien, Huntington, and Nichols. Bishop Brewster conducted a quiet day Sunday, June 18th, at the Girls' Friendly vacation house at Canaan for the members and associates.

A FAREWELL reception was tendered Archdeacon and Mrs. Brewster by the members of St. John's parish, Warehouse Point, Friday evening, June 23rd. About two hundred parishioners and friends were present. A Turkish rug, two Chippendale chairs, and a mahogany lowboy were presented by the parish. The aid society presented Mrs. Brewster with a mahogany tea wagon. Mr. Brewster entered upon his new duties as rector of St. Michael's, Litchfield, July 1st.

CHRIST CHURCH, Hartford (Rev. James Goodwin, D.D., rector), is open every day during the summer months as well as through the more busy season of the year. There is a daily service morning and afternoon. On holy days there are two celebrations of the Holy Communion. On Sundays there are three services, at least one of which is a celebration of the Holy Communion.

THE WORK of St. Paul's Italian Mission, Hartford (Rev. Paolo Vasquez, priest in charge), continues to show increasing vitality. The communicant list now numbers 219. In addition to contributions for general Church purposes, the members of the mission during the past year contributed \$221.39 towards the building fund of the proposed church.

GEORGIA

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

Service Memorial to Lord Kitchener

ON THE FIRST Sunday after Trinity a service memorial to Lord Kitchener was held in St. Paul's Church, Savannah. Bishop Reese, the preacher, was assisted by the clergy of the city parishes, all of which united in the service. The church was decorated with English and American flags, and two large floral designs had been presented by members of the English colony. A large congregation was present, and the music was by the united choirs of the city.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop.
Volunteer for Work in China—Clericus

KENTUCKY is soon to contribute another foreign missionary to China in the person of Miss Elizabeth Mildred Buchanan, who has received an appointment on the staff of St. Hilda's School for Girls in the district of Hankow under Bishop Roots and expects to sail from San Francisco in the early fall. Miss Buchanan is a prominent member of the Woman's Auxiliary and has served most ably as diocesan educational secretary for the past three years.

THE JUNE meeting of the Louisville clericus was held at St. Peter's, Portland, Monday, June 12th. The essayist was the Very Rev. Charles Lowell Craik, D.D., Dean of Christ Church Cathedral, whose paper presented The Panama Congress.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Kindergarten for Colored Children

ST. ANDREW'S KINDERGARTEN, Lexington, the only one for colored children in the city, is meeting a real need. The school and the mission need a suitable parish building for their educational and social activities and until this need is satisfied the Church cannot fully meet its opportunity. The Rev. J. H. King, recently of the diocese of Tennessee, has taken charge of the mission and he hopes to be able to extend the Church's services to the colored people of Frankfort and perhaps other towns about Lexington.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Congregation Adopts "Platform"—Brotherhood of St. Andrew—Death of Mr. John Black—Archdeaconry

FOLLOWING the morning service on Sunday, June 18th, at the Church of the Revelation, Baltimore (Rev. Dr. Richard W. Hogue, priest in charge), the members of the congregation adopted a "platform" that is to guide the course of both the minister and congregation in worship and general policy. There are nine planks in the platform, which are in substance as follows: A stand against rented pews; the belief that a congregation is "not a select fold seeking to save their own souls, but an active force seeking to save the community"; that the minister is not in the position of "a hired gardener paid to tend the plants of a religious hothouse, but a guide and a leader who should be sustained by the cooperation of the congregation," and that the pulpit of to-day "should follow the pattern of Christ, who spoke by parables." It is also stated that "it is better to be stirred to the consciousness of those things in which we are sinners, and not to be made comfortable by the thought of whatever goodness we may possess"; that "it is futile to preach the individualistic application of the Golden Rule, and send men back to practice it under conditions which make it well nigh impossible"; that a vestry is not a close corporation for self-preservation, but is simply representative of the congregation, which has a right at all times to a full knowledge of all the affairs of the parish. The freedom of the pulpit is also declared for. The adoption of such a platform is understood to be unprecedented in Baltimore, if not in the entire country.

A JOINT meeting of the Maryland senior and junior assemblies of the Brotherhood of St. Andrew was held at Grace Church, Elkridge, Howard county, on Saturday, June 24th, the members being the guests of Grace chapter, of which Mr. Thomas Donaldson is director. The afternoon was devoted to a baseball game, swimming, and other amusements. Supper was served on the church

lawn by the women of the congregation. At 7:30 P. M. there was a meeting in the church at which the principal speaker was the Rev. Dr. Richard W. Hogue, rector of the Church of the Revelation, Baltimore. J. B. Bradburn is president of the senior assembly and H. L. Grimes of the junior assembly.

MR. JOHN BLACK, for many years prominent in the business and financial circles of Baltimore, died June 25th at his summer home at Randallstown, aged 84 years. Mr. Black, a most devoted Churchman and one of the most prominent laymen in the diocese, was one of the founders of the Church of the Ascension, Baltimore, and always took a most active interest in its welfare, having been superintendent of its Sunday school for more than fifty years and a member of its vestry for about the same period. He gave liberally of his means both for the support of the Church of the Ascension and for diocesan objects, especially the Bishop Paret Memorial Chapel and the Cathedral Foundation. He also gave freely to the Johns Hopkins' University, Goucher College, the Young Women's Christian Association, and other institutions, and to charity. He was president of the Deaf and Dumb Asylum of Frederick, and a

member of the board of city charities of Baltimore. The funeral services were held at the Church of the Ascension on June 27th, Bishop Murray, assisted by the rector, the Rev. J. D. La Mothe, and the Rev. Dr. R. W. Hogue, officiating.

THE SEMI-ANNUAL meeting of the archdeaconry of Annapolis was held at old St. John's Church, Tracey's Landing, Anne Arundel county, on Tuesday, June 27th. There was a large attendance of clerical and lay delegates and others at morning and afternoon services and the business sessions. Bishop Murray made a short address. The archdeaconry sermon was preached by the Rev. A. J. Torrey. Reports of new work were made by several of the clergymen, and a thoughtful essay was read by the Rev. H. McD. Martin, rector of the parish.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Parish Entertains

EMMANUEL CHURCH, Webster Groves (Rev. J. Courtney Jones, rector), has recently entertained two groups of Church people. On

CONCERNING COCA-COLA

COCA-COLA is made according to a formula owned by the Coca-Cola Company, Coca-Cola being the trademark property of the Coca-Cola Company.

The only constituent of Coca-Cola that has ever been brought into consideration is its ingredient, caffeine, and this was the ingredient of Coca-Cola under consideration in the case of United States vs. 40 barrels and 20 kegs of Coca-Cola.

The charges against caffeine are: That it is a deleterious and poisonous substance, and that was particularly based upon the fact that caffeine is a habit-forming substance.

In is well to consider the facts of the caffeine contents of Coca-Cola. A glass of Coca-Cola contains 1.21 grains of caffeine. An average of the caffeine contents of coffee was taken in restaurants in Chattanooga, Atlanta, and Washington, D. C., and the average caffeine contents was found to be 1.98 of caffeine.

As to whether a given substance is habit-forming or not, depends upon the result. Professor Hollingworth, of Columbia University, and Professor Wood, of Philadelphia, carried on a series of experiments and found that caffeine is not habit-forming. It is an admitted fact that all substances that are habit-forming have the following effect: A stimulating effect, followed by a corresponding secondary or depressing effect; and this is so because to make a substance habit-forming, there must be a call by the system that would make a repetition necessary. The problem of Dr. Wood and Dr. Hollingworth was, to find out whether or not caffeine had a stimulating effect followed by a depressing defect. Both reported that in so far as both the mental faculties and the muscles were concerned, that while caffeine was slightly stimulating, it was not followed by a corresponding depressing or secondary effect.

Now in order for a substance to be habit-forming, this depressing effect must follow, because when there is a depressing effect, the system calls for more of the substance in order to bring the system up to normal again.

Doctors Wood and Hollingworth have both published their series of experiments, and the authenticity of same has never been doubted. In the next place, history has shown that in the question of habit-forming substances, the system calls for ever-increasing amounts of that substance, and although coffee contains caffeine, it is a known fact that people take the same amount of coffee day in and day out. The Government at Chattanooga endeavored to get away from a comparison between

coffee and tea on the one hand, and Coca-Cola on the other hand, on the ground that the caffeine in coffee was combined with tannic acid, to form what is known as caffe-tannic acid, and the digestive process had to separate the caffeine from the tannin before the caffeine got into the body, and that therefore, the effect of caffeine in coffee was milder, and not so sudden as it would be in a free state. This theory of the Government was entirely refuted by their own witnesses, and record of the Chattanooga case bears this out.

While it is true that in the coffee bean, caffeine is in combination with tannic acid, the minute an infusion of coffee is prepared for consumption, the caffeine becomes free, and, as above shown, there is decidedly more caffeine in the average cup of coffee than in a glass of Coca-Cola.

But we do not depend entirely on a parallel with coffee, although the history of coffee-drinking should show that there is nothing in coffee that is injurious, for experiments of the scientists appearing in the trial of the Coca-Cola cases at Chattanooga proved conclusively that caffeine does not affect in any way the human system's metabolism; that it creates force and energy by its own combustion, and that it simply acts as an oil acts on machinery. In fact the experiments proved that a muscle acting under the effect of caffeine could do more work in the same length of time than could a muscle that was not under the influence of caffeine, and this, without any corresponding secondary or depressing effect.

We are herewith attaching a copy of an analysis of Coca-Cola, made by Dr. W. D. Bigelow, ex-Chief of the Bureau of Foods, United States Department of Agriculture.

ANALYSIS COCA-COLA SYRUP

Specific Gravity	1.245
Volatile Matter, Water Flavorings, etc.	43.58
Ash	0.06
Alcohol, A trace	0.64
Caffeine	0.24
Phosphoric Acid	0.21
Sugar Reducing	51.117
Glycerine, Caramel Color & Extractives	4.74

The chief ingredients of Coca-Cola are sugar, water, caffeine, phosphoric acid, caramel (color), and flavorings.

Further information regarding Coca-Cola may be secured by writing for booklets bearing upon the subject. Address COCA-COLA COMPANY, ATLANTA, GA.

June 17th the annual meeting and supper of the Church Club of St. Louis was held on the beautiful grounds adjoining the church and on June 24th the Brotherhood of St. Andrew had a dinner and meeting there. The speakers at the latter meeting were the Rev. Z. B. T. Phillips, D.D., and the Rev. John S. Bunting.

SOUTH DAKOTA

Brotherhood of St. Andrew

THE PROVINCIAL CHAPTER of the Brotherhood of St. Andrew, Niobrara deanery, met at the Church of the Holy Fellowship, Greenwood agency, Yankton Indian Reserve, June 1 to 4th. Sixty-five delegates from sixteen chapters together with more than one hundred visitors were in attendance. The week-day meetings were divided between business and discussion of some wisely chosen topics. There were daily celebrations of the Holy Communion as well as Morning and Evening Prayer, all in the Dacotah tongue. The officers were reelected. Next year's meeting will be at St. Mary's Chapel, Sisseton Indian Agency.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop
Corpus Christi

THE ORGANIST and choir of St. Mark's Pro-Cathedral assisted at the Corpus Christi celebration held in St. Paul's Church, Grand Rapids (Rev. George M. Brewin, rector), a large congregation being present. An early hour was selected because two of the acolytes, Mr. Carlton Walcott and Mr. Walter Seymour, having enlisted in the Michigan National Guard, were required to report for duty at 8 a. m. The militia is drilled in the streets every day, preparing for the President's call to duty outside the state.

WEST MISSOURI

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Bishop's Fifth Anniversary—Notes

TUESDAY MORNING, June 27th, the clergy of Greater Kansas City assembled at Grace Church to commemorate the fifth anniversary of the coming of Bishop Partridge. After the Communion service Bishop Partridge entertained the clergy at breakfast at one of the down town hotels. The occasion happily exemplified the spirit of unity and goodwill characteristic of clerical life in Kansas City.

A CHURCHWOMAN of Grace Church, Brookfield, has prepared a class of seven for confirmation and seen that they were presented to the Bishop. Brookfield has been without regular clerical ministrations for a long time.

THERE HAS been a remarkable revival of interest at St. Paul's Church, Webb City. Recent conferences of the members and friends of the congregation have resulted in a promise on their part to pay \$1,200 towards the services of a clergyman. This notable advance secures the third priest in the Joplin district.

CANADA

New Church—Canvass—Synod Meetings

Diocese of Caledonia

THE FIRST church to be built for white people in the Nechato valley was visited by Bishop Du Vernet recently. It was built chiefly by the settlers themselves, who got out the logs and took part in the erection of the church.—THE BISHOP has given leave of absence to the Rev. F. P. Thorman, now serving in the Royal Army Medical Corps, who has been in charge of the Upper Stikine River Mission for some years.

Diocese of Huron

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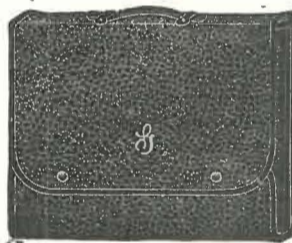
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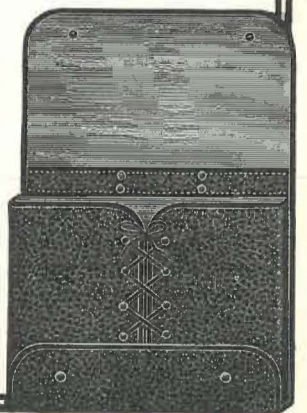
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vass, held in June in Trinity Church, were very satisfactory. The contributions for missions were increased by 155 per cent and for church maintenance 125 per cent, while the number of envelope holders was nearly trebled.—AT THE meeting of the deanery of Brant in St. John's parish, Brantford, a thoughtful paper was read by the Rev. C. Paterson Smyth on The Relation of the War to the Boy Problem.

Diocese of Ottawa

AT THE diocesan synod which met in Ottawa the first week in June, Bishop Roper, in his charge, spoke of the question of prohibition. He said that, speaking personally, while he had always been a temperance worker, he had not hitherto been an advocate for prohibition. Since the war, however, he had somewhat changed his point of view. He had been impressed with the need of drastic action, even if only while the war shall last. The Bishop announced that he had appointed the Rev. Canon Kittson to be missionary to the diocese. After the conclusion of the synod the delegates assembled to hear Canon Tucker give an address on the work proposed to be undertaken by the recently appointed social service council of the Church of England in Canada.

Diocese of Rupertsland

THE OPENING service for the diocesan synod was held in St. Luke's Church, Winnipeg, June 20th, Bishop Grisdale was the preacher. Owing to the illness of Archbishop Matheson the Rev. G. H. Coombes was in the chair at the opening of the business session, and read the Archbishop's address reviewing the year's labors in the diocese. Bishop Grisdale said in his Synod sermon, "If the result of the action of the general assembly of last week is that the Presbyterian Church ceases to exist and is merged into an entirely new body audaciously calling itself the United Church of Canada, then we, as a Church, have a still larger work to do. We do not speak harm of any man, woman, or body and hold a great gift of affection towards those who are separated from us, but this does not necessarily bring the danger of lowering our own convictions. We must show our devotion to our own communion." The Bishop's remarks were in relation to Church Union. Among the motions to be brought before the synod, was one by the Rev. W. Bertal Heency, looking to the observance of the centenary of the beginning of the Church's work in Rupertsland, by the holding of a Canadian Church Congress in 1920, in Winnipeg.

Diocese of Toronto

THE JUNE board meeting of the diocesan Auxiliary was held in the suburban parish of St. John's, Norway. A number of small gifts for the boys and girls of the Indian school at Carcross, a football set, and an enamel tea service, being very welcome, were given to Miss Naftel, who was leaving to take up her work there. The Rev. R. H. A. Haslam, missionary at Kangra, India, gave a very interesting address on The People of India and the War, and on the loyalty of India, which he called "the most wonderful thing in history." The sum of \$50 was voted for a bell for the new school in Mackenzie River diocese.—CHRIST CHURCH, Batteau, was struck by lightning, but after the congregation had left the building on Sunday evening, June 4th. The church was partially destroyed, and had the bolt fallen during the service the loss of life would have been great.—TWO BEAUTIFUL brass tablets have just been placed in St. Paul's church, Lindsay, one in memory of Lieut. Col. Hopkins.—IN THE Bishop's charge to the diocesan synod, the first week in June, he made a strong plea for the spirit of reconstruction which will be necessary after the war. "Purer pro-public policies," he said, must take the place of widespread, personal, selfish greed for gain. The provisions for in-

creased representation of the laity, which came into effect for the first time this year, did not give a much larger house, on account of war conditions.

Educational

ST. JOHN'S Collegiate Institute and Home Training School, Corbin, Ky., has just closed a prosperous year. Under the direction of its president, the Ven. F. B. Wentworth, many additions have been completed and his "cottage settlement" plan of housing the pupils has been begun with gratifying results.

IN THE evening of the 16th ult. the commencement exercises of St. Raphael's were held in the public school building at Monterey, Tenn., the address being made by the Bishop and the diplomas presented to the five graduates, including one nurse, by the Archdeacon. The following is a list of the graduates: Douglas Bagwell Leatherbury, president; Perry Andrew Copeland, valedictorian; Dan Marion Von Rupert Brantley, poet; Aaron Walter Nyhagen, historian; Augusta Long, prophetess.

CLOSING EXERCISES at Hoosac School, Hoosick, N. Y., occurred Thursday evening, June 15th, before a large gathering of friends and alumni of the school. The exercises began with choral evensong. After supper had been served, the address of the evening was made by F. B. Sayre, Esq., of Williams College, while the Rev. C. W. Douglas, of Peekskill, N. Y., the Rev. Theodore Foster, of Chicago, Ill., the Rev. Stephen Keeler, of Pittsfield, Mass., the Rev. George St. John Rathbun, of Lake Placid, N. Y., and Professor Licklider of Williams College also made short addresses. The rector, Dr. E. D. Tibbits, presented diplomas and Greek Testaments to the four boys in the graduating class.

COMMENCEMENT at Margaret College, Versailles, Ky., was the most successful in the history of the school. Exercises began with a May fete, May 27th. The following evening the Rev. Dr. Wilkinson of the Church of the Good Shepherd, Lexington, preached the baccalaureate sermon in the parish church. Monday class day exercises and the alumnae reunion were held. Tuesday morning patrons and friends crowded the large hall to witness the graduating exercises. The Bishop presided and introduced Governor Stanley, who made the principal address. Bishop Burton then presented the diplomas and certificates, a larger number than at any previous commencement, and the president, the Rev. J. M. Maxon, bestowed the crosses of honor. Since the closing exercises ground has been broken for the new building which, because of crowded conditions, has become a necessity and which, when completed, will double the capacity of the college. A good part of the cost has already been raised in cash or pledges and every effort is being made to complete the building without debt by the opening in September.

KENYON COLLEGE, Gambier, Ohio, observed its eighty-eighth commencement from June 17th to 20th. Saturday was occupied with the meeting of the board of trustees, the president's reception, and the alumni and class reunions. On Sunday morning four men were ordained to the diaconate. In the evening the baccalaureate sermon was preached by President Peirce before a congregation that crowded the college church. Open air singing by the students followed the service. At the commencement exercises the class oration was given by Joseph Stafford Trottman, Jr., of Milwaukee, first honor man of the class of 1916 and a great great grandson of Philander Chase, the founder of Kenyon College. The alumni orator was William Budd Bodine, B.A. '90, a son of the late Rev. Dr.

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Bodine, for fifteen years President of Kenyon College. From the estate of the late Dr. Thompson, '58 A.B., '61 A.M., Bexley, '09 D.D., a gift of \$30,000 was announced for the endowment of the Presidency, while from Samuel Mather securities worth over \$115,000 have been given for general endowment, which by action of the trustees is named the Samuel Mather Endowment Fund. There were other gifts of \$8,500 toward the completion of the Bexley Hall renovation fund and \$2,000 toward a fund of \$6,000 promised by the alumni toward the library and commons funds. Annual prizes in oratory amounting to \$100 have been established by Ralph T. King of Cleveland. Bishop Vincent read resolutions of the trustees congratulating President Peirce upon the completion of twenty years of service as President of Kenyon College.

THE SUMMER SCHOOL, held in the library of the Church Divinity School of the Pacific, San Francisco, from Monday, June 19th, to Friday, June 23rd, was most encouraging in every way. The attendance was good; the instruction was varied, well thought out, and helpful. The instructors were not all of the same school of churchly thought; the effort having been carefully made to get the best men available for each subject. This year all were from the home diocese. The Bishop of the diocese took the opening service Tuesday morning, making a characteristically helpful address. Perhaps the most valuable contribution to the whole school was that given by the Rev. Dr. Powell, whose addresses on the Background of the Old Testament were more than usually suggestive. There were some careful studies in the Devotional Reading of the Bible, by the Rev. Halsey Werlein, Jr., and there was definite and positive churchly teaching by the Rev. E. H. McCollister. Then there were various studies of the Child, and a study of the new curriculum proposed by the General Board of Religious Education. The sessions closed each day with grade conferences, and the day closed with a short service and devotional address by the Rev. W. H. Cambridge. This summer school for Bible students, parents and Sunday school teachers is held in the city—not at a summer resort—and is planned without any reference to amusement features, the only social side being during intermissions, and the common luncheon. An invitation has come from the southern part of the diocese for the organization of another school for the region around Monterey Bay.

ECONOMIC LIVING

GENERAL GORGAS, the sanitarian of the Panama Canal Zone and the man who did so much to make the work of the engineers and diggers possible, recently stated that one of the greatest factors in securing better health in Panama was the high scale of wages paid to the employes by the canal builders. He said, furthermore, that greatly increasing the earnings of the American people would greatly improve the general public health in this country. Up to a fully adequate wage, this is doubtless true.

Too much money, however, just as truly induces indiscretions which jeopardize the life and health of its possessors.

In America it is an unescapable fact that there is a considerable proportion of our population which is too prosperous and self-indulgent in its diet for its best physical welfare. In our pride and optimistic, not to say boastful, American tendency we are apt to ignore the fact that there is another considerable number of our people who literally do not have a sufficient amount of food to adequately support life and health.

That the number of the latter is likely to increase rather than to decrease is the fear of careful students of economics. The growth of industries and the neglect of agriculture, through the migration of country

bred people to the manufacturing and trading centers without a compensating migration to the farms, offer warrant for such fear.

Ultimately a readjustment in the proportions of industrial and agricultural workers will take place, but in the meantime it will be necessary for people to accommodate their tastes and habits in eating to their pocket-books, if they cannot expand their earnings to meet the constantly growing prices of the foods we've been accustomed to from childhood.

The following from the Journal of the American Medical Association offers hints of ways in which intelligent housewives can make limited means meet dietary requirements without robbing the body of its required nutriment. While we may not enjoy some of these substitutes so well as the food we've been accustomed to, unless conditions change materially, some of us will have to acquire new tastes or go hungry.

"At present the cheapest articles of food include potatoes, peas, and beans, and certain cereals in the form of coarse bread; cabbage forms a cheap green vegetable; among animal products, milk and cheese are comparatively inexpensive; fish furnish the cheapest forms of flesh foods; and dried apples are among the cheapest fruits. Expensive butter can be in part replaced advantageously by less expensive, yet thoroughly wholesome animal and vegetable fats. Beef, which is always expensive, might well be replaced more liberally by fish than it has been in the past. Without having statistics at hand to support the statement we nevertheless venture the opinion that the popularity of fish is growing rapidly in America. Potatoes are not yet competing with the cereals as extensively as they might well do; but cheese is likely, as we have intimated before, to find increasing favor."—*Health Bulletin*.

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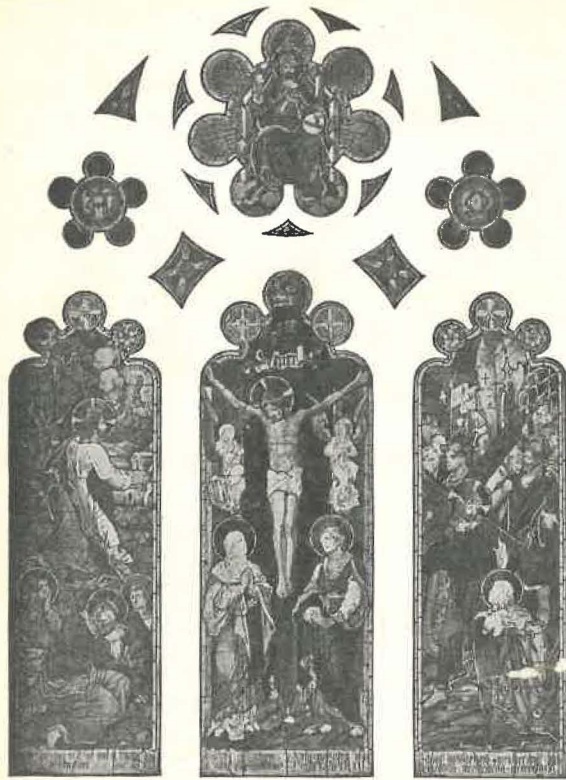
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